The whole Byble,

That is the holye Scripture,
of the olde and newe Testament, faithfullye translated into Englyshe by Myles Couerdale, and newly ouersene and correcte.
M.D.XXXIX.

-ii. Tessa. iij.

¶ Praye for vs, that the worde of God may haue free passage and be glorifyed.

¶ Prynted at London by Rychard Jugge, dwellynge at the North doze of Powles, at the sygne of the Byble.
(*)

R. I.

Set forth with the Kinges mooste gratious licence.

BRITISH MUSEUM

20 AP 58

The bokes of the whole Byble

howe they are named in Englyche and latin, and howe longe they are wrytten in the allegations.

¶ The bokes of the fyrst part.

Abbreuiation	Boke.
Gene.	Geneſis, the fyrſt boke of Moſes.
Exo.	Exodus, the ſeconde boke of Moſes.
Leui.	Leuiticus, the thyrde boke of Moſes.
Num.	Numeri, the fourth boke of Moſes.
Deut.	Deuteronomion, ꝯ fyfth boke of Moſes

¶ The bokes of the ſeconde parte.

Abbreuiation.	Boke.
Joſu.	Joſue, the boke of Joſua.
Jud.	Judicum, the boke of the Judges.
Ruth.	Ruth, the boke Ruth.
i. Reg.	Samuel, i, the fyrſt boke of the kynges.
ij. Reg.	Samuel. ij. the ſecond boke of ꝯ kinges
iij. Reg.	Regum. iij. the third boke of ꝯ kinges.
iij. Reg.	Regum. iiij. ꝯ fourth boke of ꝯ kinges
i. Par.	Paralipomenō, the fyrſt boke of ꝯ chronicles.
ij. Paralipominon. ij. the. ij. boke of the Chronicles	
i. Eſdr.	Eſdre, the fyrſt boke of Eſdras.
ij. Eſdr.	Eſdre, the ſeconde boke of Eſdras.
Hester.	Heſter, the fyrſte boke of Heſter.

¶ The Apocripha.

Abbreuiation.	Boke.
iij. Eſdr,	Eſdre, the thyrde boke of Eſdras.
iiij. Eſdr	Eſdre, the fourth boke of Eſdras.
Tob..	Tobias, the boke of Tobias.
Bar.	Baruc, the prophete Baruc.
Judi.	Judith, the boke of Judith.
i. Hest.	Certayne Chapters of Heſter.
Sap.	Sapientia, the boke of wyſedome.
Eccl	Eccleſiaſticus, Jeſus Syrac.
Suſ.	Suſanna, the ſtory of Suſanna.
Bel.	Bel, The ſtory of Bell.
Mach,	Machabeorum, the fyrſt boke of ꝯ mach
ij. Mac.	Machabeorum, the. ij. boke of the Macha.

¶ The bokes of the thyrde parte.

Abbreuiation.	Boke.
Job.	Job, the boke of Job.
Psal.	Pſalterium, the Pſalter.
Pro.	Prouerbia, the prouerbes of Salomon,
Eccls.	Eccleſiaſtes, the preacher of Salomon.
Cant,	Cātica Canticorū, Salomōs balletes.

¶ The Prophetes.

Abbreuiation.	Boke.
Eſay.	Eſayas, Eſay the prophete.
Jere.	Jeremias, Jeremy the prophete.
Tren.	Trent, the lamentations of Jerem.
Eze.	Ezechiee, Ezechiel the prophete.
Dan.	Daniell, Daniell the prophete.
Ose.	Oſeas, Oſeas the prophete.
Joel.	Joel, Joel the prophete.
Amo.	Amos, Amos the prophete.
Abd,	Abdias, Abdy the prophete.
Jon.	Jonas, Jonas the prophete.
Mich	Micheas, Micheas the prophete.
Nau.	Naum, Naum the prophete,
Aba.	Abacuc, Abacuc the prophete.
Soph.	Sophonias, Sophony the prophete.
Agg.	Aggeus, Agges the prophete,
Zach.	Zacharias, Zachary the prophete.
Mal.	Malachias, Malachie the prophete.

¶ The newe Teſtament.

Abbreuiation.	Boke.
Math.	Mathewe the euangeliſt.
Mar.	Marke the euangeliſt.
Luc.	Luke the euangeliſt.
Joh.	John the euangeliſt.
Act.	The Actes of the Apoſtles.
Rom.	The epiſtle to the Romaynes.
i. Cor.	The fyrſt epiſtle to the Corinthians.
ij. Cor.	The ſeconde epiſtle to the Corinthians
Gal.	The epiſtle to the Galathians.
Ephe.	The epiſtle to the Epheſians.
Phil.	The epiſtle to the Philippians.
Col.	The epiſtle to the Colloſſians.
i. Theſ.	The fyrſt epiſtle to the Theſſalonians.
ij. Theſſ,	Seconde epiſtle to the Theſſalonians.
i. Timo,	The fyrſt epiſtle vnto Timothy,
ij. Tim.	The ſeconde vnto Timothy.
Tit.	The epiſtle vnto Titus.
Phile	The epiſtle vnto Philemon.
i. Pet	The fyrſt epiſtle of Saynct Peter.
ij. Pet.	The ſeconde epiſtle of Sainct Peter.
i. Joh.	The fyrſt epiſtle of S. John.
ij. Joh.	The ſecond epiſtle of S. John
iij. Joh.	The thyrde epiſtle of S. John
Heb.	The epiſtle vnto the Hebrewes.
Jac.	The epiſtle of S. James,
Jud.	The epiſtle of S. Jude.
Apo.	The Reuelation of S. John.

¶ Unto the mooſt victori-
ous Prince, and our moſt gracious ſoueraine Lorde Kynge Edward the ſyxt, Kynge of England, Fraunce,
and of Irelande, &c. Defendoure of the fayth, and vnder God the chiefe and ſupreme heade of the Churche of Englande.

Ex.12.21 22,E.23. * Ioſ.36 Pſal.83. 3.Re.iij. o Ge.22.

¶ The right & iuſt adminiſtration of the lawes that God gaue vnto o Moſes, and vnto * Ioſua: the teſtimonye of faythfulneſſe ỹ God gaue of o Dauid: the plenteous aboundaunce of + wyſedome that God gaue vnto Salomon: the luckye and proſperous age, with the o multiplicacion of ſeede whiche God gaue vnto Abraham and Sara his wyfe, be geuen vnto you mooſt gracious Prynce.

Jo.11.e.

Caiphas beyng byſſhop of that yeare, lyke a blynde Prophet (not vnderſtanding what he ſayd) prophecied, o ỹ it was better to put Chriſt vnto death, thē that al ỹ people ſhulde peryſhe. Ye me anynge, that Chriſte was an heretike, a deceauer of the people, and deſtroyer of the law, and that it was better therfore to put Chriſte vnto death, than to ſuffer hym for to lyue, and to deceaue the people. &c. Where in verye dede Chriſte was the true Meſſias, and the onely true Sauceour of the worlde, ſente of his heauenly father to ſuffer the mooſte cruell, mooſt ſhamefull, & mooſt neceſſarye death for oure redemption: accordynge to the meanynge of the prophecie truelye vnderſtonde.

Euen after the ſame maner the blynde byſſhoppe of Rome, (that blynde Balaam I ſaye) not vnderſtandyng what he didde, gaue vnto your graces mooſt noble progenitours, this tytle: defendour of the faith, onelye becauſe they ſuffered the Byſſhoppes to burne Gods worde the roote of fayth, and to perſecute the louers and miniſters of the ſame where in verye dede the blynde byſſhoppe (thoughe he knewe not what he dyd) prophecied, that by the ryghteous adminiſtration and continuall diligence of your grace, the fayth ſhoulde ſo be defended, that Gods worde ỹ mother of Fayth with the frutes therof, ſhoulde haue his fre courſe thorow out al chriſtendome, but ſpecialye in your realme.

Yf youre hyghneſſe nowe of your princely benignitye wyll pardon me to compare theſe two byſſhoppes (I meane byſſhoppe Cayphas, and the biſſhoppe of Rome) and theyr propheties together, I doubte not but we ſhall fynde them agree like brethrē thoughe the one be a Jewe, and the other a counterfayt Chriſtian. Fyrſte, Cayphas prophecied ỹ it was better to put Chriſte vnto death, then that the people ſhoulde peryſhe: The byſſhoppe of Rome alſoo, not knowynge what he prophecied, gaue your graces mooſte noble father this tytle Defendoure of the fayth. The trueth of both theſe prophecies is of the holy gooſte (as was Baalams Prophecie) thoughe they that ſpake them, knew not what they ſayde. The trueth of Cayphas prophecie is, that it was neceſſary for mannes ſalua-cion, that Chriſte by hys death ſhoulde ouercome death, and redeme vs. And the truthe of oure Baalams prophecie is that your grace in very dede ſhoulde defend the Fayth: Yea euen the true fayth of Chriſt, no dreames, no fables, no hereſie, no papiſticall inuencions, but the vncorrupt fayth of Gods mooſt holy worde, whiche to ſet forth (prayſed be the goodneſſe of GOD, and increace your gracious purpoſe) youre hyghneſſe with youre mooſte honourable councell, applyeth all his ſtudye and endeuoure.

Theſe two blinde byſſhops now agree in the vnderſtandyng of theyr prophecies: for Cayphas taketh Chriſte for an heretyke: Oure Balaam taketh the worde of Chriſt for hereſye. Cayphas iudgeth it to be a good dede to put Chriſte vnto death, that he ſhould not deceaue the people, Our Balaam calleth defendynge of the fayeth, the ſuppreſſynge, keppynge ſecrete, and burnynge of the worde of faith: leſt ỹ lyght thereof ſhoulde vtter his darckenes, leaſte his owne Decretales and Decrees, his owne lawes and conſtitucions, hys owne ſtatutes and inuencions ſhuld come to none effecte, leaſte hys intollerable exactions

actions, and vſurpations ſhould loſe theyr ſtrengthe, leſt it ſhulde be knowen what a theefe & murtherer he is in ỹ cauſe of Chriſt and howe haynous a traytour to God and man in defraudynge all Chriſten kynges & princes of theyr due obedience: leaſte we your graces ſubiectes ſhould be haue eyes in the worde of God, at ỹ laſt to eſpye oute his craftye conueyaunce and iugglynges: and leſt men ſhould ſe, howe loze he & hys falſe Apoſtles haue deceaued all Chriſtendome, ſpecially your noble realme of Englonde.

Thus your grace ſeyth howe brotherlye the Jewyſh byſſhoppe, and our Balaam agree together, not onely in myter and outewarde appearaunce: but as the one perſecuted the LORD Jeſus in his owne perſonne, ſo dooth the other perſecute hys worde, and reſiſteth his holye ordinaunce in the auctoritie of his anoynted kynges. For ſo muche nowe as the worde of God is the only truth, that dyſpeth awaye all lyes, and diſcloſeth all iugglynge and deceate, therefore is oure Balaam of Rome ſo loth ỹ the ſcripture ſhoulde be knowen in the mother tonge: leſt if kinges and princes (ſpecially aboue all other) were exerciſed therin, they ſhulde claime & chalenge agayne, theyr due authoritie, whiche he falſely hath vſurped ſo manye yeares, & ſo to tye him ſhorter: and leſt the people beyng taught by ỹ worde of God, ſhulde fall from the falſe fayned obedience of hym, and his diſguyſed Apoſtles, vnto the true obedience commaunded by Goddes owne mouth: as namely to obey theyr prynce, to obey father and mother. &c. and not to ſtep ouer fathers and mothers bellye, to enter into his paynted religions, as hys hypocrites teach. For he knoweth well ynough that yf the cleare ſonne or Goddes worde, come once to the heate of the daye, it ſhall dryue awaye all the foule myſte of his deuelyſh doctrynes. Therefore were it more to the mayntenaunce of Antichriſtes kingdome, that the worlde were ſtyll in ignorauncе & blindneſſe, and that the ſcripture ſhuld neuer come to lyght. For the Scripture (both in the olde teſtament and in the newe) declareth moſt aboundauntlye that the office, auctoritie and power geuen of God vnto kynges, is in earth aboue all other powers, let thē call thēſelues Popes Cardinalles, or whatſoeuer they wyll, the worde of God declareth them (yea and commaundeth them vnder payne of dampnacion) to o be obediente vnto the temporall ſwearde: as in the olde Teſtamente all the Rom. 13.a Prophetes, Prieſtes, & Leuites were. And in the newe teſtamente o Chriſte and his Apoſtles both were obedient them ſelues, and + taughte obedience of all men vnto theyr prynces, and temporall rulers, whiche here vnto vs in the worlde repreſente the perſon of God, & are called o Gods in the ſcripture, becauſe of the excellencye of theyr office. And thoughe there were no mo authorities but the ſame, to proue the preeminence of the temporall ſwearde: Yet by this the ſcripture declareth playnlye, ỹ as there is nothyng aboue God, ſo is there no man aboue ỹ kynge in his realme, but ỹ he only vnder God is o the chief head of all the congregation, & church of the ſame. And in token that this is true, there hath ben of all antiquitie (and is yet vnto this daye) a louynge ceremonye vſed in youre realme of Englande, that when youre graces ſubiectes reade your letters, or beginne to talke or commune of youre hyghneſſe, they moue theyr bonets for a ſygne and token of reuerence vnto youre grace, as to theyr mooſt ſoueraygne Lorde, & head, vnder God, whiche thynge no man vſeth to do to any byſſhop. Whereby (yf oure vnderſtandynge were not blynded) we myghte euydently perceaue, ỹ euē very nature teacheth vs the ſame ỹ ſcripture commaundeth vs: and that lyke as it is againſt Gods worde that a kynge ſhoulde not be the cheif heade of his people, euen ſo (I ſay) it is againſte kynde ỹ we ſhoulde knowe any other head aboue hym vnder God.

Mat.17. Tit.3.a. Exo.22d Pſa.81.a 1.Pet.2.

And that no prieſt nor byſſhop is exēpte (nor can be lawfullye) from the obedience of his prynce, the ſcripture is full, both of ſtrayte commaundementes, and practiſes of the holyeſt mē. o Aaron was obediente vnto Moſes, & called hym his Lorde, thoughe he was his owne brother. + Eleaſar & Phineas were vnder the obedīēce of Joſua. o Nathan the prophete fell downe to ỹ ground before king Dauid, he hadde his prince in ſuche reuerence (He made not the kynge for to kyſſe his fote, as the biſhop of Rome maketh Emperours to do) Notwithſtandynge, he ſpared not to o rebuke him, and that ryght ſharpely, whan he fell from the worde of God to adultery & manſlaughter. For he was not afrayde to reproue him of his ſynnes, no more than Helias the prophete ſtode in feare to ſaye vnto kynge Achab: o It is thou and thy fathers houſe, that trouble Iſrael, becauſe ye haue forſaken the commaundementes of the Lorde, and walke after Baal. And as John Baptyſt durſt ſay vnto kynge Herode: It is not lawfull for the to take thy

Num.12.b + Ioſ. 4. 3.Re.i.e 2.Re.12 3.Re.18 Leu.18b Mat.14.

brothers wyfe. But to my purpose, I passe ouer innumerable moo ensamples, both of the olde Testamente, and of the newe, for feare leaste I be to tedious vnto your grace. Summa, in all godly regimentes of olde tyme, the kynge and temporall iudge was obeyed of euery man, and was alwaye vnder God the cheife and supreme heade of the whole congregation, o and deposed euen priestes, when he sawe an vrgent cause, as Salomon dyd vnto Abiathar. Who coulde than stonde agaynst the Godly obedience of his prynce (excepte he would be at defyaunce with GOD and all his holye ordinaunces) that were well acquaynted with the holy scripture, whiche so earnestlye commendeth vnto euerye one of vs the authoritie and power geuen of God vnto kynges and temporal rulers? 3.Re.2.d

Therefore doth Moses so straytelye forbyd the Israelites to speake so muche as an euell worde agaynste the prynce of the people: muche leise than to disobeye hym, or to withstande hym. Doeth not o Ieremy the Prophete, and Baruc also, exhorte the people in Captiuitie, to praye for the prosperous welfare of the kynge of Babylon, and to obeye hym, thoughe he was an infidele? In the newe Testament whā our sauyour Christe (beynge yet free, and Lorde of all kynges and prynces) shewed his obedience, in payinge o the tribute to oure ensample, dyd he not a miracle there, in puttynge the piece of money in ỹ fysshes mouth (ỹ Peter myght paye the customer therwith:) and all to stablysshe the obedience due vnto prynces: o Dyd not Ioseph and Mary the mother of oure sauiour Christe departe from Nazareth vnto Bethleem, so farre from home, to shewe theyr obedience in payenge the taxe to the prynce? And woulde not oure Sauioure be borne in the same obedience? Doth not Paule pronounce hym to resyste God hym selfe that resysteth the auctoritie of hys prynce? And (to be shorte) the Apostle Peter o doothe not onelye stablysshe the obedience vnto Prynces and temporall rulers, but affyrmeth playnlye the kynge (and no bysshoppe) to be the chiefe heade. Innumerable places mo are there in scripture, whiche bynde vs to the obedience of oure prynce, and declare vnto vs, that no man is nor can be lawfullye excepte from the same: but that all the mynisters of gods worde are vnder the temporall swearde: and Prynces onelye to owe obedience vnto God and his worde. Exo.2.a Ier.38. Baru.2. Mat.17 Luk.2.a Ro.xiij. 1.Pet.ii.

And where as Antichrist vnto youre graces mooste noble fathers tyme dydde thruste his heade into the imperiall crowne of your hyghnesse, (as he doth yet with other noble prynces) that learned he of Sathan the author of pryde, and therein doth he both agaynst the doctryne, and also agaynste the ensample of Christe: whiche because his o kyngedome was not of this worlde, medled with no temporall matters, as it is euydente both by his wordes and practyse. Luke.xij. Math.xxvi. Johñ. vi. where he that hath eyes to se, maye see and he that hath eares to heare, maye heare, that Christes administration was nothing temporall, but playne spirituall, as he hym selfe affyrmeth and proueth in the fourth Chapter of Saynte Luke oute of the prophete Esaye: where all bysshoppes and preistes maye se, howe farre theyr bindynge and lowsynge extendeth, and where in theyr office consisteth. Joh.18.

Wherfore (mooste gracious prynce) there is no tunge I thynke, that can fullye expresse and declare ỹ vntollerable iniuries whiche haue bene done vnto GOD, to all prynces and to the communalties of all christen realmes, sence they whiche shulde be onelye the ministers of Goddes worde, became Lordes of the worlde, and thruste the true and iuste Prynces oute of theyr rowmes. Whose harte woulde not pitie it (yee euen with lamentacion) to remember but onelye the vntollerable wronge done by that Antichriste of Rome vnto youre graces mooste noble predecessoure kyng Johan? I passe ouer his pestilent pickinge of Peter pence, oute of youre realme: his stealynge awaye youre money for pardons, benefites, and bysshoprikes: his deceaupnge of youre subiectes soules wyth his deuelyshe doctrynes and sectes of his false religions: his bloudsheddynge of so manye of your graces people, for bookes of the Scripture. whose harte woulde not be greued (yee and that oute of measure) to call to remembraunce howe obstinate and disobediente, howe presumptuous and stubburne that Antichrist made the Bysshoppes of youre realme agaynste youre graces noble predecessours in tymes past, as it is manyfeste in the Chronicles? I truste verely there be no such now within youre realme: Yf there be, let them remembre these wordes of Scripture: o Presumptousnes goeth before destruction: & after a proude stomache there foloweth a fall. Pro.xvi.

What is nowe the cause of all these vntollerable and no mooze to be suffered abhominations? Truelye euen ỹ ignoraunce of

of the scripture of God. For howe hadde it eis ben possible, that suche blyndnes shulde haue come in to the worlde, hadde not the lyghte of Goddes worde bene extincte? Howe coulde men (I saye) haue bene so farre from the true seruyce of GOD and from the due obedience of theyr Prynce, hadde not the lawe of God ben cleane shut by, depressed, caste aside and putte oute of remembraunce? As it was afore the tyme of that noble kynge Josias, and as it hath bene amonge vs, vnto youre graces mooste noble fathers tyme: by whose, and by youre maiesties mooste ryghteous administration (thorowe the mercyfull goodnesse of God) it is nowe founde agayne, o as it was in the dayes of that mooste vertuous kynge Josias. And prayed be the father, the sonne, and the holye goost world without ende, whiche so excellentlye hath endewed youre Princelye harte with suche feruentnesse to hys honoure, and to the welth of youre louynge subiectes, that I maye ryghteouslye (by iuste occasions in your person) compare youre hyghnesse vnto that noble and gracious kynge, that lanterne of lyghte amonge prynces, that feruent protectour & defender of the lawes of God: whiche commaunded straytly (as your grace doth) that the lawe of GOD shulde be readde and taughte vnto all the people, sette the Priestes to theyr offyce in the worde of God, destroyed the mountaynes of ydolatrie, superstiction, and ypocrisye: put downe all cuell customes & abusions, set vp the true honoure of God, applyed all his studye and endeuoure to the ryghteouse administracyon of the mooste vncorrupte lawe of God. &c. O what felicitie was amonge the people of Jerusalem in his dayes? And what prosperous health booth of soule and bodye, foloweth the lyke mynistracion in youre hyghnesse, we begynne nowe (prayed be God) to haue experience. o For as false doctryne is the originall cause of all euyll plagues and destruction, so is the true execution of the lawe of GOD, and the preachynge of the same, the mother of all godlye prosperytie. The onely worde of God (I saye) is the cause of all felicitie, o it bryngeth all goodnesse with it, it bryngeth learnynge, it gendreth vnderstandynge, it causeth good workes, it maketh the chyldren of obedience, briefelye it teacheth all estates theyr offyce and deutye. Seynge then that the Scripture of God teacheth vs euerye thynge sufficientlye, both what we oughte to doo, and what we oughte to leaue vndone: whome we are bounde to obeye, and whom we shuld not obeye: therefore (I saye) it causeth all prosperitie, and settethe euerye thynge in frame: and where it is truelye taughte, and thankefullye receaued, it lyghteneth all darckenesses, comforteth all sorye heartes, leaueth no pooze men vnhelped, suffreth nothynge amysse vnamended, letteth no prynce be disobeyed, permytteth no heresye to be preached: but reformeth all thinges, amendeth that is amysse, and setteth euerye thynge in order. And wherefore: because it is geuen by the o inspiration of GOD, therefore is it euer bryngynge profytte and frute, by teachynge, by improuynge, by amendynge and reformynge all them that wyll receaue it, to make them perfecte and mete vnto all good workes. 4.Re.xxij Jere.44. Sap.7.b 1.Ti.3.c

Considerynge now (mooste gracyous prynce) the inestimable treasure, frute and prosperitie euerlastynge, that God geueth with hys worde, and trustynge in his infynyte goodnesse that he would bryng my simple and rude labour herein to good effecte, therfore was I boldened in GOD sixtene yeares agoo, not onelye to labourc faythfullye in the same, but also in mooste humble wyse to dedicate this my pooze translation to youre graces mooste noble father: as I do nowe submytte this and all other my pooze corrections, labours and interprises, to the gracious spyryte of trew knowelcdge, vnderstandynge, and iudgemente, whiche is in youre hyghnesse: moste humblye beseching the same, that though this volume be small, and not wholye the texte appoynted for the churches, it maye yet be exercised in al other places, so longe as it is vsed within the compasse of the feare of God, and due obedience vnto youre mooste excellent maiestye, whome the same eternall God saue and preserue euermore. Amen.

Your graces mooste humble and faythfull subiect, Myles Couerdale.

MIles Couerdale vnto the Chriſten Reader.

COnſydering howe excellent knowlege & learning an interpreter of ſcripture ought to haue in ỹ tunges & ponderynge alſo myne owne inſufficiency therin and howe weake I am to perfourme the office of a tranſlatoure, I was the more loth to medle with this worke. Notwithſtandynge whan I conſydered howe greate pitie it was that we ſhoulde wante it ſo longe, and called to my remembraunce the aduerſitie of them, whiche were not onely of rype knowledge, but woulde alſo with all theyr heartes haue perfourmed that they began, yf they hadde not hadde impedimentes: conſyderynge (I ſaye) that by reaſon of theyr aduerſitie it coulde not ſo ſoone haue bene broughte to an ende, as oure mooſte proſperous nacyon woulde fayne haue hadde it: theſe and other reaſonable cauſes conſydered, I was the more bolde to take it in hande. And to helpe me herein, I haue had ſondrye tranſlacions, not onelye in Latyn, but alſo in other languages: whome (becauſe of theyr ſyngular gyftes and ſpeciall diligence in the Bible) I haue bene glad to folowe accordynge as I was requyred. But to ſaye the truethe before GOD, it was nother my laboure nor deſyre, to haue thys worke put in my hande: neuertheleſſe it greued me that other nations ſhoulde be more pleniteouſlye prouyded for with the Scripture in theyr mother tounge, thē we in oures, therfore whan I was inſtauntly requyred, (though I coulde not do ſo well as I woulde,) I thought it yet my deutye to do my beſte, that the ſcripture myghte wholly come forth in Engliſhe.

Where as ſome men thynke nowe that manye tranſlacions make diuiſyon in the fayth and in the people of GOD that is not ſo: for it was neuer better with the congregation of God, then whan euerye churche almooſt hadde the Bible of a ſondrye tranſlacyon. Amonges the Grekes hadde not Origen a ſpeciall tranſlation? Hadde not Vulgarius one peculiar, and lykewyſe Chriſoſtome? Beſyde the ſeuentye interpreters, is there not the tranſlation of Aquila, of Theodotion, of Symachus, and of ſundrye other? Agayne among the Latyn menne, thou fyndeſte that euerye one almooſte vſed a ſpeciall and ſundrye tranſlation, for in ſo muche as euerye byſhop had the knowledge of the tunges, he gaue his diligence to haue the Bible of his owne tranſlation. The doctors, as Hireneus, Cyprianus, Tertullian, S. Jherom, S. Auguſtyne, Hylarius, and S. Ambroſe vpon diuerſe places of the ſcrypture, reade not the texte all alyke.

Therefore ought it not to be taken as euell, ỹ ſuche men as haue vnderſtondynge nowe in oure tyme, exercyſe them ſelues in the tunges, & geue theyr diligence to tranſlate oute of one language into another.

Yea, we oughte rather to geue GOD hye thankes therfore, whiche thorowe his ſpirytе ſtereth vp mens myndes to exerciſe thē ſelues therin. Woulde God it hadde neuer bene lefte of after the tyme of S. Auguſtyne, then ſhoulde we neuer haue come into ſuche blyndneſſe and ignorauunce, into ſuch errours and deluſions. For as ſoone as the Bible was caſte aſyde, and no more put in exerciſe, then beganne euerye one, of his owne heade, to wryte what ſo euer came into his brayne, and that ſemed to bee good in his owne eyes, and ſo grewe the darkeneſſe of mennes tradicions. And this ſame is the cauſe that we haue hadde ſo many wryters, whiche ſeldome made mencion of the ſcripture of the Bible, and thoughe they ſometyme alleged it, yet was it done ſo farre out of ſeaſon and ſo wyde from the purpoſe, that a man may wel perceaue how that they neuer ſaw the originall.

Seyng then that this diligente exercyſe of tranſlatynge doth ſo much good and edifyeth in other languages, whye ſhoulde it do euyll in oures? Doutles lyke as all nations in the diuerſitie of ſpeaches maye knowe one God in the vnitie of fayth, and be one in loue: euen ſo maye diuerſe tranſlations vnderſtonde one another, and that in the heade articles & ground of oure mooſte bleſſed fayth, thoughe they vſe ſondrye wordes, wherefore me thynke we haue greate occaſion to geue thankes vnto God, that he hath opened vnto his churche the gift of interpretation, and of pryntynge, and that there are nowe at this tyme ſo manye, whiche with ſuche diligence, and faythfulneſſe interprete the Scripture to the honour of God, and edifyinge of his people, where as (lyke as whan manye are ſhotynge together) euerye one doth his beſte to be nieſte the marke. And thoughe they can not all attayne thereto, yet ſhotethe one nyer then another, and hitteth it better then another, ye one can do it better then another. Who is nowe then ſo vnreaſonable, ſo diſputefull or enuyous, as to abhorre him that doth all his diligence to hytte the pryck, and to ſhote nyeſte it, thoughe he myſſe and come not nyeſte the marke? Ought not ſuche one rather to be commended, and to be helped forwarde, that he maye exercyſe hym ſelfe the more therein?

For the whiche cauſe (accordynge as I was deſyred. Anno. 1. 5. 34.) I toke the more vpon me, to ſette forth this ſpeciall tranſlation, not as a checker, not as a reprouer, or deſpiſer of other mens tranſlacions (for amonge manye as yet I haue founde none without occaſion of greate thankeſgeuynge vnto God) but lowlye and faythfullye haue I folowed myne interpreters, and that vnder correction. And thoughe I haue fayled anye where (as ther is no manne, but he miſſeth in ſome thynge) Chriſtyan loue ſhall conſtrue all to the beſte without any peruerſe iudgemente.

There is no manne lyuynge that can ſe all thynges, nether hath God geuen anye man to knowe euery thynge. One ſeyth more clearelye then another, one hath more vnderſtondynge then another, one can vtter a thynge better then another, but no manne ought to enuye or deſpyſe another. He that can do better then another, ſhoulde not ſette hym at naughte that vnderſtandeth leſſe. Ye he that hath the more vnderſtandyng, ought to remembre that the ſame gyfte is not his, but Gods, and that GOD hath geuen it to hym, to teache, and inſourme the ignoraunt. Yf thou haſte knowledge therefore to iudge where anye faute is made, I dout not but thou wylte helpe to amende it, yf loue be ioyned with thy knowledge. Howbeit, wherin ſo euer I dyd perceaue by my ſelfe, or by the informacion of other, that I haue fayled (as it is no wonder) I haue nowe by the helpe of God ouerloked it better and amended it.

Nowe wyll I exhorte thee (who ſo euer thou be that readeſte ſcripture) yf thou fynd oughte therein, that thou vnderſtondeſte not, or that appeareth to be repugnaunte, geue no temerarious nor haſtye iudgemente thereof, but aſcrybe it to thyne owne ignoraunce, not to the Scripture, thynke that thou vnderſtondeſte it not, or that it hathe ſome other meanynge, or that it is haplye ouerſene of the interpreters, or wronge prynted. Agayne it ſhall greatlye helpe the to vnderſtonde Scrypture, yf thou marke not onelye what is ſpoken or wrytten, but of whome, and vnto whome, with what wordes, at why at tyme, where, to what intent, with what circumſtaunce, conſyderynge what goeth before, and what folowеth after. For there be ſome thynges whiche are done and wrytten, to the intente that we ſhoulde do lykewyſe: as when Abraham beleueth God, is obediente vnto hys worde, and defendeth Loth hys kynſman from violente wronge. There be ſome thynges alſoo whyche are wrytten to thintente that we ſhoulde eſchewe ſuche lyke. As whan Dauyd lyeth with Vrias wyfe, and cauſeth hym to be ſlayne. Therefore (I ſaye) whan thou readeſte ſcripture, be wyſe and circumſpecte: and whan thou commeſt to ſuche ſtraunge maners of ſpeakynge, and darke ſentences, to ſuche parables and ſimilitudes, to ſuche dreames or viſions, as are hydde from thyne vnderſtondynge, commytte them vnto God, or to the gyfte of his holy ſpryte in them that are better learned then thou.

¶ As for the commendation of Goddes holy ſcripture, I woulde fayne magnifye it as it is worthye, but I am farre vnſufficiente therto, and therefore I thought it better for me to holde my tounge, then with fewe wordes to prayſe or commende it: exhortynge the (moſt deare reader) ſo to loue it, ſo to cleaue vnto it, and ſo to folowe it in thy daylye conuerſacion, that other men ſeynge thy good workes, and the fruytes of the holye gooſt in thee, maye prayſe the father of heauen, and geue hys worde a good reporte. For to lyue after the lawe of God, and to leade a vertuous conuerſation, is the greateſt prayſe that thou canſt geue vnto his doctryne.

But as touchyng the euyll report and diſprayſe that the good worde of GOD hath by the corrupte and euyll conuerſation of ſome, that daylye heare it, and profeſſe it outwardlye with theyr mouthes, I exhorte thee (moſt deare reader) lette not that offende the, nor withdrawe thy myndе from the loue of the trueth, nether moue thee to be partaker in lyke vnthankefulneſſe: but ſeynge the lyght is come into the worlde, loue no more the workes of darkeneſſe: receaue not the grace of GOD in vayne. Call to thy remembraunce howe louynge and mercyfull GOD is vnto the, howe kyndlye and fatherlye he helpeth thee in all trouble, teacheth thyne ignoraunce, healeth thee in all thy ſickneſſe, forgeueth the all thy ſynnes, feadeth thee, geueth thee drynke, helpeth the oute of priſon, nouriſheth thee in ſtraunge countreyes, carethe for thee, and ſeyth that thou want nothyng.

Call

Call this to mynde (I saye) and that earnestlye, and consydre howe thou haste receaued of God all these benefytes (ye and manye mo then thou canst desyre) how thou art bound lykewyse to shewe thy selfe vnto thy neyghboure as farre as thou canste to teache hym yf he be ignorannte, to helpe hym in all his trouble, to heale hys sycknesse, to forgeue hym his offences, and that hartelye, to fede hym, to cherysshe him, to care for hym, and to se that he wante nothynge. And on this behalfe I beseke thee (thou that hast the ryches of this worlde, and louest God with thy harte) to lyfte vp thyne eyes, and see howe greate a multitude of poore people runne thorowe euerye towne: haue pitie on thyne owne flesshe, helpe them with a good harte, and doo with thy counsell all that euer thou canneste, that this vnshamefast beggynge may be put downe, that these ydle folkes maye be sette to laboure, and that suche as are not able to gette their lyuynge, maye be prouyded for. At the leaste thou that arte of counsell with suche as are in auctorytie, geue them some occasion to cast their heades together, and to make prouysion for the poore. Putte them in remembraunce of those noble cities in other countreyes, that by the authorytye of theyr prynces, haue so rychelye and well, prouyded for theyr poore people, to the greate shame and dyshonestye of vs, yf we lykewyse reccauynge the worde of God, shewe not suche lyke frutes therof. Wouide God that those men (whose office is to mayntayne the common welth) were as diligente in this cause as they are in other. Let vs beware by tymes, for after vnthankefulnesse there folowseth euer a plage: the mercyfull hande of God be with vs, and defende vs that we be not partakers therof.

Go to nowe (moost deare reader) and sette the downe at the Lordes feete, and reade hys wordes, and (o as Moses teacheth the Jewes) take them into thyne harte, and ict thy talkinge & communicacion be of them whā thou sitteste in thyne house, or goest by the waye, whan thou lyest down and whan thou rysest vp. And aboue al thinges fashion thy lyfe, and conuersacion accordyng to the doctryne of the holy goost therin that thou mayest be partaker of the good promyses of god in the Byble, & be heyre of his blessynge in Christ. In whom if thou putte thy trust, and be an vnfayned reader or hearer of his word with thyne hart, thou shalte fynde swetenes therin, and spye wonderous thynges, to thyne vnderstandynge, to the auoydynge of all sedicious sectes, to the abhorrynge of thyne olde synfull lyfe, and to the establyshynge of thy godly conuersation

In the fyrst boke of Moses called Genesis, thou mayest learne to knowe the almyghtye power of God in creatynge all of nought, his infinite wysedome in ordering the same, his ryghteousnes in punyshynge the vngodlye, his loue and fatherlye mercye in comfortynge the ryghteous with his promysse. &c.

In the seconde booke called Exodus, we se the myghty arme of God, in delyuerynge his people from so greate bondage out of Egypte, and what prouision he maketh for them in the wyldernes, how he teacheth them with his wholesome worde, and how the Tabernacle was made and set vp.

In the thyrde booke called Leuiticus, is declared what sacrifices the priestes and Leuites vsed, and what theyr office and ministration was.

In the fourth boke called Numeri, is declared, howe the people are numbred and mustred, howe the captaynes are chosen after the tribes and kinreds, howe they went forth to the battayle, how they pytched their tentes, and howe they drake vp.

The fyfth booke called Deuteronomion sheweth howe that Moses nowe beynge olde, rehearseth the lawe of God vnto the people, putteth them in remembraunce agayne of all the wonders and benefits that God had shewed for them, and exhorteth thē earnestlye to loue the Lorde theyr God, to cleaue vnto hym, to put theyr trust in hym, and to harken vnto his voyce.

After the death of Moses, dyd Josua bryngе the people into the londe of promys where God doeth wonderous thynges for his people by Josua, whiche distributeth the londe vnto them, vnto euerye tribe theyr possession. But in theyr welth they forgat the goodnesse of God, so that ofte tymes he gaue them ouer into the hande of theyr enemyes. Neuertheiesse, whan so euer they called faythfullye vppon him, and conuerted, he delyuered theym agayne: as the booke of Judges declareth.

In the bokes of kynges, is described the regimente of good and cupll Prynces, and howe the decaye of all nacyons commeth by cupll kynges. For in Jeroboam thou seyste what mischeif, what ydolatrye, and suche like abhominacion foloweth, whā the kynge is a mayntcyner of false doctrine, and causeth the people to synne agaynste God, whiche fallynge awaye from godes worde, encreased so sore amonge them, that it

it was the cause of all theyr sorowe and misery, and the very occasion, whye Israell fyste, and then Juda, were caryed away into captiuitie. Agayne in Josaphat, and Ezechias, and in Josias thou seest the nature of a vertuous kynge. He puttethe downe the houses of ydolatrye, seyth that hys priestes teache nothinge but the lawe of god, commaundeth his iorges to goo with them, and to see that they teache the people. In these kynges (I saye) thou seiste the condition of a true defender of the fayth, for he sparcth nother coste nor labour, to maintayne the lawes of God, to seke the welth, and prosperitie of his people, and to roote out the wycked. And where suche a prynce is, thou seyst agayne, howe God defendeth him and his people, thoughe he haue neuer so manye enemies.

Thus went it with them in the old tyme, and euen after the same maner goeth it nowe with vs: God be prayed therfore, & graunt vs of hys fatherlye mercye, that we be not vnthankefull, leste where he nowe geueth vs a Josaphat: an Ezechias, yee a very Josias, he sende vs a Pharao, a Jeroboam, or an Achab.

In the two fyrst bokes of Esdras, and in Hester thou seiste the deliuerannce of the people, whiche thoughe they were but fewe yet it is vnto vs all a speciall comforte, for so muche as GOD is not forgetfull of his promyse, but bryngeth them oute of Captiuitie, accordynge as he hadde tolde them before.

In the boke of Job we learne comfort and pacience, in that God not onelye punyshethe the wycked, but proueth and trieth the iuste and ryghteous (howebeit there is no man innocente in his syghte) by dyuers troubles in this lyfe, declarynge thereby that they are not his bastards, but his deare sonnes, and that he loueth them.

In the Psalmes we learne howe to resorte onelye vnto God in all oure troubles, to seke helpe at hym, to call onely vpon him, to satie oure myndes by pacience, and howe we oughte in prosperitie to be thankefull vnto hym.

The Prouerbes and the Preacher of Salomon teache vs wysedome, to knowe God, oure owne selues, and the worlde, and howe vayne all thynges are, saue onelye to cleue vnto God.

As for the doctryne of the Prophetes, what is it elles, but an earneste exhortacion to eschue synne, and turne vnto GOD: a faythfull promys of the mercye and pardon of God, vnto all them that tourne vnto hym, and a threatenynge of his wrath to the vngodlye: Saynge that here and there they prophecye also manifestlye of Christe of the expulsition of the Jewes, and callynge of the Heythen.

The newe Testamente or Gospell, is a manifeste and cleare testimonye of Christ, howe God performeth his othe and promys made in the olde Testament, howe the Newe is declared and included in the olde, and the Olde fulfylled and verified in the Newe.

Nowe where as the most famous interpreters of all geue sondrye iudgementes of the texte (so farre as it is done by the spirvte of knowledge in the holye gooste) me thynke no man shoulde be offended therent, for they referre theyr doynges in mekenes to the spyrte of trueth in the congregacion of God: and sure I am, that there commethe more knowledge and vnderstondynge of the scripture by theyr sondrye translations, then by all the gloses of our sophistical doctours. For that one interpreteth somethynge obscurelye in one place, the same translateth another (or elles he hym selfe) more manyfestlye by a more playne vocable of the same meanynge in another place. Be not thou offended therefore (good Reader) thoughe one call a Scrybe, that another calleth a lawyer: or elders, that another calleth father and mother: or repentaunce, that another calleth pennaunce or amendement. For yf thou be not deceaued by mens tradicions thou shalte fynd no more diuersitie betwene these termes then betwene foure pens and a grote. And this manner haue I vsed in my translacion, callynge it in some place pennaunce, that in another place I call repentaunce. And that not onelye because the interpreters haue done so before me, but that the aduersaries of the trueth maye see, howe that we abhorre not this worde pennaunce (as they vntruelye reporte of vs) no more then the interpreters of Latin, abhorre penitere, whan they reade resipiscere. Onelye oure hearetes desyre vnto GOD is, that his people be not blynded in theyr vnderstondynge, leaste they beleue pennaunce to be ought, saue a verye repentaunce, amendment, or conuersion vnto God, and to be an vnfayned newe creature in Christe, and to lyue accordynge to his lawe. For elles shall they fal in to the olde blasphemy of Christes blonde, and beleue, that they them selues are able to make satisfaction vnto God, for theyr owne synnes, from the which erroure god of his mercye and plenteous goodnesse preserue all his.

Nowe

Nowe to conclude: for so muche as all the
Ro. 4. d. scrypture o is wrytten for thy doctrine
and. 15. a and ensample it shal be necessarye for the
to take hold vpon it whyle it is offred
the, ye and with ten handes thankfully
to receaue it. And though it be not wor-
thely mynystred vnto thee in thys trans-
lation (by reason of my rudenes) Yet if
thou be feruent in thy prayer, God shal
moue the hartes of them, whiche as yet
medled not withall, to take it in hande
and to bestowe the gyfte of theyr vnder-
stondynge theron, as well in oure lan
guage as other famous interpreters do
in other tunges. And I praye God, that
thorowe my poore mynystration herein,
I maye geue them that can do better, some
occasion so to do: exhortynge thee (moost
deare reader) in the meane whyle on
Goddes behalfe, yf thou be a heade, a
Judge, or ruler of the people, that thou
Iosu. 1. a o lette not thee booke of this lawe departe
oute of thy mouthe, but exercyse thy selfe
therein both daye and nyghte, and be euer
readynge in it as longe as thou lyuest:
Deu. 17. o that thou mayest learne to feare the
LORDE thy GOD, and not to turne
aside from the commaundemente, nother
to the ryghte hande nor to the lefte, leaste
thou be a knower of personnes in iudge-
De. 24. f mente, o and wreste the ryght of the straun-
ger, of the fatherlesse, or of the wydowe,
and so the curse to come vppon thee: but
Ro. 12. b what office soeuer thou haste, o swapte vp-
pon it, and execute it, to the mayntenaunce
of peace, to the welth of thy people, defen-
dynge the lawes of GOD, and the louers
therof, and to the destruction of the wicked.
Act, 20. d o Yf thou be a preacher, and haste the
ouersyghte of the flocke of Christe, awake,
and feede Christes shepe with a good
hearte, and spare no labour to doo them
good, seeke not thy selfe, and beware of
i. Ti. 4. b fylthye iucre, but o be vnto the flocke an
Tit. 2. a. ensample, in the worde, in conuersacion,
i. Pe. 5. a. in loue, in feruentnesse of the spyrte, and
be euer readynge, exhortynge, and tea-
chynge in Goddes worde, that the people
of God runne not vnto other doctrynes,
and leaste thou thy selfe (whan thou shuldest
teache other) be founde ignorannte there-
in. And rather then thou wouldest teache
the people anye other thynge, then Gods
worde, take the boke in thyne hande, and
reade the wordes euen as they stande there-
in (for it is no shame, so to do, it is more
shame to make a lye) This I saye for suche,
as are not yet experte in the Scrypture, for
I reproue no preachynge without the boke
as longe as they saye the trueth.

Yf thou be a manne that haste wyfe and
chyldren, fyrste o loue thy wyfe, accordynge Eph. 5. c
to the ensample of the loue, wherewith
Christe loued the congregation, and re-
member that so doynge, thou louest euen
thy selfe: yf thou hate hyr, thou hatest thyne
owne flesshe yf thou cherysshe hyr and make
muche of hyr, thou cherysshest, and makest
muche of thy selfe, for she is bone of thy bo-
nes, and flesshe of thy flesshe. And whosoeuer Eph. 6. c.
thou be that hast chyldren, o brynge them vp
in the nurtour and informacion of the Lord.
And yf thou be ignorannt, or arte otherwise
occupied lawefullye, that thou canste not
teache them thy selfe, then be euen as dili-
gente to seke a good master for thy chyldren,
as thou waste to seke a mother to bear them:
for there lyeth as greate weyght in the one
as in the other. Yea, better it were for them
to be vnborne, then not to feare GOD, or
to be euyll brought vppe. Whyche thynge
(I meane bryngynge vppe well of chyl-
dren) yf it be dylygentlye loked to, it is the
vpholdynge of all commune welthes: and
the negligence of the same, the very decay of
all realmes.

Finally, who so euer thou be, take
these wordes of Scripture in to thy hearte,
and o be not onelye an outwarde hearer, Rom. 2. d
but a doer thereafter, and practyse thy selfe Jam. 1. c.
therein: that thou mayeste fele in thyne hart,
the swete promyses therof for thy consolacy-
on in all trouble, and for the sure stablyshing
of thy hope in Christe, and haue euer an eye
to the wordes of scrypture, that yf thou be a
teacher of other, thou mayeste be within the
bondes of the truth, or at the leaste thoughe
thou be but an hearer or reader of another
mannes doyng, thou mayest yet haue know-
ledge to iudge all spyrytes, and be free from
euery erroure, to the vtter destruction
of all sedicious sectes, and straunge
doctrines, o that the holye Scri-
pture maye haue free passage,
and be hadde in reputation,
to the worshyppe of the
author therof, whiche
is euen God hym
selfe: to whome
for his moste
blessed
worde, be glorye and dominion, nowe
and euer. Amen. 2. Tes. 3.

The Table and Kalender expressynge the order of the Psalmes and Lessons, to be sayde at the Morninge and Euenynge prayer throughout the yeare, excepte certayne propre feastes, as the Rules folowynge more playnly declare.

The Order howe the Psalter is appoynted to be reade.

THe Psalter shalbe readde throughe, once euerye Moneth. And becauselethat some Monethes be longer then some other be, it is thought good to make them euen by this meanes.

To euerye Moneth, shalbe appoynted (as concernynge this purpose) iuste. xxx. dayes.

And because January and Marche hath one daye aboue the sayde numbre, and Februarye whiche is placed betwene them bothe, hath onely .xxviij. dayes: Februarye shall borowe of eyther of the Monethes (of January and Marche) one daye. And so the Psalter which shalbe readde in Februarye, must beginne the last day of Januarye, and ende the fyrste daye of Marche.

And where as Maye, July, Auguste, October, and December, haue .xxxi. dayes a piece: it is ordered that the same Psalmes, shalbe readde the last daye of the sayde Monethes, whiche were read the daye before. So that the Psalter may begynne agayne the fyrst day of the nexte Monethes ensuynge.

Now to knowe what Psalmes shalbe read euerye daye, loke in the Kalender, the numbre that is appoynted for the Psalmes, and then fynde the same numbre in this table, and vpon that number shall you see, what Psalmes shalbe sayed at Morynynge and Euenynge prayer.

And where the .cxix. psalme is deuided into .xxij. porcions, and is ouerlonge to be read at one tyme: it is so ordered, that at one tyme shall not be reade aboue foure or fyue of the sayed porcions, as you shal perceyue to be noted in this Table folowing.

And here is also to be noted, that in this table, and in all other partes of the seruice, where any Psalmes are appoynted, the numbre is expressed after the greate Englyshe Bible, whiche from the .ix. Psalme, vnto the .cxlviij. Psalme (folowyng the diuision of the Hebrues) doth varie in numbres from the common Latyn translacion.

The Table for the order of the Psalmes to be sayde at mornynge and Euenynge prayer.

Mornynge prayer.	Euenynge prayer.
i. ij. iij. iiij. v	v. vj. vij.
vj. ix. x. xi.	xij. xiij. xiiij.
xij. xv. xvi. xvij.	xviij.
xviij. xix. xx. xxi.	xxij. xxiij.
v xxiiij. xxv. xxvi.	xxvij. xxviij. xxix
vi xxx. xxxi.	xxxij. xxxiij. xxxiiij.
vij xxxv. xxxvi.	xxxvij.

viij xxxviij. xxxix. xl.
ix xlviij. xlv. xlvi.
x l. li. lii
xi lvi. lvij. lviij.
xij lxij. lxij. lxiij.
xiij lxviij.
xiiij lxxi. lxxij.
xv lxxv. lxxvi. lxxvij.
xvi lxxix. lxxx. lxxxi.
xvij lxxxvi. lxxxvij. lxxxviij.
xviij xc. xci. xcij.
xix. xcvi. xcvij.
xx cij. ciij.
xxi cv.
xxij cvij.
xxiij cx. cxi. cxij. cxiij.
xxiiij cxvi. cxvij. cxviij.
xxv Jnde. v.
xxvi Jnde. v.
xxvij cxx. cxxi. cxxij. cxxiij. cxxiiij. cxxv,
xxviij cxxvj. cxxvij. cxxviij. cxxix.
xxix cxxxix cxl. cxli.
xxx cxliij. cxlv. cxlvi.

xli. xlij. xliij,
xlvij. xlviij, xlix.
lij. liij. lv.
lix. lx lxi
lxv lxvi lxvij.
lxix. lxx.
lxxij lxxiij.
lxxvij.
lxxxij. lxxxiij. lxxxiiij. lxxxv,
lxxxix
xcij. xciij. xcv.
xcvij. xcix. c. ci.
ciij.
cvi.
cvij. cix.
cxiij. cxv.
cxix. Jnde.iij
Jnde. iij.
Jnde. iiij.
cxxvi. cxxvij. cxxviij. cxxix. cxxx. cxxxi,
cxxxvi. cxxxvij. cxxxviij.
cxlij. cxliij.
cxlvij. cxlviij. cxlix. cl.

¶ The order howe the rest

of the holy Scripture (beside the Psalter) is appointed to be readde.

THe olde Testamente is appointed for the fyrst lessons, at Morning and Euening prayer, and shall be readde thorough, euery yeare once, except certayne bokes and Chapiters, which be leaste edifying, and might best be sparced, and therefore be left vnreade.

¶ The newe Testamente is appointed for the seconde Lessons, at Morninge and Eueninge prayer, and shalbe read ouer orderly euery yeare thyse, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onelye certayne Lessons appointed, vpon diuers proper feastes.

¶ And to knowe what Lessons shalbe reade euery daye: fynde the day of the moneth in the Kalender folowinge, and there ye shall perceiue the bokes and Chapiters that shalbe readde for the lessons, both at Morninge and Eueninge prayer.

¶ And here is to be noted, that whenso euer there be any proper Psalmes or Lessons appointed for any feaste, moueable or vnmoueable: then the Psalmes and Lessons, appointed in the Kalender, shall be omitted for that tyme.

¶ Ye must note also that the Collecte, Epistle and Gospel, appointed for the sundaye, shall serue all the weeke after, except there fall some feast that hath his proper.

¶ This is also to be noted, concernyng the Leape yeares, that the .xxv. day of Februarye, which in Leape yeare, is coumpted for two dayes, shall in those dayes, alter neither Psalme nor Lesson: but ye same Psalmes and Lessons, which be sayed the fyrst daye, shal also serue for the second day.

¶ Also, whereseoeuer the begynnynge of any Lesson, Epistle, or Gospell is not expressed: there ye must begin at the begynnynge of the Chapiter.

¶ And whereseoeuer is not expressed howe farre shalbe readde, there shall you reade to the ende of the Chapiter.

¶ Proper

Proper psalmes and Les-

sons, for diuers feastes, and dayes at Morning and Eueninge prayer.

¶ On Christmas day at Morninge prayer.

Psalm. xix. } The fyrst Lesson. Esai. ix.
Psalm. xlv. } The .ij. Lesson. Luk. ij. vnto.
Psal. lxxxv. } And vnto me a good wyll.

At Euenynge prayer.

The fyrst Lesson. Esa. lvij.
Psal. lxxxix. } God spake once agayne to
Psal. Cx. } Achas. &c. vnto the ende.
Psal. cxxxij. } The second Lesson. Tit. iij
The kindnes and loue. &c.
vnto foolyshe questions.

¶ On Saint Stephens day, at Morninge prayer.

The second Lesson. Actes. vi. and. vij.
Steuen ful of fayth and power. vnto. And
when fourty yeares were. &c.

At Eueninge prayer.

The second Lesson. Actes. vij. And when
fourtye yeares were expyred, there appeared vnto Moyses. &c. vnto. Stephen full
of the holy ghoste.

¶ On S. John Euangelistes day, at morninge prayer.

The seconde Lesson. Apoca. j. The whole
Chapter.

At Euenynge prayer.

The seconde Lesson. Apocalips. xxij.

¶ On the Jnnocentes daye, at morninge prayer.

The fyrst Lesson. Jerem. xxxi. vnto. Moze
ouer I heard Ephraim.

¶ On the Cyrcumcision day, at morninge prayer.

The fyrst Lesson. Genelis. xvij.
The second Lesson. Roma. ij.

At Eueninge prayer.

The. i. Lesson. Deut. x. And now Jsrael.
The seconde Lesson. Colloss. ij.

¶ On the Eppyphanye, at morninge prayer.

The fyrste Lesson. Esai. lx.
The seconde Lesson. Luke. iij. And it fortuned. &c.

At Eueninge prayer.

The fyrst Lesson. Esay. xlix.
The second Lesson. John. ij. After this he
went downe to Capernaum.

¶ On wednesdaye before Easter, at Euening prayer.

The fyrst lesson. Ozee. xij. xiij.

¶ On Thursdaye before Easter at morninge prayer.

The fyrst Lesson. Daniel. ix.

At Euening prayer.

The fyrst Lesson. Jeremie. xxxi.

¶ On Good Fryday, at morninge prayer.

The fyrst lesson. Genesis. xxij.

At Euenyng prayer.

The fyrst Lesson. Esai. liij.

¶ On Easter Euen at Morninge prayer.

The fyrst lesson. Zachary. ix,

¶ On Easter daye at Morninge prayer.

Psalme. ij. } The fyrst Lesson. Exo. xij
Psalme. lvij. } The second lesson. Ro. vj.
Psalme. Cxi.

At Eueninge prayer.

Psalm. Cxiij. }
Psal, Cxiij. } The second Lesso. Act. ij
Psal. Cxviij. }

¶ On Monday in Easter wieke, at morninge prayer.

The seconde Lesson. Luk. xxiij. vnto. And
behoulde two of them.

At Euenynge prayer.

The second Lesson. i. Cozin. xv.

¶ On the Ascencion day, at Morninge prayer.

Psalme. viij. }
Psalme. xv. } The. ij. lesson. Joh. xiij
Psalme. xxi. }

At Eueninge prayer.

Psalme. xxiij. }
Psalm. lxviij. } The. ij. lesson. Ephe. iij.
Psalm. Cviij. }

¶ On Whytsondaye, at Morninge prayer.

Psalm. xlviij. } The second lesson. Act. ij.
Psalme. xlviij. } The Peter opened his.

At Euenynge prayer.

Psalm. Ciij. } The second lesso. Act. xj
Psalm. Cxlv. } It fortuned whe Apollo
went to Cozinthum. &c.
vnto. After these thinges

On

¶ On Trinitie sondaye, at
Moznynge prayer.
The fyrst lesson. Gene. xviij.
The seconde lesson. Math. iij.
¶ Conuersion of Saynt Paule,
at moznynge prayer.
The second lesson. Actes. xxii. vnto. They
hearde hym.
At Euenynge prayer.
The seconde lesson. Actes. xxvi.
¶ Saynte Barnabas daye, at
moznynge prayer.
The seconde lesson. Actes. xiij.
At Euenynge prayer.
The seconde lesson. Actes. xv. vnto. After
certayne dayes.
¶ Saynt John Baptist day,
at moznynge prayer.
The fyrst lesson. Malachi. iij.
The seconde lesson. Math, iij.
At Euenynge prayer.
The fyrst lesson. Malachi. iiij.
The second lesson. Math. xiiij. vnto. When
Jesus hearde.
¶ Saint Peters daye, at
moznynge prayer.
The seconde Lesson. Actes. iij.
At Euenynge prayer.
The seconde Lesson. Actes. iiij.
¶ All Sainctes daye at
moznynge prayer.
The fyrst Lesson. Sapien. iij. vnto, Blessed is rather the barrayne.
The seconde Lesson. Hebr. xi. xij. Saintes by fayth subdued. vnto. If you endure chastisynge.
At Euenynge prayer.
The fyrst lesson. Sapience. v. vnto. Hys Jelosye also.
The seconde lesson. Apocalips. xix. vnto
And I sawe an Angell stande.

¶ An Almanacke for xix. yeares.

¶ The yeare of our Lorde	¶ The Golden numbre.	The epacte.	The Cicle of the lunne.	Sonnticall letter.	Easter daye.
M.d.lii.	xiiij.	iij.	xxi.	C.	xvij. Aprill.
m.d.liij.	xv.	xv.	xxij.	A.	ii. Aprill.
m.d.liiij.	xvi.	xxvi.	xxiii.	G.	xxv. March
m.d.lv.	xvii.	vii.	xxiiij.	ff.	xiiii. Aprl.
m.d.lvi.	xviij.	xviij.	xxv	E.	v. Aprll.
m.d.lvii.	xix.	xxix.	xxvi.	C.	xviii. Aprll.
m.d.lviii.	i.	xi.	xxvii.	B.	x. Aprll.
m,d.lix	ii.	xxii.	xxviii.	A.	xxvi. march.
m.d,lx	iii.	iii	i.	G.	xiiii. Aprll.
m.d.lxi.	iiij.	xiiij	ii.	E.	vi, Aprll.
m.d.lxii.	v.	xxv.	iii.	D.	
m.d.lxiij	vi.	xxvi	iiij.	C.	
m.d.lxiiij.	vii.	xvii.	v.	B.	
m.d,lxv.	viij.	xxviii	vi.	G.	
m.d,lxvi.	ix.	ix.	vii.	ff.	
m.d,lxvii.	x.	xx.	viii.	E.	
m,d,lxviii,	xi.	i.	ix.	D	
m.d.lxix.	xii.	xii.	x.	B.	
m.d,lxx,	xiij.	xxiii.	xi.	A.	

The kalender.

					Mornyng prayer.	Euenyng prayer.
				Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson		
♑			January hath .xxxi. dayes.			
			The moone .xxx.			
tii		Kalend.	Circumcision	i	Gen. xvij Roma. ij	Deut. x. Collos. ij
	b	iiij.	No.	ij	Gene. i Math. i	Gene. ij. Roman. i
xi	c	iij.	No.	iij	iij ij	iiij ij
	d	Pzid.	No.	iiij	v iij	vi iij
xix	e	Nonas.		v	vij iiij	viij iiij
viij	f	vij.	Id. Epiphany.	vi	Esaye. ix Luke. iij.	Esa. xlix. John. ij
	g	vj.	Id.	vii	Gene. ix. Math. v.	Genes. xi Roma. v.
xvi	A	v.	Id.	viii	xij vi	xiij vi
v	b	v	Id.	ix	xiiij vij	xv vij
	c	iiij	Id	x	xvj viij	xvij viij
xiij	d	iij	Id. Sol in Aqua.	xi	xviij ix	xix ix
ij	e	Pzid.	Id.	xii	xx x	xxj x
	f	Idus.		xiii	xxij xi	xxiij xi
x	g	xix.	kl. Februarye.	xiiii	xxiiij xij	xxv xij
	A	xviij	kl.	xv	xxvi xiij	xxvij xiij
xviij	b	xvij	kl. Terme begyn.	xvi	xxviij xiiij	xxix xiiij
vij	c	xvj	kl.	xvii	xxx xv	xxxi xv
	d	xv	kl.	xviii	xxxij xvi	xxxiij xvj
xv	e	xiiij	kl.	xix	xxxiiij xvij	xxxv i. Cozin. i
iiij	f	xiij	kl.	xx	xxxvi xviij	xxxvij ij
	g	xij	kl.	xxi	xxxix xix	xl xix
xij	A	xi	kl.	xxij	xli xx	xlij xiij
i	b	x	kl.	xxiii	xliij xxi	xliiij v
	c	ix	kl.	xxiiii	xlv xxij	xlvi vi
ix	d	viij	kl. Conuer. Paul.	xxv	xlvij Act. xxij.	xlviij Act. xxvi.
	e	vij	kl.	xxvi	xlix mat. xxiij	l i. Coz. vij
xvij	f	vi.	kl.	xxvii	i xxiiij	Exodi. i viij
vi	g	v	kl.	xxviii	Exodi. ij. xxv	iij ix
	A	iiij	kl.	xxix	iiij xxvi	v x
xiiij	b	iij	kl.	xxx	vi xxvij	vij xi
iij	c	Pzid.	kl.	i	viij xxviij	ix xij

					Mornyng prayer.	Euenyng prayer.
				Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson		
♒			Februay hath .xxviij. dayes.			
			The moone .xxix.			
	d	Kalend.		ij	Exod. x. Mark. i.	Exo. xi i. Coz. xiij
xi	e	iij.	No. Purific. Mary.	iij	xij ij	xiij xiij
xix	f	ij.	No.	iiij	xiij iij	xv xv
viij	g	Pzid.	No.	v	xvi iiij	xvij xvi
	A	Nonas.		vj	xviij v	xix ij. Coz. i
xvi	b	viij.	Id.	vij	xx vi	xxi ij
v	c	vij.	Id.	viij ij	xxij vij	xxiij iij
	d	vj	Id.	ix	xxiiij viij	xxv v
xiij	e	v.	Id.	x	xxvi ix	xxvij vi
ij	f	iiij.	Id. Sol in Pisces.	xj	xxviij x	xi vij
	g	iij	Id.	xij	Le. xviij. xj	Leuit. xix viij
x	A	Pzid.	Id.	xiij	xx xij	Nume. x. viij
	b	Idus.		xiiij	Num. xi. xiij	xiiij xv
xviij	c	xvi.	kl. Marche.	xv	xiij xiiij	xvij x
vij	d	xv	kl.	xvj	xv xvj	xvij xi
	e	xiiij	kl.	xvij	xvij xvi	xviij xij
xv	f	xiij	kl.	xviij	xix Luk. di. i	xx xiij
iiij	g	xij	kl.	xix	xxi di. i	xxij Galath. i
	A	xi	kl.	xx	xxiij ij	xxiiij ij
xij	b	x	kl.	xxj	xxv iij	xxvi iij
i	c	ix	kl.	xxij	xxvij iiij	xxviij v
	d	viij	kl.	xxiij	xxix v	xxx vi
ix	e	vij	kl.	xxiiij	xxxi vj	xxxij vij

The kalender.

					Mornyng prayer.	Euenyng prayer.
		vj	kl. S. Mathias	xxv	xxxiij vij	xxxiiij Epheſi. i
xvij	g	v.	kl.	xxvj	xxxv viij	xxvi ij
vi	A	iiij	kl.	xxvij	Deut. i ix	Deut. ij iij
	b	iij.	kl.	xxviij	iij x	iiij iiij
xiiij	c	Pzid.	kl.	xxix	v xi	vi v

					Mornyng prayer.	Euenyng prayer.
				Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson		
♒			Marche hath .xxxi. dayes.			
			The mone .xxx.			
tij	d	Kalend.		xxx	Deut. vij	Luke. xij Deu. viij Ephe. vi.
	e	vi.	No.	j	ix xiij	x Philip. i.
xi	f	v.	No.	ij	xi xiiij	xij ij
	g	iiij.	No.	iij	xiij xv	xiiij iij
xix	A	iij.	No.	iiij	xv xvi	xvi iiij
viij	b	Pzid.	No.	v	xvij xvij	xvij Collos. i
	c	Nonas.		vj	xix xviij	xx ij
xvi	d	vij.	Id.	vij	xxi xix	xxij iij
v	e	vj.	Id.	viij	xxiij xx	xxiiij iiij
	f	vi.	Id.	ix	xxv xxj	xxvi i. Thes. i.
xiij	g	v	Id. Equinoctium.	x	xxvij xxij	xxviij ij
ij	A	iiij.	Id. Sol in Arietē	xj	xxix xxiij	xxx iij
	b	iij.	Id.	xij	xxxi xxiiij	xxxij iiij
x	c	Pzid.	Id.	xiij	xxxiij John. i	xxxiiij v
	d	Idus.		xiiij	Josue. i ij	Josue. ij. ij. Thes. i
xviij	e	xvij.	kl. Apzilis.	xv	iij iij	iij ij
vij	f	xvi.	kl.	xvj	iiij iiij	iiij iij
	g	xv	kl.	xvij	v v	vi. Tim. i.
xv	A	xiiij	kl.	xviij	vj vi	vi ii. iij
iiij	b	xiij	kl.	xix	vij vij	viij iiij
	c	xij	kl.	xx	viij viij	viij v
xij	d	xi	kl.	xxj	ix ix	ix vi
i	e	x	kl.	xxij	x x	xi ij. Tim. i
	f	ix	kl.	xxiij	xij xj	xij iij
ix	g	viij	kl. Annunciacion.	xxiiij	xxi xij	xxij iiij
	A	vij	kl.	xxv	xxiij xiij	xxiiij iiij
xvij	b	vi	kl.	xxvj	Jud. i. xiiij	Judic. ij. Titus. i
vi	c	v	kl.	xxvij	ij xv	iij ij. iij
	d	iiij.	kl.	xxviij	v xvi	vi Philem. i
xiiij	e	iij	kl.	xxix	vij xvij	viij Hebzeo. i
iij	f	Pzid.	kl.	xxx	ix xviij	x xj

					Mornyng prayer.	Euenyng prayer.
				Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson		
♓			Apzyll hath .xxx. dayes.			
			The moone .xxix.			
	g	Kalend.		i	Jud. xi	John. xix Judi. xij. Hebze. iij
xix	A	iij.	No.	ij	xij xx	xxiij iij
	b	ij.	No.	iij	xv xxi	xvi v
xi	c	Pzid.	No.	iiij	xvij Actes i	xviij vi
viij	d	Nonas.		v	xix ij	xx vij
xvi	e	viij.	Id.	vj	xxi iij	Ruth. i viij
v	f	vij.	Id.	vij	Ruth. ij iiij	iij ix
	g	vi.	Id.	viij	iiij v	i. Regñ. i x
xiij	A	v	Id.	ix	i. Reg. ij. vi	xj
ij	b	iiij.	Id.	x	xij vij	viij xij
	c	iij.	Id.	xj	vi viij	viij xiij
x	d	Pzid.	Id. Sol in Taur.	xij	vi ij	ix ix Jacob i
	e	Idus.		xiij	x x	xi ij
xviij	f	xvij.	kl. Maye.	xiiij	xij xj	xiij iij
vij	g	xvj.	kl.	xv	xiij xij	xvij iiij
	A	xv.	kl.	xvj	xvj xiij	xvij v

‡‡. ij.

The kalender.

				Mozning̃ epyayer.	Euenyng prayer.		
xb	b	xb.	kl.	xbiii	xbiii	xii	xix i.Petr.i.
iiii	c	xiiii	kl.	xx	xb	xxi	ii
	d	xiii	kl.	xix	xxii	xbi	xxiii iii
xii	e	xii	kl.	xx	xxiiii	xbii	xxiiii iiii
i	f	xi	kl.	xxi	xxbi	xbiii	xxbii v
	g	x.	kl.	xxii	xxbiii	xix	xxix ii.Pet. i.
ix	A	ix.	kl.	xxiii	xxx	xx	xxxi ii
	b	viii	kl.	xxiiii	ii.Reg.i.	xxi	ii.Reg.ii iii
xbii	c	vii	kl. Marke Euan.	xxb	iii	xxii	iiii i.John. i
vi	d	vi.	kl.	xxbi	v	xxiii	vi ii
	e	v.	kl.	xxbii	vii	xxiiii	vii iii
xiiii	f	iiii	kl.	xxbiii	ix	xxb	i iiii
iii	g	iii	kl.	xxix	xi	xxbi	xii v
	A	Pzid.	kl.	xxx	xiii	xxbii	xiii ii,iii.Jh.

				Pſalmes i, Leſſon. ij. Leſſon i. Leſſon. ij. Leſſon
		Waye hath.xxxi.dayes. The mone hath.xxx.		
xi	b	Kalend.	Philip and Iac.	i ij.Re. xb Acte.viii ii.reg.xbi Judas.i.
	c	vi.	No.	ii xbij xxviii xbiy Roma. i.
xix	d	v.	No.	iii xix Matth.i. xx ii
viii	e	iiii.	No.	iiii xxi ii xxij iii
	f	iii.	No.	v xxiii iii xxiiii iiii
xbi	g	Pzid.	No.	vi iiig.Re,i iiii ij. Reg.i v
v	A	Monas.		vii ii v ii vi
	b	viii.	Id.	viii iii vi iiii vii
xiii	c	vii.	Id.	ix v vii ix viii
ii	d	vi.	Id.	x ix viii x ix
	e	v	Id. Sol in Gem.	xi xi ix xii x
x	f	iiii.	Id.	xii xiii x xiiii xi
	g	iii.	Id.	xiii xb xi xbi xii
xbiii	A	Pzid.	Id.	xiiii xbii xii xbiii xiii
vii	b	Idus.		xb xix xiii xx xiiii
	c	xbii.	kl. Junii	xbi xxi xiiii xxii xb
xb	d	xbi.	kl.	xbii iiii. Re.i xb iiii.re. ii. xbi
iiii	e	xb.	kl.	xbiii iii xbi iiii i.Coꝛin.i
	f	xiiii	kl.	xix v xbii vi ii
xii	g	xiii	kl.	xx vii xbiii viii iii
i	A	xii.	kl.	xxi ix xix x iiij
	b	xi.	kl.	xxii xi xx xi v
ix	c	x.	kl.	xxiii xiii xxi xiiii vi
	d	ix.	kl.	xxiiii xb xxii xbi vii
xbii	e	viii.	kl.	xxb xbii xxiii xbiii viii
vi	f	vii.	kl.	xxbi xix xxiiii xx ix
	g	vi.	kl.	xxbii xxi xxb xxii
xiiii	A	v,	kl.	xxbiii xxiii xxbi xxiiii
iii	b	iiii.	kl.	xxix xxb xxbii xxb xii
	c	iii.	kl.	xxx i.Eſdꝛa,i xxbiii i.Eſdꝛ. ii
xi	d	Pzid.	kl.	xxx iii Mark .i. iiii xiiii

				Pſalmes i, Leſſon. ij. Leſſon i. Leſſon. ij. Leſſon
		June hath.xxx.dayes. The moone hath.xxix.		
	e	Kalend.		i ij,Eſd.iiii Mark.ij. i.Eſd. v. i.Coꝛ. xb
xix	f	iiii.	No,	ii vi iii vi xbi
viii	g	iii.	No.	iii vii iiii vii ii.Coꝛ. i.
xb	A	Pzid.	No.	iiii viii v viii ii
v	b	Monas.		v ix vi x iii
	c	viii.	Id.	vi iij.Eſdꝛ,i viii iii iiii
xiii	d	vii.	Id.	vii iiii viii v v

The kalender.

				Mozning prayer	Euening prayer		
ij	e	vj.	Id.	viij	vi	ix	viij vi
	f	v	Id.	ix	x	x	xij vij
x	g	iiij	Id	x	Heſter. i.	xi	Heſt. ij viij
	A	iij	Id.	xj	iii	Act,xiiij.	iiij Actes.xb
xbiij	b	Pzid.	Id.	xij	v	Mar.xi.	vi ij.Coꝛ. ix
vij	c	Idus.	Sol in Cancer.	xiij	vii	xiii	viij x
	d	xbiij	kl. July.	xiiij	ix	xiiii	Job. i xi
xb	e	xbij	kl.	xb	Job. ij	xb	iij xii
iiij	f	xbj	kl.	xbj	iiii	xbi	v xiii
	g	xb	kl. Terme begyn.	xbij	vi	Luk. i	vii Gala. i
xij	A	xiiij	kl.	xbiij	viii	ii	ix ii
i	b	xiij	kl.	xix	x	iii	xi iii
	c	xij	kl.	xx	xii	iiii	xiii iiii
ix	d	xi	kl.	xxj	xiiii	v	xb v
	e	x	kl.	xxij	xbi	vi	xbij .18. vi
xbij	f	ix	kl.	xxiij	xix	vii	xx Epheſ. i
vi	g	viij	kl. John baptiſt	xxiiij	Mala .iij	Math.iij	Mal. iij Mat.14.
	A	vij	kl.	xxb	Job. xxi.	Luk. viii	Job. xxij Ephe. ij.
xiiij	b	vi.	kl.	xxij	xxiij	ix	xxiij .25. iii
iij	c	v	kl.	xxbij	xxbi.xxbj	x	xxbiij iiii
	d	iiij	kl.	xxbiij	xxix	xi	xxx v
xi	e	iij	kl. Peter apoſtle.	xxix	xxxi	Actes.iij	xxxij Acte. iiij
	f	Pzid.	kl.	xxx	xxxiij	Luke.xj	xxxiiij Eph. vj

				Pſalmes i, Leſſon. ij. Leſſon i. Leſſon. ij. Leſſon
		July hath.xxxi.dayes. The mone.xxx.		
xix	g	Kalend.		i Job. 35. Luk xiii Job. 36. Philip. i.
viii	A	vi.	No.	ij xxxvj xiiii xxxvij ij
	b	v.	No.	iij xxxix xb xl iii
xbi	c	iiij.	No.	iiij xli xbi xlj iiii
v	d	ij.	No.	v Pzouer. i xbii Pzou, ij. Colloſ. i.
	e	Pzid.	No. Terme ende.	vi iii Lu.xviii. iiii Collo.ii.
xiij	f	Monas.	Dogge dayes.	vij v xix vi iii
ij	g	viij.	Id.	viii vii xx viii iiii
	A	vij.	Id.	ix ix xxi x i. Teſ. i.
x	b	vi.	Id.	x xi xxii xii ii
	c	v	Id.	xi xiii xxiii xiiii iii
xbiij	d	iiij.	Id.	xij xb xxiiii xbi iiii
vij	e	iij.	Id.	xiij xbii John. i xbiii v
	f	Pzid.	Id. Sol in Leo.	xiiij xix ii xx ij. Teſ.i.
xb	g	Idus.		xb xxi iii xxii ij
iiij	A	xbij.	kl. Auguſti.	xbi xxiij iii xxiiii iij
	b	xbi.	kl.	xbij xxb v xxbi i.Tim. i.
xij	c	xb	kl,	xbiij xxbij vi xxbiii ii.iij
i	d	xiiij	kl.	xix xxix vij xxx iiij
	e	xiij	kl.	xx xxxi viij Eccle. i. v
ix	f	xij	kl.	xxj Eccle. ij ix iii vj
	g	xi	kl.	xxij iiii x v ij. Tim.i
xbij	A	x.	kl.	xxiij vi xj vij ij
vi	b	ix	kl.	xxiiij viii xij ix iij
	c	viij	kl. Iames Apoſtle	xxb x xiij xi Titus.i.
xiiij	d	vij	kl.	xxbi xij xiiij Jerem.i. ii.iij
iij	e	vi	kl.	xxbij Jere. ij. xb iii Philem i
	f	v	kl.	xxbiij viij xbi v Hebꝛeo. i
xi	g	iiij.	kl.	xxix vi xbij vii ij
	A	iij	kl.	xxx viij xxiij ix iij
xix	b	Pzid.	kl.	xxx x xix xi iiij

The kalender.

Moznyng prayer. Euenyng prayer.

AUguste hath .xxxj. dayes.

The moone hath .xxx.

					Psalmes i. Lesson. ij, Lesson i. Lesson. ij. Lesson			
viij	c	Kalend.		Lammas.	i	Jere. xij	John. xx	Jere. xiij	Hebz. iiij
xvi	d	iiij.	No.		ij	xxiij	xxi	xv	v
v	e	iij.	No.		iij	xvi	Actes. i	xvij	vi
	f	Pzid.	No.		iiij	xviij	ij	xix	vii
xiij	g	Nonas.			v	xx	iij	xxi	viij
ij	A	viij.	Jd.		vi	xxij	iiij	xxiii	ix
	b	vij.	Jd.		vij	xxiiij	v	xxv	x
x	c	vj.	Jd.		viii	xxvi	vi	xxvii	xi
	d	v	Jd.		ix	xxviij	vij	xxix	xii
xviij	e	iiij.	Jd.	S. Laurence.	x	xxx	viij	xxxi	xiii
vij	f	iij.	Jd.		xi	xxxij	ix	xxxiij	Jacobi. i.
	g	Pzid.	Jd.		xij	xxxiiij	x	xxxv	ij
xv	A	Idus.			xiij	xxxvi	xi	xxxvij	iij
iiij	b	xix.	kl.	Septembzis.	xiiij	xxxviii	xij	xxxix	iiij
	c	xviij	kl.	Sol in Virgo.	xv	xl	xiij	xli	v
xij	d	xvij	kl.		xvi	xlij	xiiij	xliij	i. Peter. i
i	e	xvj	kl.		xvij	xliij	xv	xlv. xlvi	ij
ix	f	xv	kl.		xviij	xlvii	xvi	xlviij	iii
	g	xiiij.	kl.		xix	xlix	xvij	l	iiii
xvij	A	xij	kl.		xx	li	xviij	lij	v
vi	b	xi.	kl.		xxj	Lamen. i	xix	Lamen. ij	ii. Pete. i
	c	x	kl.		xxij	iij	xx	iiij	ii
xiiij	d	ix.	kl.	Bartho. apostle	xxiij	v	xxi	Ezech. ii.	iii
ij	e	viij	kl.		xxiiij	Ezech. iij	xxij	vi	i. John. i
	f	vij	kl.		xxv	vii	xxiij	xiii	ii
	g	vj	kl.		xxvi	xiij	xxiiij	xviii	iii
xi	A	vi.	kl.		xxvij	xxiii	xxv	xxxiij	iiii
	b	v	kl.		xxviij	Daniel. i	xxvi	Dani. ii.	v
xix	c	iiij.	kl.		xxix	iij	xxvij	iij	ii. iii. Jh.
viij	d	iij.	kl.		xxx	v	xxviij	vi	Jude. i.
	e	Pzid.	kl.		xxxi	vii	Matth. i.	viij	Roma. i

September hath .xxx. dayes.

The moone hath .xxix.

					Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson			
xvi	f	Kalend.			i	Dani. ix.	Matth. ij	Daniel. x	Roma. ij
v	g	iiij.	No.		ij	xi	iij	xij	iij
	A	iij.	No.		iij	xiij	iiij	xiiij	iiij
xiij	b	Pzid.	No.		iiij	Ozee. i	v	Oz. ij.	iij	v
ij	c	Nonas.		Dog dayes en.	v	iiij	vi	v, vj	vj
	d	viij.	Jd.		vi	vij	vij	viij	vij
x	e	vij.	Jd.		vii	ix	viii	x	viij
	f	vj.	Jd.		viii	xi	ix	xij	ix
xviij	g	v	Jd.		ix	xiii	x	xiiij	x
vij	A	iiij.	Jd.		x	Joel. i	xi	Joel. ij	xi
	b	iij	Jd.		xi	ij	xij	Amos. i.	xij
xv	c	Pzid.	Jd.		xii	Amos. ij.	xiij	iij	xiij
iiij	d	Idus.			xiij	iiij	xiiij	v	xiiij
	e	xviij	kl.	Octobzis.	xiiij	v	xv	vij	xv
xij	f	xvij	kl.	Sol in Libza.	xv	vij	xvi	ix	xvj
i	g	xvi	kl.		xvi	Abdias. i	xvij	Jonas. i.	i. Coz. i.
	A	xv	kl.		xvii	Joh. ij. iij	xviij	iiij	ij
ix	b	xiiij	kl.		xviii	Miche. i.	xix	Mich. ij	iij
	c	xiij	kl.		xix	iij	xx	iiij	iiij
xviij	d	xij	kl.		xx	v	xxi	vi	v
vi	e	xi	kl.	S. Matheiue.	xxi	vii	xxij	Naum. i.	vi
	f	x	kl.		xxii	Naum. ij	xxiij	iij	vij

xiiij	g	ix.	kl.		xxiij	Abacuc. i	xxiiii	Abac. ii	viii
iij	A	viij	kl.		xxiiij	iij	xxv	Soph	i	ix
	b	vij.	kl.		xxv	Soph. ii.	xxvi	iii	x
xi	c	vi.	kl.		xxvj	Agge. i	xxvii	Agge. ij	xi
	d	v.	kl.		xxvij	Zach. i	xxviii	Zac. ii. iii	xii
xix	e	iiij.	kl.		xxviij	iiii. v	Mark. i	vi	xiii
viij	f	iij.	kl.	S. Michael.	xxix	vii	ii	viii	xiiii
	g	Pzid.	kl.		xxx	ix	iii	x	xv

October hath .xxxi. dayes.

The moone hath .xxx.

					Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson			
xvi	A	Kalend.			i	Zacha. xi	Mar. iiii	Zach. xii. i.	Coz. xv
v	b	vi.	No.		ij	xiii	v	xiiii	ii. Coz. i.
xiii	c	v.	No.		iij	Malac. i.	vi	Malac. ii	ii
ij	d	iiij.	No.		iiij	iii	vii	iiii	iii
	e	iij.	No.		v	Tobi. i	viii	Tobi. ii	iiii
x	f	Pzid.	No.		vj	iii	ix	iiii	v
	g	Nonas.			vij	v	x	vi	vi
xviij	A	viij.	Jd.		viij	vii	xi	viii	vii
viij	b	vij.	Jd.	Terme begyn.	ix	ix	xi	x	viii
	c	vi.	Jd.		x	xi	xii	xi	ix
xv	d	v	Jd.		xj	xiii	xiii	xiii	x
iiij	e	iiij.	Jd.		xij	Judith. i.	xv	Judith. ij	xi
	f	iij.	Jd.		xiij	iii	xvi	iiii	xii
xij	g	Pzid.	Jd.	Sol in Scozp.	xiiij	v	Luk. di.	vi	xiii
i	A	Idus.			xv	vii	di. i.	viii	Gala. i
	b	xvii	kl.	Nouembzis.	xvi	ix	ii	x	ii
ix	c	xvi.	kl.		xvij	xi	iii	xii	iii
	d	xv.	kl.	Luke Euang.	xviij	xiii	iiii	xiii	iiii
xviij	e	xiiij	kl.		xix	v	xvi	v	v
vi	f	xiij.	kl.		xx	Sapien. i	vi	Sap. ii	vi
	g	xij.	kl.		xxj	iii	vii	iiii	Epheſ. i
xiiij	A	xi.	kl.		xxij	v	viii	vi	ii
iij	b	x	kl.		xxiii	vii	ix	viii	iii
	c	ix	kl.		xxiiij	ix	x	x	iiii
xi	d	viii	kl.		xxv	xi	xi	xii	v
	e	vii	kl.		xxvj	xiii	xii	xiii	vj
xix	f	vi	kl.		xxvij	xv	xiii	xvi	Philip. i.
viii	g	v.	kl.	Simon & Jude	xxviij	xvii	xiiii	xviii	ij
	A	iiii.	kl.		xxix	xix	xv	Eccls. i	iii
xvi	b	iii.	kl.		xxx	Eccle. ij	xvi	iii	iiii
v	c	Pzid.	kl.		xxxi	iiii	xvii	v	Colloſ. i.

Nouember hath .xxx. dayes.

The moone hath .xxix.

					Psalmes i. Lesson. ij. Lesson i. Lesson. ij. Lesson			
	d	Kalend.		All Sainctes.	i	Sapi. iii	Hc. xi. xii	Sapiẽ. v	Apo. xix.
xiii	e	iiii.	No.		ij	Eccls. vi	Lu. xviii.	Ecci. vij.	Colloſ. ii.
ij	f	iii	No.		iij*	viii	xix	ix	iii
	g	Pzid.	No.		iiii	x	xx	xi	iiii
x	A	Nonas.			v	xij	xxi	xiii	i. Theſ. i.
	b	viii.	Jd.		vi	xiiii	xxii	xv	ii
xviii	c	vii.	Jd.		vii	xvi	xxiii	xvii	iii
vii	d	vi.	Jd.		viii	xviii	xxiiii	xix	iiii
	e	v.	Jd.		ix	xx	John. i	xxi	v
xv	f	iiij	Jd.		x	xxii	ii	xxiii	ii. Theſ. i
iiii	g	iii	Jd.		xi	xxiiii	iii	xxo	ii
	A	Pzid,	Jd.		xii	xxvi	iiii	xxvii	iii
xii	b	Idus.		Sol in Sag.	xiii	xxviii	v	xxix	i. Timo. i

The kalender.

					Moznyng prayer.		Euenyng prayer.	
i	c	xviii. kl.	December.	xiiij	xxx	vi	xxxi	li.iij.
	d	xvii kl.		xv	xxxij	vij	xxxiij	iiij
ix	e	xvi kl.		xvj	xxxiij	viij	xxxv	v
	f	xv kl.		xvij	xxxvi	ix	xxxvij	vi
xvii	g	xiiii kl.		xviij	xxvii	x	xxxix	Tim. j
vi	A	xiii kl.		xix	xl	xi	xli	ij
	b	xij. kl.		xx	xlij	xij	xliij	iij
xiiii	c	xi. kl.		xxj	xliij	xiij	xlv	iiij
iij	d	x kl.		xxij	xlvi	xiiij	xlvij	Titus. i.
	e	ix kl.		xxiij	xlvij	xv	xlix	ij. iiij
xi	f	viij kl.		xxiiij	l	xvi	li	Phile. i
	g	vij kl.		xxv	Baruc. i.	xvij	Baru. ij.	Hebr. i.
xix	A	vi. kl.		xxvj	iij	xviij	iiij	ij
viij	b	v kl.		xxvij	v	xix	vi	iij
	c	iiij. kl.	Terme ende.	xxviij	Esay. ij	xx	Esay. ij.	iiij
xvi	d	iij. kl.		xxix	iij	xxi	iiij	v
v	e	Pxid. kl.	Andrew apo.	xxx	v	Actes. i	vi	vi

	December hath. xxx. dayes. The moone. xxx.			Psalmes	i. Lesson.	ij. Lesson	i. Lesson.	ij. Lesson
	f	Kalend.		i	Esay. vij	Actes. ij.	Esa. viij.	Heb. vij.
xiij	g	iiij.	No.	ij	ix	iij	x	viij
ij	A	iij.	No.	iij	xi	xiij	xij	ix
x	b	Pxid.	No.	iiij	xiij	v	xiiij	x
	c	Nonas.		v	xv	vi	xvi	xi
xviij	d	viij.	Id.	vi	xvij	di. vj	xviij	xii
vij	e	vij.	Id.	vii	xix	di. vij	xx. xxi	xiii
	f	vj.	Id.	viii	xxij	viii	xxiii	Jacobi. i.
xv	g	v	Id.	ix	xxiij	ix	xxv	ij
iij	A	iij.	Id.	x	xxvi	x	xxvii	iij
	b	iij.	Id.	xi	xxviij	xi	xxix	iiij
xij	c	Pxid.	Id.	xii	xxx	xij	xxxj	v
i	d	Idus.		xiii	xxxij	xiij	xxxiii	i. Peter. i
	e	xix.	kl. January.	xiiii	xxxiiij	xiiij	xxxv	ii
ix	f	xviij	kl.	xv	xxxvi	xv	xxxvij	iii
	g	xvij	kl.	xvi	xxxviii	xvi	xxxix	iiii
xviii	A	xvj	kl.	xvii	xl	xvij	xli	v
vi	b	xv	kl.	xviii	xlij	xviij	xliij	ii. Pete. i
	c	xiiij	kl.	xix	xliiij	xix	xlv	ii
xiiii	d	xiij.	kl.	xx	xlvi	xx	xlvij	iii
iii	e	xij	kl.	xxi	xlviij	xxi	xlix	i. John. i
	f	xi.	kl.	xxij	i	xxij	ii	ii
xi	g	x.	kl.	xxiii	iij	xxiij	iiij	iii
	A	ix.	kl.	xxiiii	iiij	xxiiij	iv	iiii
xix	b	viii.	kl. Christmas.	xxv	Esay. ix.	Luk. xxij	Esay. vii	Titu. ij
viii	c	vii,	kl. S. Stephen.	xxvi	ivi	Ac. vi vj	ivj	Acte. vj.
	d	vi.	kl. S. Joan euang.	xxvii	ivij	Apoca. i.	ix	Apo. xxj.
xvi	e	v,	kl. Innocentes.	xxviii	Jere. xxxi	Acte. xxv	x	i. Joh. v.
v	f	iiij	kl.	xxix	Esay. lxi	xxvi	xxj	ij. Joh.
	g	iij.	kl.	xxx	lxij	xxvij	xxiij	iij. Joh. i
xiij	A	Pxid.	kl.	xxx	lxv	xxviij	xxvi	Jude. i.

The fyrst boke of Moses called Genesis.



¶ The fyrst Chapter.

IN the beginninge God † created heaue and earth / and the earth was voyde & emptye/& darkenes was vpon the depe/& the spirete of God moued vpon the water.

And God sayde: let there be lighte/& there was lighte. And God sawe the lighte that it was good. Then God deuided the lighte frō the darkenes/& called the light Daye. And ỹ darkenes Nighte. Then of the eueninge and morninge was made the fyrst daye.

And God sayde: let there be a firmament betwene ỹ waters / and let it deuide ỹ waters asunder. Then God made the firmament / & parted ỹ waters vnder the fyrmamēt/ from ỹ waters aboue the firmament. And so it came to passe / and God called ỹ firmamēt Heaue. Then of ỹ euenyng and mornyng was made the seconde daye.

And God said/ † let the waters vnder heauen gather theym selfes vnto one place / that the drye lande maye appeare. And so it came to passe. And God called ỹ drye lande Earth: and the gatheringe togeither of waters called he/ the See: and God sawe that it was good.

B And God sayde: let the earth bringe forthe grene grasse and herbes / that beareth sede/ & frutefull trees/ that may bearc frute/ euery one after hys kynde/ hauing theyr own sede in thē selfes vpon the earth. And so it came to passe. And the earth broughte forthe grene grasse & herbes / that beareth sede euery one after hys kynde/ & trees bearynge frute / and hauynge theyr owne sede in thē selfes / euery one after hys kynde. And God sawe that it was good. Then of the euening and morning was made the thyrde daye.

And God sayd: † let there be lightes in the firmament of heauen / to deuyde the daye frō the nyght/ † that they may be vnto tokēs/ seasons/ dayes and yeares. And let then be lightes in the firmament of heauen/ to shine vpon the earth: And so it came to passe. † And God made two great lightes/ one greater light to rule the day/ and a lesse light to rule the night/ and (he made) starres also. And God set thē

Psal. c. lv. e

Deu. iiij. e

Jere. xxxi. f.

A in the

in the firmament of heauen/ that they myght
shyne vpon earth / and to rule the daye and
nyght/and to deuyde the nyght frō darkenes.
And God sawe that it was good. Then of
euening/& morning was made the fourth day.
C And God sayd:† let the waters bring forthe
iij. Es.vi.e creatures that moue/& haue life/and fooles for
to flye aboue the earthe/ vnder the firmament
of heauen. And God created great whalles/
and all maner of creatures that lyue & moue/
which the waters brought forth euery one af-
ter his kynd. And al maner of fethered fooles/
euery one after hys kynde. And God saw that
it was good/and blessed them/sayng: Grow/
and multiplye / and fyll the water of the seas/ &
let the fooles multiplye vpō the earth. Then of
the euenyng & morenyng was made the fifth
daye.

And God sayd: let the earthe bryng forthe
liuing soules/euery one after his kynde: cattel/
wormes / and what as hath lyfe vpon earth/
euery one after hys kynde. And so it came to
passe. And God made the beastes of the earth
euery one after hys kynde / & cattell after theyr
kynde/& al maner of wormes of the earth/ af-
ter their kynde. And God sawe that it was
good.

D And God sayde: let vs make man in oure
similitude/after our lykenesse / that he maye haue
rule ouer the fyshes of the see/ & ouer the foo-
les vnder the heauen/and ouer cattell/ & ouer
all the earth/ & ouer al wormes that krepe on
Sapi.ij.d. the earth.† And God created mā after his li-
& x.a kenesse: after the lykenesse of God created he
Eccl xvij.a hym/male & female created he them.
Mat x.a And God blessed them / & sayde vnto thē:
Iere xx x.a † Grow/and multiplye/and fyl the earth/and
*Sapi.x.a subdue it/*and haue dominiō ouer the fisshes
Psal. viij.b of the see/& ouer the fooles of the ayre/and ouer
all the beastes that crepe vpon the earth.

And God sayd: lo †/I haue geuen you all
Gene. i.x.a manner herbes that beare sede vpō the whole
Psal.c.iij.b earth/and all maner frutefull trees that beare
sede /to be meate for you / And to al beastes of
the earth/and to all fooles vnder the heauē/ & to
euery worme that hath lyfe (vpon earthe) all
maner grene herbes to eate. And so it came to
passe. And God beheld all that he had made/
den. xxxii.a & lo/ † they were exceading good. Then / of
Ec xxxix c. euenyng & mornyng was made the sixte daye.

The. II. Chapter.

THus was heauen & earth fynished with
all theyr hoste/& thus in the. vij. day God
ended hys worke/which he had made/† & re-
sted in the seuenth day frō all his workes/which
he had made: And blessed the. vij. day / & sanc-
tified it/because that in it he rested from all his
workes/which God created and made.

These are the generacions of heauē & earth/
whan they were created/in the tyme whan the
Lord God made heauē & earth: Before there
was any twygge vpon earth /&/ or euer there
grewe any grene herbe vpō the felde. For the
Lord God had yet sent no rayn vpō the earth/
ney ther was there any man to tyll the earth.
But there arose a myst frō the earth/& watred
all the lāde.† And the Lord God did shape
man/ cuē of the moulde of the earth/& brethed
into his face/the breth of life. And so was man
made a lyuyng soule.

The Lord God also plāted a gardē of plea-
sure in Eden/toward the East / & set mā ther-
in/whom he had made. And the Lord God
caused to spring out of the earth all maner trees/
pleasaūt to loke vpon/& good to eat: & the† tree
of lyfe in the middest of the garden/ & the tree
of knowlege/of good & euell.

And out of Eden there wēt a ryuer to wa-
ter the garden / and there deuided it self into
four head waters.† The first is called Phison/
which rēneth about all the lande of Heuyla.
And there is founde golde/ (& the golde of
coūtre is precious) & there is foūde Bedell.ō/
& the precious stone Onix. The second water
is called Gyhon/ whiche runneth aboute the
whole lande of the Morias. The. iij. water is
called Hidekel/ which runneth toward the East
side of the Assyrians. The. iiij. water is Eu-
phrates.

And the Lord God toke mā/ & set hym in the
pleasaūt garden of Eden/to dresse it/& to kepe
it. And the Lord God cōmaūded mā/ saying:
Thou shalt eate of all maner trees in the gar-
den: But of the tree of knowlege/of good and
euel/shalt thou not eate. For loke in what day
soeuer thou eatest thereof/ thou shalt dye the deathe.

And the Lord God sayd: It is not good
that man should be alone. I wil make him an
helpe/ lyke to beare him cōpany. And whā God
the Lord had made of the earth all maner bea-
stes of

stes of the felde / & all maner fooles vnder the
heauē/ he brought thē vnto man / to se what
he wolde call thē: For as man called al maner
of liuinge soules / so are theyr names. And
man gaue names vnto all maner cattell / and
vnto the fooles vnder the heauē/& vnto al maner
beastes of the felde. But vnto man there was
foūde no helper / to beare hym cōpany.

Then the Lorde God caused an hardslepe
to fal vpon man/& he slept. And he toke oute
one of his rybbes/ and (in steade thereof) he
fylled the place vp with flesh. And † the Lord
God made a woman / of the ribbe that he toke
out of man/& brought her vnto hym. Then
sayde man: This is once bone of my bones/ &
flesh of my flesh/ she shalbe called woman/be-
cause she was take mā.† For this cause shal
a māleaue father & mother/ & cleaue vnto hys
wyfe/and they two shalbe one flesh. And thei
were both naked/the man & hys wyfe/& were
not a shamed.

The. III. Chapter.

BVt the† serpēt was sotyller then all the
beastes of the felde (whiche the Lorde
God had made) & sayd vnto the womā: Yee/
hath God said in dede Ye shall not eate of all
maner trees in the garde? Then sayd the womā
vnto the serpent: We eate of the frute of the
trees in the garden: But as for the frute of the
tree/that is in the middes of the garden/God
hath saide: Eate not ye of it/ and touche it not/
lest ye dye.

Then sayde the serpent vnto the woman:
† Tush/ye shal not dye the death. For God doth
knowe/that in what daye soeuer ye eate of it /
youre eyes shalbe opened/& shalbe as God/&
know both good & euell. And the womā sawe
that the tree was good to eate of / & lusty vnto
the eyes/& a pleasaūt tree/ & to make wise/& toke
of the frute of it/ & ate/and gaue vnto her hus-
bāde also therof/& he ate.† Then were the eyes
of thē both opened/& they perceaued that they
were naked/ & sowed fygge leaues together /
and made them apurns.

B And they herde the voyce of the Lord God/
whiche walked in the garden / in the coole of the
day. And Adā hyd him self with his wyfe/frō
the presence of the Lord God/ amōg the trees
of the garden. And the Lorde God called
Adā/& sayd vnto hym: Where art thou? And
he sayd: I herde the voyce in the garden/ and
was afrayed/ because I am naked / & therfore
I hyde my self. And he sayd: who tolde thee/that
thou art naked? Hast thou not eaten of the tree/
whereof I cōmaūded the / that thou shouldest
not eate?

Then sayd Adā: The woman/whiche thou C
gauest me (to beare me cōpany) gaue me of the
tree/& I ate. And the Lorde God sayd vnto
the woman: wherfore hast thou done thys?
The woman said:† the serpēt deceaued me so/ Apoc.xij.c.
that I ate. Then sayd the Lorde God vnto
the serpente: Because thou haste done thys/
cursed be thou aboue all cattell / and aboue all
beastes of the felde. Vpon thy belly shalt thou
go/& earth shalt thou eate all the dayes of thy
lyfe. And I wil put enemy betwene the & the
woman/† and betwene thy sede and her sede/ Mat iij.a.
* Thesame shall treade doune thy heade/ and *Col.ij.b.
thou shalt treade hym on the hele.

And vnto the woman he sayde: I will en-
crease thy sorow/whā thou art with chylde/ in
payne shalt thou beare thy chyldren/& thy lust Some reas
shal pertain vnto thy husbād/& he shal rule. de. Thou
And vnto Adā he sayd: For so much as thou shalt bowe
haste herkened vnto the voyce of thy wyfe/ & doune thy
haste eaten of the tree/whereof I cōmaunded self before
the saying: thou shalt not eate of it. Cursed be thy husbād
the earth for thy sake. With sorowe shalte thou
eate therof all the dayes of thy lyfe. Thornes &
thistles shal it beare vnto the/& thou shalt eate
the herbes of the felde. In the sweate of thy face
shalt thou eate thy bread / tyll thou be turned
agayn vnto earth/whence thou art taken:† for Eccl.xl.b
earth thou art/and vnto earthe shalte thou be iob xxxij.b
turned agayn.

And Adam called his wyfe Heua/ because
she is the mother of al liuing. And the Lord
God made Adam & his wyfe garmentes of
skynnes/& those he put on the. And the Lord
God sayd: Adam is become as it were one of
vs/& knoweth good & euell. But now/lest he
stretch his hande/& take also of the tree of lyfe/
& eat/& lyue for euer. Then the Lorde God
put hym out of the garden of Eden / to tyll the
earth/whence he was taken. And he cast Adā
out. And before the garden of Eden he set Che
rubes/and a naked fyry sweard/to kepe the way
vnto the tree of lyfe.

The. IIII. Chapter.

A MOreouer/Adā lay with Heua his wyfe/ which conceaued/ & bare Cain/ & sayde:
Actu.xvij.c I haue optayned the † man of the Lorde.
And she proceaded forthe/ & bare his brother Abel. And Abel became a shepherde/ but Cain became an husbandman.

And it fortuned after certayn days/ ỳ Cain brought of the frute of the earth/ an offeringe vnto the Lord. And Abel brought also of ỳ firstlinges of his shepe/ & of the fat of theym.
Heb.xi.a. † And the Lord had respecte vnto Abel & to hys offering: But vnto Cain & his offring he loked not. Then was Cain exceading wrothe/ & his coũtenaũce chaũged. And the Lorde sayd vnto Cain: Why art thou angry? & why doth thy coũtenaunce chaũge? Is it not so? ỳ if ỳ do well/ thou shalt receaue it/ but/ & if thou do euell/ thy sinne lyeth open in the doore?
Some rede. Let it be subdued vnto the/ & rule thou it.
Sapi.x.a. Shal he then be subdued vnto the? & wilt thou rule him? And Cain talked with Abell his brother.

And it happened/ that whā they were in ỳ selde/ † Cain arose against Abell his brother/ & slew him. Then the Lorde sayd vnto Cain: Where is Abel thy brother? He sayd: I cā not tell. Am I my brothers keper?
B Heb.xij.d. And he sayde: What haste thou done? † The voyce of thy brothers blond cryeth vnto me/ out of the earthe. And now shalt thou be cursed vpō the earth/ which hath opened her mouth/ & receaued thy brothers blond of thyne hãde. Whan thou tillest the groũd/ she shal henseforth not geue her
Pro.xviij.c power vnto the. † A vagabunde & a rēnagate shalt thou be vpō the earthe. And Cain sayde
Joh.xv.c vnto the Lorde: † my synne is greater/ then that it may be forgeuē me. Beholde/ thou castest me out this day frō out of the lãde/ & frō thy sight must I hide my self/ & must be a vagabunde & a rēnagate vpon the earth/ & thus shal it go with me: that who so fyndeth me/ shall slay me.

C Gene.iiij.d But ỳ Lord sayd thus vnto hym: † Who so slayeth Cain/ it shalbe auenged seuenfolde. And the Lord dyd put a marke vpon Cain/ that nō mā/ which foũde hym/ should kyl him. So Cain went out frō the face of the Lord/ and dwelt in the lande Nod/ vpon the East syde of Eden.

And Cain lay vb his wyfe/ which cōceaued & bare Henoch. And he buylded a cyte & called it after the name of hys sonne Henoch. And Henoch begat Irad/ Irad begat Mathuiael/ Mathuiael begat Mathusael/ Mathusael begat Lamech.

And Lamech toke him .ij. wifes: ỳ one was called Ada/ & the other Silla. And Ada bare
D Jabel/ of whome came they ỳ dwelt in tētes/ & had cattel. And his brothers name was Jubal: Of hym came they ỳ occupyed harpes & pypes. And Silla she also bare Tubalcain/ a worker in all cōning poyntes of metall & yrō. And Tubalcains syster was called Naema.

And Lamech sayd vnto hys wyfes Ada & Silla: Heare my voyce (ye wyfes of Lamech) & herken vnto my wordes: for I haue slayne a man/ & wounded my selfe: & haue kylled a yong man/ & gotten my selfe strypes. Cain shalbe auenged seuen tymes: but Lamech seuen and seuenty tymes.

And Adā lay yet with his wyfe agayne/ & she bare a sonne/ & called hym Seth. For God (sayde she) hath appoynted me another sede for Abel/ whome Cain slew. And Seth begat a sonne also/ & called hym Enos. At thesame tyme begā mē to call vpō ỳ name of ỳ Lord.

The. V. Chapter.

THis is the boke of the generaciō of man/ in the tyme whā God created man/ and A
made hym after the similitude of God/ male & female made he thē/ & blessed them/ & called theyr names Man/ in ỳ tyme whā they were created. † And Adam was an .C. & xxx. yeare
i.Par.i. olde/ & begat a sonne/ which was like his own ymage/ & called hys name Seth: & lyued therafter .viij. C. yeare/ & begat sōnes & doughters. And his whole age was .ix. C. and .xxx. yeares and so he dyed.

Seth was an .C. and .v. yeare olde/ & begat Enos/ & lyued therafter .viij. C. & vij. yeare/ and begat sonnes & doughters. And hys whole age was nyne hundreth and twelue yeares/ & so he dyed.

Enos was .xc. yeare olde/ & begat Kenan: B & lyued therafter .viij. C. & xv. yeare/ & begatte sonnes and doughters. And hys whole age was nyne hundreth and fyue yeares/ and soo he dyed.

Kenan was seuēty yeare olde/ & begat Mahalaliel: & lyued therafter eyght hundreth and fortye yeare/ and begat sonnes & doughters.

And hys whole age was nyne hūdreth & ten yeares/ & so he dyed.

Mahalaliel was .lx. yeare olde & .v. & begat Jared: & lyued therafter .viij C. & .xxx. yeare/ & begat sonnes & doughters. And hys whole age was eyght hūdreth/ nienty & fyue yeares/ and so he dyed.

C Jared was an .C. & .lxij. yeare olde/ & begat Henoch: & lyued therafter .viij. C. yeare/ & begat sonnes & doughters. And hys whole age was nyne hūdreth & two and .xty yeare/ and so he dyed.

Eccl.xliij b † Henoch was .lxv. yeare olde/ & begat Mathusalah: & led a godly conuersacion .iij C. yeares therafter/ & begat sonnes and doughters. And hys whole age was thre hundreth & fyue
Sapi.iiij.b & thre score yeares. † And for so much as he lyued a godly lyfe/ God toke hym away/ and he
iij.Re.ij.a. was nomore sene.

Mathusalah was .C. & .lxxxvij. yeare olde/ & begat Lamech/ & lyued therafter seuen hundreth & two/ & .lxxx. yeare/ & begat sonnes and doughters. And hys whole age was nyene hundreth and nyne & thre score yeares/ and so he dyed.

Lamech was an hundreth & two/ and .lxxx. yeare olde/ & begat a sonne/ & called him Noe/ & sayde: This same shall conforte vs in oure workes/ & in the sorow of our hādes vpon the
Gene.iij.d. earth † whiche the Lorde hath cursed. After this he lyued .v. C. & .xcv. yeare/ & begat sonnes & doughters. And his whole age was seuen hundreth and seuentye yeares/ and so he dyed.

Noe was fyue hundreth yeare olde/ & begat Sem/ Ham/ and Japhet.

The. VI. Chapter.

A GO whan men began to multiplye vpon the earth/ & had begotten thē sonnes and doughters/ the children of God saw ỳ doughters of men/ that they were fayre/ & toke vnto them wyfes/ such as they liked. Then sayd the Lorde: My spriete shal not alwaye striue wb
1.Pet.iij.c man/ for he is but flesh also. † I will yet geue him respite an .C. & xx. yeares. There were giauntes also in the world at that time. For whā the children of God had lyen with ỳ doughters of men/ & begotten them children/ the same (children) became mighty in the worlde/ and men of renowne.

But whā the Lord saw/ that the wickednes of man was increased vpō the earth/ and B
that all the thoughte & ymaginacion of theyr herte was but onely euel cōtinually/ † it repented hym ỳ he had made man vpō the earth/ & i.Reg.xv.c
he sorowed in his hert/ & sayd: I wil destroye mankinde/ which I haue made/ frō the earth: both man/ beast/ worme/ & foole vnder the heauen: † for it repenteth me that I haue made Esa.xlij.c
them. Neuertheless/ Noe founde grace in the sight of the Lorde.

This is the generacion of Noe. † Noe was Ecc.xliij b
a righteous & perfect man/ & led a godly lyfe in his time/ & begat thre sonnes: Sem/ Ham/ and Japhet. Notwithstāding/ the earth was corrupte in the sighte of God/ and full of mischief. Then loked God vpon the earth: & lo/ it was corrupt: for all flesh had corrupt his way vpon the earth.

Then sayde God vnto Noe: The ende of all C
flesh is come before me/ for the earth is full of mischief before them. And lo/ I will destroye them with the earth. Make the an Arcke of Pyne tree/ & make chābers in it/ and pitche it within & without with pitche/ & make it after this fashiō: The length shalbe thre hundreth cubites/ the breth fifty cubites/ & the heyghte thirty cubites. A wyndowe shalte thou make aboue a cubite greate/ but the dore shalt thou set in the middest/ in ỳ syde of it: And ỳ Arcke shalte thou make with thre lostes/ one aboue another. For lo/ I wil bring a floude of water vpon the earth/ to destroy al flesh (wherin the breth of lyfe is) vnder the heauen: All that is vpon earth/ shal perish.

But with the wil I make a cōuēnaunt/ & D
thou shal go into the Arcke with thy sonnes/ with thy wyfe/ & with thy sonnes wifes. And of all creatures whatsoeuer fleshe it be/ thou shalt bring in to the Arcke/ euen a payre: the male & ỳ female/ that they may lyue with the: Of fooles after theyr kynde/ of beastes after theyr kynde/ & of all maner of wormes of the earth/ after theyr kynde. Of euery one of these shall there a payre go in vnto ỳ/ that they may lyue. And thou shalt take vnto the all maner of meate that may be eaten/ & shalt laye it vp in stoare by the/ that it may be meate for the & them. And Noe did according to al that God commaunded hym.

The. VII. Chapter.

A NN the Lord sayd vnto Noe: † Go into
ij. Pet. ij. b the Arcke/thou & thy whole house: for the
haue I sene righteous before me/at this time.
† Of all cleane beastes take vnto the seuē and
Leui. xj. a. seuen/the male & his female. And of the vn-
cleane beastes a payre/ the male & his female.
Likewise of the fooles vnder the heauen/ seuē
and seuen/the male and his female/that there
may be sede left aliue vpon the whole earthe.
For yet/ after seuē dayes wil I sende rayne
vpon the earth/forty dayes and forty nightes/and I wil destroye all maner of thinges
that I haue made / frome of the face of the
earth.
B And Noe did all that the Lord commaūded him. Six hundreth yeare olde was he/
mat. xxiiij. d whan the waterfloude came vpon the earth.
Luce. xvij. c † And he went into the Arcke with hys son-
nes/his wyfe/& his sonnes wyfes/ for the wa-
ters of the floude. Of cleane beastes/ & of vn-
cleane/of all fethered fooles/& of all that cre-
peth vpon earth / wēt in vnto him to ỹ Arcke
by cooples/a male & a female/ as the Lorde
cōmaūded him. And whā the seuē dayes were
past/the waterfloude came vpon the earth.
In the .vi. hūdreth yeare of Noes age/vpō
the seuenth daye of the seconde moneth / the
same daye were all the fountayne of ỹ greate
depe broken vp /& the wyndowes of heauen
were opened/& there came a rayne vpon the
earth/forty dayes and forty nightes.
Vpon the selfsame daie went Noe into the
C Arcke with Sem/Ham/& Japhet his sōnes/
& with his wyfe/& the thre wyfes of his son-
nes/ & all maner of beastes after their kynde/
all maner of cattel after their kinde/all maner
of creping thinges/that crepe vpō the earth/
after their kynde/& al maner of fooles/what-
soeuer couldе flye/& whatsoeuer had fethers/
after their kynde. These went al vnto Noe in-
to the Arcke by cooples/of all flesh/ in whom
was the breth of life. And these were ỹ male &
the female of al maner of flesh/& went in/ac-
cording as God commaunded him. And the
Lord shut the doze vpon hym.
D † Then came the waterfloud forty dayes
Ec. xxxix d vpon the earth/& the water increased/ & bare
vp the Arcke/& lift it vp ouer the earth. Thus
the water preuayled/& increased sore vpō the
earth/so that the Arcke went vpon ỹ waters.
Yee/the waters preuayled & increased so sore
vpon earth/that all the hye mountaynes vn-
der the whole heauen were couered. Fiftene
cubites hye preuayled the waters ouer ỹ moū
taynes/which were couered.
Then all flesshe that crept vpon earthe pe-
rished/both fooles/cattell/ beastes/& al ỹ mo-
ued vpō earth/and all men. Whatsoeuer had
the breth of lyfe vpon the drye lande/dyed.
† Thus was destroyed all that was vpon Sapi. x.
earth/both man & beast/ both wormes & foo-
les vnder the heauen: al these were destroyed
from the earth. Saue Noe onely remayned/&
they that were with him in the Arcke. And
the waters preuayled vpon the earth an hun-
dreth and fifty dayes.

The. VIII. Chapter.

A WHen God remembred Noe & all the Beastes/& al the cattel that were with him in
the Arcke/& caused a wynde to come vpō the
earth: & the waters ceassed/ & the fountaynes
of the depe/& the wyndowes of heauen were
stopte/& the rayne of heauen was forbidden/
and the waters ranne still awaye from the
earth/and decreased after an hundred & fifty
dayes.
Vpon the seuenteth day of the seuēth mo-
neth rested the Arcke vpō the mountaynes of
Ararat. And the waters wēt away/ & decrea-
sed vntil the x. moneth: for ỹ first day of the x.
moneth: the toppes of ỹ moūtains apeared.
After .xl. dayes / Noe opened the wyndo-
wes of the Arcke/which he had made/& sente
forth a Rauē/which flew out/& ỹ came again Somer-
vntil the waters were dryed vp vpō ỹ earthe. de: Came
not agayn
B Than sent he forth a doue frō him to wete/
whether the waters were fallē vpō the earth.
But when the doue couldе fynde no resting
place for her fete/ she came agayne vnto hym
into the Arcke/ for the waters were yet vpon
the face of all the earth . And he put out hys
hande/and toke her to him into the Arcke.
Then abode he yet seuē dayes mo/ & sent out
the doue agayne out of the Arcke: & she return-
ed vnto him about the euētide: And behold/
she had brokē of a leafe of an olyue tree/& bare
it in her nebbe. Then perceaued Noe/ ỹ the wa-
ters were abated vpō the earth. Neuerthelesse
he taried yet seuen other dayes/ and sent forth
the

the doue/which came nomore to him againe.
In the .vi.c. hundreth & one yeare of Noes
age/vpō the first day of the first moneth/ ỹ wa-
ters were dryed vp vpō the earth. Then Noe
toke of the hatches of the Arcke/& saw that the
face of the earth was drye. So vpon the seuē
& twenty day/of the seconde moneth/ ỹ whole
earth was drye.
C Then spake God vnto Noe & sayde: Go out
of the Arcke/ thou & thy wyfe & thy sonnes /&
thy sonnes wyfes with the. As for all the Bea-
stes that are with ỹ/whatsoeuer flesh it be/both
foole & cattell / and all maner of wormes that
crepe vpon earth/let them go out with the /&
Gene. i. d be ye occupyed vpon the earth/† grow & mul-
tiplye vpon the earth.
So Noe went out/with his sonnes & with
his wife/and with his sonnes wyfes. And the
beastes also & all the wormes/& the fooles/and
all that crept vpon the earth/ wente out of the
Arcke/euery-one vnto his lyke.
D And Noe buylded an aultare vnto ỹ Lord
Leui. j. c & toke of all maner of † cleane beastes /& of all
maner of cleane fooles/ & offred brēt sacrifices
vpon the aultare And the Lord smelled the
Deu. xxij. b. swete sauour/& sayd in his hert: I wil hence-
forth curse ỹ earth nomore for mans sake/† for
the ymagination of mans hert is euel/ euē frō
the very youth of him . Therfore frō hēceforth
wil I nomore smite all that liueth / as I haue
done. Neyther shal sowing time and harueste/
cōlde & heate /sommer & winter/day & night
ceasse:/so longe as the earth endureth.

The. IX. Chapter.

A AND God blessed Noe & his sonnes/ & said
vnto him. Increace & multiplye/ & fill the
earth: the feare also/ & drede of you be vpon all
beastes of the earth: vpon all fooles vnder the
heauen/& vpon all that crepeth on the earth/ &
all fishes of the see be geuen into youre hādes.
Gene. i. d † All that moueth & hath lyfe be youre meate:
Leui. vij. c euen as the grene herbe/ so haue I geuen you
and. xvij. d. all. † Onely eate not the flesh with the bloud/
wherin ỹ soule is: for the bloud of you/wherin
Leui. xvij. c your soule is/wil I requyre of the hande of all
beastes/† & the soule of man will I requyre of
Tren. iiij d. mans hande/yee/ euery mannes soule of ano-
mat. xxvi. c. thers hande.
† He that sheddeth mans bloud/his bloud
shalbe shed by man agayne / for * God made
man after his owne likenesse. As for you/be ye
fruteful & increase/& be occupied vpon ỹ earth
that ye maye multiplye therin. *Gen. i. d
B † Furthermore/God sayde vnto Noe / & to
Esa. liij. a. his sonnes with hym. Beholde/ I make my
cōuenāt with you/ & with your sede after you/
& with euery liuing creature that is with you/
both foole/cattell & all Beastes vpon the earthe
with you/of all that is gone out of the Arcke/
whatsoeuer beast of ỹ earth it be. † And thus Ecc. xliij. b
make I my conuenaunt with you/ that hēce-
forth/all flesh shal not be destroyed with ỹ wa-
ters of any floude/& from hēceforth there shal
come no floude to destroy the earth/
And God saide: This is the toke of my cō-
uenaunt/whiche I haue made betwene me &
you / and all liuinge creatures among you for
euermore. My Bowe wil I set in the cloudes/
& it shalbe the token of my cōuenaūt/betwene
me & the earth: so that whan I bring cloudes
vpon the earth/ the Bowe shall appeare in the
cloudes: & then wil I thinke vpon my conue-
naunt betwene me & you/& all liuinge creatu-
res in al maner of flesh/so that frō henceforth/ C
there shal no more come any floud of water to
destroy all flesh. Therfore shal my Bowe be in
the cloudes/that I may loke vpon it/& remem
bre the euerlasting conuenaūt/betwene God &
all liuing creatures/ in all flesh ỹ is vpō earth.
God sayd also vnto Noe: This is the token of
the conuenaūt/which I haue made betwene
me and all flesh vpon earth.
The sonnes of Noe/ which went out of the
Arcke/are these/Sem/Hā/ & Japhet As for
Ham/he is ỹ father of Canaā. These are Noes
thre sonnes/of whom al lādes were ouerspred.
D Noe beganne to take hede vnto the tylling
Esa. v. a. of ỹ groūde/& plāted a vyneyarde And dranke
Mat. xxi. a. of the wyne/& was dronken/& laye vncouered
in his tente Now when Ham / the father of
Canaā/saw his fathers preuities/ he tolde his
two brethren without. Then toke Sem & Ja-
phet a māt̄el/ and put it vpō both theyr shoul-
ders/and went bacwarde/ and couered theyr
fathers secretes/& theyr faces were turned asi-
de/ ỹ they should not se their fathers preuities.
So whan Noe awaked from his wyne / &
perceaued what his ionger sonne had done
vnto him: he said/Cursed be Canaā/& a seruaūt
of seruaūtes be he vnto his brethren. He sayde

moreouer. Prayſed be the Lord God of Sē/ & Canaan be hys ſeruaunt. God increaſe Japhet/ & let hym dwel in the tentes of Sem/ & Canaan be hys ſeruaunt.

And Noe lyued after the floude thre hundreth & fifty yeare/ ſo that hys whole age was nyne hundreth and .L. yeare/ and ſo he dyed.

The .X. Chapter.

A THis is the generacion of the chyldren of Noe: Sem/ Ham/ & Japhet/ & them begat chyldren after the floude.

† The chyldrē of Japhet are theſe: Gomer/ Magog/ Madai/ Iauan/ Tubal/ Meſech and Thyras. The chyldren of Gomer are theſe: Aſcenas/ Riphat & Togarma. The chyldrē of Iauan are theſe: Eliſa/ Tharſis/ Cithim & Sodanim/ of theſe are deuided the Iles of the Heithen in their cōutre/ euery one after his ſpeach. kynred/ and people.

B The chyldrē of Ham are theſe: Chus/ Miſraim/ Phut & Canaan. The chyldren of Chus are theſe: Seba/ Heuila/ Sabtha/ Regma and Sabtheca.

The chyldren of Regma are theſe: Sheba & Dedam. Chus alſo begat Nemrod/ which began to be mighty in the earth/ & was a mighty hunter in the ſight of the Lord. Thereof commeth the prouerbe. This is a mighty hūter before the Lord/ lyke as Nemrod. And ỹ originall of hys kyngdō was † Babel/ Erech/ Acad & Chalme/ in the lande of Synear. Out of that lande came Aſſur/ & buylded Niniue/ and the ſtretes of the cytye/ & Calah/ & Reſſen/ betwene Niniue & Calah. † This is a great cytye. Miſraim begat Ludim/ Enamim/ Leabim/ Naphthuim/ Patruſim & Caſluhim/ frō whence came the Philiſtynes & Captorim.

Canaan alſo begat Sidon hys eldeſt ſonne/ & C Heth/ Jebuſi/ Emori/ Girgoſi/ Hiui/ Arki/ Sini/ Aruadi/ Semari/ & Hamati: frō whēce the kynredes of the Cananites are diſperſed abrode. And the coaſtes of ỹ Cananites were from Sidō forth/ thorow Gerar vnto Gaſa/ till thou commeſt vnto Sodoma/ Gomorra/ Adama/ Seboim/ & vnto Laſa. Theſe are the children of Ham in their kynredes/ tōges/ landes/ & people. And Sem/ whiche is the father of all the chyldren of Eber/ & the elder brother of Japhet/ begat chyldren alſo. And theſe are his chyldren: Elam/ Aſſur/ Arphachſad/ Lud/ and Aram. The chyldren of Aram are theſe: Vz/ Hull/ Geth and Mas.

And Arphachſad begat Sala/ & Sala begat Eber. Eber begat two ſonnes: the name of the one was Peleg/ becauſe that in his time the worlde was deuided/ & his brothers name was Jaketan. And Jaketan begat Almodad Saleph/ Hazarmaphet/ Jarah/ Hadoram/ Vſal/ Dikla/ Obal/ Abimael/ Seba/ Ophir/ Heuila & Jobab: All theſe are the chyldren of Jaketan. And their dwelling was frō Meſa/ till thou come vnto Sephar/ a moūtayne of ỹ East. Theſe are the chyldrē of Sem in their generacions/ tunges/ landes and people.

This is now the generacion of the chyldrē of Noe in their kynreds and people. Of theſe were the people vpō earth ſpred abrode after the floude.

The .XI. Chapter.

NOe ouer/ al the world had one tunge & A Somer
lāguage. Now as they wēt ỹ toward de: Frō
ỹ East/ they fōnde a plaine in ỹ lāde of Sy- Eaſt.
near/ & there they dwelt/ & ſayd one to another: Come on/ let vs make bricke/ & burne it. And they toke brycke for ſtone/ & ſlyme for morter/ & ſayd: Come/ let vs buylde a cytye and a tower/ whoſe toppe maye reache vnto heauē/ that we maye make vs a name/ afore we be ſcatred abrode in all landes. Then came the LORDE downe to ſe the cytye & tower/ that the chyldrē of men had buylded. And the Lord ſayde: Beholde/ the people is one/ & haue one maner of language amonge thē all/ & this haue they begon to do/ & wil not leaue of frō all that they haue purpoſed to do: Come on/ let vs go downe B & confounde their tunge euen there/ that one vnderſtāde not what another ſayeth. † Thus Deu. xxx
the Lord ſcatred them frō thence in all landes/ ſo that they lefte of to buylde the cytye. Therfore is it called Babel/ becauſe the Lord confounded there the language of al ỹ world/ and from thence ſcatred them abrode into all landes.

† Theſe are the generacions of Sem/ Sem i. Par. i. b
was an hūdreth yeare old/ & begat Arphachſad two yeare after the floude/ and lyued therafter fyue hundreth yeare/ and begatte ſonnes and doughters.

Arphachſad was fyue and thyrty yeare olde & begat Salah/ & liued therafter four hūdreth and

& thre yeare/ & begat ſonnes and doughters.

C Salah was thyrty yeare old/ & begat Eber/ & lyued therafter .iij. C. & thre yeare/ and begat ſonnes and doughters.

Eber was .xxxiij. yeare olde/ & begat Peleg & lyued therafter .iij. C. & xxx. yeare/ and begat ſonnes and doughters.

Peleg was xxx. yeare olde/ & begat Regu/ and liued therafter .ij. hundreth & nyne yeare/ and begat ſonnes and doughters.

Regu was xxxij. yeare olde/ & begat Serug/ and liued therafter ij. C. and vij. yeare/ & begat ſonnes and doughters.

Serug was xxx. yeare olde/ & begatte Nahor/ & liued therafter two hundreth yeare/ and begat ſonnes & doughters.

Nahor was xxx. yeare olde/ & begat Tharach & lyued therafter an. C. & xc. yeare/ and begat ſonnes and doughters.

D Tharach was ſeuenty yeare olde/ & begatte Abram/ Nahor/ and Haran.

These are the generaciōs of Tharach/ † Tha- Ioſ. xxiij. a
rach begat Abram/ Nahor/ and Haran. And i Par. i. b
Haran begat Lot/ but Haran dyed before Tharach his father/ in the lāde where he was borne/ at Vr in Chaldea.

Then Abram and Nahor toke them wyfes. Abrams wyfe was called † Sarai/ & Nahors Gene. xx. e
wyfe * Milca/ the doughter of Haran/ which Gen xxij. d
was father of Milca & Iſca. But Sarai was baren/ and had no chylde.

Ioſ xxiij. a † Then toke Tharach Abram hys ſonne/ & iij. Eſ. ix. b Lot his ſonne/ Harans ſonne/ and Sarai his Judit. v. b. doughter in law/ his ſonne Abrās wyfe/ & caried thē with him frō Vr in Chaldea/ to go into the lande of Canaan. And they came to Haran/ & dwelt there. And Tharach was .ij. C. & fyue yeare olde/ and dyed in Haran.

The .XII. Chapter.

A AND the Lord ſayd vnto Abram: † Get Actu. vij. a
the out of thy cōutre/ & from thy kyndred/ & out of thy fathers houſe/ into a lande/ which I wil ſhew the. And I will make of ỹ a mighty people/ & will bleſſe the/ & make the a great Gen. xxvij. d
name/ yee/ thou ſhalt be a very bleſſinge. † I * Ge. xvij. c
will bleſſe them that bleſſe the/ * & curſe them Gen. xxij. c
that curſe the: & in the ſhall all the generaciōs Actu. iij. d.
of the earth be bleſſed.

Then went Abram out/ as the Lord cōmaunded him/ & Lot went with hym. Fyue & ſeuenty yeare olde was Abram/ whā he went out of Haran. So Abrā toke Sarai his wife/ & Lot his brothers ſonne with all their goodes/ which they had gotte/ & † ſoules/ whiche Gen. xxiij. c
they begat in Haran/ & departed to go in the lande of Canaan. And when they were come into theſame lāde/ he wēt thorow/ till he came vnto the place of Sichē: & vnto the Okegroue B
of More: † for the Canamites dwelt in ỹ lāde Gen. xx. d
at theſame time. and. xiij. a.

† Then the Lord apeared vnto Abram/ & Gen. xvij. a
ſayd: This lāde wil I geue vnto thy ſede. And there he buylded an aulter vnto the Lorde/ which appeared vnto him. Then brake he vp from thence/ vnto a moūtayn that lay on the Eaſt ſide of the cytie of Bethell/ & pitched his tent/ ſo that he had Bethel on the Weſt ſide/ & Ay on the Eaſt ſide/ & there buylded he an aulter alſo vnto the Lord/ & called vpon ỹ name of the Lord. Afterward departed Abrā farther/ and toke his iourney Southward. But there came a derth in the lande.

Then went Abram doune into Egipte/ to C
kepe him ſelf there as a ſtraūger/ for the derth was ſore in the lande. And whā he was come nye for to entre into Egipt/ he ſaid vnto Sarai his wyfe: † Behold/ I know that thou art Gen. xx. a.
a fayre woman to loke vpon. Now/ whan the and. xxvi. a
Egipcians ſe the/ they wil ſai: She is his wife & ſo ſhal they ſlay me/ & ſaue the aliue. Therefore I pray the ſay thou art my ſiſter/ that I mai fare the better/ by reaſon of the/ & that my ſoule may liue for thy ſake.

Now/ whan he came into Egipt/ the Egipcians ſaw the womā/ that ſhe was very faire: & Pharaos princes ſaw her alſo/ & praiſed her before him. Then was ſhe brought into Pharaos houſe/ & Abrā was wel intreated for her ſake: & he had ſhepe/ oxen/ & heaſſes/ ſeruaūtes/ maydens/ ſheaſſes and Camels.

† But the Lord plaged Pharao and his Eſa. xlix. a.
houſe/ with great plagues/ becauſe of Sarai/ Abrams wyfe. Then Pharao called Abram vnto him/ & ſayd: Why haſte thou dealt thus with me? Wherfore toldeſt ỹ not me at ỹ firſt/ that ſhe was thy wife? Why ſaideſt 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 wai. He gaue his officers alſo a charge ouer him/ to cōuey him out/ and his

wyfe/and all that he had.

The. XIII. Chapter.

A SO Abram departed out of Egipt/wyth
his wyfe/& with all that he had/& Lot w
him also/toward the south. Abram was very
ryche in cattel/siluer & golde. And he went on
forth from the south vnto Bethel/vnto ỹ place
where his tente was at the first/betwene Be-
Gene. xiij. b thel & Ay/euen vnto the place † where he had
made the aulter before/& where he called vpō
the name of the Lord. Lot also/which went
with him/had shepe/greate cattell & tentes/so
that the lande was not able to receaue thē/ ỹ
Ge. xxxvi. a they might dwel together: † for the substaūce
of their ryches was so greate/that they coulde
not dwell together. And there fell a stryse be-
twene the hyrdmen of Abrams cattel/and the
Gene. xiij. b hyrdmen of Lots cattel. † The Cananites also
and the Pheresites dwelte at that tyme in the
lande.

B Then sayd Abram vnto Lot: O let there be
no strife betwen me & the: & betwene my hyrd
Eccl. xxv. a men & thyne † for we are brethren. * Is not
*Jere. xl. a. all the whole lande open before the? Departe
fro me/I pray the: If thou wilt go to the left
hande/I wil take the right: Or if thou wilte
go to the right hāde/I wil take the left: Then
Lot lift vp his eyes/& behelde all the countre
roūde about Jordane/that it was a plenteous
coūtre of water. For before ỹ Lord destroied
Sodoma & Gomorra/it was rounde aboute
Soar/euen as the pleasaunte garden of the
Lord/and as the lande of Egipt.

C † Then Lot chose all the coastes of Jordane/
Gen. xiij. b & toke his iourney toward the east. And so the
one brother departed from the other. Abram
dwelt in the lande of Canaan. And Lot in the
cytes of thesame coastes/& pitched his tente
Ezec. xvi. c. towarde Sodome. † But the mē of Sodome
were wicked/and synned exceadingly against
the Lorde.

Now whan Lot was departed from Abrā
D the Lorde sayd vnto Abram. Lifte vp thyne
eyes/& loke frō the place where thou dwellest/
Northward/Southward/Eastward/& West
Actu. vij. a. ward: † for all the lande that thou seyst/will I
geue vnto the/and to thy sede for euer/& wyll
make thy sede as the dust of the earth: so that
if a man can numbre the dust of the earthe/he
shall numbre thy sede also. Arise/& go thorow
the lande/in the length and breth/for I wyll
geue it vnto the.

† So Abram remoued his tent/& wente & Gen. xiij.
dwelt in the Okegroue of Māre/whiche is in
Ebron/and buylded there an aulter vnto the
Lorde.

The. XIIII. Chapter.

AND it chaunsed in the time of Amraphel/ A
the kyng of Synear/Arioch/the kyng of
Ellasar/Kedorlaomer/the kinge of Elā & Ty-
deal/the king of the Heythē. That they made
warre with Bera/the kyng of Sodome/& with
Birsa/the kyng of Gomorra/& with Sineab
the kynge of Adama/& with Semeaber/the
kyng of Seboim/& with the kyng of Bela/wch
is called Soar. These came altogether into ỹ
frode valley/where now the salt see is/for xij.
yeares were they subiectes vnto kyng Kedor-
laomer/& the xiij yeare they fell frō him. Ther-
fore in the xiiij. yeare came Kedorlaomer/& the
kinges that were with him/& smote the giaūtes
in Astaroth Karnaim/& Susim at Ham/
& Emim/in the feld of Kiriathaim/& the Ho-
rites in their owne mount Seir/vnto ỹ plain
of Pharan/which bordreth vpō ỹ wildernesse.
And then they turned/& came to the welle of
iudgemēt (which is Cades) & smote al ỹ coūtre of the Amalechites/& also the Amorites/
that dwelt in Hazezon Thamar.

Then went out the kyng of Sodome/and B
the kyng of Gomorra/& the kyng of Adama/
and the kyng of Seboim/& the kyng of Bela/
(called Soar) & prepared them selues to fight
in the frode valley/with Kedorlaomer/ỹ king
of Elam/& with Tideal/the kyng of the Hey-
then/and with Amraphel/the kynge of Si-
near/and with Arioch the kynge of Ellasar:
foure kynges with fyue/and that frode valley
had many slyme pittes. But the kyng of So-
doma and Gomorra were put to flight/& fell
there/& the residue fled vnto the mountaines.
Then toke they all the goodes at Sodoma &
Gomorra/and all their vitayles/& went their
waye. They toke Lot also/Abrams brothers
sonne/and his goodes (for he dwelte at So-
dome) and departed.

Then came there one that was escaped/and
tolde Abram the Aleaunt/† whiche dwelte in Gen. xiij.
the Okegroue of Manre the Amorite/whiche
was the brother of Escol and Aner/for these
were confederate with Abram.

† Now whan Abram herde that his bro-
ther was taken/he harnessed his bōde seruaū-
Gen. xxv. b tes/borne in his owne house/three hundreth &
Jere. xlix. c. eyghtene/and followed after them vntil Dan/
and deuided them/and fell vpon thē by night
with hys seruauntes/and smote them/& cha-
sed them awaye vnto Hoba/whiche lyeth on
Gen. xxxix. b the lefte hande of the cytie of Damascos/† &
brought agayne all the goodes/and also hys
brother Lot/and his goodes/the women also/
and the people. And as he came agayne from
the slaughter of Kedorlaomer/and of the kin-
Nu. xxxi. b. ges that were with hym/the kyng of Sodo-
me † went to mete hym in the playne felde/
which is called Kyngesdale.

D † But Melchisedech/the kynge of Salem
Heb. vij. a. brought forth bread & wyne. And he/beynge
the priest of the moost hye God/blessed hym &
sayde: Blessed be thou Abram vnto the moost
hye God/possessor of heauen and earth. And
praysed be God the hyest/which hath deliuc-
red thine enemies into thyne handes. And
Abram gaue him tythes of al.

Then sayd the kynge of Sodome vnto A-
bram: Geue me the soules/& take the goodes
vnto thy selfe. But Abram sayd vnto the king
of Sodome: I lift vp my hāde vnto ỹ Lord
the moost hye God/possessor of heauen and
earth: that I will not take of all that is thyne/
so much as a threde/or a shoe lacheth/lest thou
shouldest saye: I haue made Abram ryche:
Saue onely/that whiche the yonge men haue
spent: and the men Aner/Escoll/and Māre/
that went with me/let them take their parte.

¶ The. XV. Chapter.

AFter these actes/that ỹ word A
of the Lorde came vnto Abram in a vi-
sion/and sayde: Feare not Abram/I am thy
shylde/and thy exceading great reward. But
Abram sayde: Lorde Lorde/what wilte
thou geue me: I go childlesse/and the seruaūt
of my house/(this Eleasar of Damascos)
hath a sonne. And Abram sayde moreouer:
Beholde/vnto me haste thou geuen no sede:
and lo/the sonne of my household shalbe myne
heyre. And beholde/the worde of the Lorde
spake vnto hym/and sayde: He shall not be
thyne heyre/but one that shall come oute of
thine owne body/he shalbe thine heyre. And
he had hym go forth/& sayde: † Loke vp vnto Gen. xv. b
heauen/and tell the starres: Canst thou num-
bre them: And he sayde vnto him: * Euen so Esa. lv. d.
shall thy sede be. Jer. xxxiij. d
* Ro. iiij. d.

† Abrā beleued the Lorde/and that was B
counted vnto him for righteousnes. And he Psa. cv. d
sayd vnto hym: I am the Lord/* ỹ brought Rom. iiij. a
the from Vr out of Chaldea/to geue the thys Gala. iij. a.
lande to possesse it. But Abram sayd Lorde Jaco. ij. c.
Lord. Whereby shall I knowe/that I shall *Gen. xl. d
possesse it? And he sayde vnto him: † Take a
kow of iij. yeare olde/& a shegoate of iij. years Ier. xxxiij. d
olde/& a rām of iij. yeare old/& a turtel doue/
& a yong pigeon. And he toke all these/& deui-
ded them in the middes/& layde the one parte
ouer agaynst ỹ other/but the fooles deuided
he not. And the fooles fel vpon the flesshe/but
Abram drowe them awaye.

Now/whan the Sunne began to go doun C
there fel an heuy slepe vpō Abrā. And lo/feare
& great darkenes fel vpon him. And he sayde
vnto Abrā: † knowe this of a suertye/that thy Actu. vij. a
sede shalbe a straunger/in a lande that is not Exo. xij. f.
theyrs. And they shal make bounde men of Judi. v. b.
them/& intreate thē euel iiij. C. yeares. But the Gala. iij. c.
people/whome they shal serue/will I iudge.
† Afterward shall they go forthe with greate Exo. xij. c
substaunce: & thou shalte depart vnto thy fa-
thers in peace/† & shalte be buryed in a good Gen. xxv. a
age. And after the fourth generacio they shal D
come hyther agayn/† for the wickednes of ỹ Deut. xx. c.
Ammonites is not yet full.

So whan the Sunne was doune/and it
waxed darke: Behold/there smoked a fornace/
& a fyre brant went betwene the partes. The-
same day made the Lorde a cōuenaunt wyth
Abram/& sayde: † Vnto thy sede wil I geue Ge. xxiiij. a
this lande/from the water of Egipt/vnto the iij. Re. iiij. b
great water Euphrates: the Kenites/the Ke-
nizites/the Kydmonites/the Hethithes/the
Pherezites/the Giaūtes/the Amorites/ỹ Ca-
nanites/the Gergosites/and the Jebusites.

The XVI. Chapter.

SArai Abrās wife bare him no childre/
but she had an hādmayde/an Egipcia/
whose name was Agar/& sayd vnto Abram:
Behold† ỹ Lord hath closeth me/ỹ I cā not Esa. lxvi. b
beare. *Go in/I praye the/vnto my mayde: *Gen. xxx.
peraduenture.

præduēture I shalbe multiplied by her more then by my self. And Abrā herkened vnto the voice of Sarai. Then Sarai/Abrās wife toke Agar her mayde the Egipcian (after they had dwelt ten yeare in the lande of Canaan) and gaue her vnto her husbande Abrā/ to be hys wife. And he went in vnto Agar/And she cōceaued. Now whan she saw that she had cōceaued/she despised her mastresse.

B Then sayde Sarai vnto Abrā: I must suffre wrōg for thy sake. I layde my mayde by ỹ: but now/ because she seyth that she hath conceaued/ I muste be despised in her sighte: the Lord be iudge betwene me & the. And Abrā sayd vnto Sarai. Behold/thy mayden is vnder thyne auctorite: do wt her as it pleaseth the.

Now/ whan Sarai dealt hardly with her/ she fled from her. But the aungel of ỹ Lord founde her beside a welle of water/in the wildernesse (euen by the welle/ in ỹ way to Sur) & saide vnto her: Agar/Sarais mayde/whēce commest thou: and whether wilte thou go: She said: I flye fro my mastresse Sarai. And

C the Aungel of the Lord sayd vnto her. Returne to thy mastresse agayn/ & submitte thy self vnder her hande.

And the Aungel of the Lorde sayd vnto her: Beholde/I wil so increace thy sede/that it shal not be numbred for multitude. And the Aungel of the Lorde said further vnto her:

Gen. xvij. c Judi. xi. b. † Beholde/thou art with child/& shalt bringe forthe a sonne/& shalt call his name Ismaell/ because the Lord hath herde thy trouble. He shalbe a wilde man. His hande against euery man/& euery mans hande againste him: & he shal dwel ouer against his brethren.

D And she called the name of the Lord that spake vnto her: Thou art ỹ God that seyst me. For she sayd: Of a suerty I haue sene ỹ backe partes of him ỹ saw me. Therefore called she the welle/the welle of the liuing that saw me/

Gala. iiij. c. which (wel) lis betwen Cades & Bared. † And Agar bare Abrā a sonne/ & Abram called his sonnes name/which Agar bare him Ismael. And Abram was foure score yeare olde & six/ whan Agar bare hym Ismael.

The. XVII. Chapter.

A NOwe/ whan Abram was nyentye yeare olde & nyne/ the Lorde appeared vnto

Some rea- hym/& sayd vnto him: I am the almighty God/walke before me/& be vncorrupte. And I wil make my couenaunt betwene me and the/ & will multiply the exceadingly. Then fell Abram vpon his face.

And God talked further with him/& said: Beholde/it is I/& haue my couenaunt with the/and thou shalt be father of many people. Therfore shalt thou nomore be called Abram. But thy name shalbe Abraham. † For I haue made the a father of many naciōs/& wil multiplye the exceadingly/ & wil make people off the/† yee/& kinges also shal come oute of the. Moreouer/ I will make my couenaunt betwene me & the/& thy sede after the/thorow out their posterities/that it may be an euerlasting couenaunt/ so that I will be the God of the/& of thy sede after the. And vnto the/& to thy sede after the/ will I geue the lande/ wherin thou art a straunger/euen all the lāde of Canaan/for an euerlasting possession/& will be their God.

† And God sayd moreouer vnto Abrahā: B Actu. vij. Kepe my couenaunt then/thou and the sede after the. This is my cōuenaūt/ which ye shal kepe betwene me & you/and thy sede after the thorowout their posterities. † Euery māchild Luce. ij. that is amonge you/ shalbe circumcised: & ye shal circumcise the foreskynne of youre flesshe. This same shalbe a token of the couenaunt/ betwene me & you: † Euery manchild/whā it Leui. xij. is eyght daies olde/shalbe circūcised thorow- Gen. xxi. out your posterities: In like maner/all housholde folkes/borne at home/or bought/or any other also/ ỹ is a straūger/and not of thy sede. Thus shal my couenaūt be in your flesh/ for an euerlasting couenaūt. And if there shalbe any manchilde vncircūcised in the foreskynne of his flesh/his soule shalbe roted out frō hys people/ because he hath broke my couenaūt.

And God sayd vnto Abraham: Sarai thy E wyfe shal nomore be called Sarai/ but Sara shalbe her name: for I wil blesse her/& geue ỹ a sonne of her. I wil blesse her/ & people shall come of her/ † yee/and kynges of many peo- Mathi ple. Then fel Abraham vpon his face/ & laughed/& said in his hert: Shal a child be borne vnto me/ ỹ am an hundreth yeare olde? And shal Sara/ that is xc. yeare olde/ beare? And Abrahā sayd vnto God: O ỹ Ismael might lyue in thy sight. Then said God. † Yee/euen Gen. xvi. Sara

di. xiij. b. Re. xiij. a cc. i. c. Sara thy wyfe shal beare the a sonne/ & thou shalt call his name Isaac: for with him wil I make my euerlasting couenaunt/& with hys sede after him. And as cōcerning Ismael also/ I haue herde thy request: Behold/I haue blessed him/& will increace him/& multiplye hym exceadingly. † Twelfe princes shal he beget/ & I will make a great nacion of him.

Gen. xxv. b D But my couenaūt will I make wt Isaac/ whome Sara shall beare vnto the/ euen thys tyme xij moneth. And he left of talking wyth hym/ and God wente vp frome Abraham. Then toke Abraham his sonne Ismaell/ and al the seruauntes borne in his house/ & al that were bought/ (as many as were men chylde in his house/) & circūcised ỹ foreskynne of their flesh/euē the same dai/as God said vnto him. And Abrahā was xc. yeare olde & x. whan he cut of the foreskynne of his flesh. As for Ismael he was xiij. yeare olde/ whan the foreskynne of his flesh was circūcised. Euen vpon one daye were they all circūcised: Abrahā & Ismael hys sonne/& all the mē in his house/ (whether thei were borne at home/ bought/ or anye other straunger:) they were all circumcysed wyth hym.

The. VIII. Chapter.

A AND the Lord appeared vnto him in the Gene. xix. a Okegroue of Māre/ † as he sat in his tent dore/in the heete of the day. And as he lifte vp his eyes/& loked/beholde there stode thre men ouer agaynst him. And whā he sawe them/he ranne to mete them from his tente dore/ and bowed hym self doune vpon the ground/and sayde: Lorde/If I haue founde fauoure in thy sight/go not by thy seruaūt. There shalbe broughte you a litle water/and ye shall washe your fete/and reste youre selfes vnder the tree.

tre. xxviij. c Judi. xix. b Ipsa. c. iij. b † And I will set you a morsell of bread/ * too comforte your hartes with all/ and then shall ye go your wayes/ for therfore are ye come too your seruaunt. They sayd: Do euen so as thou hast spoken.

Abrahā went a pace into the tent to Sara/ Mat. xiij. c & sayd: Make haste/& mengle † thre peckes of Luc. xiij. b. fyne meele/knede it/& bake cakes. And he rāne to the beastes/and set a calfe that was tender and good/& gaue it vnto a yonge man/which made it ready attonce. And he toke butter/& mylke/and of the calfe that he had prepared/& set it before them/stode him self by them vnder the tree/† & they ate. Then said they vnto him: Tobi. xij. d. B Where is Sara thy wyfe? He answered: Judi. xiij. c within the tent. Then sayde he: † about this Somerea- time xij moneth/ (& (if I liue) I wil come to de: As sone the agayn/& Sara thy wyfe shal haue a sonne. as the frute And Sara herde that out of the tente dore/ can lyue. which was behinde his backe. Abraham and Sara were both olde/ & wel striken in age/soo that it went nomore with Sara after the maner of womē: therfore laughed she within her selfe/& sayd: Now that I am olde/& my † lord i. Pet. iij. a. olde also/* shall I yet geue my self to lust? * eccl. xxv. a

Then said the Lord vnto Abrahā: Wherfore doth Sara laugh/& sayeth: Is this true in dede/ that I shall beare/ and yet am olde? Shoulde any suche thinge be to harde for the Lorde? About this time (if I liue) I will come to the agayn/& Sara shal haue a sonne. Then Sara denied it/& sayd: I laughed not/ for she was afrayed. But he sayd: It is not so/ thou diddest laughe. Then stode the men vp from thēce/& turned them toward Sodome. And Abraham went with them/to bring thē on their waye.

C Then sayd the Lorde: How can I hyde frō Abrahā/ the thing that I wil do? seyng he shalbe a great & mighty people/& all the people vpon earthe shalbe blessed in hym? For I know hym/that he will cōmaunde his childrē & his housholde after him/to kepe the way of the Lorde/ & to do after right & conscience/ that ỹ Lord may bring vpon Abrahā what he hath promised him. And the Lord sayde: There is a crye at Sodome and Gomorra/ whiche is great/† and their sinnes are exceadinge greuous: therfore will I go doune and se/whether they haue done altogether/ accordinge to the crye/ whiche is come before me/ or not/ that I maye know. And the men turned their face/ and went toward Sodome. But Abraham stode still before the Lorde & stepte vnto hym/and sayde: Eze. xvi. r.

Wilt thou then destroy ỹ righteous with the vngodly? Peraduenture there may be. L. righteous within the cytye: wilt thou destroi those/& not spare the place/ for .L. righteous sake ỹ are therin? That be farre from the/ that thou shouldest do this/ & to slay ỹ righteous with ỹ vngodly/ & that the righteous

shoulde

should be as the vngodly. That be farre from
the. Should not the iudge of al the world do/
D according to right? And the Lord sayde: If
I fynde fifty righteous at Sodome in ỹ citie/
I will spare all the place for theyr sakes.
Abraham answered/ & sayd: O se/ I haue
taken vpō me to speake vnto the Lord/ howe
Gene.xij.d. be it/ I am but † dust & ashes: Peraduenture
there maye be fyue lesse then fifty righteous
therein: Wilt thou then destroy the whole cy-
tye/ because of those fyue? He sayd: If I fynd
xlv. therin/ I wil not destroy them.
And he proceaded further too speake vnto
hym/ & sayd: Peraduenture there might be xl.
found therin. And he sayd: I wil do nothing
vnto thē for those xl sake. Abraham sayd: Oh
let not my Lord be angry/ that I speake yet
more. Peraduenture there might be. xxx. foūd
therin. And he sayde: If I fynde xxx therein/
I will do nothing vnto them. And he sayde:
O I se/ I haue taken vpō me to speake vnto
my Lorde:
Peraduenture there mighte be. xx. founde
therin. He aūswered: I will not destroy them
for those twētyes sake. And he sayd: O let not
my Lorde be angrye/ that I speake yet once
more: Peraduenture there might be ten foūde
therin. He sayde: I will not destroye them for
thy ten sake.
And the Lorde went hys way/ whan he
had left talkyng with Abraham/ & Abraham
returned vnto hys place.

The. XIX. Chapter.

A T the euenyng came the twoo Aungels
vnto Sodome. And Lot sat vnder ỹ gate
of the cytye. And whan he saw thē/ he rose vp
for to mete thē/ & bowed hym self doune to the
ground/ vpō his face/ & sayd: Se lordes/ turne
in (I pray you) into your seruauntes house/ &
tary all night: let your fete be washen/ so may
ye ryse to morow by tymes/ & go your waye.
Neuertheless/ they said: Nay/ but we wil byde
in the stretes all night. Then † cōpelled he thē
Luce.xxiiij.c sore/ & they turned in vnto hym/ & came into
and.xxxiij.c his house. And he made them a feast/ & baked
swete cakes/ & † they did eate.
Tob.xij.d But before they went to rest/ the men of the
cytye of Sodome came/ & cōpassed the house
round about/ yong & olde/ all the people from
all quarters/ and called Lot/ & sayd vnto hym:
Where are the men ỹ came vnto the to night?
Bring them out here vnto vs/ † that we may Leui.xxviij
know them.
And Lot went out at the dore vnto them/ & B
shut the dore after him/ & sayd: † O brethren/ Judi.xvij
do not so wickedly. Behold/ I haue two dou-
ghters/ which yet haue knowen no man: thē
will I bring out vnto you/ do with theym as
it liketh you. Onely do nothing vnto these mē
of God/ for therefore are they come vnder the
shadow of my rofe. But they said: Come thou
bether. Then said they: Camest not thou onely
here in as a straunger/ & † wilt thou now be a Exo.ij.b.
iudge? Wel/ we wil deale worse with the/ then
with them.
And they pressed sore vppon the man Lot. C
† And whan they rāne to/ & wold haue broke ij. Pet.ij.c
vp the dore: the men put oute their handes/ &
pulled Lot vnto them into the house/ & shut to
the dore. † And the men at the dore of ỹ house iiij. Re.vi
were smitten with blyndnes/ both small and Sapi.xix
great/ so that they could not fynde the dore.
And the men sayd vnto Lot: Hast thou yet
here any sonne in law/ or sōnes or doughters?
Whosoeuer belongeth vnto the in the cytye/
bring him out of this place: for we muste de-
stroy this place/ because the crie of thē is great
before the Lorde/ which hath sent vs to de-
stroy thē. Then went Lot forth/ & spake to hys
sonnes in law/ which should haue maried his
doughters/ & sayd: O stande vp/ & get you out
of this place/ for the Lord will destroye thys
cytie. Neuertheless/ thei toke it but for a sport.
Now whan the morning arose/ the Aūgels D
caused Lot to spede hym/ & sayd: † Stand vp/ Sapi.x.b
take thy wife & thy two doughters/ which are
at hande/ that thou also perish not in the sinne
of this cytie. But while he prolonged ỹ tyme/
the men caughte him & his wyfe/ & his twoo
doughters by the hande/ because the Lorde
was mercifull vnto him/ & brought hi forth/
and set him without the cytye.
And whan they had brought him out/ thei
sayd: Saue thy soule/ & loke not behynd ỹ/ nei-
ther stande thou in all this coūtre: saue thy self
vpon the moūtain/ that thou perish not. Then
sayd Lot vnto them: Oh/ no my Lorde/ be-
hold/ in as much as thy seruaunt hath found
grace in thy sight/ now make thy mercy great
whiche thou haste shewed vnto me/ in ỹ thou
sauest

sauest my soule aliue. I can not saue my selfe
vpon the mountayn. There might some mis-
fortune fal vpō me/ ỹ I should dye. Behold/
here is a cytie by/ that I may flye vnto/ & it is
a litle one: let me saue my self therin. Is it not
a litle one/ that my soule may lyue?
E Then sayd he vnto hym: Behold/ I haue
loked vpon the in this poynt also/ that I will
not ouerthrow the cytie/ wherof thou hast spo
ken. Haste the/ & saue thy self/ therfore I cā do
nothing/ till thou be come thether. Therfore is
the citie called Zoar. And the Sunne was vp
vpon the earth/ whan Lot came into Zoar.
Esa.xiij.d. † Then the Lord caused brymstone & fyre
Jere.l.g. to rayne doune from the Lord/ out of heauē/
Ose.xi.b. vpō Sodoma & Gomorra/ & ouerthrew those
Amos.iiij.c cyties/ the whole region/ & all that dwelt in ỹ
Luc.xvij.d cyties/ & that/ ỹ grewe vpon the earth. † And
Sapi.x.b. hys wyfe loked behinde her/ and was turned
into a piller of salt.
Abrahā rose vp early in the morning/ & gat
Gen.xviij.a him vnto the place/ † where he had stand be-
fore the Lord/ & turned his face toward So-
doma & Gomorra/ & all the lande of that coū-
tre/ and loked. And behold/ there rose vp a
smoke from the coūtre/ as it had bene ỹ smoke
F of a fornace. For whan God destroyed the cy-
ties of the region/ he thought vpon Abrahā/ &
conueyed Lot out of the cities/ whyle he ouer-
threw/ wherin Lot dwelt.
And Lot departed out of Zoar/ & dwelte in
the moūtaynes with both his doughters (for
he was afrayed to tarye at Zoar) & so remay-
ned he in a caue with both his doughters.
Then sayd the elder vnto the yonger: Our
father is olde/ & there is not a man more vpō
earth/ that can come in vnto vs after ỹ maner
of all the worlde: Come therfore/ let vs geue
our father wyne to dunke/ & lye with him/ that
we may saue sede of our father. So they gaue
G their father wyne to drynke thesame nighte.
Leui.xviij.a † And the elder doughter went in/ & lay with
her father: & he perceaued it not/ neither whā
she lay doune/ nor whan she rose up.
On the morow sayd the elder vnto the yō-
ger: Behold/ yesternight laye I with my fa-
ther: let vs geue hī wyne to drinke this nighte
also: that thou mayest go in/ & lye with him/ ỹ
we may saue sede of our father. So they gaue
theyr father wyne to drinke that nighte also.
And the yōger arose likewise/ & lay with him:
& he perceaued it not/ neither whan she laye
doume/ nor whan she rose vp.
Thus were both the doughters of Lot with
chylde by theyr father. And the elder bare a
sonne/ & called hym Moab/ of whome came
the Moabites vnto this daye. And the yōger
bare a sonne also/ & called hym ỹ sōne Ammi/
of whome came the chyldrē of Ammon vnto
thys daye.

The. XX. Chapter.

A S for Abraham/ he departed thence/ into A
the south countre/ & dwelt betwixt Cades
& Sur/ & was a straūger at Gerar/ & sayde of
Sara his wife: † She is my sister. Then Abi- Gene.xij.c
melech/ the kyng of Gerar sent for her/ & cau- and.xxvi.a
sed her be fet awaye.
But God came to Abimelech by night in
a dreame/ & sayd vnto him: Beholde/ thou art
but a dead man/ for the womans sake/ whiche
thou hast take/ for she is a mās wyfe. Neuer-
theless/ Abimelech had not yet touched her/
& said: Lord/ wilt thou slay a righteous peo-
ple? Sayde not he vnto me: she is my sister?
Yee/ & sayd not she her self also: he is my bro-
ther? With a pure hert/ & with innocent han-
des haue I done this.
And God sayde vnto hym in a dreame: I B
know that thou diddest it with a pure hert/ &
therfore kept I the/ ỹ thou shouldest not sinne
agaynst me/ neither haue I suffred ỹ to touch
her. Now therfore deliuer the man his wyfe
agayn/ for he is a prophet: & let hym praye for
the/ and thou shalt lyue. But/ & if thou deliuer
her not agayn/ be sure/ that thou shalt dye the
death/ and all that is thyne.
Then Abimelech rose vp by times in ỹ mor-
nyng/ & called all his seruaūtes/ & tolde al these
thinges in theyr eares/ & the men were sore a-
frayed/ & Abimelech called Abrahā/ and sayde
vnto him: Wherfore haste thou done this vnto
vs? And what haue I offended the/ that thou
shouldest bring on me & on my kyngdome so
great a synne? Thou haste not dealt with vs/
as a man should deale. And Abimelech sayde C
moreouer vnto Abraham: What sawest thou
that thou haste done these thynges.
Abraham sayd: I thoughte/ peraduenture
there is no feare of God in this place/ & they
shall slay me for my wyfes sake. And of trueth
she is

she is my syster/for she is my fathers doughter/but not my mothers doughter/and is become my wyfe. So whan God charged me to wãdre out of my fathers house/I said vnto her: † Shew this kyndnesse vpõ me/ẏ where-
Gene.xvj.c. socuer we come/thou saye of me/that I am thy brother.

Then toke Abimelech shepe/& oxen/seruaũtes & maydens/& gaue them vnto Abrahã/& deliuered hym Sara hys wyfe agayn/& said: Beholde/my lãde stãdeth open before ẏ/dwell where it lyketh the. And vnto Sara he sayde: Beholde/I haue geuẽ thy brother a thousand syluer pens: Lo/those shalbe vnto the a couering of the eyes/for all that are with the/and euery where/and a sure excuse.

As for Abrahã/he prayed vnto God: Then God healed Abimelech/& his wyfe/and hys maydẽs/so ẏ they bare chyldrẽ. For afore had the Lorde closed al the matrices of Abimelechs house/because of Sara/Abrahãs wyfe.

The. XXI. Chapter.

AND the LORDE also visited Sara/accor-
gen.xviij.b ding † as he had promised: & dealt with
Heb.xi.c her/euen as he had sayd. † And Sara was ẅ chyld/& bare Abrahã a sonne in his olde age/ euen in the tyme appoynted/lyke as God had spoken vnto hym afore. † And Abrahã called
Math.i.a. hys sonne/which was born vnto him (whom
iosu.xxiiij.a Sara bare hym) Isaac/& circũcysed hym the
Gen.xvij.b eyght daye/ † lyke as God cõmaunded hym. An hundreth yeare olde was Abraham/whã hys sonne Isaac was borne vnto hym.

And Sara sayd: God hath prepared a ioy for me/for whosoeuer heareth of it/wil reioice with me. She sayde moreouer: Who wolde haue sayd vnto Abraham/that Sara shoulde geue chyldrẽ sucke/& beare him a sonne in his olde age? And the child grewe/& was weened. And Abraham made a great feast/in the daye whan Isaac was weened.

B And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abrahã) that he was a mocker/& sayd vnto Abraham: † Cast out this bonde maydẽ & her sonne/for
Judic.xi.a. this bondmaydens sonne shal not be heyre ẅ
Gala.iiij.c. my sonne Isaac. This worde displeased Abraham sore/because of his sonne.

Neuertheles/God sayde vnto hym: let it not displease the/because of the chylde and the handmayden: Whatsoeuer Sara hath sayde vnto the/folow it † for in Isaac shall the sede be called vnto ẏ. *As for ẏ hãdmaydẽs sonne/ Roma.ix
I will make a people of him also/because he is *gen.xvi
of thy sede.

Then Abrahã rose vp early in the morning & toke bread & a bottel with water/and put it vpon Agars shoulders/& gaue her the chyld/ & sant her away. Then departed she/& wandred out of the way in the wildernesse/beside Berseba. Now whan the water in the bottell was out/she layed the chylde vnder a bushe/& went/& sat her doune ouer on the other syde/a bowe shute of. For she said: I can not se ẏ child dye. And she set her doune ouer on the other syde/and lift vp her voyce and wepte.

Then God herde the voyce of the chyld/& C
the Aungel of God called vnto Agar out of heauẽ/& sayd vnto her: What ayleth ẏ/Agar? Feare not/for God hath herde the voyce of ẏ chylde/where he lyeth. Aryse/& take the chyld/ & holde him by the hande: † For I will make Gen.xvii
a greate people of hym: *& God opened her *Esa.xli
eyes/that she saw a welle of water.

Then went she/& fylled the bottel with water/& gaue the chyld drinke. And God was ẅ the chyld/which grew vp/& dwelt in the wildernesse/& became a conning archer/& dwelt in the wildernesse of Pharan/& hys mother toke him a wyfe/out of the lande of Egipt.

† At thesame time talked Abimelech and gen.xxvi
Phicol/his chief captain with Abrahã/& said: God is with the in all that thou doest. Therfore swearc now vnto me by God/that thou wilte not hurte me/nor my chyldren/nor my
Gen.xxij.d chylders chyldren: but that ẏ shalt shew vnto me (& to the lande/wherin ẏ art a straunger) thesame kyndnesse † ẏ I haue done vnto the. Gen.xx
Then sayd Abrahã: I wil sweare. And Abrahã rebuked Abimelech for ẏ † welle of wa- Gen.xxi
ter/which Abimelechs seruaũtes had taken awaye by violence. Then aunswered Abimelech: I knew not who did it/neyther diddest thou tel me/& I haue not herde of it/but this daye.

Then toke Abrahã shepe & oxen/& gaue thẽ D
vnto Abimelech/& they bothe made a bonde togither. And Abrahã set seuen lãbes by thẽ selfes. Then sayd Abimelech vnto Abraham: What meane those seuen lambes/which thou haste

haste set by them selfes? He aunswered: seuen lambes shalt thou take of my hãde/that they may be witnesse vnto me/that I haue dygged this welle. Therfore is the place called Berseba/because they sware there both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phichol his chiefe captayne/and departed agayne into the lande of the Philistynes. And Abraham plãted trees at Berseba/and called there vpon the name of the Lord/the euerlastynge God/and was a straũger in the lande of the Philistines a longe season.

The. XXII. Chapter.

AFter these actes God tempted Abrahã/ Iudi.viij.d
† and sayde vnto him: Abraham. And he Eccl.xliij.c
aunswered: I am here. And he sayde: Take Heb.xj.d
thy sonne/this onely sonne of thyne/euen Isaac whome thou louest/and go thy waye into the lande of Moria/and offre hym there for a burntofferynge/vpon a mountayne ẏ I shal shew the. Then Abraham stode vp by tymes in the mornynge/and sadled his asse/ and toke with hym two yonge men/and his sonne Isaac/& dyd clyue wood for the brentofferynge/gat hym vp/and went on vnto the place/whereof the Lord had sayd vnto him.

Vpon the thyrde day Abraham lift vp his eyes/and sawe the place a farre of/and sayd vnto his yonge men: Tary ye here with the asse: as for me & the childe/we will go yonder: † & whan we haue worshipped/we wyl Gen.xxij.d
come to you agayne. And Abraham toke the woode to the brẽtofferinge/and layed it vpon Isaac his sonne. As for him selfe/he toke the fyre and a knyfe in his hande/and they wente on both togither.

B Then sayd Isaac vnto his father Abraham: My father. Abraham aunswered: here I ammy sonne. And he sayd: lo/here is fyre and wood/but where is te shepe for ẏ brentofferinge? Abraham aunswered: My sonne/ God shal prouyde hym a shepe for brentoffe rynge. And they went both togither.

And whan they came to the place/which God shewed him/Abraham buylded there an aultare/and layed the wood vpon it/and bande his sonne Isaac/layed hym vpon the aultare/aboue vpon the wood/and stretched out his hande/& toke the knyfe/to haue slayn his sonne.

Then the aungell of the Lorde called C
from heauen vnto him and sayd: Abraham Abrahã. He aunswered: here am I. He said: Lay not thy handes vpon the chylde/and do nothinge vnto him: † for now I knowe that 1.Mac.ij.f
thou fearest God/* & hast not spared thyne *Rõ viij.d
onely sonne for my sake. Then Abraham lifte vp his eyes/and sawe behinde him a rãme/holden fast by the hornes in the breres/& he went and toke the ramme/and offred him for a brent sacryfyce/in steade of his sonne. And Abraham called the place: The Lorde shall prouide. Therfore it is a commune sayinge yet this day: Vpon the mountayne shal the Lorde prouyde.

And the aungel of the Lord eryed vnto Abraham from heauen the seconde tyme/& sayd: † I haue swome by myne owne selfe Heb.vj.b
(sayth the Lord) ẏ for so much as thou hast Eccl.xliij.a
done this/& hast not spared thyne onely sonne/I wyll prosper and multiplye thy sede as the starres of heauen/and as the sande vpon Gẽ.xxiij.g
ẏ see shore. † And thy sede shal possesse the ga- *Gen.xij.a
tes of his enemyes: *and in thy sede shall al Gal.iij.b
the nacyons of the earth be blessed/because Actu.iij.d
thou hast harkened vnto my voyce.

So Abrahã turned agayne vnto ẏ yonge men/& they gat them vp/and went togither vnto Berseba/and dwelt there.

After these actes it fortuned/that it was D
told Abraham: Behold/† Milca hath borne Gen.xj.d
children also vnto thy brother Nahor: namely/† Hus the eldest/and *Bus his brother/& Job j.a
Kemuel/of whome came the Sirians: & Ce- *Job xxxij.
sed and Haso/and Pildas/and Jedlaph and a
Bethuel. Bethuel begat Rebecca. These eyght dyd Milca beare vnto Nahor/Abrahams brother. And his cõcubyne called Rehuma/bare also: Namely/Theba/Saham Thahas/and Maacha.

The. XXIII. Chapter.

SAra was an hundreth and seuen and A
twenty yeare olde: so longe lyued she/& dyed in the heade cytie/which is called Hebron/in the lande of Canaan. Then went Abraham † to mourne/and wepe for her. Af- Actu. viij.c
terwarde he stode vp from his coarse/& talked

ked with the Hethites/& sayd I am a straunger / and an indweller amonge you / geue me a possession to burye in with you/that I maye burye ℔ my coarse by me.

Some reade: my coarse that lyeth before me.

Then the Hethites aunswered Abrahã/ and sayd vnto him: O heare vs lorde / thou art a prince of God amonge vs: bury thy dead in the best of our sepulcres / there shal none of vs forbyd ỹ / that thou shouldest not burye thy dead in his sepulcre. Then Abraham stode vp/ and thanked the people of the lande: namely the Hethithes.

B And he talked with them/and sayd: If it be your wil that I bury my coarse by me/ heare me then/and speake for me to Ephron the sonne of Zoar/that he maye geue me the dubble caue / which he hath in the ende of his felde. For a reasonable money let him geue it me/ for a possession to burye in amonge you. For Ephron dwelt amonge the Hethithes.

Then aunswered Ephron the Hethite vnto Abraham that the Hethites myght heare/before all that wente out/and in at the gates of his cytye/ and sayd: No my lorde / but heare me: As for the felde/ and the caue also that is therin/ I geue it the: and in the sight of my people I geue it the / to burye thy dead in.

Then Abraham thanked the people of ỹ land/and talked with Ephron/that the people of the lande might heare/and sayde: Heare me then. † Receaue of me the money that I geue the for the felde/and so will I burye my deade there. i. Pa. xxij. d

C Ephron aunswered Abraham/and sayde vnto him: Heare me my lorde: The felde is worth foure hundreth sycles of syluer: but what is that betwixte me and the? Burye thy dead. Abraham herkened vnto Ephron & weyed him ỹ money/whiche he had sayde/ that the Hethithes might heare: namely foure hundreth syluer sycles of curraunt money/amonge marchauntes.

Thus Ephrons felde (where in the dubble caue is) which lieth ouer before Mamre/ euen the felde and the caue was made sure for Abrahams owne good / with all ỹ trees of the felde also rounde aboute / in the sight of the Hethites/and of al that go out & in at the gates of his cytie. Then Abraham buryed Sara his wyfe in ỹ dubble caue of the felde/that lyeth ouer before Mamre (that is: Hebron) in ỹ lãde of Canaan. So the felde & ỹ caue therin was made sure of ỹ Hethites vnto Abraham / for a possession to burye in.

The. XXIIII. Chapter.

ABraham was olde and well stryken in A
age/and the Lorde had blessed hym in all thinges. And he sayd vnto his eldest seruaunt of his house/which had ỹ rule of al his goodes: † Laye thyne hande vnder my thye/ that I maye make the sweare by the Lorde the God of heauen & earth / † that thou take no wyfe vnto my sonne amonge the doughters of the Cananites / (among whome I dwel) but that thou go into my countre: & † to myne owne kynred/and bringe my sonne Isaac a wyfe. Gē. xxiiij. d Gē. xxiiij. Deut. Gen. xxiiij. a

The seruaunt sayde: What/and if the woman wyl not folowe me into this countre/ shal I then cary thy sonne agayne into yonder lande/ were thou camest out of? Abrahã sayde vnto him: Beware of that / that thou bringe not my sonne thither agayne. The Lorde/ the God of heauen/ which toke me from my fathers house / & from the lande of my kynred/and that talked with me/& sware also vnto me/and sayde: † Vnto thy sede will I geue this lande: Euen he shal sende his aungel before the / that thou mayest bringe my sonne a wyfe from thẽce. But if the woman wil not folowe the/thou art discharged of this ooth: onely bringe not my sonne thither agayne. Then the seruaũt layed his hande vnder his master Abrahams thye/& sware the same vnto him. Gen. xxiiij. a

B So the seruaunt toke ten Camels of the camels of his master/and departed/and had with him of all maner of goodes of his master/and gat him vp/and departed vnto Mesopotamia/to the cytie of Nahor. Then let he the camels lye doun without before ỹ cytie/ beside a welle of water in ỹ euenynge/ about the tyme that the women vsed to go forth/ & to drawe water/And he sayde:

O Lorde thou God of my master Abraham/mete me to daye/and shewe mercy vnto my master Abraham. Lo/ I stande here beside the welle of water / and the mens doughters of this cytie will come forth to drawe water: Now if there come a damsel/ to whome I saye: bowe doune thy pitcher/ & let me drinke/ and if she saye: Drinke/& I will geue thy camels drinke also: That the same be she / whome thou hast prouided for thy seruaunt Isaac: and ỹ I maye know/by the same that thou haste shewed mercy vpon my master.

And or euer he had left of speakinge/beholde / Rebecca the doughter of Bethuel: (which was the sonne of Milca/ that was ỹ wyfe of Nahor Abrahams brother) came forth and bare a pitcher vpon her shoulder/& she was a very fayre damsel of face / and yet a virgin / and vnknowen of any man: She wente doune to the welle/ and filled her pitcher/and came vp agayne. Then ranne ỹ seruaunt to mete her/and sayde: Let me drinke a litle water out of thy pitcher. And she sayde: Drinke syr. Gen. xxiiij. d

C And hastely let she doun the pitcher in her hande/and gaue him drinke. And whan she had geuen him drinke/she sayd: I wil drawe for thy camels also / tyll they haue dronke ynough. And she made haste/ & poured out ỹ pitcher into the trough / & ranne agayne to ỹ welle to drawe/and drewe for al his camels. The man marnayled at her/ & held his tunge/til he knewe whether the Lord had prospered his yourney or not.

Now whan the camels had al dronken/ he toke a golden carynge of halfe a sycle weyght / and two bracelettes for her hande/ weyenge ten sycles of golde & sayde: Whose doughter art thou? tel me: Is there rowme for vs in thy fathers house to lodge in: She sayde vnto him: I am the doughter of Bethuel / the sonne of Milca / † whome she bare vnto Nahor. And sayde moreouer vnto him: We haue plentie of litter & prauonder/& rowme ynough to lodge in. Gen. xxiiij. d

D Then the man bowed hym selfe / and thanked the Lorde / and sayd: Praysed be the Lorde/ the God of my master Abrahã/ which hath not withdrawen his mercy and his treuth from my master / for the Lorde hath broughte me in the waye to my masters brothers house. And the damsel ranne and tolde all this in her mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man / without by the welle syde: and that came by the reason that he sawe the earynges/and the bracelettes vpon his systers handes / and herde ỹ wordes of Rebecca his sister / that she sayde: Thus spake the man vnto me.

And whan he came to the man / beholde/ he stode by the camels at the welle syde. And he sayd: Come in ℔ / thou blessed of the Lorde/wherfore standest thou without? I haue dressed the house/ and made rowme for the camels. So he brought the man into the house: and he vnbridled the camels / & gaue them litter & prauonder / and water to wash his fete / & the mens that were with him / & set meate before him. Some reade: thou beloued.

Neuertheles / he sayde: † I will not eate ℔ till I haue fyrst tolde myne erende. They aunswered: Tell on. He sayde: I am Abrahams seruaunt / and the Lorde hath prospered my master rychely / so that he is become greate: and he hath geuen him shepe and oxen/siluer and golde/seruauntes and maydens/camels and asses: Yee/& Sara my masters wyfe hath † borne my master a sonne in her olde age / vnto him hath he geuen all that he hath. j. Reg. xvj. c Gen. xxj. a

And my master hath taken an ooth of me and sayde: Thou shalt not take a wyfe for my sonne among ỹ doughters of the Cananites/in whose lande I dwel/but go thy waye to my fathers house/& to myne owne kinred: & there take a wyfe for my sonne. But I sayd vnto my master: What/ and the woman wil not folowe me? Then sayd he vnto me: The Lorde (before whome I walke) shall sende his aungel with the/& prospere thy yourney/ that thou mayest take a wyfe for my sonne of myne owne kinred/and of my fathers house. And so whan thou comest to my kinred / if they geue her not vnto the/thou shalt be discharged of myne ooth.

So I came this daye vnto the welle of F
water/and sayd: O Lord thou God of my master Abraham/ if thou haste prospered my iourneye that I go: Beholde/ I stande here by ỹ welle of water: Now/if there come forth a virgin to drawe water / and I saye vnto her: geue me a lytle water to drinke out of

thy pitcher / and she saye vnto me: Drinke thou/and I wyl drawe water for thy cameles also: that thesame be the woman which ỹ Lord hath prouided for my masters sonne. Now or euer I had spoken out these wordes in my herte/beholde/ Rebecca cōmeth forth with a pitcher vpon her shoulder/and goeth downe to the welle and draweth.

Then sayde I: geue me drynke. And immediatly she toke downe the pitcher from her shoulder / and sayde: Drynke/and I will geue thy camels drynke also. So I dranke/ and she gaue the camels also to drynke. And I axed her/& sayd: Whose doughter art ỹ? She aunswered: I am the doughter of Bathuel ỹ sonne of Nahor/ whome Milca bare vnto hym. Then layed I the earinge vpon her face / & the bracelettes vpon her handes/ and bowed my selfe / & thanked the Lorde/ and praysed the God of my master Abrahā/ whiche had brought me ỹ right way: to take my masters brothers doughter vnto his sonne.

If ye be they/then that shewe mercy and faythfulnesse vnto my master / tell me: If not / yet tell me / that I may turne me to the righthande or to the left.

Then aunswered Laban & Bethuel/ and sayd: This is come of the Lorde/ therfore can we saye nothing agaynst ỹ / neither euel nor good. There is Rebecca before the take her/& go thy waye that she maye be thy masters sonnes wyfe / as the Lord hath sayde. When Abrahams seruaunt herd these wordes/he bowed him selfe vnto the Lord/flat vpon the earth/& toke forth Jewels of syluer & golde / and rayment/ and gaue them vnto Rebecca. But vnto her brethren & the mother/he gaue spices. Thē dyd he eate & drinke/ and the men also that were with hym / & tarryed there all nighte.

¶ But in the mornyng he arose / & sayd: Let me departe vnto my master. Neuertheles/ her brother and her mother sayde: Let the damsel tary with vs at the least ten dayes/ and then shall she go. Then sayd he vnto them: holde me not/for the Lord hath prospered my iourney: let me go/that I may departe vnto my master. Then sayde they / let vs call the damsel/ & axe her what she sayeth therto. And they called Rebecca/& sayd vnto her: Wilt thou go with this man?

And she aunswered: yea / I will go with him. So they let Rebecca their sister go with her norse / and with Abrahams seruaunt/ & his men. And they blessed Rebecca/and sayd vnto her. Thou art our syster / growe in to many thousande thousandes/ †and thy sede Gen. xxiv.c possesse the gates of his enemyes.

So Rebecca gat her vp with her †damsels/and sat them vpon the camels/& wente their waye after the man. And the seruaunt toke Rebecca/and departed. Gē. xxv.d Par.j.b

As for Jsaac / he was cōminge from †the welle of the lyuinge & seynge / for he dwelt in the south countre / and was gone forth to his meditacions in the felde aboute the euentide. And he lyft vp his eyes / and saw that there were camels commynge And Rebecca lift vp her eyes/and saw Jsaac. Then lighted she of the camell / & sayde vnto the seruaunt: What man is this / that commeth agaynst vs in the felde? The seruaunt sayde: Thesame is my master. Gen. xxiv.

Then toke she her cloke/ and put it about her. And the seruaunt tolde Jsaac all the earande that he had done. Thē Jsaac brought her in to his mother Saras tente / and toke Rebecca/ and she became his wyfe / & he loued her. So Jsaac was comforted ouer his mother.

The XXV. Chapter.

ABraham toke another wyfe called Ketura / which bare him † Simram and Jakſan / Medan and Midian / Jesbak and Suah/ Jakſan begat Seba & Sedan. The children of Sedan were Assurim / Latusim/ and Leumim. The childrē of Midian were Epha/ Epher/ Hanoch/ Abida and Eldaa. All these are the children of Kethura. And Abraham gaue al his goodes vnto Jsaac: as for the childrē that he had of the concubines/ he gaue them gyftes/and (and whyle he yet lyued) he sent thē awaye frō his sonne Jsaac/eastwarde into the East countre. A j.Par.j.c

† This is the age of Abraham / whiche he lyued: euen an hūdreth and fyue and seuentye yeare / and fell sycke/ and dyed in a good age/ whan he was olde / had lyued ynough/ and was gathered vnto his people. And his sonnes Gen.

sonnes Jsaac and Jsmael buried him in the dubble cane/in the felde of Ephron/the sonne of Zoar the Hethithe/which lyeth ouer before Mamre/in the felde † that Abraham bought of the Hethites. There was Abraham buryed with Sara his wyfe. And after the death of Abraham God blessed his sonne Jsaac. And he dwelt by the † welle of the lyuinge and seynge. B Gen. xxiij.d Gen. xxj.d

† This is the generacyon of Jsmael Abrahams sonne / whome Agar Saras mayde ỹ Egypcyan bare vnto him. And these are the names of Jsmaels children: of whome their kinreds are named. The eldest sonne of Jsmael Nebaioth/ Cedar/ Abdeel/ Mibsan/ Misma/ Duma/ Masa/ Hadar/ Thema/Jethur Naphis and Kedma. These are the children of Jsmael with their names / in their courtes & cities † twelfe landes princes. And this is ỹ age of Jsmael/euen an hundreth and seuen & thirtie yeares/and he fell sycke and dyed/ and was gathered vnto his people. He dwelt frō Heuila vnto Sur toward Egypte / as men go to the Assyrians. And he dyed in the presence of al his brethren. Gen. xxv.c

¶ This is the generacion of Jsaac the sonne of Abraham. Abraham begat Jsaac / Jsaac was fourtye yeare olde/whan he toke to wyfe Rebecca/ỹ doughter of Bathuell the Syrian of Mesopotamia / and syster of Laban the Syrian. C

Jsaac 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 her wombe / Then sayde she: If it shoulde go so with me / why am I then with childe? And she wente for to axe the Lord. And the Lorde sayde vnto her: Two maner of folke are in thy wombe / and two maner of people shalbe deuided out of thy body / and the one nacion shal ouercome the other/and the † greater shal serue the lesse. Rom.ix.b ij.Re. viij.c Rom.ix.b

† Now whan ỹ time came that she should be delyuered/beholde there were two twenes in her wombe. † The fyrste that came forth/ was read/all rough as an hyde/and they called him Esau. Anone therafter came his brother forth / which held the hele of Esau with his hande / and they called him Jacob. The Ioſ. xxij.a Oſee xij.a D

score yeare olde was Jsaac whan they were borne. And whan the boyes were growē vp/ Esau became an hunter/ & an husbandman: As for Jacob/ he was a simple man/& dwelt in the tentes. And Jsaac loued Esau/because he dyd eate of his venyson. But Rebecca loued Jacob.

And Jacob dighte a meace of meate. Then came Esau from the felde / and was weery/& sayd vnto Jacob: Let me proue of that redde meace / for I am faynt (therfore is he called Edom) But Jacob sayde: Sell me this daye thy birth right. Esau aūswered: Lo/ I muste dye: neuertheless: what good then shal my birth right do me? Jacob sayde: † Thē sweare vnto me euen this same daye. And he sware vnto him/and so he † solde his birth right vnto Jacob. Gē. xlvij.g Heb. xij.c

Then Jacob gaue him bread/& that meace of fryce. And he dyd eate and drinke/and stode vp/and wente his waye. And so Esau regarded not his birth right.

The. XXVI. Chapter.

THere came a dearth in the lande/passing the other † that was in Abrahams time. And Jsaac wente into Gerar / vnto Abimelech the kynge of the Philistines. Then the Lorde appeared vnto him/and sayde: † Go not downe into Egypte/but tarye in that lāde that I shal saye vnto ỹ. Be thou a straunger in this lande / and I will be with the & blesse the. For vnto the/ and thy sede will I geue all this lande / and will performe myne oorth that I sware to thy father Abraham. † And I will multiplye thy sede as the starres of heauen/and vnto thy sede wil I geue all this lande/ and thorowe thy sede shall all nacions be blessed / because Abraham was obedient vnto my voyce / and kepte myne ordinaunces/my commaundementes/my statutes/and my lawes. A Gen. xij.c Eccl xliij.d Gene. xv.c and xxij.c

So Jsaac dwelt at Gerar / And whan the men of the same place axed him of his wyfe/he sayd/ † she is my syster. For he was afrayed to saye: she is my wyfe (thinkynge thus: they myght slaye me for Rebeccas sake/for she was bewtyfull to loke vnto. Now whan he had bene there a longe season/ Abimelech the kynge of the Philistynes loked out at the wyndowe / and sawe Jsaac sporting Gene. xij.e and xx.a

tinge with Rebecca his wyfe.

B Then Abimelech called Isaac/ and sayd: Beholde/ she is thy wyfe/ why saydest thou then: She is my sister? Isaac answered him: I thought/ I myght peraventure have dyed because of her. Abimelech sayd: Why hast thou then done this vnto vs? It coulde lyghtely have come to passe/ that some of the people might have lyen with thy wyfe/ and so haddest thou broughte sinne vpon vs. The Abimelech commaunded all the people/ and sayd: Who so toucheth this man/ or his wyfe/ shal dye the death.

And Isaac sowed in that lande/ and founde the same yeare an hundreth bushels/ for the Lorde blessed him. And he became a great man/ wente forth and grew tyll he was exceadinge great/ so that he had muche good in shepe and great cattell/ and a greate housholde. Therfore had the Philistines envye at him/ and † stopped all the welles/ that his fathers seruauntes had dygged in the time of Abraham his father/ and fylled them with earth. In so much that Abimelech also him selfe sayde vnto him: Departe from vs/ for thou arte farre mightier then we. Gen xxvj.a

C Then departed Isaac from thence/ and pitched his tente in the valleye of Gerar/ and dwelt there. And whan he was satled/ he caused to digge vp the welles agayn that they had digged vp in his father Abrahams time/ which the Philistines had stopte after the death of Abraham/ & he called them after the same names/ that his father had named them withall.

Isaacs seruauntes also digged in the valleye/ and there they founde a welle of lyuing water. † But the heerdmen of Gerar stroue with Isaacs heerdmen/ and sayd: The water is ours. The called he the welle Esek/ because they had done him wronge. Gen xxvj.a

Then digged they another welle/ & stroue for that also: therfore called he it Sitena. So he gat him from thence/ and digged another welle/ for the which they stroue not: therfore he called it Rehoboth/ and sayde: Now hath the Lorde made vs rowme/ and letten vs growe in the lande. Afterwarde he departed thence vnto Berseba.

And the Lorde appeared vnto him the same night/ and sayd: I am the God of thy father Abraham/ feare thou not/ for I am with the/ and I will blesse the/ and multiplye thy sede for my seruaunt Abrahās sake. Then buylded he an aultare there/ and called vpon the name of the Lord/ and pitched his tente there/ and there his seruauntes digged a welle. S

† And Abimelech wente vnto him from Gerar/ and Ahusath his frend/ and Phicol his chiefe captayne. But Isaac sayde vnto them: † Wherfore come ye to me? seynge ye hate me/ and have put me awaye from you? They sayde we se with open eyes/ that the Lorde is with the/ therfore we deuised that there shoulde be an ooth betwixte vs an the/ & that we wolde make a boūde with the/ that thou do vs no harme/ lyke as we have not hurt the/ and as we have done nothing vnto the/ but al good/ & let the depart in peace. Gene.xxvj Iud.xj.a

As for the/ thou art the blessed of the Lorde. Then Isaac made them a feast/ and they dyd eate and drinke/ and on the morowe 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/ & tolde him of the welle that they had digged/ and sayde vnto him: We have founde water. And he called it Saba. Therfore is the cytye called Berseba vnto this daye.

The. XXVII. Chapter.

WHan Esau was fourty yeare old/ he toke to wyfe † Judith/ the doughter of Bery the Hethite/ and Basmath the doughter of Elom ỹ Hethite: both those were disobedient vnto the spirite of Isaac and Rebecca. A Gē.xxvj

And it came to passe whē Isaac was olde/ his eyes waxed dymme of sighte/ and he called Esau his greater sonne/ & sayd vnto him: My sonne/ He aunswered him: Here am I. And he sayd: Beholde/ I am olde/ and knowe not whan I shal dye. Now therfore take thy geare/ thy quiuer and thy bowe/ and get the forth to the felde/ and take me some venyson/ & make me meate (such as I loue) and bringe it me here in/ that I maye eate/ that my soule maye blesse the before I dye.

But Rebecca herde these wordes/ ỹ Isaac sayde vnto his sonne. And Esau wente his waye into the felde/ to hunte venyson/ and to bringe it home. Then sayd Rebecca vnto Jacob her sonne: behold/ I have herde thy father talking with Esau thy brother/ & saying:

B Bringe me venyson & make me meate that I maye eate/ and blesse the before the Lorde/ yer I dye. Now therfore my sonne heare my voyce/ what I cōmaunde the: Go thy waye to the flocke/ & fetch me two good kiddes/ that I may make meate of them for thy father/ such as he loueth: this shalt thou bring in vnto thy father/ that he maye eate/ that he maye blesse the before his death.

Neuertheless/ Jacob sayde vnto Rebecca his mother: Beholde/ my brother Esau is roughe/ & I am smoothe: then myght my father peraduēture fele me/ and I shoulde seme vnto him/ as though I begyled him/ and so bringe a curse vpon me/ and not a blessinge. 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.

C Then his mother made meate/ accordinge as his father loued/ and toke Esaus her elder sonnes costly rayment (which she had with her in the house) and put them vppon Jacob her yonger sonne. But the kiddes skinnes put she aboute his handes/ and where he was smooth aboute the necke: and so she put the meate with bread (as she had made it) in her sonne Jacobs hande.

And he brought it vnto his father & sayd: My father. He aunswered: Here am I/ who art thou my sonne? Jacob sayd: I am Esau thy first borne sonne/ I have done as thou saydest vnto me: Aryse/ syt vp/ and eate of my venyson/ that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne how hast thou found it so sone? He aūswered: The Lord thy God brought it to my hande.

Then sayde Isaac vnto Jacob: Come neare my sonne/ that I maye fele the/ wherher thou be my sonne Esau or not. So Jacob wente vnto Isaac his father. And whan he had felt him/ he sayde: The voyce is Jacobs voyce/ but the handes are the handes of Esau. And he knewe him not/ for his handes were rough lyke as the handes of his brother Esau/ And he blessed him.

And he sayd vnto him: arte thou my sonne Esau? He aunswered yea/ I am. The sayd he: Binge me here thē to eat of thy venyson my sonne/ & that my soule maye blesse the. Then brought he it him/ & he did eate: & he brought him wyne also/ & he dranke. And Isaac his father sayd vnto him: Come nye/ & kisse me my sonne. So he came nye/ & he kissed him. S Some reader that my harte may wyshe the good.

Then smelled he the sauoure of his clothes/ & blessed him/ and sayde: Beholde/ the smell of my sonne is as the smell of the felde/ which ỹ Lorde hath blessed. † God geue the of the dew of heaue/ and of the fatnesse of the earth/ and plenteousnesse of corne and wyne. Nacions be thy seruauntes/ & people fall doune at thy fete. Be thou lord ouer thy brethren/ & thy mothers children fall doune at thy fete. † Cursed be he/ that curseth the: and blessed be he/ that blesseth the. Heb xj.d Eccliij b Gene.xij & Now whan Isaac had made an ende of blessinge/ and Jacob was scace gone out frō his father Isaac/ his brother Esau came from his huntinge/ & made meate also/ & broughte it vnto his father/ and sayde vnto him. Aryse my father/ & eate of thy sonnes venyson/ that thy soule maye blesse me. Thē aunswered him Isaac his father: Who arte thou? He sayd: I am Esau thy firstborne sonne. Thē was Isaac exceadingly amased aboue measure/ & sayd: Who? Where is thē the hunter that brought me/ and I have eaten of all afore thou camest/ and have blessed hym? And he shalbe blessed still. E

Whan Esau herde these wordes of his father/ he cryed loude/ and was exceading sory/ and sayd vnto his father: O blesse me also my father. But he sayde: Thy brother came with sotiltye/ and hath taken thy blessynge awaye. Then sayd he: He maye wel be called Jacob/ for he hathe vndermyned me now two times. My birthright hath he awaye/ and beholde/ nowe taketh he awaye my blessinge also. And he sayd: Hast thou not kepte one blessinge for me? Isaac aunswered/ and sayd vnto him: I have made him lorde ouer the/ and all his brethren have I made his seruauntes. With corne and wyne have I prouided him. What shal I do vnto the my sonne? F

Esau sayde vnto his father: Haste thou not one blessynge more my father? O blesse me also my father.

Heb xij.c †And he lyfte vp his voyce and wepte. Then Isaac his father aunswered/ and sayde

Heb.xj.d vnto him: †Beholde/ thou shalt haue a fat dwellynge vppon earth/ and of the dew of heauen from aboue/ with the swearde shalt thou get thy liuinge/ and shalt serue thy brother. And it shal come to passe/ that thou

iiij.re.viij.c shalt put of his yocke/ †and plucke it from thy necke.

G † And Esau bare euell will vnto Ja-

Abd.j.a cob/ because of the blessing that his father had blessed him withall/ and sayde in his herte: The time will come shortly/ that my father shal mourne/ for I wil slay my brother Jacob. Then was it tolde Rebecca of these wordes of her eldest sonne/ and she sent and bad cal for Jacob her yonger sonne/ and sayde vnto him. Beholde/ thy brother Esau threateneth ÿ/ that he will slay ÿ. And now my sonne heare my voice: Get the vp/ and flye vnto my brother Laban in Haran: and tary there with him a whyle/ till the furiousnesse of thy bro-

Ge.xxvij.a ther be swaged/ and †till his wrath agaynst the be turned from the/ and he forget what thou hast done vnto him. So will I then sende for the/ and cause the be fetched from thence. Why shoulde I be robbed of you both in one daye?

And Rebecca sayde vnto Isaac: I am weery of my lyfe/ because of the doughters of Heth: If Jacob take a wyfe of the dough-

Gen.x.c ters of †Heth/ which are as the doughters of this lande/ what shal this lyfe then profyte me?

The. XXVIII. Chapter.

A Some reade talked louingly with him. THen called Isaac his sonne Jacob and ✠ blessed him/ and charged him/ and sayde vnto him: Take not a wyfe of the doughters of Canaan/ but get the vp/ and go into Mesopotamia vnto the house of Bethuel thy mothers father/ and take the there a wyfe of the doughters of Laban/ thy mothers brother. And the almightye God blesse the/ and make the frutefull/ and multiplye ÿ/ (that thou mayest be a multitude of people) and geue the blessing of Abraham vnto the/ and thy sede with the/ that thou mayest possesse the lande/ wherin thou art a straunger/ †whiche God geue vnto Abraha. So Isaac let Jacob departe that he might go into Mesopotamia/ vnto Laban the sonne of Bethuel of Syria/ the brother of Rebecca/ his and Esaus mother. Gen.xxv. and xxviij.

Now/ whan Esau sawe that Isaac had B blessed Jacob/ and let him departe into Mesopotamia/ that he might take a wyfe there/ and that as he blessed him/ he charged him and sayde: Thou shalt not take a wyfe of the doughters of Canaan/ and that Jacob obeyed his father and his mother/ and was gone vnto Mesopotamia: seynge that Isaac his father loked not gladly vpon the doughters of Canaan/ he wente his waye vnto Ismael/ and besyde the wyues that he had afore/ he toke †Malath the doughter of Ismael Ge.xxvij (Abrahams sonne) the syster of Nabaioth/ to wyfe.

As for Jacob/ he departed from Bersaba/ and wente vnto Haran/ and came to a place/ where he taried all nyght: for the sunne was doune. And he toke a stone of the place/ and put it vnder his heade/ and layed him doune in the same place to slepe. And he dreamed/ and behold/ there stode vpon the earth a ladder/ whose top reached vnto the heauen. And †beholde/ the aungels of God wente vp Job j.c and doune vpon it/ and the Lorde stode vppon it/ and sayde:

†I am the Lorde God of thy father C Abraham/ and the God of Isaac: *the lande Eccl xliij that thou lyest vpon/ wil I geue vnto the & *j.pa xvj to thy sede: and thy sede shalbe as the dust of the earth. And thou shalt spreade forth toward the west/ east/ north/ & south: †& thorow the/ Gen xiij and thy sede/ shall all the kinredes vpon earth be blessed. And beholde/ I am with the/ and will kepe the whersoeuer thou goest/ and wil bringe the hether agayne into this lande: for I will not leaue the/ tyll I haue made good/ al that I haue promised the.

Now when Jacob awaked from his slepe D he sayde: Surely the Lorde is in this place/ and I knewe it not. And he was afrayed/ and sayde: How fearful is this place? here is nothinge els but an house of God/ and a gate vnto heauen. And Jacob arose early in the morninge/ & toke the stone that he had layed vnder

Ge.xxxj.b vnder his heade/ †and set it vp/ and poured oyle vpon it. And he called the place Bethel/

Ge.xxxiij.d but afore the cuye was called Luz. †And Ja-

& xxxv.a cob made a vowe/ and sayd: *If God will be

*j.Pa.xvij.b with me/ and kepe me in this iourney that I go/ & geue me bread to eate/ and clothyng to put on/ and bringe me peaceably home agayne vnto my father: Then shall the Lorde be my God/ & this stone that I haue set vp/ shalbe an house of God: and all that thou geuest me/ I wil geue ÿ the tenth therof.

The. XXIX. Chapter.

A THen Jacob gat hym vp vpon his fete/ and went in to the east countre/ and loked about hym/ and beholde/ there was a welle in the felde/ & thre flockes of shepe therby/ for the flockes dranke of the welle. And there laye a great stone at the welles mouth/ and thyther they vsed to bringe the flockes/ and to rolle the stone from the mouth of the welle/ and to geue the shepe drinke/ and so they put the stone agayne vpon the welles mouth into his place.

And Jacob sayde vnto them: Brethren/ whence be ye? They aunswered: we are of Haran. He sayd vnto them: Knowe ye Laban the sonne of Nahor? They aunswered: We

Gen. xliij.c knowe hym well. He sayd: †Is he in good health? They aunswered: he is in good health And lo/ there commeth his doughter Rachel with the shepe. He sayd: it is yet hye daye/ & is not yet time to bryng in the cattel: Geue the cattel to dryncke/ and go your way/ and sede them. They aunswered: We can not/ tyl all the flockes be brought together/ and tyl we roll the stone from the welles mouth/ and so geue the shepe drinke.

B Whyle he yet talked with the/ Rachel came with her fathers shepe/ for she kept the shepe. Whan Jacob sawe Rachel/ the doughter of Laban his mothers brother/ and the shepe of Laban his mothers brother/ he wente/ and rolled the stone from the welles mouthe/ and gaue his mothers brother shepe to drink/ and kissed Rachel/ lyfte vp his voyce/ and wept/ & tolde her/ that he was her fathers brother/ and the sonne of Rebecca. Then ranne she/ & tolde her father.

Whan Laban herde of Jacob his systers sonne/ he ranne to mete hym/ and embraced hym/ and kissed him/ and brought him into his house. And so he tolde him al this matter. Then sayd Laban vnto him: Wel/ thou art my bone and my flesh. ✠ And he abode with Some reade hym a moneth longe. But after that said he de. Abyde vnto Jacob: Because thou art my brother/ with me shalt thou therfore serue me for nought? Tell me: what shall thy wages be? Laba had two doughters/ the eldest was called Lea/ and the yongest Rachel. And Lea was tender eyed/ But Rachel was beawtyful and well fauoured of face/ and Jacob loued her wel/ & sayd: I wil serue the seuen yeares for Rachel thy yongest doughter. Laban aunswered: It is better ÿ I geue her the/ thē vnto another: tary thou with me.

So Jacob serued seuen yares for Rachel/ C and they semed vnto hym but few dayes/ he loued her so well. And Jacob sayde vnto Laban: geue me my wyfe/ for the time is come that I shoulde lye with her. Then Laban bad al the people of that place/ & made a mariage. But at euen he toke his doughter Lea/ and brought her in vnto him/ & he lay wt her. And Laba gaue Silpa his maide vnto his doughter Lea to be her mayde.

But on the morow/ beholde/ it was Lea. And he sayd vnto Laba: Why hast thou done this vnto me? Haue not I serued the for Rachel? Why hast thou then begiled me? Laban aunswered: It is not ÿ maner in our cōtre/ to mary the yongest before the eldest. Holde out this weke/ and I wyll geue the this also/ for the seruice that thou shalte do me yet seuen yeares more. Jacob dyd so/ and helde out that weke. Thē gaue he him Rachel his doughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his doughter to be her mayden. So he lay with Rachel also/ and loued Rachel more thē Lea/ and serued him yet seuen yeares more.

But when the Lorde sawe/ that Lea D was nothynge regarded/ he made her frutefull/ and Rachel barein. And Lea conceaued/ and bare a sonne/ †whom she called Ruben/ j.Par.ij.& and said: The Lorde hath loked vpon myne aduersite. Now wyl my husbande loue me. And she conceaued againe/ and bare a sonne and sayd: The Lorde hath herde that I am despysed/ and hath geuen me this also/

and she called hym Simeon. She conceaued yet againe / and bare a sonne / and sayd: Now will my husbande kepe me company agayne / for I haue borne hym three sonnes: therfore called she his name Leui. She conceaued the fourth time/and bare a sonne/and sayd: Now wyll I geue thankes vnto ỹ Lorde/therfore called she him Juda/and left bearinge.

The .XXX. Chapter.

A WHan Rachel sawe that she bare no children vnto Jacob/she had enuy at her sister / and saide vnto Jacob: Geue me chyldren also/or els I am but dead. But Jacob was very wroth at Rachel / and said: Am I then in Gods steade/which kepeth ỹ frute of thy wombe from the? Neuertheles she sayd: Behold/there is Bilha my mayden/lye with her that she maye beare vpon my lappe / and Gen. xvj.a † that I may be increased by her. And so she gaue him Bilha her mayden to wyfe.

And Jacob laye with her. So Bilha conceaued/& bare Jacob a sonne. Then said Rachel: God hath geuen sentence on my side / & herde my voyce/and geuen my a sonne/therB fore called she hym Dan. Bilha Rachels maide conceaued againe / and bare another sonne vnto Jacob. Them sayd Rachel: God hath turned it with me/and my sister / and I haue gotten the vpperhande/& she called him Nephthali.

Now whan Lea sawe that she had lefte bearing/she toke Silpa her maide/ and gaue her vnto Jacob to wyfe. So Silpa Leas maide bare Jacob a sonne. Then sayd Lea: This is good lucke/ and she called hym Gad. After this/Silpa Leas maide bare Jacob another sonne. Then said Lea: Wel is me/for the doughters will call me blessed / & she called him Aser.

Ruben went out in the time of the wheat herueste/ and founde Mandragoras in ỹ feld/ and brought them home vnto his mother C Lea. Then said Rachel vnto Lea: Geue me some of thy sonnes Madragoras. She aunswered: Hast thou not ynough/that thou hast taken awaye my husbande / But wilt take awaye my sonnes Mandragoras also? Rachel said: Well/let hym lye with the this night for thy sonnes Mandragoras. Now whan Jacob came home at euen from the felde / Lea went forth to mete him/& said: Thou shalt lye with me/ for I haue bought ỹ for my sonnes Mandragoras.

And he slepte with her that nyght. And God herde Lea/and she conceaued / and bare Jacob the fifth sonne/and said: God hath rewarded me / because I gaue my mayden to my husbande / and she called him Jsachar. Lea conceaued yet againe / & bare Jacob the sixte sonne/and said: God hath endewed me with a good dowry. Now will me husbande dwel with me againe / for I haue borne hym six sonnes/and she called him Sabulon. After that she bare a doughter/whome she called †Dina. Ge xxx.

Neuertheles God thought vpon Rachel/ & herde her/& made her fruteful. Thē she conceaued/& bare a sonne/& said: God hath taken away my rebuke/& she called him † Joseph & j. Par. vj. said: God geue me yet another sonne.

Now whan Rachel had borne Joseph/ Jacob said vnto Laban: † Let me go/and de- vj. Reg. ij parte in to my place / and vnto myne owne lande: geue me my wyfes & my children/ (for the which I haue serued ỹ) that I may go: for thou knowest what seruice I haue done the. Laban sayd vnto hym: Can I not finde fauour in thy syght: † I preceaue / that God Ge. xxx. hath blessed me for thy sake. Appoint thou the rewarde/that I shall geue the. But he said vnto him: Thou knowest how I haue serued the/& what maner of cattel thou hast vnder me. Thou haddest but litle afore I came hether/But now is it growen into a multitude/ and the Lorde hath blessed the for my sake. E And now whan shall I loke for myne owne house also? He sayd / what shal I then geue the?

Jacob sayde: thou shalte geue me nothinge at all/But if thou wylt do this for me that I saye/then wyll I fede and kepe thy shepe again. I wil go thorow al thy flockes to day/ and separate thou from amonge them all the shepe that be spotted and partye coloured / & all blacke shepe amōge the lambes. Now loke what shalbe partie coloured & spotted amōg ỹ kyddes/thesame shalbe my rewarde/so shall my ryghteousnes testifye with me to daye or to morow/ whan it cōmeth vnto my rewarde Gen. xij.b

Before the/so that whatsoeuer is not spotted/ and partie coloured amonge the kiddes/and blacke amonge the lambes / let that be theft with me.

F Then said Laban: Behold/ let it be so as thou hast sayd. And thesame daye he sundred out ỹ speckled & partie coloured goates / and al ỹ spotted & partie coloured kiddes (where there was any white vpon them) and al that was blacke amōge the lambes/ and put them vnder the hande of his children / and made rowme of thre dayes iourney wyde betwixte him and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke staues of grene wylles hasel/and of chestnottrees/and pilled white strekes in them/ and layed the staues that he had pylled/ in the drinkynge troughes before the flocke / which came there to drincke that they shoulde conceaue/ whā they came to drynke. So the flockes conceaued ouer the staues / & brought forth speckled/spotted and partie coloured.

G Then Jacob parted the lambes / and put them to the flock vnto the spotted /and al that was blacke in Labans flocke/ that put he vnto the spotted. And he made him a flock of his owne/which he put not vnto Labans flocke. Neuertheles/in the fyrst Buckinge time of the flockes/ he layed the staues in the drinkynge troughes before the eyes of the flockes / that they shoulde conceaue ouer the staues. But in the latter Buckynge tyme/he layed them not in. So the latter were Labans / but the fyrstlynges were Jacobs. Thus the man became exceadynge ryche: so that he had many shepe / maydens / and seruauntes / camels and asses

The .XXXI. Chapter.

A HE herde also of the woordes of Labans children/that they said: Jacob hath brought al our fathers good vnto hymselfe / and of our fathers good hath he gotten these ryches. And Jacob beheld Labans countenaunce / & beholde / it was not toward him as yesterdaye and yesterdaye.

And the Lorde sayd vnto him: † Se- Gen. xij.b parte agayne to thy fathers lande/ and to thy kinrede/ I wyl be with the. Then sent Jacob/ and bad call Rachel/ and Lea in the felde to his flockes: and said vnto them: I se youre fathers countenaunce / that it is not toward me lyke as yesterdaye & yesterdaye: but the God of my father hath bene with me. And ye knew that I haue serued your father with all my power.

And he hath deceaued me/ and chaunged B my wages now ten tymes. But God hath not suffred hym/to do me harme. If he sayd: The partye coloured shall be thy rewarde/ then the whole flocke bare partye coloured. If he sayd: The speckled shalbe thy reward/ then ỹ whole flocke bare speckled. Thus hath God withdrawen your fathers goodes from him/and geuen them vnto me. For whan the buckynge time came / I lyfte vp myne eyes/ and sawe in a dreame/& beholde the rammes lept vpon the flocke/that was speckled / spotted/& partye coloured.

And the aungell of God said vnto me in a dreame: Jacob. And I aunswered: Here am I. He said: lyfte vp thyne eyes / & behold the rammes leape vpon the speckled / spotted/and partie coloured flocke: for I haue sene all that Laban doth vnto the. I am the God at Bethel/† where thou diddest anoynte the Ge. xxviij.d stone / and madest a vowe there vnto me. xxxj.b. xxxv.b Get the vp now / and departe out of this lande / and go againe into the lande of thy kynred.

Then aunswered Rachell / and Lea / and C sayd vnto hym: As for vs/we haue no porcyon / nor inheritaunce more in our fathers house/and he hath counted vs as straūgers/ for he hath solde vs/and spēt vp oure wages. Therfore hath God withdrawē oure fathers ryches from hym vnto vs/and oure children. Whatsoeuer now God hath sayd vnto the that do.

So Jacob gat vp / and set his chyldren and wyfes vpon camels/ and caryed away all his cattell/ and all his substaunce that he had gotten at Mesopotamia/that he might come vnto Jsaac his father/in the lande of Canaan. Laban was gone to † clyppe his flock/ G. xxxviij.b and Rachel stal her fathers * ydolles. Thus ij.Re. x ij.e did Jacob steale awaye the herte of Laban *G. xxxv.a the Sirian / in that he tolde hym not that he fled. So he fled/ and all that was his gat vp / and passed ouer the water / and wente

straygh̄t towarde the mount Gilead.

D Vpon the thirde daye it was tolde Laban that Jacob fled. And he toke his brethren vnto hym / and folowed after hym seuen dayes iourney / and ouertoke him vpon the mount Gilead. But God came vnto Laban the Sirian a dreame by nyght/and sayd vnto him: Beware/ that thou speake not to Jacob but good. And Laban drewe nye vnto Jacob. As for Jacob / he had pitched his tent vpon the mount. And Laban with his brethren pitched his tent also vpon thesame mount Gilead.

Then sayd Laban vnto Jacob: What hast thou done / that thou hast stolen awaye my herte / and caryed awaye my doughters / as though they had ben taken awaye captyue with the swearde? Wherfore kepest thou that secret/that thou woldest flye/and hast stolen awaye fro me/and toldest my not that / I myght haue brought the on thy waye with myrth / with syngyng / with tabrettes / and harpes: and haste not suffred me to kysse my children and doughters? Thou hast done folishly / and so muche myght I haue made / ẏ I coulde haue done you euel: But your fathers God said yesterdaye vnto me: Beware/ that thou speake nothynge vnto Jacob but good. And for so much/then as thou woldest nedes depart/and longedest sore after thy fathers house / why hast thou stolen awaye my goodes?

E Jacob aunswered and sayd vnto Laban: I was afraied ẏ thou shouldest haue taken away thy doughters fro me: But loke by whō thou findest thy goodes/let thesame here dye before our brethrē. Seke that thine is by me/ and take it away. (But he knewe not / that Rachel had stolen them. Then wente Laban into Jacobs tent / and into Leas tente / and into bothe the maydens tentes / and founde nothinge: and out of Leas tente/he went into Rachels tente. Then toke Rachel the ydolles/ & layed thē vnder the camels strawe/and sat downe vpon them. But Laban searched the whole tent/& founde nothinge. Then said she vnto her father: Be not angry my lord/that I can not ryse vp vnto the: for it goeth with me after the maner of wōmen. So he sought / & founde not the ydolles.

And Jacob was wroth/& chyde with Laban/he aunswered and said vnto him: What haue I trespassed or offended / that thou art so wroth with me? Thou hast searched all my housholde stuffe: and what haste thou foūde of thy housholde stuffe? Laye it here before my brethren and thyne / that they may iudge betwene vs both. Twenty yeare haue I ben with ẏ: thy shepe & goates haue not ben vnfrutefull / the rāmes of thy flocke haue I not eaten. Loke what was † torne of beastes / I Exo. xxii
brought it not vnto the / I was fayne to paie it my selfe: thou requyredest it of my hande/ whether it were stolen fro me by daye or by nyght. On the daye tyme the heat consumed me/and the frost on the nyght / and my slepe departed fro mine eyes.

Thus haue I serued twentye yeare in thy F
house/ † fourtene yeares for thy doughters/ Gen. xxx
and sixe for thy flocke/and ten times hast thou chaunged my reward/and if ẏ God of my father / the God of Abraham / & ẏ feare of Jsaac had not ben on my syde/thou haddest letted me go awaie emptie. But God hath loked vpon mine aduersite and labour/and rebuked ẏ yesterdaye.

Laban aunswered/& sayd: The doughters are my doughters/and ẏ children are my children / & the flockes are my flockes / & all ẏ thou seist is mine: What can I do this daye vnto these my doughters/or to their childrē/whome they haue borne? Now therfore come on / let vs mak a conuenaunt (I & thou) which may be a witnesse betwene me & the. Then toke Jacob a stone / and set it vp (for a piller or marke stone) & sayd vnto his brethrē: Gather stones. And they toke the stones/& made an heape / & dyd eate vpon thesame heape. And Labā called it Jegar Sahadutha/But Jacob called it Gilead: (eyther of them after the propertie of his language.)

Thē sayd Laban: † This heap be witnes G
betwene me & the this daye (therfore is it called Gilead) and a testimony / for he sayd: The Josu. xxiiii
Lorde loke betwene me & the/whan we are and xxiiii. a
departed the one from the other: if thou vexe my doughters/ or take other wyfes vnto thē. There is noman with vs/but lo / God is the witnesse betwene me and the. And Laban sayd moreouer vnto Jacob: Behold / this is the heap/& this is the markstone/that I haue set vp betwixte me & the: thesame heape be wytnesse / & thesame markstone also be wytnesse/if I passe ouer vnto the/ or if thou passe ouer this heape and markstone vnto me / to do any harme. The God of Abraham / and the God of Nahor/and the God of theyr fathers/be iudge betwene vs.

And Jacob sware vnto hym by the feare of his father Jsaac. And Jacob offred an offerynge vpon the mount/ and called his brethren to eate bread. And whan they had eaten/ they taryed vpon the mount all nyght. But vpon the morow / Laban rose vp early kyssed his children and doughters/ & blessed them/and departed: and came agayne vnto his place. As for Jacob/he wēte on his iourney/and the aungels of God mete him. And whan he sawe them / he sayde: Jt is Gods hoost/ & called thesame place Mahanaim.

The. XXXII. Chapter.

A Jacob sent messaungers before hym to
Jos. xxiiii. a his brother Esau † into the lande of Seir/ of the felde of Edom / and commaunded them/and sayd: Say thus vnto my lorde Esau: Thy seruaunt Jacob sendeth the this worde: I haue ben out with Labā/ and haue ben hetherto amonge straungers/ and haue oxen/and asses/shepe/seruauntes/ and maydens/and haue sent forth to shewe it the my lorde / ẏ I might fynde fauour in thy syght.

The messaungers came agayne vnto Jacob/and sayd: We came vnto thy brother Esau/ and he commeth forth also agaynst the with foure hundreth men. Then was Jacob sore afrayed/and wyst not what waye to turne him selfe/ and deuyded the people that was with hym/and the shepe/ and the oxen/ and the camels into two droues/and sayd/ if Esau come vpon the one droue / and smyte it/the other shall escape.

B Jacob sayd moreouer: O God of my father Abrahā/God of my father Jsaac/ Lorde/thou that saydest vnto me. † Departe agayne to thyne owne lande / and to thy kinred / and I will do thy good: I am to lytle for all the mercies / & al the trueth that thou hast shewed vnto thy seruaunt (for I had no more but this staffe whan I wente ouer this Jordane / and now am I become two droues) delyuer me from the hande of my brother / from the hande of Esau/ for I am afrayed of hym/lest/he come and smyte me / ẏ mother with the children. Thou saydest I wil do the good / and wil make thy sede as the sande of the see / which can not be numbred for multitude.

And there he taryed that nyght / † & toke C
of such as came to hande a present vnto his j. Re. xxv. c
brother Esau/two hundreth shegoates/ and twenty hegoates/two hundreth shepe/ twēty rammes / and thyrtye mylkynge camels with theyr foales/fourty kyne/ten bullockes twenty she asses with ten foales/and put thē in the handes of his seruauntes/ euery flocke by them selfes / and sayd vnto them: Go ye forth before me/and put a space betwirte one flocke after the other / and commaunded the fyrst and sayd:

Whan my brother Esau meteth the / and axeth the: Whose seruaunt art thou? & whither goest thou? & whose are these that thou dryuest before ẏ? Thou shalt say: They be thy seruaūt Jacobs/which sendeth a present vnto his lorde Esau/ and commeth behynde vs himselfe.

Thus commaunded he the seconde also/ D
and the thyrde / and all them that folowed the flockes / and sayd: Lyke as I haue tolde you/ so speake ye vnto Esau / whan ye mete hym/& say vnto hym also: Beholde / thy seruaunt Jacob is behynde vs. For he thought/ I will reconcyle hym with the present that goeth before me / afterwarde will I se him my selfe/ peraduenture he shall receaue me to grace.

Thus went the present before hym/but he taryed in the tent thesame nyght / & rose vp in the nyght/& toke his two wyfes / and the two maydens and his eleuē sonnes / & went vnto ẏ foorde of Jaboch/toke thē & caryed thē ouer the water / so that all that he had came ouer/ & taried hym selfe alone on this syde.

† Then wrestled there a man with hym/vn- Ose. xii. a
tyll the breake of the daye. And whan he sawe that he myghte not ouercome hym / he touched the senowe of his thye / and the senowe of his thye shrācke in wrestlynge with him. And he sayd: Let me go/for the day breaketh on. But he aunswered: I will not let ẏ E

go//

go/excepte thou blesse me. He sayd: What is thy name? He aunswered: Jacob. He sayd:
Gē.xxxv.b †Thou shalt nomore be called Jacob/but Is-
iij.R xv.ij.d rael/for thou hast stryuen with God and wt men/and hast preuayled. And Jacob axed hym/and sayd: Tell me/what is thy name?
Judi. xiij.c But he sayde: †Why axest thou what my name is? And he blessed hym there. And Jacob called the place Peniel/for I haue sene God face to face/and my soule is recouered. And as he came ouer from Peniel/the sunne rose vpon hym/and he halted vpon his thye. Therfore eate the children of Israel no vayne vpon the senow of the thye vnto this daye/ because the vayne vpon the senowe of Jacobs thye was touched.

The.XXXIIII.Chapter.

A JAcob lyfte vp his eyes/and sawe his brother Esau/commyng with foure hundreth men/and he deuyded his children vnto Lea/vnto Rachell/and to both the maydens/and set the maydens with theyr children before/and Lea wt her childrē after/and Rachell with Joseph hindermost. And he went before them/and bowed hymselfe to the grounde seuen tymes/tyll he came to his
Gē.xxxiij.g brother. †But Esau ranne to mete hym/and enbraced hym/and fell aboute his necke/ and kyssed him and wepte/and lyft vp his eyes/ and sawe the wyfes with the children/and sayd: What are these with the? He aunswered: They are the children/which God hath geuen vnto thy seruaunt. And the maydens came forth with theyr children/and dyd theyr obeysaunce vnto him.

B Lea came forth also with her children/and kneled vnto hym. Afterward came Joseph & Rachel forth/& kneled vnto him lykewise. And he said: What meanest thou with al ye droue ye I met? He aunswered that I might fynde grace in the syght of my lorde. Esau sayd: I haue ynough my brother/kepe that thou hast. Jacob aunswered: Oh nay/but if I haue founde grace in thy syght/reccaue
ij.Re.xix.c my present of my hande/(† for I sawe thy
Hest.xv.b face/as though I had sene the face of God)
*j.Re.xv.c and be at one with me. *Take this present in good worth/that I haue brought the/for God hath geuen it me/& I haue ynough of al thinges/So he cōpelled hym to take it.

C And he sayd: Let vs go on/and take our iourney/I will go in thy company. But he sayd vnto hym: My lorde/thou knowest that I haue tender children by me/and small and great cattell also/which are yet but yonge: if they shoulde be dryuen ouer in one daye/the whole flocke wold dye. Let my lorde go on before his seruaunt: I will dryue after fayre and softly/(therafter as the cattel and the children can go/) tyl I come to my lorde in Seir. Esau sayd: Yet will I leaue some of my people with the. He aunswered: What nede is it? Let me but onely fynde grace in the syght of my lorde.

D So Esau departed agayne thesame day toward Seir/and Jacob toke his iourney toward Suchoth/& buylded hym an house/ and made tentes for his cattell. Therfore is ye place called Suchoth.

† Afterward came Jacob peaceably vnto Gē.xxvi
the citye of Sichem/which lieth in the lande of Canaā/after that he was come againe out of Mesopotamia/& pitched before the cytye/
†& bought a pece of lande of the children of Joſ. xxiiij
Hemor/ye father of Sichē for ye an hundreth Somer-
pence. There pitched he his tent/& there he deran hir
set vp an aultare/and called vpon the name dreth lā-
of the myghtye God of Israel. des.

The.XXXIIII.Chapter.

A DIna the doughter of Lea/which † she Gen.xxx
bare vnto Jacob/wente out to beholde the doughters of the lande. Whan Sichem the sonne of Hemor the Heuite (which was lorde of the lande) saw her/he toke her/and laye with her/† & forced her/& his hert hāged ij.Re.xiij
vpon her/& he loued the damsel/& talked louyngly with her/& spake to his father Hemor: Get me this mayden to wyfe.

And Jacob vnderstode/that Dina his doughter was defyled/and his sonnes were with the cattell in the felde/and Jacob helde his tunge tyl they came. Then Hemor went forth vnto Jacob to cōmen with hym. In the meane season came Jacobs sonnes from the fe'de. And whan they herde it/it greued the men/& they were very wroth/that he had wrought foly in Israel/and lyen with Jacobs doughter: for so was not the vse to do.

B Then cōmened Hemor with them/and sayd: My sonne Sichems hert longeth for your doughter. O geue her hym to wife: make fredshippe wt vs/geue vs your doughters/& take ye our doughters/and dwel wt vs/the lande shalbe open vnto you/dwel & occupye/and haue your possessions therin. And Sichem sayd vnto her father and brethren: Let me fynde grace with you: loke what ye appoint me/I wil geue it: requyre the dowrye/and gyft of me hardely/I wyll geue it according as ye wil axe/only geue me the damsell to wyfe.

Then Jacobs sonnes aunswered Sichē/ and Hemor his father (& spake deceathfully/ because theyr syster Dina was defyled) and sayd vnto them: That can we not do/to geue our syster to an vncircumcysed man/for that were a great shame vnto vs.

C Neuertheleſſe/we will consent vnto you/ if ye wyl be like vnto vs/and be circūcised as many as are males amōge you: then wil we geue you our doughters/and take your doughters vnto vs/and dwell with you/and be one people. But if ye will not herken vnto vs/to be circumcysed/then wyll we take our doughter/and go our waye.

These woordes pleased Hemor and his sonne well/and the yonge man deferred not to do thesame/for he had lust to Jacobs doughter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder the gate of the cytie/and cōmened with the cytesyns of the citye/and sayde: These men are peaceable with vs/& wil dwel in the lande/& occupye. Now is the lande brode of both the sydes/we wyl take theyr doughters vnto vs/and geue them oure doughters.

D But then wyll they consente vnto vs to dwell by vs/and to be one people with vs/ if we circūcyse all the men children amonge vs/lyke as they are circumcised: theyr cattel and gooddes/and all that they haue/shalbe ours/if we consent vnto them that they maie dwel with vs.

And they herkened vnto Hemor and Sichem his sonne/as many as went out and in at the gate of his cytye/and circumcysed all the males/and that wente out and in at
Judit. ix. a his citye. †And vpon the thyrde daye (whan it was paynfull to them) the two sonnes of Jacob/Simeon/and Leui: Dinas brethren toke euery mā his swearde: and wente boldly into the cytye/† and slewe all the males/ Gen. xlix a
and slew Hemor also/and Sichem his son with the edge of the swearde/and toke theyr syster Dina out of Sichems house/& wente their waye.

Then came Jacobs sonnes vpon the dead/ E
and spoyled the citye (because they had defyled theyr syster) and toke their shepe/oxen/asses/and what soeuer was in the citye and in the lande/and al maner of goodes: All their children and wyfes toke they captiue/and spoyled al that was in the houses.

And Jacob saide vnto Simeon/and Leui: ye haue brought it so to passe/that I stinke before the inhabiters of this lāde/the Cananites and Pheresites/and I am but a small numbre: If they gather them selfes now together agaynste me/they shall slaye me/so shall I be destroyed with my house. But they aunswered: Should they then deale with our syster as with an whore?

The.XXXV.Chapter.

AND God sayde vnto Jacob: Get the vp/ A
and go vnto Bethel and dwell there/& make there an aultare vnto the God/that appeared vnto the/† whan thou fleddest frō Gē.xxviij.b
thy brother Esau. Then sayd Jacob vnto his housholde/and to all that were with hym: Put awaye from you the straunge
†goddes/that are amonge you/and clense Gē.xxxj.c
youre selfes/and chaunge your clothes/and let vs go vnto Bethel/that I maye there make an aultare vnto the God/which † herde Gē.xxviij.d
me in the time of my trouble/& hath bene wt me in the waye that I haue gone.

Then gaue they hym all the straunge B
goddes that were vnder theyr handes/and theyr earynges/and he buryed them vnder an Oke/that stode besyde Sychem/and departed. And there came a feare of God vpon the cities that laye rounde aboute/so that they folowed not after the sonnes of Jacob. So came Jacob vnto Lus/of the lande of Canaan (which is called Bethell) and al the people that were with hym/and there he buylded an aultare/and † called the place Gē.xxviij.d
Bethell/because the Lorde appeared vnto

to hym there/when he fled from his brother.
Gē xxviij.g Then dyed † Debora Rebeccas norse: and was buryed beneth Bethel vnder the Oke/ and it was called the Oke of lamentacyon.
O je. xij.a † And God appeared agayne vnto Jacob/after that he was come out of Mesopotamia/and blessed hym/and sayde vnto him:
Gē. xxxij.a Thou art Jacob / neuertheles † thou shalt
¶ R xvij.d nomore be called Jacob/ but Israell shall be thy name. And so was he called Israell.
C And God sayde vnto him: † I am the al-
Gē. xvij. a mygthy God/be fruteful and multiplie people/and a multitude of people shall come of
Mat.j.a the/and † kynges shall come out of thy loynes: and the lande that I gaue vnto Abrahā & Isaac/wyll I geue vnto the/and will geue it vnto thy sede after the. So God departed from him/from the place where he talked with hym. And Jacob set vp a pyller of stone/in the place where he talked with hym / & poured drynkofferinges theron/ and poured oyle vpon it. And Jacob called ỹ place where God talked with him Bethel.
D And he departed from Bethel: and whan he yet was a feld brode from Ephrath/Rachell trauayled / and the byrthe came harde vpon her. But whan she had such payne in
j.Reg.iij.d trauelynge/the midwyfe sayd vnto her: † fear not / for thou shalt haue this sonne also. But as her soule was departyng/ỹ she must dye / she called hym Benoni: neuertheless
Gē xlviij.b his father called hym Benjamin †. So Rachell dyed / and was buryed in the waye towarde Ephrath/ wch now is called Bethlehem. And Jacob set vp a piller vpō her graue / there is Rachels graue stone vnto this daye. And Israel departed / and pitched his
Mich.iij.b tente beyonde the tower of † Eder.
And it chaunced/ that whē Israell dwelt
Gē. xlix.a in that lande / Ruben wente † and laye with
*Gē. xxx.a * Bilha his fathers concubine / & that came to Israels cares.
And Jacob had xij sonnes. The sonnes of Lea were these: Ruben Jacobs fyrst borne sonne / Simeon/Leui/Juda/Isachar an Zabulon. The sonnes of Rachel/ were Joseph & Ben Jamin. The sonnes of Bilha Rachels mayde: Dan/and Nephthaly. The sonnes of Silpa Leas mayde: Gad & Aser. These are the sonnes of Jacob / whiche were borne vnto him in Mesopotamia. And he came to his father Isaac to Mare/into the heade cytye/which is called Hebron/ wherin Abrahā and Isaac were straungers. And Isaac was an c and lxxx. yeare olde / and fell sycke / and dyed/& was gathered vnto his people / whā he was olde/and had lyued ynough: and his sonnes Esau and Jacob buryed hym.

The. XXXVI. Chapter.

THis is the generacion of Esau/whiche A
is called Edom. Esau toke wyfes of the
dougthers of Canaan. † Ada the doughter Gē.xvi
of Elon the Hethite: and Aholibama / the doughter of Ana/the chyldes chylde of Sibeon the Hevite: And Basmath † Ismaels Gē xxv
doughter: the syster of Nebaioth. And Ada bare Eliphas vnto Esau. Basmath bare Reguell. Aholibama bare Jeus / Jaclam / and Korah. These are the chyldren of Esau that were borne vnto hym in the lande of Canaā.
And Esau toke his wyfes / sonnes & doughters / and all the soules of his house / his substaūce/and all the cattell with all ỹ goodes that he had gottē in the lande of Canaā/ and wente into a countre away from his brother Jacob: for theyr substaunce was so greate/ that they coulde not dwel together: and the lande wherin they were straungers/ myght not holde thē/because of their goodes. So Esau dwelte vpon the moūt Seir. And Esau is called Edom.
† This is ỹ generacyō of Esau/of whome B
are come the Edomites vpon the mount j.Par.j
Seir. And these are the names of the chyldren of Esau: Eliphas the sonne of Ada/ Esaus wyfe: Rehuel the sonne of Basmath/Esaus wyfe. The sons of Eliphas were these: Theman/Omar/Sepho/Gaethan and Kenas. † And Thimna was a concubyne of Gē.xxv
Eliphas the sonne of Esau/and bare him Amalcek. These are the chyldren of Ada Esaus wyfe.
The chyldren of Reguel are these: Nahath/ Serah/Samma/Mysa. These are the chyldren of Basmath Esaus wyfe.
The chyldren of Aholibama Esaus wyfe the doughter of Ana / that was the chyldes chyld of Sibeō (which she bare vnto Esau) are these: Jeus/Jaclam/and Korah.
These are the prynces amonge the chyl- C
dren

dren of Esau. The chyldren of Eliphas the fyrst sonne of Esau/ were these. The prynce Themā/the prince Omar/the prince Sepho/ the prynce Kenas/ỹ prynce Korah/the prynce Gaethan / the prince Amalek. These are the prynces of Eliphas in the lande of Edon / & are the children of Ada.
And these are the chyldren of Reguell Esaus sonne: the prince Nahath/the prynce Serah/ the prynce Samma/ the prince Misa. These are the prynces of Reguel in the lande of the Edomites/and they are the chyldren of Basmath Esaus wyfe. These are the chyldren of Aholibama Esaus wyfe. The prynce Jeus / the prynce Jaelam / the prynce Korah. These are the prynces of Aholibama/the doughter of Ana Esaus wyfe. These are the chil-
D dren of Esau and theyre prynces. He is Edom The chyldren of † Seir/ the Horite that
Par.j.a dwelt in the lande/are these Lothan/ Sobal/ Sebeō/Ana/Dison/Ezer and Disan. These are the prynces of the Horites / all the chyldren of Seir in the lande of Idumea. But the children of Lothan were these: Hori/and Heman. And Lothans syster was called
Gē xxxvj.d † Thimna.
The children of Sobal were these: Aluan/ Manahath/Ebal/Sepho & Onan. The children of Sibeon were: Aia and Ana. This is
Leuit. xix.c thesame Ana that founde † mules in the wildernesse/whā he kepte his father Sibeons asses. The childrē of Ana were: Dison: and Aholibama/ỹ is the doughter of Ana. The children of Dison were: Hemdan / Esban / Jethran & Charan. The children of Ezer were: Bilhan: Scauan/and Ackan. The children of Disan were: Uz and Aran.
These are ỹ princes of ỹ Horites. The prince Lotham/the prince Sobal/ the prince Sibeon/the prince Ana/ỹ prince Dison/the prince Eser/the prince Disan. These are the princes
E of ỹ Horites/which ruled in the lande of Seir. † The kynges that reygned in the lande of
j.Par.j.d Edumea (before the children of Israel had any kynge) are these: Bela the sonne of Beor was kynge in Edumea/and the name of his cityve was Dinhaba. And whan Bela dyed/ Jobab the sonne of Serah and Bosra was kynge in his steade. Whan Jobab dyed/Husam oute of the lande of the Themanites was kynge in his steade. Whan Husam dyed Hadad the sonne of Bedad (which slewe the Madianites in the Moabites felde) was kynge in his steade/and the name of his citie was Auith. Whan Hadad dyed / Samla of Masrecke was kynge in his steade. Whan Samla dyed/Saull of Rehoboth by the water syde / was kynge in his steade. Whan Saul dyed/Baal Hanan / the sonne of Achbor was kinge in his stead. Whan Baal Hanan the sonne of Achbor dyed / Hadad was kynge in his steade/and the name of his citie was Pagu/and his wifes name was Mehet Abeel/the doughter of Matred/the doughter of Mesahab.
Thus are the prynces of Esau called in theyr kinreds/places/ and names: the prince Thymna / the prince Alua/ỹ prince Jetheth/ the prince Aholibama / the prince Ela / the prince Pynon/ the prince Kenas / the prynce Theman/ỹ prince Mybsar/the prince Magdyel/the prince Jrā. These are the prynces in Edumea / like as they dwelt in the lande of theyr possessions. And Esau is the father of the Edomites.

The. XXXVII. Chapter.

JAcob dwelt in the lande/ wherein his fa- A
ther was a straunger/namely in the lāde of Canaan. And these are the generacions of Jacob. Joseph was seuentye yeare olde/ whan he became a keper of the cattel with his brethren/ and the lad was with the chyldren of Bilha and Silpa his fathers wyfes / and tolde thyr father of the euell reporte that was of them. Israel loued Joseph more then all his children/because he had begotten hym in his olde age / and he made hym a coote of many coloures.
Now whan his brethren sawe that his father loued hym more then al his brethrē/they had euell wyl at hym/and coulde not speake a frendly worde vnto hym † Joseph also had Gen.xlij.a
once a dreame and tolde his brethren therof. Thē hated they hym the more / for he sayde: ✝ Heare I praye you what I dreamed. Me thought we were byndinge sheeues vpon ỹ felde/ and my sheeue arose/and stode vp / and youre sheeues rounde aboute made obeysaunce vnto my sheeue.
Then sayde his brethren vnto him: Shalt B
C thou

thou be our kynge/ and haue dominion ouer vs? And they hated hym yet ỹ more/ because of his dreame and his wordes. And he had yet another dreame/ whiche he tolde his brethren/ and sayd: Beholde/ I had yet another dreame: Me thought that the Sunne/ and ỹ Moone/ and xj. starres made obeysaunce to me. And when this was tolde his father and his brethren/ his father reproued hym/ and sayde vnto hym: What maner of dreame is this/ that thou hast dreamed? Shall I and thy mother/ and thy brethrē come and fal before the vpon the grounde? and his brethren
Luce. ij. a had enuye at hym: † But his father marked this sayinge.

C Now whan his brethren were gone forth to kepe theyr fathers cattel in Sichem/ Israell sayde vnto Joseph: Do not thy brethren kepe the cattell in Sichem? Come/ I wyll
j. Reg. iij. d sende the vnto them. He aunswered: † Here am I. And he sayde: Go thy waye/ and loke whether it be well with thy brethren & with the cattell/ and bringe me worde agayne how it is. And he sent hym out of ỹ valleye of Hebron/ to go vnto Sichem.

Then a certayne man founde hym/ wandringe out of his waye in ỹ felde/ which axed him/ & saide: Whome sekest thou? He aunswered: I seke my brethrē: tell me I praie ỹ where they kepe shepe. The mā sayde they are gone from hence/ for I herde them saye: Let vs go vnto Sothā. Then folowed Joseph vnto his brethren/ & founde them at Sothan.

D Now whan they sawe hym afarre of/ afore he came at them/ they deuysed to slaye hym/ &
Mat. xxj. d sayde one to another: Lo/ there cometh ỹ dreamer/ † come on/ and let vs sleye hym/ and cast
Marc xij. a hym in a pytte/ & saye: a wycked beast hath de-
Luce. xx. b uoured hym: then shall it be sene/ what his dreames are.

Whan Ruben herde ỹ/ he wolde haue deliuered hym out of theyr handes/ and sayd:
Gen. xlij. c † O let vs not slaye a soule. Ruben sayde moreouer vnto them: Shed no blonde/ but cast him into this pytte that is in the wylderneſſe/ and laye ye no handes vpon hym. (He wolde haue deliuered hym out of theyr handes/ that he might haue brought him agayne vnto his father.) F

E Whan Joseph now came to his brethren/ they striped hym out of his coate/ that party coloured coate/ which he had vpon hym/ and toke hym/ and caste him into a pitte. But the same pytte was emptye/ and no water in it/ and they sat them doune to eate. In ỹ meane season they lyfte vp theyr eyes/ and sawe a cōpany of Jsmaelites cōmynge from Gilead/ with theyr camels/ which bare spyces/ balme/ and myrre/ and were goynge doune into Egypte.

Then sayde Juda vnto his brethren: What helpeth it vs/ that we slewe oure brother/ and hyde his blonde? Come let vs sell him vnto the Jsmaelites/ ỹ oure handes be not defyled vpon him/ for he is our brother/ our fleshe and blonde. And they herkened vnto him.

And as the Madianites marchaunt men wente by/ they drewe Joseph out of the pyt
Actu. vij. † and solde him vnto ỹ Jsmaelites (for twenty syluer pence) whiche brought hym into Egypte.

F Now whan Ruben came againe vnto the pytte/ & founde not Joseph therein/ he rent his clothes/ & came again to his brethren and sayde: The lad is not yonder/ whether shall I go? Then toke they Josephs coate/ & slewe a goate/ and dypped his coate in ỹ blonde/ and sent awaye that partie coloured coate/ & caused it to be brought vnto theyr father/ & sayd:
Gen. xxj. e This haue we founde/ loke/ whether it be thy
j. Re. xiij. a sonnes coate/ or no.

But he knewe it and sayde: It is my sonnes coate/ † a wicked beaste hath deuoured Gē. xliij him/ a rauishinge beast hath rauished Joseph. And Jacob rēte his clothes/ & put a sacke cloth aboute his loynes/ & mourned for his sonne a longe season. And all his sonnes & doughters came vnto him to conforte him But he wold not be conforted/ & sayde: With sorowe wyl I go doune into the graue vnto my sōne. And his father wepte for him. † But the Madiani Psal. cxiij
tes solde hym in Egypte vnto Potiphar/ Pharaos chiefe marshall.

The XXXVIII. Chapter.

IT fortuned at thesame tyme/ that Juda A
went doune from his brethren/ and gat hym to a man called Hyra of Odollam/ and there Juda sawe a mans doughter of Canaan called Sua/ and toke her. And whan he had lyen with her/ she conceaued/ and bare a sonne

sonne/ whome she called Er.

And she conceaued agayne/ and bare a sonne/ whome she called Onan/ She proceedeth yet further/ & bare a sonne/ whome she called Sela. And whan she had borne hym/ she left of bearynge.

And Juda gaue his fyrst sonne Er a wife/ whose name was Thamar. But he was wicked before the Lorde/ therfore the Lorde slew hym. Then saide Juda vnto his sonne Onan: Go lye with thy brothers wyfe/ and
Deu. xxv. a marye thy selfe with her/ † that thou mayst
B rayse vp sede vnto thy brother. But whā Onan knew ỹ the sede should not be his owne/ when he laye with his brothers wyfe/ he let it fal vpon the earth/ and destroyed it/ that he should not geue sede vnto his brother. This thyng that he dyd/ displeased the Lord sore/ & slew hym also.

Then sayde Judas vnto Thamar his sonnes wyfe: Remayne a wydowe in thy fathers house/ tyll my sonne Sela be growen: for he thought peraduēture he myghte dye also lyke as his brethren. So Thamar wēte her waye/ and remayned in her fathers house. Now whan many dayes were past/ the doughter of Sua Judas wyfe dyed. And whan Juda had left mournyng/ he went vp vnto Thim-
Gen. xxj. e nath † to clyppe his shepe with his shepeherd
j. Re. xiij. a Hyra of Odollam.

C Then was it tolde Thamar: Beholde/ thy father in lawe goeth vp vnto Thimnath/ to clyppe his shepe. Then put she of the widdowes garmentes that she had vpon her/ couered/ and dysguysed her selfe/ and sat her doune without the porte/ by the wayesyde towarde Thimnath. For she sawe that Sela was growen/ and she was not geuen vnto hym to wyfe.

Now whan Juda sawe her/ he thought it had bene an whore/ for she had couered her face: and he gat him to her in the waye/ and sayde: I praye the let me lye with the/ for he knewe not that it was his doughter in lawe. She aunswered: What wylt thou geue me/ that thou mayest lye with me? He sayde: I will sende the a kydde from the flocke: She aunswered: Geue me a pledge then tyll thou sende it me. He sayde: What pledge wilt thou that I geue the?

She aunswered: Thy signet/ and thy Bra-D
celet/ & thy staffe that thou hast in thy hande. Then he gaue it her/ and laye with her/ and she was with chylde of hym. And she gat her vp/ and wente her waye/ and layed of her cloke/ and put on her wedowes garmentes agayne.

Juda sent the kydde by his shepherde of Odolla/ to fetche the pledge agayne from the woman/ and he founde her not. Then axed he the men of thesame place/ and sayd: Where is ỹ whore that sat without in ỹ waye? They aunswered: There hath no whore ben here. And he came again vnto Juda/ & sayde: I haue not founde her/ moreouer ỹ men of thesame place said: ỹ there hath no whore ben there. Juda sayde: Let her take it vnto her/ lest we happy be shamed/ for I haue sent ỹ kidde/ and thou hast not founde her.

After thre monethes it was tolde Juda: E
Thamar thy doughter in law hath played the whore: and beholde/ by whoredom is she gotten with chylde. Juda sayd: Bringe her forth/ that she maye be brent. And whan she was brought forth/ she sent vnto her father in law/ and sayde: By the man that oweth these/ am I with chyld. And she sayde: Knowest thou whose is this sygnet/ this bracelet/ and thys staffe. Juda knew them/ and sayde: She is more ryghteous then I/ for I gaue her not my sonne Sela: But he laye no more with her.

Whan ỹ tyme came that she shoulde be delyuered/ there were two twinnes founde in her wombe. And as she was now in trauaylinge/ ỹ one put out his hande. Then the midwife toke/ and bounde a read threde aboute it/ and sayde: This shall come out fyrst. But whā he pluckte in his hande agayne/ his brother came forth. And she said: Wherfore is there a rente made for thy sake? And he was called
† Phares. Afterwarde came his brother forth j. Par. ij. a
Which had ỹ read threde about his hande/ & Matt. j. a
he was called Zarach.

The XXXIX. Chapter.

JOseph was broughte doune into E- A
gypte/ and † Potiphar an Egypcyan/ Gē. xxxvij. f
Pharaos chyefe marshall bought hym of the Jsmaelites/ that broughte hym doune. And ỹ Lord was with Joseph/ in so much

that he became a lucky man/and was in hys
master the Egipcians house. And his master
Gen. xxxix.d sawe ỹ the Lord was with hym: for what-
soeuer he dyd/the Lord made it to prospere
in his hande: so ỹ he foũde fauoure in his ma-
sters sight/and was his seruaunt. He made
him ruler of his house/and put al that he had
vnder his hande. And from the tyme forth
that he had made hym ruler of his house/and
all his goodes/the Lord blessed the Egip-
cians house for Josephs sake/and there was
nothynge but the very blessing of the Lord/
in al that he had in the house/and in the felde
therfore lefte he all that he had in Josephs
hande. And medled with nothinge hym selfe/
saue only the breade that he dyd eate. And Jo
seph was fayre of fetwye/and wel fauoured
of face.

B And it fortuned after these actes/that his
masters wyfe cast her eyes vpon Joseph/and
sayde: Slepe with me. But he denyed/and
sayde vnto her: Beholde/my master knoweth
not what is in the house/& al ỹ he hath/that
hath he put vnder my hand. And there is no
mã so greate in ỹ house as I/and he hath kept
nothing fro me/excepte the: for thou art his
wyfe. How shoulde I then do so greate euel/
and synne agaynst God: But she spake suche
wordes vnto Joseph dayly. Neuertheless/he
herkened not vnto her/to slepe by her/or to be
in her company.

C It fortuned vpõ a time/that Joseph wẽte
into ỹ house to do his busynesse/& there was
none of the folkes of the house therby. And
she caught hym by his garmẽt/& said: Slepe
wt me. But he left ỹ garment in her hande/&
fled/& gat hym out of the house.

Now whan she sawe that he had lefte his
garment in her hande/and fled oute/she cal-
led the folkes in the house/and sayde vnto
them: Lo/he hath brought vs in the Hebrue/
to do vs shame/He came in here vnto me/to
slepe by me: but I cryed with a loude voyce.
And whã he herd that I made a noyse and
cryed/he lefte his garmẽt here by me/& fled/
and ranne out.

D And she layed vp his garment by her/tyll
his master came home/and tolde hym euen
the same wordes/and sayde: The Hebrue ser-
uaunt/whome thou broughtest here vnto
vs/came in here to me/for to do me shame.
But whan I made a noyse and cryed/he
lefte his garment here by me/and fled out.
Whan his master herde the wordes of his
wyfe/which she tolde hym/and sayde: Thus
hath the Hebrue seruaunt done vnto me/he
was very wroth.

E † Then his master toke hym/and put hym
in ỹ pryson/where the kynges prysoners laye. Psal. cv
And there he laye in pryson. But the Lorde
was with hym/and had mercy vpon hym/&
caused hym to fynde fauoure in the syghte of
the officier of the pryson/so that he commyted
all the prysoners of the pryson vnto his han-
des: that whatsoeuer were done/myght be Gẽ. xxxix
done by hym. † For the officier of the pryson
sawe/that the Lorde was with hym in all
that was vnder his handes/and that what-
soeuer he dyd/ỹ Lord made it to come pros-
perously to passe.

The. XL. Chapter.

A And it fortuned after this that the kyng of
Egyptes chiefe Butlar/and the chief ba-
ker/offended theyr lorde the kyng of Egypt.
And Pharao was angry with them/and cau
sed them to be put in pryson in ỹ chiefe mar-
shals house/where Joseph laye prysoner. And
the chiefe marshall put Joseph vnto them/
that he myghte serue them. And so they were
in pryson for a season.

And they dreamed/both the Butlar and ỹ
baker in one night/euery man his owne dre-
ame/and euery dreame had his interpretacyõ.
Now in the morning whan Joseph came in
vnto them/and sawe that they loked sadly/he
axed them and sayd: Why loke ye so sadly to
daye? They aunswered: We haue dreamed/
and haue no man to declare it vnto vs. Jo-
seph sayd: Interpretynge be longeth vnto
God/But tell it me yet.

B Then the chiefe Butlar tolde Joseph his
dreame/and sayde vnto him: I dreamed that
there was a vyne before me/which had thre
braunches/& it budded/grewe/and bare blos-
soms/& the grapes therof were ripe. And I
had Pharaos cuppe in my hande/& toke of ỹ
grapes/& wronge them in to ỹ cuppe/& gaue
Pharao the cuppe in his hande.

Joseph sayd: This is the interpretacion:
The thre braunches are thre dayes/and euer
thre dayes shal Pharao take the/and put the
in thine office againe/that thou mayest geue
him ỹ cuppe in his hande after the olde ma-
ner/whan thou wast his Butlar: But whan
thou art in thy prosperite/thinke vpon me/&
shewe me kyndnesse/that thou mayest certi-
fie Pharao of me/that he maye bringe me out
of this house/for I was preuely caried out of
the lande of ỹ Hebrues/and here also haue I
done nothinge/ỹ they shoulde haue put me
in this dongeon.

C Whan the chiefe baker sawe/that ỹ inter-
pretacion was good/he saide vnto Joseph:
I dreamed/ỹ I bare thre wyker baskettes
vpon my heade/and in the vppermooste bas-
ket all maner of baken meates for Pharao/&
the fooles did eate out of the basket vpon my
heade.

Joseph aunswered and saide: This is the
interpretacyon: The thre baskettes are thre
dayes/& after thre dayes shall Pharao take ỹ/
and hange the vpon the galowe/and ỹ fooles
shall eate thy flesshe from of the.

And vpon the thirde daye it came to passe/
that Pharao made his † birth daye/and helde
Mat. xiiij a a feast vnto al his seruauntes/& toke the chiefe
Butlar/and the chiefe baker before all his ser-
uauntes/and restored the chiefe butlar to his
butlarshippe agayne/so that he reached the
cuppe in to Pharaos hande. As for the chiefe
baker/he caused him be hanged like as Jo-
seph had interpreted vnto him. Neuertheless
the chiefe Butlar thought not on Joseph but
forgat hym.

The. XLI. Chapter.

A And after two yeares Pharao had a dream
how that he stode by a water syde &: Be-
hold/out of the water there came seuẽ good-
ly kyne/and fatflesshed/and wente fedinge in
the medow. After these he saw other seuen
kyne come out of the water/which were e-
uell fauoured/and leane flesshed/and wente
by the kyne vpon the water syde: and the e-
uell fauoured leane kine did eate vp the seuen
goodly/and fat kyne: Then Pharao awa-
ked.

And he slepte againe/and dreamed the se-
conde time. And he sawe that seuen eyres of
corne grewe vpon one stalke/ful and good.
Afterwarde he sawe seuen thinneand blasted
eyres come vp: and ỹ seuen thynne eyres de-
uoured ỹ seuen greate/and full eyres. Thẽ
Pharao awaked/and sawe ỹ it was a dream.
And whan it was daye/his spirite was trou-
bled/and he sent out/and caused to call al the
sothsayers in Egypte/and al the wyse men/
and tolde them his dreame. But there was
none/that coulde tell Pharao the interpreta-
cyon of it.

Then spake the chiefe butlar vnto Pharao/ B
& saide: This day do I remembre my faute.
Whan Pharao was angrie with his seruaũ-
tes/and put me in pryson vỹ the chiefe baker/
in ỹ chiefe marshals house/we dreamed both
in one nyght: euery man his dreame/ha-
uynge his owne interpretacyon. Then was
there with vs a yonge man/an Hebrue/the
chiefe marshals seruaunt/vnto whom we
tolde it/and he declared our dreames vnto
vs/vnto euery man/according to his dream.
And as he declared it vnto vs/so came it to
passe. For I was restored vnto myne office/
and he was hanged.

Then Pharao sent and called for Joseph/
& they let him out of the dongeon. And he let
himselfe be shauen/& chaũged his clothes/&
came in vnto Pharao. Then saide Pharao to
him: I haue dreamed a dreame/and there is
noman ỹ can interprete it: But I haue herd
tell of the/ỹ whan thou hearest a dream/thou
declarest it. Joseph aunswered Pharao/and
sayde. God shall geue Pharao a prosperous
aunswer/yea/wel without me.

Pharao sayde vnto Joseph: I dreamed ỹ C
I stode by a water side/and beholde/out of ỹ
water there came seuen kyne/fat flesshed and
goodly/and wente fedinge in the medowe.
And after them I sawe other seuẽ kyne come
out thynne/euel fauoured/& leanflesshed. So
euell fauoured saw I neuer in all the lande of
Egypte. And the seuen leane and euel fauou-
red kyne dyd eate vp ỹ seuen fyrste fatte kyne.
And whan they had eaten them vp/a man
coulde not perceaue that they had eaten thẽ/
& were as euel fauoured as they were afore.
Then I awaked.

And I sawe agayne in me dreame seuen
eyres of corne/growynge vpon one stalke/ful
and good. Afterwarde there sprange vp seuẽ
withred eyres/thinne and blasted/and the

seuen thinne eyres deuoured the seuen good eyres. And I haue shewed it vnto my sothsayers/but they can tell me nothinge therof.

Joseph aunswered Pharao: Both Pharaos dreames are one: God sheweth Pharao what he wyl do. The seuen good kyne are seuen yeares/& the seuē good eyres are seuē yeares also. It is one dreame. The seuen leane/& euell fauoured kyne/that came vp after them/ are seuen yeares. And the seuen thynne and blasted eyres/ shalbe seuen yeares of derth. This is now the thynge which I told Pharao/ that God shewed Pharao what he wyll do.

Beholde/there shall come seuen yeares with great plenteousnesse in the whole lande of Egypte/& after the same/there shal come seuen yeares of derth/so that all this plenteousnesse shalbe forgotten in the lande of Egypt/ and the derth shall consume the lande/so that the plenteousnesse shall not be perceaued in the lande/ because of the derth that commeth therafter/ for it shalbe very greate. Where as Pharao dreamed the seconde time it signifyeth ỹ this thinge is surely prepared of God/ and that God wyll shortlye bringe the same to passe.

E Let Pharao now prouyde for a man of vnderstandynge and wysdome/whome he maie set ouer the lande of Egypte/ and se that he ordone officers in the lande/and take the fifth parte of the lande of Egypte in the seuen plenteous yeares/ and gather all the foode that shal come of the plenteous yeares/ that they maye laye vp corne vnder Pharaos power/ for sustenaunce in the cytes/ and kepe it that there maye be foode founde/prepared for the lande in the seuen deare yeares/ which shall come vpon the lande of Egypte/that ỹ lande be not destroyed by honger. The sayēge pleased Pharao well/and all his seruauntes. And Pharao sayde vnto his seruauntes. How might we fynde such a man/in whome is the spirite of God? And sayde vnto Joseph: For so much as God hath shewed the all this/ there is none of such vnderstandinge/ and wysdome as thou.

F † Thou shalt be ouer my house/ and accordynge vnto thy woorde shall all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Behold/I haue set the ouer the whole lande of Egypte. And he toke of his ringe from his hande/ and gaue it Joseph in his hande/and clothed hym with whyte sylke/& dyd hange a cheane of golde aboute his necke/ and made hym ryde vpon the seconde charret: and caused it to be proclaymed before hym/ that men should bow their knees vnto him (as to him whome Pharao had set ouer the whole lande of Egypte.

Psal. ciiij. e
Actu. vij. b

And Pharao sayde vnto Joseph: I am Pharao: without thy wyl shal noman moue his hande or his fote in all the lande of Egypte: And he called hym (& Zaphnath Paena/ and gaue hym a wyfe/ euen Asnath the doughter of Potiphar/ the prest of On. So Joseph wente out/ for to vyset ỹ lande of Egypte. (And he was thyrtie yeare olde/ whan he stode before Pharao.) And he departed from Pharao/ and wente thorow all the lande of Egypte.

Zaphnath Paena ỹ is to saye: A expoundar of secrete thynges/ a man w whome s cret thinge are opened

And the lande dyd so those seuen plenteous yeares: and they gathered al the foode of the seuen yeares that were in the lande of Egypt/and laied it in ỹ cities. Loke what foode grew in ỹ felde rounde about euery citye/they put it therin. So Joseph layed vp ỹ corne in stoar/and that much aboue measure/ as the sande of ỹ see: in so much that he lefte of numbringe of it: for it could not be numbred.

† And vnto Joseph there were borne two sonnes/ (before the derth came) whome Asnath the doughter of Potiphar/ priest of On bare vnto hym. And the fyrst 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 the lande of my trouble.

G Gen. xlvj

Now whan the seuen plenteous yeares were ended in Egypte. † Then begānne the seuen deare yeares to come/ wherof Joseph had sayde. And there was derth in all landes/ but in all the lande of Egypte there was foode. Nowe whan the lande of Egypte Beganne to suffre hunger also/ the people cryed vnto Pharao for bread. But Pharao said vnto all the Egypcians: Go vnto Joseph/what he sayeth vnto you/that do. So whan there was derth in all the lande/Joseph opened al that was by him/ and solde vnto the Egypcians. Thus the derth preuayleth in the land/ and all countrees came to Egypte to bye at Joseph: for the derth was myghtye in all landes.

Actu. vij

The. XLII. Chapter.

A WHan Jacob sawe that there was much corne in Egypte/ he sayd vnto his sonnes: Why gape ye? Beholde/ I heare that there is much corne in Egypt/go doune/and bye vs corne/ that we maye liue/& not dye. So Josephs ten brethrē wente doune to bye corne in Egypte. As for BēJamin/Josephs brother/Jacob wolde not let him go with his brethren/ for he said: Some misfortune myght happen vnto him. So the children of Israell came to bye corne amonge other that came with them: for there was derth also in ỹ lande of Canaan. But Joseph was gouernoure in ỹ lande/& solde corne vnto all ỹ people of the land.

Now whan his brethren came to him/they fell doune to the grounde before hym vpon their faces/and he sawe them/ & knew them/ and helde hymselfe straunge towarde them/ and talked roughly with them/ & sayd vnto them: Whence come ye? They sayd: Out of ỹ land of Canaan/to bye vitayle. Neuertheles/ though he knewe thē/yet knew they not him.

G.xxxvij.a And Joseph thought vpon the dreames † ỹ he had dreamed of thē/ and saide vnto them: Ye are spyes/ and are come to se where ỹ land is open.

B They aunswered him: No my lorde/thy seruauntes are come to bye vitayle: we are al one mannes sonnes/we are vnfayned/ & thy seruauntes were neuer spyes: He sayd vnto thē: No/but ye are come to se where ỹ lande is open. They aunswered him: We thy seruauntes are twelfe brethren/the sonnes of one man in the lande of Canaan/& the yongest is with our father/as for one he is awaye.

Joseph said vnto them: This it that I said vnto you: spyes are ye: Here by will I proue you: By ỹ life of Pharao ye shall not get hēce/ excepte your yongest brother come hether. Sende awaye one of you to fetche your brother/But ye shalbe in pryson. Thus wil I trie out youre woordes/whether ye go aboute ỹ treuth or not: for els by the life of Pharao/ ye are spyes. And he put thē together in warde thre dayes longe.

C Vpon the thyrde daie he saide vnto thē: If ye wil lyue/thē do thus/ for I feare God: If ye be vnfained/ let one of youre brethren lye bounde in youre prison: but go ye your waye/ & carie home the necessarie foode/& bringe me youre yongest brother/ so will I beleue your woordes/ỹ ye shal not dye/& so they did.

And they saide one to another: This haue we deserued against our brother/ in that we sawe the anguisshe of his soule/ whan he besought vs/and we wold not heare him: therfore commeth now this trouble vpō vs. Ruben aunswered thē/ & saide: Told not I you the same whā I saide: (O synne not against) G.xxxvij.d lad/But ye wold not heare. Now is his bloud required. But they knew not that Joseph vnderstode it/ for he spake vnto them by an interpreter. And he turned him from them/ and wepte. Now whan he had turned him to them againe/ and talked with them/ he toke Simeon amonge thē/ and bounde him before theyr eyes/ and commaunded to fyll their sackes with corne/ and to put euery mās money in his sacke/ and to geue euery one his expenses by the waye. And so was it done vnto them.

And they laded their corne vpon their asses/and departed thence. But as one opened his sacke to geue his asse prouēder in ỹ inne/ he spyed his money in his sacke mouth/ and saide vnto his brethren: My money is restored my again/lo/it is in my sacke. Then their hertes fayled them/and they were afrayed amonge themselfes/ and said: Wherfore hath God done this to vs.

D

Now whā they came home to Jacob their father/in ỹ lande of Canaan/they tolde him al that happened vnto them/ & saide: The man that is lorde of the lande/ spake roughly vnto vs/ and toke vs for spyes of the countre. And whan we aunswered: we are vnfayned/ and were neyther spyes/ but are twelfe brethren/ the sonnes of one father: one is awaye/ and the yongest is yet this daye with our father in the lande of Canaan. He sayde: Hereby will I marke that ye are vnfained: Leaue one of your brethren with me/ and take foode

necessary for youre horses/and go youre waie/ & bringe your yongest brother vnto me: so shal I knowe that ye are no spyes/ but vnfained: then shall I delyuer you youre brother also/and ye maie occupye in the lande.

E And whan they opened theyr sackes/ euery man founde his bondell of moneye in his sacke. And whan they and theyr father sawe/ that it was the bondels of theyr money/ they were afrayed.

Then saide Jacob theyr father: Ye haue robbed me of my children/ Joseph is awaye/ Simeon is awaye/and ye wyll take Ben Jamin awaye: It goeth all ouer me. Rubē aunswered his father/ and saide: If I bringe him not to the agayne/then slaye my two sonnes: deliuer him into my hande: I wil bringe hym againe vnto the: He saide: my sonne shal not go doune wᵗh you/for his brother is dead/ & he is left alone. If any misfortune should happen vnto hym by the way that ye go/ ye should bringe my gray heere with sorow doune into the graue.

The. XLIII. Chapter.

A BVt the derth appressed the lande. And whan al ẏ vitayles ẏ they had brought out of Egypte were spente/ Jacob theyr father sayde vnto them: Go agayne/and bie vs a lytle foode.

Then Juda aunswered hym/ and sayde: The man sware vnto vs/and sayd ye shal not se my face/excepte youre brother be with you. If so be now that thou wylt sende our brother with vs/we wyll go doune/ and bye the foode. But yf thou wilt not sende hym/ we wyll not go doune. For the man sayde vnto vs: Ye shal not se my face/except your brother be with you.

B Israell sayde: Wherfore haue ye done this euell vnto me: to tell the man/that ye had yet a brother? They aunswered: The man enquired so straytely of vs/and of oure kinrede/and sayde: Is your father yet a liue? Haue ye yet a brother? Then tolde we him/as he axed vs. How coulde we knowe/ that he wolde saye: Bringe your brother doune with you? Then sayd Juda vnto Israell his father': Let the lad go with me/that we may get vs vp/ and take oure yourney/and liue/and not dye/Both

Ge. xliij. c we and thou/ and our children. † I will be suertye for hym/of my handes shalt thou require him. If I bringe him not vnto the againe/ and set him before thine eyes/ I will beare the blame my life longe. For if we hād not made this tariēge/we had now ben come again twyse.

Then saide Israel their father vnto them: If it must nedes be so/ then do this: take of ẏ best frutes of the lande in youre sackes/ and bring ẏ man a present: a curtsy balme/ and hony/and spyces/and myrre/and dates/& almondes. Take other money with you also/ & the money that was brought again in your sacke mouthes/ cary it again with you/ peraduenture it was an ouersight. And take C your brother/get you vp/& go againe vnto ẏ man. The almyghtye God geue you mercy in the sighte of the man/ that he maye let you haue your other brother/ & Ben Jamin. As for me/I muste be as one/ that is robbed of his children.

So they toke the present/and other money with them/and Ben Jamin: gat them vp/ & wente into Egypte/and stode before Joseph. Then Joseph beheelde them with Be Jamin/ and sayd vnto the ruler of his house: Bringe these men/ & slaye/and make ready/ for they shal dine with me at noone. And the mā did as Joseph bad him/and brought the men into Josephs house.

Whan they were brought into Josephs house/they were afrayd/& said: We are brought hithere because of the moneye/that came againe in oure sackes at ẏ fyrst/to pike a quarell with vs/ and to laye some thynge to oure charge/ and to take vs for bande seruauntes with our asses.

Therfore came they to the man/ that was D ruler of Josephs house/& talked with hym at the dore/& sayde: Syr/ † we came doune at ẏ Gen. xlij first to bye foode/& whan we came in ẏ inne/ and opened our sackes/ beholde/euery mans money was in his sackmouth wᵗh full weight: therfore haue we brought it with vs againe/ and haue brought other money wᵗh vs also/ to bye foode: but we can not tell/ who put our money in our sackes.

He sayde be content/ feare ye not/youre God/euen ẏ God of youre fathers/ hath geuen you that treasure in youre sackes/ I had your money. And he brought forth Simeon vnto them/and led them into Josephs house/ an gaue them water to washe theyr fete/ and gaue theyr asses prouender.

E And they made ready ẏ present/ agaynst Joseph came at noone: for they herde ẏ they should dyne there. Now when Joseph went into ẏ house/ they brought him home the present that they had/ & fel doune to the grounde before him. But he welcomed thē curteously/ & sayd: is your father/ (ẏ olde man which ye tolde me of) in good health? Is he yet alyue? They aunswered: Thy seruaunt our father is in good health/ & is yet alyue. And they bowed them selfes/ and fell doune before him.

And he lyft vp his eyes/& sawe his brother Gen. xlij. b Beniamin/his mothers sonne/and sayd: † Is this your yongest brother/that ye told me of? And he sayd moreouer: God be mercyful vnto the my sonne. And Joseph made haist (†) for iij. Re. iij. d ẏ ground of his herte was kindled toward his brother) and sought how he might wepe/ & went into his chamber/and wepte there.

F And whan he had washed his face/ he wēt out and refrayned him selfe/& sayde: set bread on the table. And they brought vnto him by him selfe/ & vnto them by them selfes/ and to the Egypcians/also that dyd eate with them/ by them selfes. (For the Egypcians dare not eate bread with the Hebrues/ that is abhominacion vnto them.) And they were set ouer agaynst him/the first borne/accordinge to his first birth/& the yongest after his youth. They marueyled at it amonge them selfes/ & there were brought them sundrie meates from his table. But Ben Jamins part was fyue times more then the other. And they dronke/& were merry with him.

The. XLIIII. Chapter.

A AND Joseph cōmaunded the ruler of his house/ & sayd: Fill the mens sackes with foode/ as much as they maye carye/ and put euery mans money in his sacke mouth: & put my syluer cuppe in the sacke mouth of ẏ yongest/with the money for the vitayles. He dyd as Joseph had sayd: And on the morowe whan it was day/ they let the men go with theyr asses.

But whan they were out of the cytie/& not come farre/ Joseph sayde to the ruler of his house: Vp/and folowe after the men/& whan thou ouertakest them/ say vnto them: Wherfore haue ye rewarded euel for good? Is not that it/that my lorde drinketh out? & that he prophecieth with all? It is euell done of you/ that ye haue done.

And whan he had ouertaken them/he sayd B the same word es vnto them. They aunswered him: Wherfore sayeth my lord suche wordes? God forbid/ that thy seruauntes shoulde do any such thinge? Behold/ the money that we founde in our sackes mouths/ that brought we vnto ẏ agayne/ out of the lāde of Canaan: how should we then haue stolen eyther syluer or golde/out of thy lordes house? Loke by whom it shalbe founde amonge thy seruauntes/let him dye: yee/and we also wil be my lordes bondmen. He sayd: let it be so/as ye haue spoken. Loke by whō it shalbe founde/let him be my seruaunt/but ye shalbe harmelesse.

And they made haist/ and toke euery man doune his sacke to the grounde/& euery man opened his sacke: And he searched & beganne at the greatest vnto the yongest/ and ẏ cuppe was founde in Ben Jamins sacke. Then rent they theyr clothes/ & euery man dyd lade the burthen vpon his asse/ & wente againe vnto the cytie/ And Juda went with his brethren vnto Joseps house (for he was there yet) and they fel before him vnto the grounde. Joseph sayd vnto them: What maner of dede is this/ that ye haue done? Knewe ye not/that such a man as I am/can prophecy?

Juda sayde: What shall we say vnto my C lorde? or how shal we speake? and what excuse shal we make? God hath founde out the wickednes of thy seruauntes. Beholde/ we & he/ by whom the cuppe is founde/ are my lordes seruauntes. But he sayde: God forbid that I shoulde do so. The man by whom the cuppe is founde/ shalbe my seruaunt/ but go ye vp in peace vnto your father.

Then stepte Juda vnto him/and sayd: My lord: let thy seruaunt speake one word in thine eares my lorde/ be not displeased at thy seruaunt also/for thou art euen as Pharao. My lorde axed his seruauntes and sayde: Haue ye yet a father or brother? Then aunswered we: We haue a father/which is olde/ and a yonge lad begotten in his age/ and his brother is

C dead//

dead/ and he is lefte alone of his mother/ and his father loueth him.

Then saydest thou: Bringe him doune
D vnto me/and I wil se him. But we aunswered my lorde: The lad can not come from his father/if he shoulde come from him/ he were but a dead man. Then saydest thou vnto thy
Gen.xliij.a seruauntes: † If your yongest brother come not hyther wt you/ ye shall se me face nomore. Then went we vp vnto thy seruaunt my father/ and told him my lordes wordes. Then sayde oure father: Go youre waye agayne/ & bye vs a litle foode. But we sayde: We can not go doune/ excepte oure yongest brother be with vs/ then will we go doune: for we darre not loke the man in the face/if our yongest brother be not with vs. Then sayd thy seruaunt/my father vnto vs: Ye knowe ỹ my wyfe bare me two sonnes/ one went out fro
Gē.xxxvij.f me/& I sayde: †he is torne in peces. If ye take this fro me also/ and any misfortune happen
Gene.xlij.e him/† then shal ye bringe my graye heer with sorow doune vnto the graue.

E If I now come home vnto my father/ & the lad be not with me (seinge his soule hangeth by the soule of this) then shal it come to passe/that if he se not the lad there/he shal die. So shal we/ thy seruauntes bringe the gray heer of thy seruaunt our father/ with sorowe
Gen.xliij.b doune to the graue. † For I thy seruaunt/became suerty for the lad vnto my father/ and sayd: if I bringe him not agayn/ I wil beare the blame al my lyfe long. Therfore let thy seruaunt bide here in stead of ỹ lad/ to be my lordes bande man/& let the lad go vp wt his brethren. For how can I go vp vnto my father/ if the lad be not with me? Then shoulde I se ỹ misery that shoulde happen vnto my father.

The.XLV.Chapter.

A Then could not Joseph refrayne himself before al them that stode aboute him: and he cōmaunded euery man to go of from him/ and there stode no man by him/ whan Joseph vttred him selfe vnto his brethrē. And he wepte loude/so that the Egypcians & Pharaos housholde herde it. And he sayd vnto his
Actu.vij.b brethren: † I am Joseph/ is my father yet aliue? And his brethren coulde not aunswere him/ thei were so abashed before his face. But he sayd: Come nye vnto me. And they came nye. And he sayd: I am Joseph your brother:
Gē.xxxv † whome ye sold into Egypt. And now vexe not your selfes/ & thinke not that there is any c
wrath/ because ye solde my hether/ * for God *Gen.l
sent me hether before you/ for your lyues sake. For these are now two yeares/ that the derth hath bene in the lande/ and there are yet fyue yeares behinde/ where in there shalbe no plowinge/ nor haruest.

But God sent my hether before you/ that B
he might let you remayne vpon earth/ and to saue your lyues/ by a great deliueraūce. And now it was not ye/ them that sent me hether/ but god/ which hath made me a father vnto Pharao/ and lorde ouer all his house/ and a prince in the whole lande of Egypte. Haist you therfore/and go vp vnto my father/ & say vnto him: Thy sonne Joseph sendeth ỹ this worde: God hath made me lorde in all Egypte/come doune vnto me/tarie not/thou shalt dwell in the lande of Gosen/and be with me: thou and thy children/ and thy childers children/thy smal and great cattel/ & al that thou hast. There wyl I make prouysion for the (for there are yet fyue yeares of derth) that thou pery she not with thyne house/ and all that is thyne. Beholde your eyes/ and the eyes of my brother Ben Jamin/ se that I myne owne selfe speake vnto you by mouth. Shewe my father all my worshippe in Egypte/ & al that ye haue sene: haist you/ and come doune hether with my father.

And he fell aboute his brother Ben Ja- C
mins necke/ & wepte/ and Ben Jamin wept vpon his neck also. And he kissed all his brethren/and wepte vpon them. And afterward talked his brethren with him. And this tydinges came into Pharaos house: Josephs brethren are come/which pleased Pharao well/ & all his seruauntes.

And Pharao spake vnto Joseph: Saye vnto thy brethrē: So thus/lade your beastes/ go your waye/and whan ye come into ỹ land of Canaan/ take your father & youre housholdes/ & come vnto me/ I will geue you of the goodes in the lande of Egypt/ so that ye shall eate the fatte in the lande. And he cōmaunded them. So thus/take you charrettes out of the lande of Egypte for your children & wyfes/and bringe your father/and come/and regard

gard not your housholde stuffe: for the good of al the lande of Egypte shalbe yours.

D The children of Israel did so/and Joseph gaue them charrettes/ according to Pharaos cōmaundement/ & expenses by the waye/ and gaue thē al/vnto euery one a chaunge of rayment/but vnto Ben Jamin he gaue three hundreth siluer pens/ & fyue chaunge of rayment. As for his father/ he sent him ten asses laden with goodes out of Egypte/ & ten asses with corne/& bread/and vitayles for his father by ỹ waye. So he sent awaye his brethren/ & sayd vnto them: Striue not by the waye.

E Thus they departed out of Egypte/& came to the lande of Canaan/vnto Jacob theyr father/and tolde him/and sayd: Thy sonne Joseph is yet aliue/and is a lorde in all the lande of Egypte. But his hert wauered/ for he beleued them not. Then tolde they him all the wordes of Joseph/ which he had sayd vnto them. And whan he sawe the charrettes that Joseph had sent/to fetche him/his spirite reuiued/& he sayd: I haue ynough/that my sonne Joseph is yet aliue/ I wil go/ and se him before I dye.

The.XLVI.Chapter.

A Israel † toke his iourney with all that he
Ios.xxiiij.a had. And whan he came to Berseba/ he
Actu.vij.b offred offeringes vnto the God of his father Isaac. And God spake vnto him in a vision by night. Jacob Jacob. He sayd: here am I. And he sayd I am the mighty God of thy father/ be not afrayed to go into Egypt/ † for
Ben.xv.c there wil I make a great people of the/ I wil go doune with the/ & wil bringe the vp also. And Joseph shal laye his hande vpon thine eyes.

Then Jacob gat him vp from Berseba/& the children of Israel caried Jacob theyr father/ with theyr children & theyr wyfes/vpon the charrettes that Pharao had sente to cary him. And they toke theyr cattel/& substaunce/ which they had gotten in the land of Canaan/
Esa.lij.a and so came into Egypte: † Jacob and al his sede with him/his children/ & his childers children with him/his doughters/ and ỹ doughters of his children/and al his sede.

B These are the names of the children of Is-
Nū.xxvj.a rael/which came into Egypte/Jacob and his sonnes. † The first borne sonne of Jacob: Ruben. The children of Ruben: Hanoch Pallu/ Hezron & Charmi. † The childrē of Simeon: j.Par.v.a
Jemuel/Jamin/Ohad/Jachin/ Sohar and Saul/the sonne of ỹ Cananitish woman. The children of Leui: Gerson/Kahath & Merari. The children of Juda: Er/Onan/Sela/Phares & Serah. But Er and Onan died in the land of Canaan. The childrē of Phares: Hesron & Hamul. † The children of Issachar: Tho- j.Par.viij.a
la/Phua/Job/and Simron. The children of Sabulon: Sered/ Elon & Jahleel. These are the children of Lea/whiche she bare vnto Jacob in Mesopotamia/with his doughter Dina. These altogether with sonnes and doughters make three and thirty soules.

The children of Gad: Sipheon/Haggi/ C
Suni/Ezbon/Eri/Arodi and Areli. The children of Asser: Jemna/Jesua/Jesui/ Bria and Sera theyr sister. The children of Bria/Heber and Malchiel. These are the childrē of Silpa/
Gē.xxviij.d † whome Labā gaue vnto Lea his doughters & she bare vnto Jacob these sixtene soules.

The children of Rachel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte † were borne Manasses Gen.xlj.g
and Ephraim/ whome Asnath the doughter of Potiphar/priest of On/bare vnto him. The children of Ben Jamin: Bela/Becher/Asoer/ Gera/Naamā/Ehi/Ros/ Mupim/ Hupim/ and Aro. These are the children of Rachel/ which were borne vnto Jacob/ fourtene soules altogether.

The children of Dan: Husim. The children D
of Nephtali: Jahzeel/ Guni/ Jezer/ Sillem. These are the children of Bilha/ whome Laban gaue vnto his doughter Rachel/ and she bare Jacob these seuen soules. † All the soules Deu.x.d
that came with Jacob into Egypte/ which proceaded out of his loynes (besyde the wyfes of his children) are altogether fyre & sixtie soules. And Josephs children/ which were borne vnto him in Egypt/were two soules: so that all ỹ soules of the house of Jacob/which came into Egypte/were seuentie.

And he sent Juda before him vnto Joseph/ to shewe him the waye to Gosen/& they came into the lande of Gosen. Then Joseph bended his charret fast/ and wente vp to mete Israel his father vnto Gosen. And whan he sawe him/ he fell aboute his neck/ and wepte

sore vpon his necke. Then sayd Israel vnto Joseph: Now am I cōtent to die/for so much as I haue sene thy face/ỹ thou art yet aliue.

E Joseph sayd vnto his brethren/& to his fathers house: I will go vp/and tell Pharao/& saye vnto him: My brethren and my fathers house are come vnto me/ out of the lande of Canaan/ and are kepers of cattel (for they are men ỹ deale with cattel:) their small & great cattel/ and all that haue/ haue they brought with them. Now if Pharao cal you/and saye/ what is your occupacion? then ye shall saye: Thy seruauntes are men that haue dealt with cattel from oure youth vp hetherto/ both we and oure fathers/ that ye maye dwell in the lande of Gosen: for the Egypcians abhorre al kepers of cattel.

The.XLVII.Chapter.

A Then came Joseph/ and tolde Pharao & sayd: My father and my brethren/theyr smal and great cattel/ and al that they haue/ are come out of the lande of Canaan: and behold/they are in the lande of Gosen. And he toke fyue of his brethren/ and presented them vnto Pharao. Then sayd Pharao vnto his brethren: What is your occupacion? They aunswered: Thy seruauntes are kepers of cattel/we & our father also. And they sayde moreouer vnto Pharao: We are come to dwel with you in the lande/for thy seruauntes haue no pasture for their cattell/ so sore doth ỹ derthe oppresse the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Gosen.

B Pharao sayd vnto Joseph: Thy father & thy brethren are come vnto the: the lande of Egypte is open before the/ let them dwel in ỹ best place of the lāde/& se that they dwell euen in the lande of Gosen. And if thou knowest that there be men of actiuite amonge them/ make them rulers of my cattel.

Joseph broughte in Jacob his father/ and sette him before Pharao. And Jacob thanked Pharao. But Pharao axed Jacob: How olde art thou? Jacob sayde: The time of my † pilgremage is an hundreth & thirtie yeares: littel and euel is the time of my pilgremage/ & attayneth not vnto the time of my fathers in their pilgremages. And Jacob thanked Pharao/and wente out from him.

Job.xiiij.c
Ps. cxviij.c

C So Joseph prepared dwellinges for his father & his brethren/and gaue them a possession in the lande of Egypte/ euen in the best place of ỹ land/namely in the lande of Raemses/as Pharao commaunded. And he made prouision for his father and brethren/ and all his fathers house with bread/ euen as yonge children.

There was no bread in al the lande/ for ỹ derth was very sore/so that ỹ lande of Egypte/ and the lande of Canaan were famished/ by ỹ reason of ỹ derth. And Joseph brought together al the money that was founde in Egypte and Canaan/ for the corne that they bought. And he layed vp all the money in Pharaos house.

Now whan money fayled in the lande of Egypt and Canaan/all the Egypcians came vnto Joseph/ & sayde: Geue vs bread: Why suffrest thou vs to dye before the/ because we are without money. Joseph sayd: Bringe hyther your cattel/ so wil I geue you for your cattell/seyenge ye are without money. Then brought they their cattel vnto Joseph. And he gaue thē bread for their horses/shepe/oxen and asses. So he fed them with bread that yeare for al their cattel.

D Whan that yeare was ended/ they came vnto him the nexte yeare/and sayd vnto him: We will not hide it from our lorde/ that not onely the money/but all the cattel also is spent vnto our lorde/ and there is nothinge more left for oure lorde/ but onely our body & our lande: wherfore suffrest thou both vs to dye & oure lorde. Take vs and our land for bread/ that we & our land maye be bonde vnto Pharao: geue vs sede/ that we may lyue/ and not dye/ and that the lande become not a wildernesse.

E So Joseph toke in all the lande of Egypte for Pharao: for the Egypcians solde euery man his land/because the derth was so mighty vpon them/and so the lande became Pharaos/with the people that went out and in at his cytics/ from one syde of Egypte vnto the other/ excepte the priestes lande/ that toke he not in: For it was ordeyned of Pharao for the priestes/that they should eate/that which was appointed them/ which he gaue them: therfore they neded not to sell their landes.

Then

F Then sayde Joseph vnto the people: Behold/ I haue taken possession of you & youre land this day for Pharao/Behold/ there haue ye sede/ sowe the lande/ & of the corne ye shall geue the fyft parte vnto Pharao: four partes shalbe youres/ to sowe the lande four youre sustenaunce/ and for youre houses and children.

They sayde: Let vs liue/ and finde grace before the oure lorde/ we will gladly be Pharaos seruauntes. So Joseph made them a lawe vnto this daye ouer the Egypcians land/to geue Pharao the fifthe parte/ excepte the priestes lande/which was not bonde vnto Pharao.

G So Israel dwelt in Egypte/ in the lande of Gosen/and had it in possession/and grew/ & multiplyed exceadingly. And Jacob liued seuētene yeare in the lande of Egypte/ so that his whole age was an hundreth and seuen & fourtie yeares.

Now whan the time came that Israell should dye/he called Joseph his sonne/& sayd vnto him: If I haue founde grace in thy
Ge.xxiiij.d sighte/† then laye thyne hāde vnder my thye/ that thou shalt shewe mercy and faythfulnesse vpon me/and not burye me in Egypte/ but I wil lye by my fathers/ and thou shalt carye me out of Egypte/ & burye me in their buriall. He said: I will do as thou hast sayde.
Gen.xxv.d But he sayd: † Then sweare vnto me. And he sware vnto him. Then Israel bowed him self toward the bedhead.

The.XLVIII.Chapter.

A After this it was tolde Joseph: Behold/ thy father is sicke: & he toke with him hys two sonnes Manasses and Ephraim. Then was it tolde Jacob: Behold/ thy sonne Joseph cōmeth vnto the. And Israel toke a courage vnto him/& sat vp vpon the bed/ & sayde vnto Joseph: The almightye God appeared
Ge.xxviij.e vnto me † at Lus/in the lande of Canaan/and blessed me/and sayd vnto me: Behold/ I wil cause ỹ to grow & increace/& wil make a multitude of people of the/ and wil geue this lāde vnto thy sede after the/for an euerlasting possession. Therefore shall nowe thy two sonnes
Gene.xlj.g Manasses & Ephraim † whiche were borne vnto the in Egipt/before I came hether vnto the/ be myne/ like as Ruben/& Simeon. As for those that thou begotteste after them/ they shalbe thine owne. But these shalbe named with the names of their brethren/ in their inheritaunce.

And whan I came out of Mesopotamia/ B
† Rachel dyed by me/ in the lande of Canaan Ge.xxxv.b
by the way/ whan there was yet but a feldes bred vnto Ephrath: and I buryed her in the waye towarde Ephrath/ whiche is now called Bethleem.

And Israel loked vpon Josephs sonnes/ & sayde: What are these? Joseph aunswered: They are my sonnes/which God hath geuen me here. He sayde bringe them hyther to me/ that I maye blesse them. (For Israels eyes were heuye for age/ & he coulde not well se.) And he brought them vnto him. So he kissed them/ and enbraced them/ & sayde vnto Joseph: Beholde/I haue sene thy face/which I thought not: and lo/ God hath caused me to se thy sede also. And Joseph toke thē from his lappe/and they fell doune to the grounde vpon their face.

Then Joseph toke them both/ Ephraim in C
his righte hande/ towarde Israels lefte hād/ & Manasses in his lefte hande/ towarde Israels righte hande/ and brought them vnto him. But Israel stretched out his righte hād/ and layed it vpon the heade of Ephraim the yongest/and his lefte hande vpon Manasses heade/and did so wittingly with his handes/
† for Manasses was ỹ fyrst borne sonne. And Josu.xvij.c &
*he blessed Joseph/and sayde: The God be- *Heb.xj.d
fore whome my father Abraham and Isaac haue walked: the God that hath fede me my lyfe longe vnto this daye/ the aungel which hath deliuered me from all euell/ blesse these laddes/ỹ they maye be called after my name/ and after the name of my fathers Abraham and Isaac/ that they may growe and multiplye vpō earth. But whan Joseph sawe that/ D
his father layed the righte hande vppon Ephraims heade/ it displeased him/and he lifte vp his fathers hande/ to remoue it from Ephraims heade/vnto the heade of Manasses/ and sayde vnto him: Not so my father/this is the first borne/ laye thy righte hand vpon his heade. Neuertheles/ his father wolde not/ & sayde: I knowe it well my sonne/ I knowe it wel/this shalbe a people also/& shalbe greate:

but

but his yonger brother shalbe greater the he/ & his sede shalbe full of people. So he blessed them the same daye & sayde: In ỹ shall Israel blesse/ so that it shalbe sayde: God set ỹ as E-
Jere.xxxj.d phraim & Manasses/ †& so he sette Ephraim aboue Manasses.

And Israel sayd vnto Joseph: Beholde/ I dye/ & God shalbe wt you agayn into ỹ lande of your fathers: † I haue geuen the a pece of
Joh.iiij.a land/ without thy brethren/ which I gat with my swearde and my bowe/ out of the hande of the Amorites.

The. XLIX. Chapter.

A AND Jacob called his sonnes/ & sayd: Gather you/ that I maye tel you/ what shall happen vnto you in ỹ last times: Come together/ & heare ye children of Jacob: Herke vnto Israel your father.

Gen.xxix.f Ruben my first sonne/ †thou art my power/ and the beginninge of my strengthe/
Deut.xxj.c †chiefe in gouernaunce/ & chiefe in auctorite. Thou passest forth swyftely as ỹ water. Thou
Ge.xxxv.a shalt not be ỹ chiefest: For †thou hast climmed
j.Para.v.j.a vp vpon thy fathers bed/ euen than defiledest thou my couche with goinge vp.

ge.xxxiiij.d †Simeon & Leui brethren/ theyr deadly weapens are perilous instrumentes. Into they secretes come not my soule/ & my worshippe be not ioyned with their cõgregacion: for in theyr wrath they slewe a man/ & in their selfe wil thy boughed an oxe. Cursed be theyr wrath/ because it is so fearce: & theyr indignacion/ because it is so rigorous. I will deuide them in Jacob/ and scater them in Israel.

B †Juda/ thou art he: Thy brethrẽ shal prayse
j.Par.v.j.d the: for thy hãd shalbe in thine enemies necke: thy fathers children shall stoupe vnto the. †
Mich.v.d Juda is a yonge lyon/ thou art come vp hye
*Nũ.xxiiij. my sonne/ from the spoile/ *He kneled doune/
d and couched him selfe as a Lyon/ and as a Lyones/ who will rayse him vp? The cepter shal not be remoued from Juda/ nor a master from his seate/ till the worthy come/ & vnto him shal ỹ people fall. He shal binde his foale vnto the vine/ and his asses colte to the noble
Esa.ix.a braunch. †He shal wash his garmẽt in wine/ and his mantel in the bloude of grapes. His eyes are roudier then wyne/ & his teeth whyther then milcke.

C †Zabulon shal dwell in te hauen of ỹ see/
Jos.xix.a and in the porte of shippes/ and shal border vpon Sydon.

Jsachar shalbe a straunge asse/ & shall lay him doune betwixte ỹ borders. And he sawe reste/ that it was good/ & the lande that it was pleasaunt. And bowed doune his shoulder to beare/ & became a seruaunte vnto the tribute.

†Dan shalbe iuge in his people/ as wel as Jud.xiij
a tribe in Israel: Dan shalbe a serpent in the xlix.f.xv.
way/ & an adder in the pathe/ and byte ỹ horse xvij.xvij
in the heles/ that his ryder maye fayll backwarde. Lorde I loke for thy saluacion.

As for Gad/ a weapened hooste of men shal fall violently vpon him/ but he shal hurte thẽ in the hele.

Of Asser commeth his fat breade/ & he shal geue delicates vnto kynges:

†Nephtaly is a swyfte hinde/ and geueth Jud.iij
goodly wordes.

The fruteful sonne Joseph/ that floriſhinge S
sonne to loke vpon/ the doughters go vpon ỹ wall. And though the shoters angered him/ stroue with him/ and hated him: yet his bowe bode fast/ and the armes of this handes were made strong by the handes of the mighty in Jacob. Of him are come herdmen/ & stones in Israel. Of thy fathers God art thou helped/ & of the almighty art thou blessed/ with blessinges of heauen from aboue/ with blessinges of the depe that lyeth vnder/ with blessinges of beastes/ and wombes. The blessinge promised vnto thy father/ and my fore elders go mightely/ after the desyre of the hyest in ỹ worlde: these shal lighte on Josephs heade/ & on the toppe of his heade/ that was separate from his brethren.

Ben Jamin/ a rauishinge wolfe. In ỹ morninge shal he deuoure his praye/ but in ỹ euening he shal deuide the spoyle.

All these are the twelfe tribes of Israel: & this is it that theyr father spake vnto them/ whan he blessed them euery one with a sundrie blessinge.

And he cõmanded them/ and sayde vnto E
them: I shalbe gathered vnto my people/ †bu Ge.xx
rye me vnto my fathers in the caue/ whiche is in the felde of Ephron the Hethite/ in ỹ dubbel caue that lyeth ouer agaynst Mamre/ in ỹ lande of Canaan/ which Abraham bought with the felde/ of Ephron the Hethite/ for a possession

possession to burye in. There buryed they Abraham/ & Sara his wyfe: there buryed they
Ge.xxxv.c †Jsaac also/ and Rebecca his wyfe: and there buryed I Lea/ in the good of the felde/ and of the caue therein/ which was bought of ỹ Hethites.

And whan Jacob had ended this commaundement vnto his childrẽ/ he pluckte his
Jeu.viij.b fete together vpon the bed/ and dyed/ & †was gathered vnto his people. Then fel Joseph vpon his fathers face/ and wepte/ and kissed him.

The. L. Chapter.

A AND Joseph cõmaunded his seruauntes the Phisicians/ to embawme his father. And the Phisicians embawmed Jsrael/ tyll fourtie dayes were ended (for so longe endured the dayes of embawming) and the Egyptians bewayled him lxx. dayes.

Now whan the mourning dayes were ended/ Joseph spake vnto Pharaos housholde/ and sayde: Jf I haue founde fauour in youre sighte/ then speake vnto Pharao & saye: My
Ge.xlvij.g father hath taken an ooth of me/ & sayde: †Beholde/ I dye/ burye me in myne owne graue/ whiche I digged for my selfe in the lande of Canaan/ therfore will I now go vp/ & burye my father/ & come agayne. Pharao sayde: Go thy waye vp/ and burie thy father/ according as thou hast swome vnto him.

B So Joseph wente vp/ to burye his father. And there wente with him all Pharaos seruauntes/ that were the elders of his courte/ & all the elders of the lande of Egypte/ & al Josephs housholde/ and his brethren: & his fathers housholde. Onely theyr children/ shepe/ and oxen lefte they in the lande of Gosen/ and toke theyr iourney vp with him/ vpõ charettes and horses/ and the company was exceadinge greate.

Now whan these came to the playne of Arad that lyeth beyonde Jordane/ they made
Eccl.xxij.b there a greate and bitter lamentacion/ & † he mourned for his father seuen dayes. And whan the people in the lande (the Cananites) saw the mourninge in the playn of Arad/ they sayde: The Egypcians make there greate lamentacion. Therfore is the place called: The lamentacion of the Egypcians/ which lyeth beyonde Jordane.

And his children did as he had †cõmaun- Gen.xlix.c
ded them/ and *caryed him into the lande of *Act.vij.b
Canaan/ and buryed him in the dubble caue of the felde/ that † Abraham bought with the Gen.xxiij.c.
felde for a possession to bury in/ of Ephron the Hethite/ ouer agaynst Mamre. So whan they had buried him/ Joseph toke his iourney agayne into Egypte with his brethren/ and with all those that went vp with him to burye his father.

But Josephs brethren were afrayed/ whã E
theyr father was dead/ & sayde: Joseph might haply haue indignacion at vs/ & recompence vs al ỹ euel that we dyd vnto him/ † therfore Gen.xvij.d
let they saye vnto him: Thy father commaunded before his death/ and sayd: Thus shal ye saye vnto Joseph: O forgeue thy brethren the offence and they: sinne/ that they dyd so euell vnto the. O forgeue now this trespasse of vs the seruauntes of thy fathers God. But Joseph wepte/ whan they spake so vnto him.

And his brethren went & fell doune before him/ and sayd: Beholde/ here are we thy seruaũtes. Joseph sayd vnto them: Fear 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 sauing of much people. Therfore be not ye now afrayed/ I wil care for you and your children. And he comforted them/ and spake louingly vnto them.

Thus dwelt Joseph in Egypt with his S
fathers house/ and lyued an hundreth and ten yeare/ and †sawe Ephraim children/ vnto the Tob.xiij.a
thirde generacion: Jn lyke maner the children Job xlij.c
of Machir/ the sonne of Manasses/ begat chil- Ps.cxxvij.c
dren also vpon Josephs lappe.

And Joseph sayd vnto his brethren/ † Jch Heb.xj.d
dye/ and God will viset you/ & brynge you out of this lande/ to the lande that he sware vnto Abraham/ Jsaac/ and Jacob. Therfore toke he an ooth of ỹ children of Jsrael/ & sayd: When God shal viset you/ † then cary my bones frõ Exo.xiij.d
hence. So Joseph dyed/ whã he was an hun- Jos.xxiiij.f
dreth and ten yeare olde/ & they embawmed him/ and layed him in a chest in Egypte.

¶ The ende of the first boke of Moses/ called Genesis.

The

The seconde boke of Moses called Exodus.

The first Chapter.

A Gen.xlvj.b THese are the names of the children of Israel / † that came with Jacob into Egypte: euery one came in with his house / Ruben / Simeon / Leui / Juda / Issachar / Sabulon / Ben Jamin / Dan / Nephtali / Gad and Aser. And of all the soules that came out of the loynes of Jacob / there were seuenty.

As for Joseph he was in Egypte al ready.

Psal. cxxij. c Actu. vij. c †Now whan Joseph was dead / and all his brethren / and all they that lyued at that time / the children of Israel grewe / and increaced / & multiplyed / & became exceadinge mightie / so that the lande was full of them.

B Thē came there a new kynge ouer Egypte / which knewe nothinge of Joseph / and sayde vnto his people: Beholde / the people of the children of Israel are many and mightier thē we: Vp / let vs deale wysely with them / that there be not so many of them. For if there should rise vp any warre against vs / they might ioyne them selfes also vnto oure enemyes / and ouercome vs / and so get them out of the lande.

And he set workemasters ouer them / to kepe them vnder with burthens. (For they builded the cities of Phiton & Rameses for thy treasuries vnto Pharao. (But the more they vexed them / the more they multiplyed & grewe.

C Therfore had they indignacion at the children of Israel / & the Egypcians compelled ỹ childrē of Israel without mercy to do seruice / and made theyr lyues bitter vnto them with greuous labour / in clay & brick / and with all maner of bondage in the felde / & with all maner of labour / which they layed vpon them without mercy.

And the kynge of Egypte sayde vnto the midwyues of the Hebrueswomen / (Of the which one was called Siphra / and the other Pua: When ye helpe the woman of the Hebrues / & se vpō the stole / that it is a sonne / then slaye him: but if it be a doughter let her lyue. Neuertheless / the midwyues feared God / & did not as the kynge of Egypte cōmaunded them / but let the children lyue.

D Then the kynge of Egypte called the midwyues / and sayd vnto them: Wherfore do ye this / that ye let the children lyue? The midwyues aunswered Pharao: the women of the Hebrues are not as the women of Egypte / for they are sturdy woman: or euer ỹ midwyues come at them / they are deliuered.

Therfore God dealt well with the midwyues. And the people multiplyed / & became exceadinge mighty. And for so much as the midwyues feared God / the made them houses. Then Pharao cōmaunded al his people & sayde: All the sonnes that are borne / cast into the water / but let al the doughters lyue. Ps. cxx

The. II. Chapter.

A ANd there wēte forth a man † of the house of Leui / & toke a doughter of Leui. *And the wyfe conceaued / and bare a sonne. †And whan she sawe that it was a proper childe / she hid him thre monethes. And whan she could hyde him no lōger / she toke an Arke of redes / and dawbed it ouer with slyme and pitche / & layed the childe therin / and set it amonge the redes by the waters brinke. But his syster stode afarre of / to wete what shoulde come of him. Exo. ij. *Actu. vij. †Heb. xj.

And Pharaos doughter came doune † to washe her selfe in the water: & her maydens walked by the water syde: & whan she sawe ỹ Arke among ỹ redes / she sent one of her maydens / and caused it to be fet. And whan she opened it / she saw ỹ child: & beholde the babe wepte. Then had she pytie vpon it / and sayd: It is one of the Hebrues children. ij. Reg. Sus.

B Then sayd his syster vnto Pharaos doughter: Shal I go / and call the a nurse of the Hebrues women / to nurse the childe? Pharaos doughter sayd vnto her: Go thy waye. The mayden went / and called the childes mother. Thē sayd Pharaos doughter vnto her: Take this childe / & nurse it for me / I will geue ỹ thy reward. The womā toke ỹ childe / & nursed it.

And whan the childe was growen / she brought it vnto Pharaos doughter / and it became her sonne / & she called him Moses. For she said / I toke him out of the water.

Upon a tyme whan Moses was great / he went forth vnto his brethren / and loked vpon their burthens / and sawe / that an Egipcian smote one of his brethren the Hebrues. And he loked rounde aboute him: & whan he sawe that there was noman / he slewe the Egipcyā / and buried him in the sande.

Gen. xxv. b Mat. xxj. c Actu. vij. c The next daie he went forth also / and sawe two men of the Hebrues striuing togethe / & said to the vngodly: Wherfore smittest thou thy neighboure? But he sayde: †Who made the a ruler or iudge ouer vs? Wilt thou slay me also / as thou slewest the Egipcyan? Then was Moses afraied / & said: How is this knowen? And Pharao herde of it / and sought for Moses / to slaie him. But Moses fled from Pharao / and kept him in the lande of Madiā / and sat him doune by a welles side.

C The priest of Madiā had seuen doughters / which came to drawe water / & filled the troughes / to geue their fathers shepe to drinke. Then came the shepherdes / and droue them awaie. But Moses gat him vp / and helped thē / and gaue their shepe to drinke. And whā they came to Raguel their father / he said: How came ye so sone to daie? They said: a mā of Egipte deliuered vs from the shepherdes / & drew vnto vs / and gaue the shepe to drinke. He said vnto his doughters. Where is he? Wherfore let ye the man go / that ye called him not to eat with vs?

And Moses was content to dwell with ỹ man. †And he gaue Moses his doughter Zephora / which bare him a sonne / and he *called him Gerson / for he saide: I am become a straūger in a straunge lande. And she bare him yet a sonne / whome he called Elieser / & said: The God of my father is my helper / and hath deliuered me from Pharaos hande. Iudi. xij. a Exo xviij.

But after this in processe of time / the kinge of Egipte died. And the children of Israel syghed ouer theyr labour / and cried. And their cry ouer their labour came before God. †And God herde their complaint / and remembred his couenant † with Abrahā / Isaac / and Jacob. And God loked vppon the childrē of Israel / and God knewe it. Iud. vij. c Gene. xv. c

The. III. Chapter.

A MOses kept the shepe † of Jethro his father in lawe / priest of Madian / & droue the shepe on the backsyde of the wildernesse / and came to the mountaine of God / Horeb. Exo. xviij. a

†And the aungel of the Lord appeared vnto him in a flamme of fyre / out of the bush. And he sawe that the bush brent with fyre / & yet was not cōsumed / & said: I will go hence & se this great syght / why ỹ bush is not brent. iij. Esr. xiiij. a Actu. vij. d

Whan the Lorde sawe / that he went his waye to se / God called vnto him out of ỹ bush & said: Moses Moses. He aunswered: Here am I. He said: †Come not hether / put of thy shues from thy fete / for the place wherupon thou standest / is an holy ground. And he said moreouer: †I am the God of thy father / the God of Abraham / the God of Isaac / and the God of Jacob. And Moses couered his face / for he was afrayed to loke vpon God. Josu. v. d Mat. xxij d Mar. xij. c Luce xx. c

And the Lord said: I haue sene the trouble of my people in Egipte / † and haue herd their crye ouer those that oppresse thē. I know their sorow / and am come doun to deliuer them from the power of the Egipcians / and to carye them out of that lande / in to a good & wide lande / euen into a lande that floweth with milke and hony: namely vnto the place of the Cananites / Hethites / Ammonites / Pheresites / Heuites / and Jebusites. For so much now as the complainte of the children of Israel is come before me / and I haue sene their oppression / where with the Egipcians oppresse thē: †Go now thy way therfore / I will sende the vnto Pharao / that thou maiest bringe my people the children of Israel out of Egipte. Moses saide vnto God: †Who am I / that I shoulde go vnto Pharao / and bringe the children of Israel out of Egipte. B Exo. xxij. c Ecclo. xxj. a Actu. vij. c Jud. vij. c

He sayd: I wil be with the / and this shall be the token / that I haue sent the. Whan thou hast brought my people out of Egipt / ye shall serue God vpon this mountaine. Moses said vnto God: Beholde / whan I come to the children of Israel / and say vnto them: The God of your fathers hath sent me vnto you / and they saye vnto me: What is his name: what shal I saye vnto them? God sayd vnto Moses: †I wilbe what I wilbe. And he said: C Joh. viij. c

Thus shalt thou saye vnto the children of Israel: I wilbe/hath sent me vnto you. And God said moreouer vnto Moses: Thus shalt
Heb. x. c thou say vnto the children of Israel: †The Lord God of your fathers/the God of Abraham/the God of Isaac/the God of Jacob/hath sent me vnto you/this is my name for euer/and my memoriall from childe to chil
D dres childe. Go thy waye therfore/and gather the elders of Israel together/and saye vnto them. The Lorde God of youre fathers/the God of Abraham/the God of Isaac/ẏ God of Jacob hath appeared vnto me/and sayde: I haue visited you/and sene what is done vnto you in Egypte/and haue sayd: I will bringe you out of the trouble of Egypte/in to the lande of the Cananites/Hethites/Ammorites/Pheresites/Heuites & Jebusites: into a lande that floweth w̄ milke and hony. And if they heare thy voyce/then shalt thou and the elders of Israel go into the kyng of Egypte/
Exod. viij. f and saye vnto him: The Lorde God of the Hebrues hath called vs. †Let vs go now therfore thre dayes iourney in ẏ wildernesse/that we may do sacrifice vnto the Lord our God.
E But I knowe that the kynge of Egypt will not let you go/but throwe a mightie hande. For I wil stretch out my hande/and smyte Egypte with all maner of wonders/whiche I wil do therin: after that shal he let
Exo. x. a and xij. e you go. †And I wil geue this people fauoure in the sight of ẏ Egyptians: so that whan ye go forth/ye shal not go forth emptie: but euery wyfe shal borowe of her neygbouresse/and of her that sogeourneth in her house Jewels of silner and golde/and rayment: these shal ye put vpon your sonnes and doughters/and spoyle the Egyptians.

The. IIII. Chapter.

A MOses aunswered/and sayd: Beholde/they shal not beleue me/nor heare my voyce/but shal saye: The Lord hath not appeared vnto the. The Lord sayde vnto him: What is that/that thou hast in thine hande? He sayd a staffe. He sayd: Cast it from the vpon the grounde. And he cast it from him: then was it turned to a serpent. And Moses fled from it. But the Lorde sayd vnto him: Stretch forthe thine hande/and take it by the tayle. Then stretched he forth his hande/and toke it/and it became a staffe agayne in his hand. Therfore shal they beleue that the Lorde God of their fathers/the God of Abraham/the God of Isaac/the God of Jacob hath appeared vnto the.

And ẏ Lord sayd furthermore vnto him: B Thrust thine hande into thy bosome. And he thrust it into his bosome/and toke it out: Beholde/then was it lepcrous like snowe. And he sayd: put it into thy bosome agayne/& he put it agayne into his bosome/& toke it out: behold/thē was it turned agayn as his flesh. If they wil not beleue ẏ/nor heare the voyce of ẏ first token/yet shal they beleue the voyce of the seconde tokē. But if they wil not beleue these two tokens/nor heare thy voyce/then take of the water of the ryuer/& poure it vpon the drye lande: so shal ẏ same water/that thou hast taken out of the ryuer/be turned vnto blonde vpon the drye lande.

But Moses sayd vnto the Lord: †Oh my C Lord/I am a man ẏ is not eloquēt frō yester Jerem. i
day & yer yesterdey/and sence ẏ time that thou Actu. vij
hast spoken vnto thy seruaunt: for I haue a slowe speache/& a slowe tunge. The Lorde sayd vnto him: Who hath made the mouth of man? Or who hath made the domme/or ẏ deaf/or the seynge/or the blinde? Haue not I the Lorde done it? Go now thy waye therfore/I wil be with thy mouth/and teache the what thou shalt saye.

But Moses sayde: My Lorde/sende whome thou wilt sende. Then was the Lorde very angrie at Moses/and sayde: Do not I knowe then/that thy brother Aaron ẏ Leuite is well spoken? And beholde/†he shal go Exo. iiij
forth to mete the: & whan he seyth the/he shal reioyce from his hert. Thou shalt speake vnto him/and put the wordes in his mouth: & I wil be with thy mouth and his/and teach you what ye shal do/and he shal speake vnto ẏ people for the. He shal be thy mouth/& thou shalt be his God. And take in thine hande this staffe/wherwith thou shalt do tokens.

Moses wente/and came agayne vnto Je- D thro his father in lawe/and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brethren/which are in Egypte/and se whether they be yet alyue. Jethro sayd

sayd vnto him: Go thy way in peace. The Lorde sayd also vnto him in Madian: Go thy waye/turne againe into Egypt/for ẏ men are dead that sought after thy lyfe. So Moses toke his wyfe/and his sonnes/and caryed them vpon an Asse/and went agayne into ẏ lande of Egypte/& toke the staffe of God in his hande. And ẏ Lorde sayd vnto Moses: Whan thou cōmest agayne into Egypte/se ẏ ẏ do all the wonders (before Pharao) which
Exo. vij. a I haue put in thy hande. †But I wil harden his hert/that he shal not let ẏ people go. And thou shalt saye vnto Pharao: Thus sayeth the Lorde: Israel is my first borne sonne/and I saye vnto the: Let my sonne go/that he maye
Exo. xij. a serue me: If thou wilt not let him go/† then wil I slaye thy firstborne sonne.
E And as he was by the waye in the Inne/the Lorde met him/and wolde haue slayne
Jos. v. a him. Then toke Sipora a stone/and circumcised the foreskynne of her sonne/and touched his fete/and sayde: A bloudy budegrome art thou vnto me. Then let he him go. But she sayd: A bloudy budegrome/because of his circumcision.

And the Lord said vnto Aaron: Go mete Moses in the wildernesse. And he went and mete him on the mount of God/& kissed him. And Moses tolde Aaron all the wordes of ẏ Lord which had sent him: and al the tokens that he had charged him with all. And they wente/& gathered all the elders of the childre of Israel. And Aaron tolde al ẏ wordes/ẏ the Lorde had spoken vnto Moses: and did ẏ the tokens before the people/& the people beleued. And whan they herde that the Lorde visited the children of Israel/and loked vpon theyr trouble/they bowed them selfes/and worshipped.

The. V. Chapter.

A AFterwarde wente Moses and Aaron/& spake vnto Pharao: Thus sayeth ẏ Lord the God of Israel: let my people go/that they may kepe holy daye vnto me in the wilder-
Job. xxj. b nesse. Pharao aunswered: † What felowe is the Lorde/that I must heare his voyce/and let Israel go? I knowe not the Lorde/neyther wil I let Israel go.

They sayd the God of the Hebrues hath called vs. Let vs go now therfor thre dayes iourney in the wildernesse/and do sacrifice vnto the Lord oure God/that there happen not vnto vs pestilence or sweard. Then sayd ẏ kynge of Egypte vnto them: Why make ye ẏ people (thou Moses and Aaron) to leaue their worke? Get you hence to your labour. Pharao sayd moreouer: Beholde/the people are to many in the lande/and yet will ye bid them ceasse from their labour.

Thesame daye therfore did Pharao com- B maunde the workmasters of the people/and their officers/and sayd: Ye shal not gather/and geue ẏ people any more strawe/to burne bricke/as yesterdaye & yesterday. Let thē go & gather them strawe them selues. And the numbre of the bricke/which they made yesterdaye and yesterdaye/shal ye laye vpon them neuertheless/and minishe nothinge therof: for they are ydle. Therfore crye they and saye: We will go/and do sacrifice vnto our God. Let the men be kept doune with labour/that they may haue to do/and not to turne them selfe to false wordes.

Then went the workmasters of the people and their officers out/and spake vnto the people: Thus sayeth Pharao: There shal no strawe be geuen you/go your way your selfs/and get you strawe/where ye can finde it. But of your labour there shall nothinge be minished. Then were the people scattred in al the lande of Egypte/to gather stubble/ẏ they might haue strawe.

And ẏ workmasters hasted them forward/ C & sayd: Fulfill your dayes worke/like as whan ye had strawe. And the officers of the childre of Israel/whome Pharaos workmasters had set ouer them/were beaten/and it was sayd vnto them: Wherfore haue ye not fulfilled youre appointed dayes worke/to daye & yesterdaye/like as in times past.

Then wente the officers of the children of Israel/& complayned vnto Pharao. Wherfore wilt thou deale thus with thy seruauntes? Thy seruauntes haue no strawe geuen them/and yet muste we make the bricke that are appointed vs. And beholde/thy seruauntes are beaten/and thy people are euell intreated. Pharao said: Ye are ydle/ydle are ye/therfore saye ye: we wil go/and do sacrifice vnto ẏ Lord. Go now your way therfore/& worke:

there shal no strawe be geuen you / but the
numbre of bricke shal ye deliuer.

Then sawe the officers of the children of
Israel / that it was not amended / for it was
sayd: Ye shal minishe nothinge of the dayes
worke of the bricke. And whan Moses & Aa-
ron wente from Pharao / they came forth to
mete them / and sayd vnto them. The Lorde
loke vpon you / and iudge it / for ye haue made
the sauoure of vs to stinke before Pharao and
his seruauntes / & haue geuen them a swearde
in theyr handes / to slaye vs.

But Moses came agayne to the Lorde
and sayd: Lorde wherfore dealest thou so euel
with this people? Wherfore hast thou sent
me? For sence the time that I went vnto Pha-
rao / to speake vnto him in thy name / he hath
dealt euell with his people / and thou hast not
deliuered thy people. The Lorde sayd vnto
Moses: Now shalt thou se what I will do
vnto Pharao / for thorow a mighty hande
Exo. xiiij.b must he let them go / †thorowe a mighty hād
muste he driue them from him out of his
lande.

The. VI. Chapter.

AND God spake vnto Moses / and sayde
vnto him: I am the Lorde / and I appea-
red vnto Abraham / Isaac / and Jacob / an al-
Ge. xxxij. c mighty God: but †my name / Lorde / haue
I not shewed vnto them: My couenaunt
Gen. xvij.a also haue I made with them / † that I will
geue them the lande of Canaan / the lande of
theyr pilgremage / wherin they haue ben
straungers. Moreouer / I haue herde ỹ com-
playnt of the children of Israel / whome the
Egypcians oppresse with labour / and haue
remembred my couenaunt.

Therfore saye vnto the children of Israel:
I am the Lorde / and will bringe you out
from your burthens in Egypte / & will ridde
you from youre laboure / and will deliuer you
with a stretched out arme / & great iudgemen-
tes / and wil receaue you for my people / and
wil be your God: so that ye shal knowe / that
I am the Lorde your God / whiche bringe
you out from the burthen of Egypte / and
will bringe you into the lande / ouer ỹ whiche
I haue lifte vp my hande / to geue it vnto
Abraham / Isaac and Jacob: thesame will I
geue vnto you for a possession / euē I ỹ Lord.

Moses told this vnto the children of Is- B
rael. But thei herkened not vnto him / for very
anguish of spirite / and for sore labour. Then
spake the Lorde vnto Moses / and sayd: Go
thy waye / and speake vnto Pharao / the kynge
of Egypte / that he let the children of Israel
go out of his lande. But Moses spake before
the Lorde / and sayd: Beholde / the children of
Israel herken not vnto me. How shoulde
Pharao then heare me: †And I am also of Exod. iiij
vncircumcised lippes.

So the Lorde spake vnto Moses and
Aaron / and gaue them a commaundement
vnto the children of Israel / and vnto Pharao
the kynge of Egypte / that they shoulde bring
the children of Israel out of Egypt.

† These are the heades of the house of Ge. xlvj
theyr fathers. The children of Ruben / the first Nūm. xxvj
sonne of Israel / are these: Hanoch / Pallu / Para.v
Hezron / Carmi: These are the generacions of
Ruben.

The children of Simeon are these: Jemuel C
Jamin / Ohad / Jachin / Sophar / and Saul
the sonne of ỹ Cananitish woman: These are
the generacions of Simeon.

† These are the names of the children of Num.iij
Leui in theyr generacions: Gerson / Kahath /
and Merari: Leui was an C. and xxxvij yeare
olde. The children of Gerson are these: Libni
and Semei / in theyr generacions. † The chil- j.Pa. xxiij
dren of Kahath are these: Amram / Jezear / b
Hebron / Vsiel. Kahath was an C. and xxxiij.
yeare olde. The children of Merari are these
Maheli and Merusi. These are the genera-
cions of Leui in theyr kinredes.

† And Amram toke his vncles doughter Exod.vi
*Jochebed to wyfe / which bare him Aaron *Nū. xxvj
and Moses. Amram was an C. and xxxvij. g
yeare olde. The children of Jezear are these:
Korah / Nepheg / Sichri. The children of Vsiel
are these: Misael / Elzaphan / Sithry.

Aaron toke Elizaba the doughter of Ami-
nadab / Nahassons sister to wyfe / which bare
him Nadab / Abihu / Eleasar / Ithamar.

The children of Korah are these: Assir / Ele- S
na / and Abiassaph. These are the generacions
of ỹ Korahites / Eleasar / Aarons sonne toke
one of the doughters of Puriel to wyfe / which
bare him Phineas. These are ỹ heades amōge
ỹ fathers of the generacions of ỹ Leuites.

This is that Aaron & Moses / vnto whom
the Lorde sayd: Bringe the children of Is-
rael out of the lande Egypt with theyr ar-
mies. It is they (namely Moses and Aaron)
that spake vnto Pharao / the kynge of Egypt /
that they might bringe the children of Israel
out of Egypte. The same day spake the Lorde
vnto Moses / in the lande of Egypte / & sayde:
I am the Lorde / speake thou vnto Pharao
the kynge of Egypte / all that I saye vnto the.
Exo.iiij.c And he aunswered before the Lorde: †Be-
Exo.vj.b holde / I am of vncircumcised lippes / how
shal Pharao then heare me.

The. VII. Chapter.

A THe Lorde sayde vnto Moses: Be-
holde / I haue made the a God ouer
Pharao / and Aaron thy brother shalbe thy
prophet. Thou shalt speake all that I com-
maunde the: but Aaron thy brother shall
speake vnto Pharao / that he may let the chil-
dren of Israel go out of his lande. Neuerthe-
Exod.iiij.d lesse / † I will harden Pharaos herte / that I
maye multiplye my tokens and wonders in
all the lande of Egypte. And Pharao shal not
heare you / that I may shewe my hand in E-
gypte / and bringe mine armies / euen my peo-
ple / the children of Israel / out of the lande of
Egypte / by great iudgementes. And the E-
gypcians shal knowe / that I am the Lorde /
whan I shall stretch out my hande vpon E-
gypte / and bringe the children of Israel out
from amonge them.

B Moses and Aaron did as the Lorde com
maunded them / and Moses was lxxx. yeare
olde / and Aaron lxxxiij yeare olde / whan they
spake vnto Pharao. And the Lorde sayd
vnto Moses & Aaron: Whan Pharao sayeth
vnto you: Shewe your wonders / then shalt
thou say vnto Aaron: Take thy staffe / and cast
it before Pharao / and it shall come to a ser-
pent.

Then wente Moses and Aaron in vnto
Pharao / and did as the Lorde commaunded
them. And Aaron cast his staffe before Pha-
Exo.iiij.a rao / and before his seruauntes / and it turned
to a serpent. Then Pharao called for the wyse
men and sorcerers. And the sorcerers of E-
gypt also did likewyse with theyr sorceries / &
euery one cast his staffe before him / and they
turned vnto serpentes. But Aarons staffe
deuoured theyr staues. So Pharaos herte
was hardened / & he herkened not vnto them /
euen as the Lorde had sayd.

And the Lorde sayd vnto Moses: The C
hert of Pharao is hardened / he refuseth to let
the people go. Get the vnto Pharao in ỹ mor-
ninge / beholde / he shall come vnto the water /
mete thou him vpon the waters brinke / & take
thy staffe / which turned to a serpent / in thine
hande / and say vnto him: The Lorde God of
the Hebrues hath sent me vnto the / and sen-
deth thy worde. †Let my people go / that they Exo.viij.a
maye serue me in the wildernesse: but hither-
to thou woldest not heare.

Therfore sayeth the Lorde: Here by shalt
thou knowe / that I am the Lorde. Beholde /
with the staffe that I haue in my hande / will
I smyte the water / whiche is in the riuer / & it
shalbe turned into bloud: so that the fishes in
the ryuer shall dye / and the ryuer shall stinke /
and it shalgreue the Egypcians to drinke of
the water of the ryuer.

And the Lorde spake vnto Moses / Say S
vnto Aaron: Take thy staffe / and stretch out
thine hande ouer the waters of Egypte / ouer
theyr riuers / and brokes / and pondes / & ouer
al water pooles / that they may be turned to
bloude / and that there may be bloud in all the
lande of Egypte / both in the vessels of wood
and stone.

† Moses and Aaron did as the Lorde Ps. lxxviij.e
commaunded them / and lifte vp the staffe / &
smote the water that was in the ryuer / before
Pharao and his seruauntes / and all the water
in the ryuer was turned into bloud / and the
fishes in the riuer died / and the ryuer stanke /
so that the Egypcians coulde not drinke of ỹ
water of the ryuer / and there was bloude in
all the lande of Egypte. And the sorcerers al-
so of Egypte / did likewyse with theyr sor-
ceries. But Pharaos herte was hardened / and
he harkened not vnto them † like as the Lor- Exo. iiij.d
de had sayd. And Pharao turned him selfe / and vij.a
and wente home / and set not his herte ther-
on. Al the Egypcians digged rounde about
the ryuer / for water to drinke: for they coulde
not drinke of the water out of the ryuer. And
this endured seuen dayes longe / that the
Lorde smote the ryuer.

The. VIII. Chapter.

A THe Lord sayde vnto Moses: Go thy waye to Pharao / and speake vnto him: Thus sayeth the Lord: † Let my people go / that they maye serue me: If thou wilt not let them go/beholde/ I will smyte al the borders of the lande with frogges / so that the ryuer shal seraule with frogges: these shal climme vp/and come into thine house/into thy chamber/where thou slepest/vpon thy bed/and into the houses of thy seruauntes/ amonge thy people/into thine ouens/and vpon thy dowe: and the frogges shall come vp vppon the/ and vppon thy people / and vppon al thy seruauntes. Exo.vij.c

B †And the Lord spake vnto Moses: Say vnto Aaron: Stretch forth thyne hande with thy staffe ouer the streames / and ryuers and pondes/and let frogges come vpon the lande of Egypte. And Aaron stretched his hande ouer the waters in Egypte / and there came vp frogges/ so that the lande of Egypte was couered. The sorcerers also did likewyse with theyr sorceries / and caused frogges to come vpon the lande of Egypte. Then called Pharao for Moses and Aaron/and sayde: †Praye the Lorde for me/ that he maye take awaye the frogges fro me/and fro my people/and I will let the people go/ that they may do sacrifice vnto the Lord. Psl.lxxviij.c and cviij.c Gen.xx.b viij.Re.xvij.b Exo.ix.f and x.c Actu.viij.c

C Moses sayd: Haue thou the houour before me / and appoint me / whan I shal praye for the/for thy seruauntes/ and for thy people: that the frogges may be driuen awaye / from the and from thy house / and remayne onely in the ryuer. He sayd: to morowe. He sayde: Euen as thou hast sayde / that thou mayest knowe/that there is none like vnto the Lord oure God: And the frogges shalbe take from the/and from thy house/from thy seruauntes/ and from thy people/ and remayne onely in ỹ ryuer.

So Moses and Aaron wente from Pharao/ and Moses cryed vnto the Lorde for ỹ appointement ouer the frogges/which he had promised vnto Pharao. And the Lorde did as Moses sayde And the frogges died in the houses/in the courtes/and vpon the felde/and they gathered them together/ here an heape/& there an heape/ and the lande stanke of them. But whan Pharao sawe that he had gotten breth/ his hert was hardened / & he herkened not vnto them/euen as the Lord had sayd.

D And the Lord spake vnto Moses: Saye vnto Aaron: Stretch out thy staffe / and smyte the dust vpon the earth/that there may be lyse in the whole land of Egypte. They did so. And Aaron stretched out his hande with his staffe / and smote the dust vpon the earth/ and there were lyse vpon men/& vpon cattel: All the dust of the lande was turned vnto lyse in all the lande of Egypte.

The sorcerers also assayed likewyse with theyr sorceries / that they might bringe forthe lyse/but they could not. And ỹ lyse were vpon men and cattel. Then sayde the sorcerers vnto Pharao: It is the finger of God. But Pharaos hert was hardened/and he herkened not vnto them †euen as the Lorde had sayd. Exo.viij.d

E And the Lord sayd vnto Moses: Get the vp to morowe by time/and stande before Pharao: beholde / he wil go vnto the water / and speake thou vnto him: Thus sayeth the Lorde: ‡let my people go / ỹ they maye serue me: if not/ Behold/ I wil cause cruel wormes (or flyes) to come vpon the / thy seruauntes/ thy people/& thy house/ so that all the Egypcians houses/& the feld & what theron is shalbe full of cruel wormes/ & the same daye will I separate the lande of † Gosen/wherin my people are / so that no cruell worm shalbe there / that thou mayest knowe that I am the Lorde in the middest of the earth. And I wil set a deliueraūce betwene my people/& thine. To morow shal this token come to passe. Gē.xviij.c

And the Lorde did so. And there came perilous cruel wormes into Pharaos house/ into his seruauntes houses / and vpon all the lande of Egypte: and the lande was marred with noysome wormes.

F Then called Pharao for Moses & Aaron/ and sayd: Go your waye/and do sacrifice vnto your God in the lande. Moses sayd It is not mete/that we shoulde so do/ for so shoulde we offer the abhominacion of the Egypcians vnto ỹ Lord our God. Behold/if we should offer the abhominacion of the Egypcians before theyr eyes/should they not stone vs? Thre dayes iourney will we go in the wildernesse/ & do sacrifice vnto the Lord our God/ † like as he hath sayd vnto vs. Exo.viij.e

Pharao

Pharao sayde: I will let you go / that ye maye do sacrifice vnto the Lord your God in the wildernesse (onely that ye go no farther) and praye for me. Moses sayd: Beholde/ whan I am come forth from the/ I wil praye vnto the Lord/ that the cruel wormes maye be take from Pharao/and from his seruauntes / and from his people / euen to morowe: onely deceaue me nomore / that thou woldest not let the people go to do sacrifice vnto the Lord.

And Moses wente out from Pharao/and prayed vnto the Lorde. And the Lord did as Moses sayd/and toke away the cruel wormes from Pharao/from his seruauntes/ and from his people / so that there remayned not one. But Pharao hardened his hert cuē then also/and let not the people go.

The.IX. Chapter.

A THe Lord sayd vnto Moses: Go into Pharao / and speake vnto him: Thus sayeth the Lord God of the Hebrues: let my people go/ that they may serue me. If thou wilt not / but hold them longer / beholde the hande of the Lord shalbe vpon thy cattell in the felde/vpon horses/vppon asses/vppon camels/ vpō oxen/vpon shepe/ with a very sore pestilence. And the Lord shall make a diuision betwene the cattell of the Israelites/ and the Egypcians / so that there shall nothinge dye of al that the children of Israel haue/ and the Lord appointed a time/& sayde: To morow shal the Lord do this vpon earth.

B And the Lord did the same on the morowe. And there died of all maner of cattel of the Egypcians: but of the cattell of the childrē of Israel there died not one. And Pharao sent thither/ and behold/there was not one of the cattell of Israel dead. But Pharaos hert was hardened/ so that he let not ỹ people go. Then sayd the Lord vnto Moses and Aaron: Take your hādes ful of ashes out of ỹ fornace/and let Moses sprenkell it towarde heauen before Pharao/that it may be dust in all ỹ lande of Egypte/and that there maye be sores and blaynes vpon men/ and vpon cattel in al the lande of Egypte.

C And they toke ashes out of the fornace/ & stode before Pharao/& Moses sprenkled it towarde heauen. Then were there sores & blaynes vpon men & vpon cattell / so that the sorcerers might not stande before Moses / by reason of the sores. For there were sores vpon the sorcerers aswel as vpon al the Egypcians. But ỹ Lord hardened Pharaos hert/so that he harkened not vnto thē/ † euen as ỹ Lord had sayd vnto Moses. Exod.iiij.b

Then sayd the Lord vnto Moses: Get the vp to morow by times / and stande before Pharao / and speake vnto him: Thus sayeth the Lorde God of the Hebrues: † Let my people go / that they may serue me/els will I at this time sende all my plagues into thine hert/ and vpon thy seruauntes/ and vpon thy people: that thou mayst knowe that there is none lyke me in all landes. For I will now stretch out my hande/ and smyte the / and thy people with pestilence / so that thou shalt be roted out from the earth. Yet haue I ‖ steared the vp for this cause / euen to shewe my power vpon the/and that my name might be declared in al landes. Exo. viij.d ‖ Some reade: I haue holden the vp.

D Thou holdest my people yet/& wilt not let them go/ beholde/ to morow about this time will I cause a mightie great hayle to rayne/ such as hath not bene in the lande of Egypte/ sence the time that it was grounded hetherto. And now sende thou / and saue thy cattell/ and all that thou hast in the felde / for all men and cattel that shalbe founde in the felde/and not brought into the houses / if the hayle fall vpon them/they shal dye. Now who so feared the worde of the Lord amonge Pharaos seruauntes/caused his seruauntes and cattell to flye into the houses: but loke whose hertes regarded not the worde of ỹ Lord/left theyr seruauntes and cattel in the felde.

E Then sayde ỹ Lord vnto Moses: Stretch out thy hande towarde heauen / that it maye hayle vpon all the lande of Egipt/vpon men/ vpon cattel / and vpon all herbes of the felde/ in the land of Egypte. † So Moses stretched out his staf towarde heauen / and the Lord caused it to thonder/and hayle/so that the fyre ranne a longe vpon the earth. Psl.lxxvij.e cviij.d

Thus the Lord hayled/and rayned vpon the lande of Egypt/ so that the hayle and fyre wente so horribly together/as neuer was in the land of Egypt/sence the time that there were people therin. And the hayle smote the F

whole lande of Egypte/all that was vpon the
felde/both men & cattel/and smote all the her-
bes vpon the felde/ and brake all ỹ trees vpon
ỹ felde/saue onely in ỹ lande of Gosen / where
the chyldren of Israel were/there it hailed not.
Then sent Pharao/ and called for Moses and
Exo. viij.b Aaron/ and sayde vnto them: †Now haue I
and x.c synned / the Lorde is righteous / but I and
my people are vngodly. Yet pray ye vnto the
Lorde / that the thonder / and hayle of God
maye ceasse / then wyl I let you go / ỹ ye shall
tary here no longer. Moses sayde vnto him:
Whã I am come out of the citie/I will stretch
out mine hande vnto the Lorde / so shall
the thonder ceasse / and there shalbe nomore
hayle / that thou mayst knowre / that the earth
is the Lordes. But I know / that both thou
and thy seruauntes feare not yet the Lorde
G God. Thus the flaxe and the barly were smit-
ten: for the barlye was shot vp / and the flaxe
was bouled: but the wheat and the rye were
not smytten/for they were late sowen.

So Moses wente from Pharao out of the
cytye / and stretched out his handes vnto the
Lorde. And the thonder and the hayle ceas-
sed / & the rayne dropped not vpon the earth.
But whan Pharao saw / that the rayne and
thonder/and hayle ceassed/he synned agayne/
and hardened his hart: he & his seruauntes.
So Pharaos hert was hardened / that he let
not the chyldren of Israell go / euen as the
Lorde had sayd by Moses.

The. X. Chapter.

A And the Lord sayde vnto Moses: Go in
vnto Pharao / for I haue hardened his
herte/and the hertes of his seruauntes/that I
might do these tokẽs amonge them/ and that
thou myghtest shewe it in the eares of thy chil
dren/and of thy childers childrẽ/ what I haue
done in Egypte: and how I haue shewed my
tokens amonge them / that ye maye knowe/
howe that I am the Lorde.

So Moses and Aaron wente in vnto
Pharao/and spake vnto him: Thus sayth the
Lorde God of the Hebrues: How longe re-
fusest thou to submitte thy selfe vnto me /
lo/ †let my people go/that they may serue me:
Exo viij.c Ifthou wylt not let my people go/beholde/ to-
viij.a. ix.c morow wyl I cause greshoppers to come vpõ
all places / that they maye couer the lande/
so that the land can not be sene/ and they shal
eate vp that is lefte vnto you/ and was deliue
red from the hayle: and shal eate vp all youre B
grene trees vppon the felde / and shall fill thy
house/all thy seruauntes houses/ and all ỹ Eg-
yptcians houses: such as thy father / and thy
fathers father haue not sene / sence the time
they were vpon earth vnto this daye. And he
turned him/& went out from Pharao. Then
sayd Pharaos seruauntes vnto him: How
longe shal we be serued after this maner: Let
the men go / that they may serue the Lorde
C theyr God. Knowest thou not yet/ ỹ Egypt
is destroyed? Moses & Aaron were brought
agayn vnto Pharao/ which sayde vnto them:
Go your way / and serue the Lorde your
God: But who are they that shal go? Moses
sayd: We will go with yonge and olde/ with
sonnes and doughters / with shepe and oxen
for we haue a feast of the Lord. He sayd vn-
to them: Let it be so/the Lord be with you.
Shoulde I let you go / & youre children also?
loke that ye haue not some mischiefe in hand.
Not so/but go ye that are men / and serue the
Lorde/ for that was your desire. And they
thrust them out from Pharao.

Then sayde the Lorde vnto Moses: D
Stretch out thine hande ouer the lande of E-
gypte / for the † greshoppers/ that they maye Psal. cv
come vpon the lande of Egypte / and eate vp Sap. xi
all the herbes in the lande/ with all that esca- Joel. j.a
ped the hayle. Moses stretched out his staffe Apo. ix
ouer the lande of Egypte / and the Lorde
broughte an east winde into the lande al that
daye and all that night/ and in the morninge
the east wind brought the greshoppers. And
they came ouer the whole lande of Egypte/
and lighted in all places of Egypte/ so exceca-
ding many/that before time there were neuer
such/neyther shalbe hereafter: for they couered
the lande/& made it darke. And they did eate
vp all the herbes in the lande/and all the frui-
tes vpon the trees/which remayned from the
hayle/and left no grene thinge behinde in the
trees/and herbes vpon the felde/in all ỹ lande
of Egypte.

Then Pharao called for Moses/ & Aaron E
in all the haste / and sayd: † I haue sinned a- Exo. x
gainst ỹ Lord your God/ & against you: for- and ix.c
geue me my sinne this once also / & praye ye ỹ
Lord

Lorde your God/ that he maye take awaye
fro me this death onely. And he wẽt out frõ
Pharao/& prayed vnto ỹ Lord. Thẽ ỹ Lord
turned a maruaylous stronge westwynde / &
toke vp the greshoppers/and cast them into ỹ
read see/so ỹ there was not one lefte in all the
quarters of Egipt. But the Lord hardened
Pharaos hert/ỹ he let not the chyldren of Is-
rael go. The Lorde sayde vnto Moses:
Stretche out thyne hande toward heauen / ỹ
it be so darke in the lande of Egypte/ỹ it maie
be felt. And Moses stretched out his hande
Sap. xvij.a towarde heauen / † then was there a thicke
darknesse in al the lande of Egypt/thre daies/
so ỹ in thre dayes no man sawe another / nor
F rose vp from ỹ place where he was. But with
the chyldren of Israel there was light in their
dwellynges. Then Pharao called for Moses
and sayd: Go your way and serue the Lord:
onely leaue your shepe /and youre oxen here:
let youre chyldren go with you also. Moses
sayde: Thou must geue vs offerynges / and
dyetofferynges/ỹ we maye do sacryfyce vnto
the Lord our God. Oure cattel shal go wt
vs/& there shal not one hoofe be lefte behinde:
for we must take therof for the seruyce of the
Lord oure God. Moreouer/we knowe not
where wythal we shall serue the Lorde /tyll
we come thether. But the Lorde hardened
Pharaos herte/ỹ he wold not let them go.
And Pharao sayde vnto hym: Get the hence
fro me/& beware ỹ thou come nomore in my
syght. For loke what daye so euer thou com-
mest in my sight/thou shalt dye. Moses aun-
swered: Euen as thou hast sayde/I wyl come
nomore in thy syght.

The. XI.

A And the Lord sayd vnto Moses: I wyl
yet bryng a plague vpõ Pharao / and E-
gypte: after that shall he let you go from
hence/ and shal not onely let all go / but also
dryue you hence. Therfore saye you now vnto
ỹ people/that euery mã borowe of his neigh-
boure / and euery woman of her neyghbou-
resse/ † iewels of syluer and golde/for ỹ Lord
Exod. iij.e shal gene the people fauour in the syght of
and xij.c *Ecc xlv.a the Egypcians. * And Moses was a very
greate man in the lande of Egypte / in the
sighte of Pharaos seruauntes/and in ỹ sight
of the people.

And Moses sayde: Thus sayeth ỹ Lord: B
At mydnyght wyll I go out of the lande of
Egypte/and al the fyrst borne in the lande of
Egypte shal dye: From Pharaos fyrste sõne
(that sytteth vpon his seate) vnto the fyrst
sonne of the mayden seruaunt / which is be-
hynde the mill: and all the fyrst borne amõge
the cattel: and there shalbe a great crye in all
the lande of Egypte/such as neuer was / nor
shalbe. But amonge all the childrẽ of Isra-
el there shall not a dogge quatche with his
tunge / fro men vnto cattel / that ye maye
knowe/how that the Lord hath put a diffe-
rence betwixte Egypte and Israell. Thẽ shall C
all these thy seruauntes come bounce vnto me/
and fal at my fote/and saye: Get the out/thou
and all thy people that are vnder the. After
that wyll I departe. And he wente frõ Pha-
rao with a wrothfull displeasure. The Lord
sayd vnto Moses: Pharao herkeneth not vn-
to you/that many wonders may be done in
the lande of Egypte. And Moses and Aa-
ron dyd all these wõders before Pharao: But
the Lord hardened his herte/ that he wolde
not let the chyldren of Israel go out of his
lande.

The. XII. Chapter.

THe Lorde sayde vnto Moses and Aa- A
ron in the lande of Egypte: This mo-
neth shalbe with you the fyrst moneth / and
at it ye shal begynne the monethes of the
yeare. Speake ye vnto all the congregacyon
of Israell and saye: Vpon the tenth day of
this moneth let euery one take a † lambe (or Joh. i.d
a kyd) where a housholder is / to euery house
a lambe. But if the household be to few for a
lambe/then let hym and his neygboure / that
is nexte vnto his house/take it accordynge to
the numbre of the soules / and counte to the
lambe/what euery man maye eate. But it
shalbe a lambe without blemishe/a male/and
of a yeare olde. From amonge the lambes / &
goates shall ye take it. † And ye shal kepe it Exe. xlv.c
vnto the fourtenth daye of the moneth. And
euery man of the cõgregacyon of Israel shal
slaye it abonte the euenynge. † And they shal Exec ix.c
take of his blonde / and strake it on both the
sydeposses of the dore / and on the vpperdore
post of the house / that they eate it in. And so V
shall they eate flesh thesame nyght / rosted at

S v the

the fyre/and vnleuended bread/and shall eate it with soure sauce. Ye shal not eate it rawe/ nor sodden with water/but onely rosted at the fire/his heade with his fete/and perteinaunce. And ye shal leaue nothynge of it ouer vntil ỹ morninge: but if any thinge be lefte ouer/vntyl the mornyng/ye shal burne it with fyre.

On this maner shal ye eate it: Ye shalbe girded aboute youre lomes/& haue youre shoes vpon youre fete/and staues in your handes/ & ye shal eate it with haste/for it is ỹ Lordes
Ps.cxxxv.a Passeouer. † For in thesame nyght wyl I go thorow the lande of Egypte/and smyte al the firstborne in ỹ lande of Egypte/frō men vnto cattel/and vpon all the goddes of Egypt wil
Heb.xj.e I do execucyon/euen I the Lorde. † And ỹ Blonde shalbe youre token/vpon the houses wherin ye are: that whan I se the bonde I maye passe ouer/and the plague happen not vnto you/to destroye you/whan I smite the lande of Egypte.

¶ And this daye shal ye haue for a remembraunce/& ye shal kepe it holy for a feast vnto the Lord/yea/& al your posteritics for a per-
Exo.xxiij.b petual costume. † Seuē dayes shal ye eate vn-
& xxxj.c leuended bread/namely vpon the fyrste daye shal ye leaue of with leuended bread in youre houses. Whosoeuer eateth leuended breade from the fyrst daye vnto the seuēth/that soule shalbe roted out from Israel. The fyrste daye shalbe called holy amonge you/& the seuenth also. No maner of worke shal ye do therin/ saue what belongeth to the meate/for al maner of soules/that onely maye ye do for you. And kepe you to the leuended breade.

For euen vpō thatsame daye wyl I bringe your armyes out of the lande of Egypt/therfore shal ye & al your posteritics kepe this day
Leuit.xxiij.a for a perpetual costume. † Vpō the fourtenth
Nū.xxviij.c daye of the fyrste moneth/at euen shal ye eate vnleuended bread/vnto the one and twenty daye of the moneth/at euen: so that there be no leuended breade founde in your houses seuen dayes. For whosoeuer eateth leuended bread/that soule shalbe roted out from the congregacion of Israel/whether it be a straunger/or borne in ỹ lande. Therfore eate no leuended bread in al youre dwellynges.

And Moses called al the elders of Israel/ and sayde vnto them: Chose out/and take to euery housholde a shepe/and kylle Passouer vnto the Lord/and take a bunche of ysope/and dyppe it in the blonde/in the basen/ and stryke it vpon the vpperpost/and vpon the two syde postes/and none of you go out at the dore of his house vntyl ỹ morninge/for the Lorde wyl go about and plague the Egypcians. And whan he seyth the blonde vpon the vpperpost/and vpon the two sidepostes/he wil passe ouer by the dore/& not suffre the destroyer to come by youre houses to plague. Therfore kepe this costume for the/and thy chyldren for euer.

And whan ye be come into the lande/that the Lord shal geue you/(as he hath sayd) then kepe this seruice: † And whā youre chil- Ios.iiij.d
dren saye vnto you: What seruice is this/that ye haue? Ye shal saye: It is the sacrifyce of ỹ Lordes Passeouer/whiche passed ouer by the chyldren of Israel in Egypte/whan he plagued the Egypcians/and saued our houses. Then the people bowed them selfes/and worshypped. And the children of Israel wēte/ and dyd as the Lorde had commaunded Moses and Aaron.

† And at mydnyght/the Lorde smote al E
the fyrstborne in the lande of Egypte: from Exod.xj.
Pharaos fyrste sonne (whiche sat vpon his Ps.cxxxv.
seate) vntyl the fyrste sone of the prysoner that & cxxxvj.
was in the pryson/and al the fyrst borne of Sap.xvij.
the cattel. Then Pharao arose thesame night/ and al his seruauntes/and all the Egypcians/ and there was a great crye in Egypte: for there was no house/wherin there was not one dead.

And he called for Moses and Aaron in
the nyght/and sayde: † Get you vp/and de- j.Reg.xj.
parte out fro my people/ye and ỹ chyldren of Israel. Go youre waye and serue the Lord/ as ye haue sayde/and take youre shepe/and your oxen with you/ † as ye haue sayd/(& de- Exod.xij.
parte/and blesse me also. And the Egypcians were fearce vpon the people/to dryue them hastely out of the lande/for they sayde we are la but deade.

And the people toke the rawe dowe/before it was leuended (for theyr foode) bounde in theyr clothes vpon theyr shoulders. And the chyldren of Israel had done † as Moses saide/ Exod.iij.
and borowed iewels of syluer and gold/and and xj.a
clothes

clothes of the Egyptians: the Lord also had geuen the people fauoure in the syghte of the Egypcians/that they lent them/and so they spoyled the Egypcians.

F † Thus the chyldren of Israel toke theyr
Nū xxxiij.a iourney from Raemses to Suchoth/ *vj. C.
Heb.xj.c M. men of fote/besyde chyldren. There wente
*Num.xj.e with them also much cōmune people/& shepe and oxen/and exceding many cattel.

And of ỹ rawe dow/that they brought out of Egypt/they baked vnleuended cakes: for it was not leuended/in so much as they were thrust out of Egipt/& coulde not tarie: neither had they prepared them any other meate.

Gen.xv.c † The time that the childrē of Israel dwelt
Actu.vij.a in Egypte/is iiij C.& xxx. yeares. Whan thesame were ended/the whole hoost of ỹ Lord wēte out of ỹ lāde of Egipt in one daie. Therfore shal this nyght be kepte vnto the Lord/ because he brought them out of ỹ lande of Egypt: And ỹ childrē of Israel shal kepe it vnto the Lorde/they and theyr posteritics.

G And the Lorde sayde vnto Moses/and Aaron: This is the maner of the kepynge of Passeouer: There shal no straunger eat of it. But who so is a bought seruaunt/let him be circumcised/and then eate therof. A straūger and a hyred seruaunt shal not eate of it. In one house shal it be eaten. Ye shal cary none of
Num.ix.b his flesh out of ỹ house/& † ye shal not breake
Joh.xix.d a bone of hym. The whole congregacion of Israel shal do it.

But if there dwel a straunger with the/& wil holde Passeouer vnto the Lord/let him circumcise euery one that is male/& then let him fyrst come/and do it/and be as one that is borne in the lande: for there shal no vncircūcised eate therof. One maner of law be vnto him that is borne in ỹ lande/and vnto the straunger ỹ dwelleth amonge you. And all ỹ chyldren of Israel dyd as ỹ Lord cōmaūded Moses and Aarō. So vpō one day ỹ Lord brought the childrē of Israel out of the lande of Egypte with theyr armyes.

The.XIII. Chapter.

A Exo.xxij.d
& xxxiij.c
Num.viij.c
j.Reg.j.d
Luce ij.b
AND the Lorde spake vnto Moses/and sayd: † Sanctifye vnto me euery fyrste borne/that breketh al maner of matrices/& monge the chyldren of Israel/both of men/ and cattell: for they are myne. Then sayd Moses vnto the people: Thynke vpon this daye/in the whiche ye are gone out of Egypt/ from the house of bandage/how that the Lorde brought you out from thence with a mygthye hande. Therfore shal ye eate no
†sowre dowe. This daye are ye gone out/euē j.Cor.v.a
in the moneth Abib.

†Now whan the Lorde hath brought ỹ Exo.xxiij.c
in the lande of the Cananites/Hethites/Amo xxxij.g
rites/Heuites & Jebusites/which he *sware xxxiij.a
vnto thy fathers to geue the (euē a lande that *Ge.xv.d
floweth with mylke & hony) then shalt thou Exod.xij.d
kepe this seruice in this moneth: Seuē dayes shalt thou eate vnleuended bread/& vpon the seuēth daie is the Lordes feast: therfore shalt thou eate vnleuended bread/seuen dayes that there be no sowre dow/nor sowred bread sene in al thy quarters.

And thou shalt tel thy sone at thesame time/ B
and saye: Because of that/whiche the Lorde dyd for me/whan I departed out of Egypte. Therfore shal it be a sygne vnto the in thyne hande/& a token of remēbraunce before thine eyes/that ỹ lawe of the Lord may be in thy mouth/how ỹ the Lord brought thy out of Egypt with a myghty hande: Therfore kepe this maner yearly in his time.

Whan the Lord now hath broughte the into the lande of the Cananites († as he hath Gen.xv.d
swoorne vnto the/and thy fathers) & hath geuen it the/then shalt thou sunder out vnto the Lord al that breaketh ỹ matrice/& first borne amonge thy cattel/suche as is male. The fyrst borne of the asse/shalt thou bye out ỹ a shepe: but if thou redeme it not/thē breake his nekke. All the fyrste borne of men amōge thy childrē/ shalte thou redeme.

And whan thy childe axeth the to daye or C
to morowe: What is this: Thou shalt saie vnto him: The Lord brought vs out of Egipt from the house of bondage with a myghtye hande: for whan Pharao was loth to let vs go/the Lorde slewe all the fyrst borne in the lande of Egypt/from the fyrst borne of men/ vnto the fyrstborne of the cattel: therfore offer I vnto the Lorde all ỹ breaketh the matryce/beyng a male/and the fyrstborne of my chyldren I redeme. And this shalbe a sigue vnto the in thyne hande/and a token to thynke vpon before thyne eyes/how that the
Lorde

Lorde brought vs out of Egypte with a mightye hande.

O Now whan Pharao had let the people go. God led them not the waie thorow the lande of the Philistynes/ whiche was the nexte: for he thought: The people myght repent / whan they se warre/and so turne in agayne into Egypte. Therfore led he the people aboute/euen the waye thorow ỹ wylderneſſe/By ỹ read ſee. And the children of Iſraell wente harneſſed out of the lande of Egypte. And Moſes toke
Gen.l.d Ioſephs bones wt hym/†for he toke an ooth
Ioſ. xxiiij.f of ỹ children of Iſraell/and ſayde: God wyll ſurely viſet you therfore / cary awaye my bones with you from hence.

Nū.xxxiij.b †So they toke theyr iourney frō Suchoth/ and pitched theyr tentes in Etham/in ỹ edge
Nū.xiij.b of the wylderneſſe. †And the Lorde wente
Neem. ix.c before them by daye/in a piller of a cloude / to
j.Cor. x.a lede them the ryght waye / and by night in a
Eſa.iij.b pyller of fyre / that he myghte ſhewe them light to walke both by daye and nyght. The pyller of the cloude departed neuer from the people by daye/and the pyller of fyre departed not from them by nyght.

The.XIIII.Chapter.

A AND the Lorde ſpake vnto Moſes/and ſayd: Speake to the children of Iſraell/ and byd them that they turne aboute / and pitch theyr tentes before the valley of Hyroth/
Nū.xxxiij.b †betwixte Migdol and the ſee/towarde Baal Zephon / and there pitch the tentes ryght ouer by the ſee. For Pharao ſhall ſaye of the children of Iſraell: They can not tell how to get out of the lande / the wylderneſſe hath ſhoute them in. And I wyll harden his herte / that he ſhall folowe after them/and I wyl get me honoure vpon Pharao / and vpon all his power. And the Egypcians ſhall knowe / that I am the Lorde. And they dyd ſo.

B And whan it was tolde the kynge of Egypte/ that the people fled/his herte/& his ſeruauntes were turned agaynſt the people/and ſayd: Why haue we done this / that we haue let Iſrael go/ that they ſhould not ſerue vs. And he bounde his charrettes faſt/ and toke his people with hym / and toke vj. C. choſen charrettes/ & the other charrettes beſide that were in Egypte/& the captaynes ouer all his: for the Lorde hardened ỹ harte of Pharao/ kynge of Egypt/that he folowed after ỹ children of Iſrael. And the childrē of Iſrael wēre out with an hye hande.

And the Egypcians folowed after them/ C and ouertoke them (where they had pitched by the ſee) with horſes and charrettes/ & horſmen/and with his power/in the valley of Hyroth/towarde Baal Zephon. †And whā Pha Ioſ.xxiiij.
rao came nye them/the chyldren of Iſrael lyft vp theyr eyes / and beholde / the Egypcians wente behynde them / and they were ſore afrayed/and cryed vnto ỹ Lord.

And ſayde vnto Moſes: Were there no graues in Egypte / that thou haſt brought vs awaye to dye in the wylderneſſe? Wherfore haſt thou done this vnto vs / that thou haſt caryed vs out of Egypte? Is not this it/ that we ſayd vnto the in Egypte? Leaue of/ and let vs ſerue the Egypciās: for it were better for vs to ſerue the Egypcians/then to dye in the wylderneſſe? Moſes ſaid vnto the people: †Feare you not/ſtande ſtyll/and beholde/ ij.Par.xx
what a ſaluacyon the Lord ſhall ſhewe vpō Eſa.xxx
you this daye: *for theſe Egypcians/ whome *deu.xxv
ye ſe this daye / ſhall ye neuer ſe more for euer: g.
the Lorde ſhal fight for you / onely quyete youre ſelfes.

The Lord ſayde vnto Moſes: Wherfore S
cryeſt thou vnto me? Speake vnto the chyldren of Iſrael/that they go forwarde. †But Sap.xviij
lyft thou vp thy ſtaf / and ſtretch out thyne hande ouer the ſee/and parte it aſunder / that the chyldren of Iſrael maie go in/thorowe the myddeſt of it / vpon the drye grounde. Beholde/I wyll harden the hert of the Egypcyans/ that they ſhall folowe after you. Thus wyl I get me honoure vpon Pharao/& vpon al his power/vpon his charrettes / and horſmen: and the Egypcians ſhal knowe that I am the Lord / whan I haue gotten me honoure vpon Pharao / vpon his charrettes / & vpon his horſmen.

†Then the aungel of God/that wente be- Pſal.cxvij
fore the armyes of Iſrael/ remoued / and gat hym behynde them: and the cloudy pyller remoued alſo from before them/and ſtode behynde them/ and came betwixte the armyes of the Egypcians / and the armyes of Iſrael. It was a darcke cloude/& gaue light that nyght/

nyght/ſo that all the nyght longe/theſe & they coulde not come together.

E †Whan Moſes now ſtretched forth his
Neem. ix.d hāde ouer the ſee/the Lord cauſed it to paſſe away thorow a mighty eaſt winde al ỹ night/
Ioſu.ij.b and made the ſee drie †and the water deuided
and viij. d it ſelfe aſunder. And the childrē of Iſrael wēre
Iud.v.e in thorowe the myddeſt of the ſee / vpon the
Pſ lxxvij.b drie grounde/and ỹ water was vnto them as a wall / vpon their righte hande / and vpon their lift. And the Egypcians folowed / and wente in after them/all Pharaos horſes / and charrettes/and horſmen/euē into the middes of the ſee.

Iudit.ix.a †And now whan ỹ morning watch came/ ỹ Lord loked vpon the armies of ỹ Egypcians/out of the piller of fire & the cloude/and troubled their armyes/and ſmote the wheles from their charettes/and ouerthrewe them wt
Deu.xxxij.c a ſtorme. Then ſaide the Egypcians: †Let vs flye from Iſrael/the Lord fighteth for them againſt the Egyptians.

F But the Lord ſaide vnto Moſes: ſtreteh out thine hande ouer the ſee / that the water maye come againe vpon the Egypcians/vpō their charrettes/& horſmē. Then Moſes ſtretched out his hande ouer ỹ ſee/and the ſee came againe before day/in his courſe and ſtrenght/
Sap.x.d & the Egypcians fled againſt it. †Thus the Lord ouerthrewe thē in ỹ middeſt of the ſee/ ſo that the water came againe/ and couered ỹ charrettes & horſmē/and all Pharaos power/ which folowed after them into the ſee / ſo that
Eſa.xj.f there remained not one of them. †But ỹ children of Iſrael wente drie thorowe the middeſt of ỹ ſee/and ỹ water was vnto them as a wall vpon the righte hāde/& vpon their lifte.

†Thus the Lord delyuered Iſrael in that
j.Mac iiij.a daye from the hande of the Egypcians. And they ſawe the Egypcians dead vpon the ſee ſyde/& the greate hand that the Lorde had ſhewed vpon the Egypciās. And the people feared the Lorde/& beleued him/and his ſeruaunt Moſes.

The.XV. Chapter.

A THen ſonge Moſes and ỹ children of Iſrael this ſonge vnto the Lorde/& ſayde:
Exod.xv.e †I wil ſynge vnto the Lord/for he hath done gloriouſly/horſe & charret hath he ouerthrowen in the ſee.

†The Lord is my ſtrengthe/& my ſonge/ Pſa.cxvij.b
& is become my ſaluacion. Eſa.xij.a

This is my God/I wil magnifie him: He is my fathers God/I wil exalte him.

The Lorde is the righte man of warre/ Lord is his name. The charrettes of Pharao/& his power hath he caſt into ỹ ſee.

His choſē captaines are drowned in ỹ read ſee/ỹ depe hath couered them / they fell to the grounde as a ſtone.

Thy right hāde (O Lord) is glorious in power: thy righte hāde (O Lord) hath ſmitten the enemies.

And wt thy great glory thou haſt deſtroied thine aduerſaries: thou ſenteſt out thy wrath/ & it conſumed them euen as ſtobble.

In the breth of thy wrath the waters fell together / the floudes went vpon an heape: The depes plomped together in the middeſt of the ſee.

The enemie thoughte: I will folowe vpon B
them/& ouertake thē/and deuide ỹ ſpoyle/and coole my minde vpon them.

I wil drawe my ſwearde/& my hande ſhal deſtroye them.

Thou bleweſt with thy winde/the ſee coue red thē/& they ſanke doune as led in the wyghtye waters.

Lorde/who is like vnto the/ amonge the goddes? Who is ſo glorious in holines/ fearfull/laudable: & doynge wonders.

Whā thou ſtretcheddeſt out thy righte hād/ the earth ſwalowed them vp.

Thou of thy very mercy haſt led thy people/ whome thou haſt delyuered/and wt thy ſtrength thou haſt brought thē vnto ỹ dwellinge of thy Sanctuary.

Whan ỹ nacions herde this they raged/ſo rowe came vpon the Phyliſtines.

Then were the princes of Edom afraied C
tremblinge came vpon the mightye of Moab/al the indwellers of Canaan waxed faintharted.

Let feare and drede fall vpon them thorowe thy greate arme / that they maye be as ſtill as a ſtone/till thy people (O Lorde) be gone thorow/till thy people/whom thou haſt gotten/be gone thorowe.

Bringe them in / & plante them vpon the mountaine of thine enheritaūce/ vnto ỹ place that

that thou haste made for thine owne dwellinge euen to thy temple (O Lorde) which thy handes haue prepared.

The Lorde shalbe kynge for euer & euer. For Pharao wente into the see with horses/ & charrettes/and horsmen/and the Lord made the see fall agayne vpon them.

But the children of Israel went drye thorow the middes of the see.

And Miriam the prophetisse/ Aaron syster/toke a tymbrel in her hande/ and all the women folowed out after her with tymbrels/ in a daunse. And Miriam sange before thē

Exod. xv.a †O let vs singe vnto the Lorde/ for he hath done gloriously/man and horse hath he ouerthrowen in the see.

O Nū. xxxiij b † Moses caused the children of Israell to departe out from the read see/vnto ỹ wilderneſſe of Sur/and they went thre dayes in the wilderneſſe/that they founde no water. Then came they to Marath/ But they coulde not drinke the water for bitterneſſe/for it was bitter. Therfore was it called Marath/ (that is bytterneſſe.) Then the people murmured against Moses/& saide: what shal we drinke?

Judit. v.d ecc. xxxviij. a And Moses cryed vnto the Lord/ † which shewed him a tree/this he put in the water/

iiij. Re. iiij. c then was it swete.

There he made them a statute/ & a lawe/ &

De. xxviij. f tempted them/and said: † If thou wylt herke vnto the voyce of the Lord thy God/& do ỹ which is right in his syght/& geue eare vnto his commaundementes/and kepe al his statutes/then wil I laye vpon the none of ỹ sycknesses/ ỹ I layed vpon Egypte/ for I am the Lord thy surgione.

The. XVI. Chapter.

A Nū. xxxiij. b AND they came vnto † Elim/ where there were twelfe welles of water/and seuentie palme trees/and then they pitched by the water syde. From Elim they toke their iourney/ and the whole congregacion of the children of Israel came into the wylderneſſe of Sin/ (whiche lyeth betwene Elim and Sinai vpon the fyftenth daye of the seconde moneth/ after that they were departed out of the lande of Egypte. And the whole multitude of the

Num. xj. a children of Israel † murmured against Moses and Aaron in the wilderneſſe/ and sayd vnto them: Wolde God we had dyed in the lande of Egypte/ By the hande of the Lord/ whan we sat by the fleshe pottes/ & had bread ynough to eat: for ye haue brought vs out into this wilderneſſe/to cause this whole multitude to dye for hunger.

Then sayde the Lorde vnto Moses: Be-

Sap xvj holde/ † I wyl raine you bread from heauen/ Ps. lxxvj and let the people go out/ and gather daily/ what they nede/ that I maye proue whether Joh. vj they walke in my lawe or not: But vpon the sixte daye they shall prepare them selfes/ that they maye gunge in twyse as much as they gather dayly.

Moses and Aaron said vnto all ỹ children B of Israel: At euē ye shall knowe that ỹ Lord hath brought you out of ỹ lande of Egypte/ and in the morninge shal ye se the glorye of the Lorde: for he hath herde your grudgynges against the Lord. For what are we that ye grudge against vs?

Moses saide moreouer: † At euen shall the Num. xj Lord geue you fleshe to eate/ & in the morninge bread ynoughe: Because the Lorde hath herde your grudginges/ that ye haue grudged against him. For what are we? Your murmuringe is not against vs/But against ỹ Lord. And Moses said vnto Aarō: 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 C whole congregacion of the children of Israel/they turned them towarde the wilderneſſe: & beholde/the glorye of the Lord appeared in a cloude/and ỹ Lord sayd vnto Moses: I haue herde the murmuringe of the childrē of Israel. Tell thē: At euen shal ye haue fleshe to eate/& in the morninge shal ye be fylled wt bread/and ye shal knowe: that I am ỹ Lorde your God.

† And at euen the quayles came vp/ and Num. xj couered the tentes: and in the morninge the dewe laye rounde about the tentes. And whā the dewe was fallē/behold/there laie a thinge in the wilderneſſe/thynne & smal/ as the horefrost vpon the grounde.

And whan the children of Israel saw it/ D they sayd one to another: & This is Man. Somede: Whis this? For they wist not what it was. But Moses sayd vnto them: It is the bread that ỹ Lord hath

hath geuen you to eate. This is it that the Lord hath commaūded: Euery one gather for him selfe as much as he cateth/ and take a Gomor for euery heade/accordyng to ỹ numbre of the soules in his tente.

And the children of Israell dyd so/and gathered some more/some lesse. But whan it was measured out with the Gomor/he ỹ gathered much had not the more: † and he that

2. Cor. viij b gathered litle/ wanted nothynge/ But euery one gathered for him selfe/as muche as he did eate. And Moses sayd vnto them: Let noma leaue ought therof vntyl ỹ morninge. But they herkened not vnto Moses: and some of them left of it vntyl the morninge/then waxed it full of wormes/ and stanke/ and Moses was angrye at them.

And euery morninge they gathered for thē selfes/as much as euery one dyd eat: but as sone as it was whote of the Sunne/it melted awaye. And vpō the sixte daye they gathered twyse as muche of bread/two Gomors for one. And al ỹ rulers of the congregacō came in and tolde Moses. And he sayd vnto them:

E This is it that ỹ Lord hath said: To morow is ỹ Sabbath of the holy rest of the Lorde: loke what ye wil bake/that bake: and what ye wyl seeth/that seeth: and that remaineth ouer/ let it remayne/that it maye be kepte vntyl the morninge. And they let it remayne tyl ỹ morowe/as Moses commaunded. Then stanke it not/neyther was there any worme therin. Then sayd Moses: Eat ỹ to daye/for to daye is the Sabbath of the Lord: to daye shal ye fynde none in the felde: Sixe dayes shall ye gather it/But the seuenth daye is ỹ Sabbath/ wherin there shall be none.

But vpon the seuenth daye there wente out some of the people to gather/ and founde nothynge. Then sayd the Lorde vnto Moses: † How longe refuse ye to kepe my commaundementes and lawes? Beholde/ the Lorde hath geuen you the Sabbath/ therfore vpon the sixte day he geueth you bread for two dayes/ therfore let euery man nowe byde at home/& noman go forth of his place vpon the seuenth daye.

F So the people rested vpō the seuenth daie. And the house of Israel called it Man/ and

Num. xj. b † it was lyke Coriander sede/and whyte/ and had taste lyke hymnels with hony.

And Moses sayd: This is it that ỹ Lord hath commaunded: Fyll a Gomor therof to be kepte for your posterytes/that they maye se the bread/wherwith I fed you/whan I brought you out of the lande of Egypte. And Moses sayd vnto Aaron: Take a † cruse/and put a Heb. ix. a Gomor full of Mā therin/and laye it vp before the Lorde/to be kepte for youre posterities/as the Lorde commaunded Moses/ So Aaron layd it vp there for a testimonye to be kepte.

† And the chyldren of Israell dyd eate Jud. v.d Nūm. ix.d Mā fortye yeares/tyll they came vnto a lāde/ Josu. v.e where people dwelt/euen vntyll they came to the bordes of the lande of Canaan/Syd they eate Man. A Gomor is the tenth parte of an Epha.

The. XVII. Chapter.

A AND the whole multytude of the chyldren of Israell wente on theyr iourneyes/ out of the wylderneſſe of Sin (as the Lorde commaunded them) and pitched † in Ra- Nūm. xxxiij. b phidim. Then had the people no water to drincke. And they chode with Moses/ and sayd: Geue vs water/ that we may drynke. Moses sayd vnto them: Why chyde ye with me? wherfore tempte ye the Lorde? But whan the people thyrsted there for water/they murmured agaynst Moses/& sayd: † Where- Num. xx. a fore haste thou caused vs to come out of Egypte: to let vs/ our chyldren/ and our cattell dye for hunger?

Moses cryed vnto the Lorde/ and sayd: B What shall I do with this people? They are almoost ready to stone me. The Lorde sayd vnto hym: Go before the people/ & take some of the elders of Israel with the/& take in thine hande thy staffe/ wherwith thou smotest the water/and go thy waye: Beholde/ † I wyll Ps. lxxvij. b stande there before the vpon a rock in Horeb/ j. Cor. x. a there shalt thou smite ỹ rocke/so shal there water runne out/that the people maye drynke. Moses dyd so before ỹ elders of Israel. † The Num. xx. b was ỹ place called Massa/ Meriba/ Because Deu. ix. d of the chydyng of the chyldren of Israel/ and because they tempted the Lord/and said: Is the Lord among vs/or not?

Then came Amalech/ and fought agaynst C Israel in Raphidim. And Moses sayd vnto

Josua.

Josua: Chose vs out men/ to go out/ & fyght against Amalech/ to morow wyll I stãde vpon the toppe of the hill/ and haue the staffe of God in my hande. And Josua did as Moses bad him/ and fought against Amalech. Moses/ and Aaron/ & Hur wente vp to the toppe
Judit. viij.c of the hill. † And whan Moses helde vp his hande/ Israel had the victory: But whan he let doune his hande/ Amalech had ỹ victorye.

But Moses handes were heauy/ therfore toke they a stone/ and laied it vnder him/ ỹ he might sit vpon it. And Aaron/ & Hur stayed
D vp his handes/ the one vpon the one side/ and the other vpon the other syde. So his handes were stedfast vnto the Sunne wente doune. And Josua discomfited Amalech/ & his people thorowe ỹ edge of the swearde.

And the Lorde sayd vnto Moses: Write this for a remembraunce in a boke/ and com-
Exo. xxiij.d mitte it vnto the eares of Josua: † for I wyll
j. Reg. xv.a rote out Amalech from vnder heauen/ so that he shal nomore remembred. And Moses buylded an aultare vnto ỹ Lorde/ and cal-
That is the led it: ✠ The Lord Nissi/ for he said: The bat-
Lorde is tayl of the Lorde shalbe against Amalech/
he that lyf- thorowe an hande vnder the defence of God/
teth me vp. from childe to childes childe.

The. XVIII. Chapter.

A AND whan Jethro the prieste in Madian/ Moses father in law herde of al/ ỹ God had done with Moses/ and his people of Israel/ how that the Lord had brought Israell out of Egypte/ he toke Sipora Moses wyfe/ whome he had sent backe/ with her two
Exod. ij.d sonnes. † The one was called Gerson/ for he said: I am become a straunger in a straunge lande. And ỹ other was called Eliasar/ for he said: The God of my fathers hath ben my helpe/ and hath delyuered me from Pharaos swearde.

Now whan Jethro/ Moses father in law and his sonnes/ & his wyfe came vnto him in the wilderneſſe by ỹ mount of God/ where he had pitched his tent/ he sent worde vnto Moses: I Jethro thy father in lawe am come vnto the/ and thy wyfe/ and both her children wt her. Then wente Moses forth to mete him/ & dyd obeysaunce vnto him/ and kyssed him. And whan they had saluted eche other/ they wente into the tent.

Then Moses tolde his father in lawe all ỹ B the Lorde had done vnto Pharao/ and the Egypcians for Israels sake/ and al the trauayle that had happened vnto thẽ by ỹ waye/ and how the Lord had deliuered them. Jethro reioyced ouer al the good that the Lord had done for Israel/ that had delyuered them from the hande of the Egypcians. And Jethro said: Praysed be the Lorde/ which hath deliuered you from the hande of the Egypcians/ and of Pharao (and) that knoweth how to deliuer his people from the Egypcians hande. Now I knowe/ that the Lorde is greater then all goddes/ because they dealt proudly vth them. And Jethro toke brentoffe-ringes/ and offered vnto God. Then came Aaron and all ỹ elders of Israel to eate bread with Moses father in lawe before God.

On ỹ nexte morowe satte Moses to iudge C the people/ and the people stode round about Moses/ from the morninge vntyll the euen. But whan his father in lawe sawe al that he dyd with the people/ he sayd: What is this/ ỹ thou doest with the people? Wherfore sytteſt thou alone/ and al the people stande rounde about the from the morninge vntil the euen? Moses aunswered hym: The people come to me/ and axe counsayll of God: for whan they haue any thinge to do/ they come vnto me/ that I may iudge betwixte euery one and his neighbour/ and shewe them the statutes of God/ and his lawes.

† His father in lawe said vnto him: It is Deut.j not well that thou doest. Thou weriest thy selfe/ and the people that is with the. This busynes is to sore for the/ thou canst not perfourme it alone. But herken vnto my voyce/ I will geue the counsaill/ and God shall be with ỹ. Be thou vnto ỹ people to Godwarde/ and bringe the causes before God/ and prouide them with statutes and lawes/ that thou mayest shwe thẽ the way wherin they should walke/ & the workes that they shoulde do.

But loke out amõge all the people/ for honest men/ that feare God/ suche as are true/ & hate couetousnesse/ make these rulers ouer them/ some ouer thousandes/ ouer hũdredes/ ouer fyftie/ and ouer ten/ ỹ they may alwaye S iudge the people. † But where there is any Deut.j great matter/ ỹ they bringe thesame vnto the/ and

& iudge the smal causes them selfes: so shal it be lighter for the/ if they beare the burthen wt the. If thou shalt do this/ then mayest thou endure the thynge that God chargeth the withal/ and al this people maye go peaceably vnto theyr place.

Num.xj.d † Moses herkened vnto the voice of his father in lawe/ and dyd al that he sayd. And he chose honest men out of al Israel/ & made thẽ heades ouer the people/ some ouer thousandes/ ouer hundredes/ ouer fyftye/ & ouer ten/ ỹ they myght alwaye iudge the people. As for suche causes as were harde/ they brought thẽ vnto Moses/ & iudged the smal matters thẽ selfes. So Moses let his father in lawe departe into his owne lande.

The. XIX. Chapter.

A IN the thyrd moneth after that the chyldren of Israel were gone out of the lande of Egypt/ they came thesame daye into the wylderneſſe of Sinai (for they were departed from Raphidim/ and wolde into the wil-
Nũ.xxxiij.b derneſſe of Sinai) † and there they pitched theyr tentes in ỹ wilderneſſe/ ouer against the mount. And Moses went vp vnto God.

Exo.xxiij.a † And the Lorde called vnto hym out of the mount/ and sayde: Thus shalte thou saye vnto the house of Jacob/ and tel the chyldren of Israel: Ye haue sene what I haue done to ỹ Egypcians/ and how I haue borne you vpon Aegles wynges/ and brought you vnto
Deu.xiij.a my selfe. † If ye wyl herken now vnto my voyce/ and kepe my cõuenaũt/ ye shalbe myne owne before al people: for the whole earth is
1.Pet. ij.b myne: & ye shalbe vnto me/ a priesterly kingdome/ and an holy people. These are the wordes that thou shalte saye vnto the chyldren of Israel.

B Moses came & called for the elders of the people/ & layed before them all these wordes/ that the Lord had commaunded/ and al the
Exo xxiij.a people aunswered together/ & said: † All that ỹ
Deu. v.d Lord hath sayd/ wil we do.
and xxvj.d And Moses tolde the wordes of the people vnto the Lorde agayne. And the Lord sayd vnto Moses: Beholde/ I wil come vnto the in a thicke cloude/ that ỹ people may heare my wordes/ which I speake vnto ỹ/ and beleue thy for euer. And Moses shewed ỹ wordes of the people vnto the Lord.

The Lorde sayd vnto Moses: Go vnto the people/ and sanctifie them to day/ to morowe/ that they may washe theyr clothes/ and be ready against the thyrde daye: for vpon the thyrde daye shal the Lord come doune vpon Sinai before al the people. And set markes rounde about the people/ and say vnto thẽ: Beware/ that ye go not vp into the mouñt/ nor touche the border of it. † For whoso-
Heb.xij.c euer toucheth the mount/ shal dye the death. There shal no hande touche it/ but he shal eyther be stoned/ or shut thorowe: whether it be beast or man/ it shal not lyue. Whan the horne bloweth/ then shal they come vp vnto the mount.

Moses wente doune from the mounte vn- C to the people/ and sanctifyed them. And they washed theyr clothes. And he sayd vnto thẽ: Be ready agaynst the thyrde daye/ and noma come at his wyfe.

Now whan the thyrd daye came (and it was early) it beganne to thonder and lyghten/ and there was a thycke cloude vpon the mount/ and a noyse of a trompet/ exceadyng myghtye. And the people that were in ỹ tentes/ were afrayed. † And Moses brought the
Deut.iiij.b people out of the tentes to mete with God/ & they stode vnder the mount.

But al mount Sinai smoked/ because the Lord came doune vpon it with fyre. And the smoke therof wente vp as the smoke of a fornace/ so that the whole mount was exceadynge terrible. And the noyse of the trompet went out: and was myghtye. Moses spake/ and God aunswered him loude. Now whan the Lorde was come doune vpon mount Sinai/ euen vpõ the toppe of it/ he called Moses vp vnto ỹ toppe of the mount. And Moses went vp.

Then sayd the Lorde vnto hym: Go S doune/ and charge the people/ that they preasse not vnto the Lord to se hym/ and so many of them pery she. The rulers also that come nye vnto the Lorde/ shal sanctifye them selfes/ lest/ the Lord smyte them. But Moses sayd vnto ỹ Lord: The people can not come vp vpon the mount Sinai/ for thou hast charged vs/ & saide: Set markes aboute ỹ mount/ and sanctifye it.

† The Lorde sayd vnto hym: Go thy Exo.xxiij.e

waye/get the doune. Thou and Aaron with the shalt come vp: but the rulers of ỹ people shal not preasse to come vp vnto the Lorde lest/he smite them. And Moses went doune to the people/and tolde them.

The.XX.Chapter.

Gen. v.a *exo. xvij. c

AND the Lorde spake all these wordes/& sayde: †I am the Lord thy God/which *haue brought the out of the lande of Egypt from the house of bondage.

Deu. iiij. c & xxvij. b

Thou shalt haue none other goddes in my syght. †Thou shalt make ỹ no grauen ymage nor any symilitude/neyther of it that is aboue in heauen/nor of it that is beneth vpon earth/ nor of it that is in the water vnder the earth. Worshippe them not/and serue them not: for

Num. j. a Ex. xxxiij. a Deut. vij. b

I the Lord thy God/am a † gelous God/ visitinge the synne of the fathers vpon the chyldren/vnto the thyrde and fourth generacion/of them that hate me: And do mercy vpon many thousandes that loue me/& kepe my commaundementes.

B

Leui. xix. c Ecc. xx. biij *Le. xxiij. b

† Thou shalte not take the name of the Lorde thy God in vayne. * For the Lorde shal not holde hym vngiltye/that taketh his name in vayne.

Exo. xxiij. b xxxiiij. c. xxxv. a Eze. xx. b

Remembre the Sabbath daye/that thou sanctifye it. †Sixe dayes shalt thou labour/& do al thy worke: But vpon the seuenth daye is ỹ Sabbath of the Lorde thy God/thou shalt do no maner worke in it/neyther thou/ nor thy sonne/nor thy doughter/nor thy seruaunt/nor thy mayden/nor thy cattel/nor thy

Gen. ij. a

straunger that is within thy gates. †For in sixe dayes the Lord made heauen and earth & the see/& all that therin is/& rested vpon the seuenth daye. Therfore the Lord blessed the seuenth day/and halowed it.

Matt. xv. a Ephes. vj. a

†† Honoure thy father and thy mother/ỹ thou mayste lyue longe in ỹ lande/which the Lord thy God shal geue the.

C

Mat. v. c

† Thou shalt not kyl.
Thou shalt not breake wedlocke.
Thou shalt not steale.
Thou shalte beare no false witnesse against thy neyghboure.

Rom. vij. b & xiij. b

Thou shalt not † lust after thy neyghbours house.
Thou shalte not lust after thy neyghbours wyfe/nor his seruaunt/nor his mayden/nor his oxe/nor his asse/nor al ỹ thy neyghboure hath.

And al the people sawe the thonder and ỹ lyghtenynge/and the noyse of the tromper/& how that the mountayne smoked/and were afrayed/and stacked/and stode a farre of/and sayd vnto Moses: † Talke thou with vs/we wyll heare: and let not God talke with vs/we myght els dye. And Moses sayd vnto ỹ people: Be not afraied. For God is come to proue you/and that his feare may be before your eyes/ỹ ye synne not.

Deu. xviij. Heb xij.

And the people stode afarre of. But Moses gat hym into the darcke cloude/wherin God was. And the Lord spake vnto hym: Thus shalt thou saye vnto the chyldren of Israel: Ye haue sene that I haue talked wt you from heauen: therfore shal ye make nothynge with me: goddes of syluer and gold shal ye not make you.

S

Make me an aultare of earth/wherupō thou mayest offer thy brentofferynges/and thankeofferynges/thy shepe and thyne oxen. For loke in what place soeuer I make the remembraunce of my name/there wyl I come vnto the/and blesse the. F

Deu. xxij. Josu. viij. j. Macc.

† And if thou wilt make my an aultare of stone/thou shalt not make it of hewē stone: For if thou lifte vp thy toole vpon it/thou shal vnhalowe it. Moreouer thou shalte not go vp vpon steppes vnto myne aultare/ỹ thy shame be not discouered before it.

The XXI. Chapter.

Exod. xxi. Deu. vi. Jer. xxxiiij. b.

THese are the lawes/that thou shalt laye before them. † If thou bye a seruaūt that is an Hebrue/he shall serue the sixe yeares/in the seuēth yeare shal he go out fre and lowse. If he came alone/then shal he go out alone also/but if he came maryed/then shal his wife go out with hym. If his master haue geuen him a wyfe/and she haue borne him sonnes or doughters/then shal the wyfe/and the chyldren be the masters/but he shal go out alone. Neuertheles/† if the seruaunt saye: I loue my master/and my wyfe and chyldren/ I wyl not go out free: thē let his master bringe hym before the Goddes/and holde hym to the dore or post/and bore hym thorowe the eare with a borkin/and let hym be his seruaūt for euer.

Deu. xv. A

If

If a man sel his doughter to be an handmayden/then shal she not go out as the men seruauntes. But if she please not her master/ and haue not maried her/then shal he let her go fre: but to sell her vnto a straunge people/ he hath no auctorite/for so much as he hath despysed her. If he promise her vnto his sōne then shal he do vnto her after the lawe of doughters. But if he geue hym another wife then shal he mynishe nothinge of her soode/ rayment/and dewtye of mariage. If he do not these thre/then shall she go out fre/and paye nothynge.

B

Leu. xxiiij. d Mat. v. c *nū. xxxv. b Deu. xix. a † ij. Re. j. g

† He that smyteth a man that he die/shal dye the death. * If he haue not layed waite for hym/but if God let him fal in his hande vnwares: Then wil I appoynt ỹ a place where he shal flye vnto. But if a man presume vpon his neighboure/& slaie him with deceate/† thē shalt thou take thesame fro myne aultare/that he maye be slayne. Who so smiteth his father or mother shal dye the death.

de. xxiiij. b

† He that stealeth a man/and selleth hym/ so that he be founde by him/thesame shal dye the death.

Deu. xxj. d and xxvij. c Leu. xx. b Deu. xx. c Mar. vij. b

† Who so curseth father and mother/shal dye the death. If men stryue together/and one smyte another with a stone/or with his fyst/so that he dye not/but lieth in bedde. If he rise/and go forth vpon his staffe/then shal he that smote hym/be vngilty/saue ỹ he shall paye the losse of his time/and geue the money for healynge of him.

Be that smyteth his seruaunt/or maide wt a staffe/that he dye vnder his hādes/thesame shal suffre vengeaunce therfore. But if he endure a daye or two/thē shal he suffre no vengeaunce therfore/for it is his money.

C

Exo. xxij. b

If men striue/& hyt a woman with childe/ so that the frute departe from her/& no harme happen vnto her/then shal he be punyshed with money: as muche as the womans housbande layeth to his charge/& he shall geue it/ accordinge to the appoyntement of the dayes men. But if there come harme vnto her therthorowe/† then shal he paye soule for soule/eye for eye/toth for toth/hande for hande/fote for fote/burnynge for burninge/wounde for wounde/strype for strype.

Deu. xxv. d Mat. v. c

If a man smyte his seruaunt or his maide in the eye/and destroye it/he shal let them go fre and lowse for the eye sake. In lyke maner/ if he smyte out a toth of his seruaunt or mayden/he shal let them go fre and lowse for the tothes sake.

Gen. ix. c

† If an oxe gore a man or a woman/ỹ he dye/then shal that oxe be stoned/and his flesh not eaten: so is the master of the oxe vngiltye. But if the oxe haue ben vsed to pushe in tymes past/and it hath ben tolde his master/& he hath not kepte hym/& besydes that slayeth a man or a woman/thē shal the oxe be stoned and his master shal dye. But if there be money set vpon him/then loke what is put vpon hym/that shal he geue to delyuer his soule. Likewise shal he be dealt with al/if he gore a sonne or a doughter. But if he gore a seruaunt or a mayde/then shall he geue their master thyrtye syluer sicles: and the oxe shalbe stoned.

D

If a man open a welle or dygge a pytte/& couer it not/and there fall an oxe/or an asse therin/then shal the owner of the pyt make it good with money/and restore it vnto his master: But ỹ dead carcase shalbe his owne.

If one mans oxe gore another/that he dye/ then shal they sell the lyuinge oxe/and deuide the money/and the dead carcase shal they deuyde also. But if it be knowen/that the oxe haue ben vsed to gore afore/and the owner therof hath not kepte hym/then shal he paye his oxe for the other/& the dead carcase shalbe his owne.

The XXII. Chapter.

Pro. vj. d *ij. Re. xij. b

IF a man † steale an oxe/or shepe/and slaye it/or sell it/he shall restore fiue oxen for one oxe/& * foure shepe for a shepe.

If a thefe be taken/breakyng in/& vpō that be smytten ỹ he die/thē shal not he that smote him/be giltye of his blonde. But if the sunne be gone vp vpon him/then hath he committed manslaughter/& he shal dye.

A thefe shal make restitucyon: If he haue nothinge/then let him be solde for his theft. But if the theft be founde by hym alyue (from the oxe/vnto the asse/or shepe) then shal he restore double.

If a man hurte a felde or vyneard/so that he let his cattell do harme in another mans felde/thesame shall make restitucyon/euen of

E ij the

the best of his owne felde and vyneyarde.

ij.Re.xiiij.c †If a fyre come out/& take holde of ỹ thornes/so that the sheues be cõsumed/or ỹ come that standeth yet vpon the felde/he that kindled the fyre/shal make restitucion.

B ij.Mac.iij.c †If a man delyuer his neyghboure money or vessels to kepe/and it be stolen from hym out of his house: if the thefe be founde/he shal restore doubble. But if the thefe be not foũde/then shal the good man of the house be brought before the †Goddes/and shal sweare that Psa.lxxxj.a Joh.j.d he hath not put his hande vnto his neyghbours good.

If one accuse another in any maner of trespace/whether it be for oxe/or asse/or shepe/or rayment/whatsoeuer it be that is lost: thẽ shal both theyr causes come before the Goddes: Loke whome the goddes cõdempne/the same shal restore doubble vnto his neyghboure.

If a man delyuer vnto his neygboure an asse/or oxe/or shepe/or any other maner of cattel to kepe/and it dye/or be hurte/or dryuen awaye/that no man se it/thẽ shal there an ooth of the Lorde go betwene them/that he hath not put his hãde vnto his neyghbours good: and the owner of the good shal accepte it: so that the other shal not mak it good. If a thefe steale it from hym/then shal he make restitucion vnto the owner therof. But if it be rauished of beastes/then shal he bryng recorde therof/& not make it good.

C If a man borow ought of his neyghbour/and it be hurt/or dye/so that ỹ owner therof be not by/then shal he make it good. But if ỹ owner therof be by/then shall he not make it good/if he hyred it for his money.

Ge.xxxiiij.a Deut.xx.d †If a man begyle a mayde/that is not yet spoused/and lye with her/the same shall geue her hyr dowry/& take her to his wyfe. But yf her father refuse to geue her vnto hym/then shal he weye there the money/accordynge to the dowry of virgins.

.R.xxviij.a *deu.xvij.c †Thou shalt not suffre a witch to liue. *Who so lieth with a beaste/shal dye the death. Who so offreth to any goddes/saue vnto ỹ Lorde onely/let him dye without redempcion.

Leui.xix.g Zach.vij.b †Thou shalte not vexe/nor oppresse a straũger/for ye youre selfe were straungers also in the lande of Egypte.

Job.xxxiija †Ye shal trouble no wedowe/nor fatherlesse childe. If thou shalt trouble them/they shall crye vnto me/and I shal heare theyr crye: thẽ shal my wrath waxe whote/so ỹ I slaye you with ỹ swearde/and your wyfes shalbe wydowes/& youre children fatherlesse.

Leui.xix.a Deu.xv.b Ezec.xviij †If thou lende money vnto my people/ỹ is poore by the/thou shalt not behaue thy self as an vsurer vnto him/neyther shalt thou oppresse him with vsury.

D Deu.xxiij.c †If thou take a garment of thy neyghbour to pledge/thou shalt geue it him agayne before the Sunne go doune: for his rayment is his onely couering of his skynne/wherin he slepeth. But if he shal crye vnto me/I wyl heare hym: for I am mercyful.

ij.Re.xxj Actu xxiij Thou shalt not speake euel of the goddes/ †and the ruler of thy people shalt thou not blaspheme.

Exo.xxij The dryc and moyste frutes shalt thou not kepe backe. †Thy fyrst sonne shalt thou geue vnto me. So shalt ỹ do also with thyne oxen and shepe. Seuen dayes let it be with the dãme: Vpon the eyght daye shalt thou geue it vnto me. Ye shalbe holy people before me. Leui.xvij †Therfore shal ye eate no flesh/that is torne of beastes in the felde/but cast it vnto the dogges. Ezec.xliij

The.XXIII.Chapter.

A Thou shalt not accepte a vayne tale/that thou woldeste maintayne the vngodly/& be a false witnesse.

Thou shalt not folowe the multitude vnto euell/nor aunswere at the law ỹ thou woldest (to folow the multitude) turne asyde frõ the righte.

Thou shalte not paynte a poore mãs cause. Deu.xvj †If thou mete thyne enemyes oxe/or asse/goynge astraye/thou shalt bryng the same vnto hym agayne.

Deu.xxij †If thou se the asse of hym that hateth the/lye vnder his burthen/thou shalte not let him lye/but shalt helpe hym vp. Luce.xiij

Thou shalt not wreste the righte of the poore in his cause. Kepe the farre from false matters. †The innocẽt & righteous shalt thou not slaye/for I iustifye not the vngodly. Susan.j

Deu.xvi †Thou shalt not take giftes: for giftes blynde euen them that are sharpe of syghte/& wreste the righteous causes. Eccl.xx

Ye shal not oppresse a straunger/for ye knowe

Gen.xlvj.a knowe the hart of straungers/†for so much as ye youre selfes/also haue bene straungers in the lande of Egypte.

B Leui.xxv.a †Sixe yeares shalt thou sowe thy lande/& gather in the frute therof: In ỹ seuenth yeare shalt thou let it rest/& lye styll/that the poore amonge thy people maye eate therof: and loke what remayneth ouer/let the beastes of the felde eate it. Thus shalt thou do also with thy vyneyarde/and olyue trees.

Exod.xx.b xxxiij.c xxxv.a. Deu.v.b †Sixe dayes shalt thou do thy worke/but vpon the seuenth daye thou shalt kepe holy daye/that thyne oxe and asse may rest/& that the sonne of thy handmayden/and the straũger may refresh them selfes.

All that I haue sayd vnto you/that kepe: And as for ỹ names of other goddes/ye shall Ephes.v.a not remembre them/and †out of your mouthes shal they not be herde.

Thre tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vnleuended bread shalt thou kepe/that thou eat vnleuended bread seuen dayes (†lyke as I commaunded the in ỹ tyme of the moneth Abib/for in Exod.xij.a thesame wentest thou out of Egypte.) But appeare not emptye before me. Deu.xvj.b †And ỹ feast whan thou first reapest thy labours/that thou haste sowen vpon the felde. And the feast of ingatherynge in the ende of the yeare/whan thou hast gathered in thy laboures out of the felde.

Deu.xvj.c †Thre tymes in the yeare shall euery male/that thou hast appeare before the Lorde the gouernoure.

C Thou shalte not offer the blonde of my sacrifice with sower dowe/and ỹ fat of my feast shal not remayne tyl the morninge.

Ex.xxxiiij.c De.xxvj.a *De.xxij.b Ex.xxxiij.c †The fyrste of the frute of thy felde shalt thou bringe into the house of the Lorde thy God. *And shalt not seeth a kyd whyle it is in his mothers mylke.

†Ex.xxj.a xxxij.g xxxiij.a †Beholde/I sende an aungel before the/to kepe the in the waye/and to bryngе the vnto the place/that I haue prepared. Therfore beware of his face/and herken vnto his voyce/and anger hym not/for he shall not spare youre misdedes/and my name is in hym.

Gen.xij.a iiij.R.xix.d Actu.ix.a †But if thou shalt herken vnto his voyce/and do al that I shal tell the/then wyll I be enemye vnto thyne enemies/and aduersary vnto thyne aduersaryes.

Now whan myne aungel goeth before ỹ/and bringeth the vnto the Ammonites/Hethytes/Pheresites/Cananites/Heuithes & Iebusites/and I shal haue destroyed them: then Nu.xxv.& †shalt thou not worshippe theyr goddes/nor serue them/neyther shalt thou do as they do/but shalt ouerthrowe their goddes/& breake them doune. †But the Lorde youre God Deu.vij.c shal ye serue/so shal he blesse thy breade/and thy water/and I wyll remoue all syckenesse from the.

D There shalbe nothinge bare/nor vnfrutefull in thy lande/& I wil fulfyl the numbre of thy dayes. I wyl sende my feare before the/& sleye al the people where thou commest/& wil make al thine enemies to turne theyr backes vnto the. †I wyl sende hornettes before the/& Deu.vij.b dryue out ỹ Heuithes/Cananites/and Hethites before the.

Iosu.xj.c †In one yeare wil I not cast them out before the/that the lande become not waist/and wylde beastes multiplye agaynst ỹ: By litle & litle will I dryue thẽ out before the/till thou grow/& haue the lande in possession. †And I Gen.xv.d wil set the borders of thy lande/euen from the iij.Re.iij.b read see vnto the see of the Philistines/from ỹ wylderneſſe vnto the water. For I wyl delyuer the indwellers of the lande into thyne hande/that thou shalt dryue them out before the. †Thou shalt make no cõuenaunt wt them Ex.xxxiiij.b nor wt theyr goddes/But let them not dwel in Deu.vij.c thy lãde/that they make the not synne against me. †For if thou serue their goddes/it wil surely be thy decaye. iij.Reg.xj.a

The.XXIIII.Chapter.

A And he sayde vnto Moses: Come vnto the Lorde/thou and Aaron/Nadab and Abihu/and the seuentye elders of Israel/and worshippe a farre of. But let Moses onely come nye vnto the Lorde/and let not them come nye/and let not the people also come vp with hym.

Moses came and tolde the people al the wordes of the Lord/and all the lawes. Then aunswered al the people with one voyce/and sayde. †All the wordes that the Lorde hath Exod.xix.d sayde/wil we do.

B Then wrote Moses al the wordes of the Lorde/and gat him vp by tymes in ỹ mor-

Exo.xx.b ninge. †And builed an aultare vnder ỹ moũt with xij. pillers/accordinge to the xij. tribes of Israel: & sent xij. yonge men of of ỹ children of Israel/to offer burntofferinges / & peaceoffe-ringes theron of bullockes vnto the Lord.

And Moses toke the halfe parte of ỹ bloud/ and put it in a basen/the other halfe sprenkled he vpõ the aultare: & toke ỹ boke of the conue-naũt/& cryed in ỹ eares of ỹ people. And whã they had saide: Al that the Lord had sayde

j. Pet. j.a Heb. ix.c and x.c wyl we do/and herken vnto him: † Moses toke ỹ blonde/and sprenkleth it vponỹ people/ and sayde: Beholde/this is the blonde of the conuenaunt that the Lord maketh with you vpon al these wordes.

C Exod.xx.d †Then wente Moses/and Aaron/Nadab/ Abihu/and the seuentye elders of Israel vp/ and sawe the God of Israel. Vnder his fete it was lyke a stoneworke of Saphyre/ and as the fashion of heauen/whan it is cleare / and he put not his hande vpon the principal of Israel. And whan they had sene God / they eate and drynke.

✣And the Lorde sayde vnto Moses:

Exo.xxxj.d & xxxij.d †Come vp vnto me vpon the mount/and re-mayne there / that I may geue the tables of stone/and the lawe/ and cõmaundementes ỹ I haue wrytten/whiche thou shalt teache thẽ. Then Moses gat him vp/& his minister Jo-sua/and wente vp into the mount of God/ & sayd vnto the elders: Tary ye here/til we come to you againe: Beholde/Aaron and Hur are with you/if any man haue a matter to do/ let him bring it vnto them.

D Now whan Moses came vp into ỹ moũt/ a cloude couered the mount: and the glory of the Lord abode vpon the moũt Sinai / and couered it with the cloude sire dayes/ & vpon the seuenth day / he called Moses out of the cloude. And ỹ fashiõ of the glorye of ỹ Lord was lyke a consuminge fyre/ vpon the toppe of the mount/in the sight of the childrẽ of Is-rael. And Moses wente into ỹ middest of the cloude/and ascended vp into the mountc/and

Ex xxxiiij.d †abode vpon the moũt fourty dayes/& fourty nyghtes. F

The XXV. Chapter.

AND the Lorde talked with Moses and

Ex. xxxv.a sayde: Speake vnto the chyldren of Israel/that they geue me an heaueofferinge/ and take the some of euery man / that hath a fre willinge herte therto. And this is the heaue-offeringe/that ye shal take of them: golde/syl-uer/brasse/yalow sylke/scarlet/purple / whyte twyned silke/goates heer/read skynnes of rã-mes/doos kynnes/fyrre tree / oyle for lampes/ spyces for the anoyntynge oyle/and for swete incense. Onixstones/& set stones for ỹ ouerbo-dy coote/and for the brestlappe.

And they shal make me a Sanctuary / that I maye dwel amonge them. Lyke as I shall shewe the a patron of the habitaciõ/& of al the ornamentes therof/so shal ye make it.

B Ex.xxxvij †Make an Arke of fyrre tree/two cubites/ and an halfe longe/a cubyte and halfe brode/ and a cubite & a halfe hye/this shalte thou o-uerlaie with pure gold/within and without/ and make an hye vpon it a croune of golde/ rounde aboute/& cast foure rynges of golde/ & put them in the foure corners of it / so that two ringes be vpon the one syde / and two vpon the other syde. And make staues of fyrre tree/ond ouerlaye them with golde/ & put thẽ in the ringes/a longe by ỹ sydes of the Arke/ to beare it withal/& they shal abyde stil in the rynges/and not be take out. And in the Arke thou shalt laye the witnesse/ỹ I wyl geue the. Thou shalt make a Mercyseate/ also of pure golde/two cubytes and an halfe longe/ and a cubite and a halfe brode.

And thou shalt make two Cherubins of beaten golde/vpon both the endes of ỹ Mer-cyseate/that the one Cherub maie be vpon the one ende/and the other vpon ỹ other ende / & so to be two Cherubins vpon the endes of the Mercyseate. And the Cherubyns shal spreade out theyr winges: ouer an hye/that they maie couer ỹ Mercyseate with theyr winges: and ỹ either of theyr faces maye be righte ouer one againste another/ & theyr faces shal loke vnto the Mercyseate.

And thou shalt set the Mercyseate aboue C vpon the Arke. And in the Arke thou shalt laye the witnesse that I shal geue the. † From Num. vij.a that place wyl I testifye vnto the/& talke with the/namely/from the † Mercyseate/ (Betwixte Rom. iij.c the two Cherubins) which is vpon the Arke Heb. v.a of witnesse/ of al that I wil commaunde the vnto the chyldren of Israel.

† Thou shalt make a table also of fyrre tree/ Ex.xxxviij.b two

two cubytes longe/and one cubite brode/and a cubite and a halfe hye/and ouerlaye it with pure golde / and make a croune of golde roũ-de aboute it/ and an whope of an handebred hye / and a croune of golde vnto the whope rounde aboute.

And vnto it/thou shalt make foure rynges of gold/on the foure corners in ỹ foure fete of it: harde vnder the whope shal the rynges be/ to put in staues/and to bear the table withal/ and thou shalt make the staues of fyrre tree/ & ouerlaye them with gold/that the table maye be boren therwith.

Thou shalt make also his dishes / spones/ pottes/and flat peces of pure golde / to poure

Leu.xxiiij.b out & in. †And vpon the table thou shalt alwaye set shewbread before me.

D †Moreouer thou shalt make a candelsticke

Ex.xxxvij.c of fyne beateen golde/ wherupon shal be the

Num.viij.a shafte with braunches/cuppes/knoppes/ and floures. Sixe braunches shal procede out of ỹ sydes of the cãdelstyck/out of euery side three braunches. Euery braũche shal haue three cup-pes/(lyke almondes) three knoppes / and three floures. These shalbe ỹ sixe braunches of ỹ can delstycke. But the shaft of the candelsticke / it selfe shal haue four cuppes / knoppes & flou-res/& alwaye a knoppe vnder two braũches/ of the sixe/that proceade out of ỹ cãdelstyckes. For both the knoppes and braunches shal pro ceade out of the shafte/al one pece of fyne bea-ten golde.

And thou shalte make seuen lampes aboue theron/that they maye geue light/one ouer a-gainst another/and snoffers/ & outquenchers of pure golde. Out of an hundreth pounde weyghte of pure golde shalte thou make it/ th

Heb. viij.a al this apparel. †And se ỹ thou make it after ỹ

Actu. vij.f patrone that thou hast sene in the mount.

The. XXVI. Chapter.

THE habitaciõ shalt thou make of ten cur taynes / of whyte twyned sylke / of ya-low sylke / of scarlet / and purple. Cherubyns shalt thou make theron of brodered worke. The lenghte of one curtaine shalbe eyght and twentye cubites / the bredth foure cubytes: and al the ten shalbe lyke/ and shalbe coupled fyue and fyue togetther / the one to the other. And thou shalt make loupes of yalowe silke/ by the edge of euery curtayne / where they shalbe coupled togetther/that there may be e-uer two and two fastened togetther vppon theyr edges: fyfiye loupes vpon euery cur-tayne / ỹ one maye faste the other togetther. And thou shalt make fyftye buttons of golde/ wherewith the curtaynes may be coupled togetther/one to the other/that it maye be one coueringe.

B Ex. xxxvj.c †Thou shalt make a couerynge also of goa-tes heer/for a tente ouer the habitacyon/of. xj. curtaynes. The length of one curtayne shalbe xxx. cubytes/the bredth iiij cubites. And al ỹ xj. shalbe alyke great/ v. shalt thou couple to-gether by them selfes/ and sixe also by them selfes/that thou mayest double the vj. curtaine in the fore front of the Tabernacle. And vpõ euery curtayne thou shalt make .l. loupes vp-pon the edges of them/that they may be cou-pled togetther by the edges. And .l. buttons of brasse shalt thou make / and put the buttons into the loupes/ỹ the tent may be coupled to-gether/and be one coueringe.

As for the remnaunt of the curtaynes of ỹ tent/thou shalt let the halfe parte hange ouer/ behynde the tent / vpon both the sydes a cu-byte longe/that the residue maye be vpon the sydes of the Tabernacle / and couer it vpon both the sydes.

Besyde this couerynge/thou shalt make a C coueringe of read skynnes of rammes. And aboue this a couering of doos kynnes.

Ex.xxxvj.d †Thou shalt make bordes also for the habi-tacyon/of fyrre tree/ tꝫ shal stande: one borde shalbe ten cubytes longe / and a cubyte and a halfe brode. Two fete shal one borde haue/ ỹ the one maye be set by the other.

Thus shalt thou make al the bordes for the Tabernacle: Twentye of them shal stande to-ward the south/which shal haue fourty soket-tes of syluer vnder them/ij. sokettes vnder e-uery borde for his two fete.

Likewise vpõ ỹ other syde towarde ỹ north/ there shal stãde xx. bordes also/& fourty soket-tes of syluer/ij. sokettes vnder euery borde.

But behynde the habitacion/ towarde the west/thou shalt make sixe bordes/ & ij. bordes mo for the ij. corners of the habitacion / that euery one of them both maye be coupled frõ vnder vp with his corner borde / and aboue vpon the heade/to come euen togetther with a

clampe: so that there be eyght bordes vpō theyr siluer sokettes/wherof there shalbe sixten/two vnder euery borde.

D And thou shalt make barres of fyrre tree fyue for the bordes vpon the one syde of ẏ Tabernacle/& fyue for the bordes vpon the other syde of the Tabernacle/and fiue for the bordes behynde the tabernacle/towarde ẏ west. And the barres shalt thou shut thorow the middest of the bordes/and fasten altogether from the one corner to the other. And thou shalt ouerlaye the bordes with golde/& make theyr rynges of golde/that the barres maye be put therin. And the barres shalte thou ouerlaye with golde/and so shalt thou set vp the Tabernacle/ accordynge to the fashion as thou hast sene vpon the mount.

E And thou shalt make a vayle of yalow sylke/ scarlet/purple/and whyte twyned sylke. And Cherubyns shalte thou make theron of brodered worke/& shalt hange it vpon iiij pillers of fyrre tree/which are ouerlayed wt golde/hauynge knoppes of golde/and iiij. sokettes of syluer. And the vayle shalt thou fasten wt buttons/and set the Arke of witnesse within the vayle/ that it maye be vnto you a difference betwixte the holy/and the moost holy.

And thou shalt set the Mercyseate vpō the Arke of witnes/in the moost holy. But set the table without the vayle/ and the candelstycke ouer against the table/ vpon the southsyde of the Tabernacle/that the table maye stande on the northsyde.

And in the dore of the Tabernacle/ thou shalt make an hangynge of yalowe sylke/purple/scarlet/& whyte twined silke. And for the same hangynge/thou shalt make fyue pyllers of Fyrre tree/ouerlayed with golde/wt knoppes of gold. And shalte cast fyue sokettes of brasse for them.

The. XXVII. Chapter.

A AND thou shalt make an aultare of fyrre
Ex. xxxviij. a. tree/fyue cubytes lōge and brode/ that it
Eze. xliij. d shalt make hornes vpon the foure corners of may be foursquare/and thre cubytes hye: thou it/and shalt ouerlaie it with brasse. Make ashpannes/ shouels/ basens/ fleshokes/colepannes. All the apparell therof shalte thou make of brasse. Thou shalte make a gredyron/ also lyke a nette of brasse/ & foure brasen rynges vpon the four corners of it: from vnder vp aboute ẏ aultare shalt thou make it/so ẏ the gredyron reache vnto the myddest of the aultare. Thou shalt make staues also for the aultare/of fyrre tree/ouerlayed with brasse/& shalte put ẏ staues in the ringes/that ẏ staues may be on both the sydes of the aultare/ to beare it with al. And holowe wt bordes shalte thou make it/ like as it is shewed the in the mount.

B And to the habitacyon/ thou shalt make a courte/an hanginge of whyte twyned sylke: vpon ẏ one syde an. c. cubytes longe towarde the south/and xx. pillers vpon. xx. brasen sokettes/and ẏ knoppes with their whoopes of syluer. Likewyse vpon the North side there shalbe an hangynge of an. c. cubites longe/ xx. pyllers vpon xx. brasen sokettes/and theyr knoppes with theyr whoopes of siluer.

But vpon the west syde/ the bredth of the court shal haue an hangynge of fyftie cubites longe/and ten pyllers vpon the ten sokettes. Vpō the east side also shal ẏ bredth of ẏ courte haue fyftie cubites/so that the hanginge haue vpon one syde fiftene cubites/and thre pillers vpon thre sokettes. And vpon the other syde fyftene cubites also/and thre pyllers vpō thre sokettes.

C And in the courte gate there shalbe an hāgynge xx. cubites brode of yalowe sylke/ scarlet/purple/& whyte twyned sylke/wrought wt nedle worke/and iiij. pyllers vpon theyr four sokettes/All ẏ pyllers rounde aboute the courte shal haue syluer whoopes/& syluer knoppes/& sokettes of brasse. And ẏ length of the courte shalbe an C. cubites/ the bredth fyftye cubytes/the heyght fyue cubites/of white twined sylke/and the sokettes therof shalbe of brasse. All the vessels also of the habitacion/to al maner seruice/& al the vayles of it/ and al ẏ nayles of the courte shalbe of brasse.

† Commaunde the chyldren of Israel/ that Leui xxiiij
they bring vnto the moost cleare and pure oyle olyue beaten/ to geue light/ that it may alwaye be put in the lampes/in the Tabernacle of witnesse/without ẏ vayle/that hangeth before the witnesse. And Aaron and his sonnes shal dresse it from ẏ euenyng vntyll the morning/before ẏ Lorde. This shalbe vnto you a perpetual costume for youre posterities amonge the chyldren of Israel.

The

The. XXVIII. Chapter.

A AND thou shalt take vnto the Aaron thy brother and his sonnes/from amonge the children of Israel/ that he may be my priest: namely Aaron/and his sonnes Nadab/ Abihu/ Eleazar/and Ithamar: & thou shalt make holy clothes for Aaron thy brother/honorable and glorious/& shalt speake vnto al them that are wyse of herte/ whome I haue filled with ẏ spirete of wisedome/that they make garmentes to Aaron for his cōsecracion/that he maye be my prieste.

These are the garmentes/ whiche they shal make: a brestlappe/ an ouerbody coote/a tunicle/ an albe/ a myter and a girdel. Thus shal they make holy garmētes for thy brother Aaron/and his sonnes/that he may be my priest. They shall take therto golde/yalow silke/scarlet/purple/and whyte silke.

B The ouerbody coote shall they make of golde/yalowe silke/scarlet/ purple/ and whyte twyned silke of brodered worke/ that it maye be fastened together vpon both the sydes/by ẏ edges therof. And his girdel vppon it shalbe of thesame workmanshippe and stuffe/ euen of gold/yalow silke/scarlet/purple/ and whyte twyned silke/ And thou shalte take two Onix stones/ and graue in them the names of the children of Israel. Sixe names vpon the one stone/ and the sixe other names vpō the other stone/ accordinge to the order of theyre age. This shalt thou do by the stonegrauers/ that graue signettes/ so that the stones/ with the names of the children of Israel be set rounde aboute with golde: and thou shalt put them vpon ẏ two shoulders of the ouerbody coote/ that they may be stones of remembraunce/for the children of Israel/ that Aaron maye beare theyr names vpon both the shoulders/ before the Lorde for remembraunce.

C Thou shalt make hokes of golde also/and two wrethen cheynes of pure gold/and shalt fasten them vnto the hokes.

The brestlappe of iudgement shalte thou make of brodered worke/ euen after the ouerbody coote: of gold/yalow silke/scarlet/purple/ and whyte twyned silke. Foure square shall it be/and dubble/ an handbredth longe/ and an handbredth brode. 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 Rubyne/ a Saphyre/ and a Diamande. The thirde: a Ligurious/an Achate/ and Ametiste. The fourth: a Turcas/an Onix/ and a Jaspis. In golde shal they be set in all ẏ rowes/and shal stande/ accordinge to the xij. names of the children of Israel/grauen of the stone grauers/ euery one with his name/ accordinge to the xij. trybes.

D And vpon the brestlap thou shalte make wrethē cheynes by the corners of youre gold/ and ij. gold ringes/ so that thou faste thesame ij ringes vnto ij. edges of the brestlappe/& put the ij. wrethen cheynes of golde in thesame ij. ringes/ that are in the ij. edges of the brestlappe. But the ij. endes of the ij. wrethen cheines shalt thou fasten in the ij. hokes vpon the ouerbody coote/one ouer agaynst another.

And thou shalt make ij. other ringes of golde/ and fasten them vnto/that the other ij. edges of the brestlap/ namely to the borders therof/wherwith it may hange on the inside/ vpon the ouerbody coote. And yet shalte thou make ij. ringes of golde/ and fasten them vppon the ij. edges/ beneth to the ouerbody cote/ vpon the outside/ one ouer agaynst another/ where the ouerbody coote ioyneth together. And the brestlap shalbe fastened by his E ringes/ vnto the ringes of ẏ ouerbody coote/ with a yalow lace/ that it may lye close vpon ẏ ouerbody coote/& that the brestlap be not lowsed from the ouerbody coote.

Thus shall Aaron beare the name of the children of Israel in the brestlappe of iudgement/vpon his herte/ whan he goeth into the Sanctuary/ for a remembraunce before the Lorde/alwaye. And in the brestlap of iudgement thou shalt put † light and perfectenesse/ that they maye be vpon Aarons hert/ whan he goeth in before the Lorde/ and that he may beare the iudgement of the children of Israel vpon his hert/before ẏ Lorde alway. deu. xxxiij. b

Thou shalt make ẏ tunicle also to the ouerbody coote/all of yalow silke/and aboue in the middest there shalbe an hole/and a bonde folden together rounde aboute the hole/ that it rente not. And beneth vpon the hemme thou F shalt make pomgranates of yalowe silke/scarlet/purple/rounde aboute/and belles of gold/

E ij betwixte

betwixte thesame rounde aboute / that there be euer a golden belle / and a pomgranate: a golden belle / & a pomgranate rounde aboute
Eccl. xlv.d the hemme of thesame tunicle. †And Aaron shal haue it vpon him / whan he ministreth / that the sounde therof maye be herde / whan he goeth out and in at the Sanctuary before the Lorde / that he die not.

Thou shalt make a forheade plate also of pure golde / and graue therin (after the workmanshippe of the stone grauer:) the holynesse of the Lorde / and with a yalowe lace shalt thou fasten it vnto the forefront of the myter / vpon Aarons forheade / that Aaron maye so beare the signe of the holy thinges / which the children of Israel halowe in all theyr giftes and Sanctuary. And it shalbe alway vpon his forhead / that he may recōcile them before the Lorde.

G Thou shalt make an albe also of whyte silke / and a myter of whyte silke / & a girdle of nedle worke.

And for Aarons sonnes thou shalt make cootes / girdles / and bonettes / honorable and glorious / and shalt put them vppon thy brother Aaron and his sonnes / and shalt anointe them / and fill theyr handes / & consecrate thē / that they may be my priestes. And thou shalt make them linen breches / to couer the flesh of theyr preuities / from ỹ loynes vnto the thies. And Aaron and his sonnes shall haue them on / whan they go in the Tabernacle of witnesse / or go vnto the aultare to minister in the Holy / that they beare not theyr sinne / & die. This shalbe a perpetual custume for him / and his sede after him.

The. XXIX. Chapter.

A THis is it also / that thou shalte do vnto them / that they may be consecrated priestes vnto me. †Take a yong bullocke / and two
Leuit. viij. a rāmes without blemishe / vnleuended breade / & vnleuended cakes / mixte with oyle / & wafers of swete bread / tempered with oyle: Of wheat floure shalt thou make them all / and put them in a maūde / and bringe them in the maunde with the bullocke and two rammes.

And thou shalte bringe Aaron and his sonnes vnto the dore of the Tabernacle of witnesse / and washe them with water / & take the garmentes / and put vpon Aaron: the albe and the tunicle / ỹ ouerbody coote / & the brestlappe to the ouerbody coote / and shalt gyrde him on the outsyde vpon the ouerbody coote / and set the myter vpon his heade / and the holy croune vpon the myter: and shalt take the anointinge oyle / and poure it vpon his heade / and anointe him.

Thou shalt bringe forth his sonnes also / & B put the albes vpon them / and girde both Aaron and them with girdels / and set bonettes vppon theyr heades / that they may haue the priesthode for a perpetual custume.

And thou shalt fill the handes of Aaron & his sonnes / and bringe forth the bullocke before the Tabernacle of witnesse. †And Aaron Leuit. j
and his sonnes shal laye theyr handes vppon the head of the bullocke / and thou shalt sleye the bullocke before the Lorde / at the dore of ỹ Tabernacle of witnesse / and shalt take of his bloude / and put it vpon the hornes of the aultare with thy finger / & poure al ỹ other bloud vpon the bottome of the aultare.

† And thou shalt take all the fat that coue- Leui. iij
reth the bowels / and the nette vpon ỹ lyuer / & the two kidneys with the fat that is aboute them / and burne them vpon the aultare. But the bullockes fleshe / skinne / and donge / shalt thou burne with fyre / without the hoost: for it is a sinofferinge.

The one ramme shalt thou take also / and C
Aaron with his sonnes shal laye theyr handes vpon his heade. Then shalte thou slaye him / and take of his bloud / and sprenkle it vpon the aultare / rounde about. But the rāme shalt thou deuide in peces / and washe his bowels / and his legges / and laye them vpon the peces and the heade / and burne the whole ramme vpon the aultare: for it is a burntofferinge / and a swete sauoure of the sacrifice vnto the Lorde.

† As for the other ramme / thou shalt take Leui. vi
him / & Aaron with his sonnes shal laye theyr handes vpon his heade / and thou shalte slaye him / and take of his bloude / and put it vpon the tippe of the right eare of Aaron and his sonnes / and vpon the thombe of theyr right handes / and vpon ỹ great toe of theyr righte fete / and thou shalte sprenkle the bloude vpon the aultare rounde aboute / & shalte take of the bloude vpon the aultare / and the anointinge oyle / and sprenkle it vpon Aaron and his vestimentes / vpon his sonnes / and theyr vestementes. So shal he and his clothes / his sonnes and theyr clothes be consecrated.

D †Then shalt thou take the fatte of the rāme /
Leuit. viij. e the rompe / and the fatte that couereth the bowels / the nette vpon the leuer / and the two kidneys / with the fatte that is aboute them / and the right shoulder (for it is a ramme of consecracion) and a simnel of bread / & an oyled cake / and a wafer / out of ỹ maunde of the
Exo. xxv. c vnleuended bread / † that standeth before the Lorde / and put al into the handes of Aaron and his sonnes / and waue it vnto the Lorde. Then take it out of theyr handes / and burne it vpon the aultare for a burntofferinge / to be a swete sauoure vnto the Lorde. For it is the Lordes sacrifice.

E †And thou shalte take ỹ breste of the rāme
Leuit. viij. f of Aarons consecracion / and shalte waue it before the Lorde / that shalbe his parte. And thus shalte thou halowe the Wauebrest / and the Heaueshoulder (that are waued and heaued) of the ramme of ỹ consecracion of Aaron & his sonnes. And it shalbe a perpetual custume for Aaron and his sonnes / of the children of Israel: for it is an Heaueofferinge / & the Heaueofferinge shalbe ỹ Lordes dewtie of the children of Israel / in theyr peaceofferinges and Heaueofferinges / whiche they do vnto the Lorde.

And the holy garmentes of Aaron shal his sonnes haue after him / ỹ they maye be anointed therin / and that theyr handes maye be fil-
Num. xx. d led. †Loke which of his sonnes shalbe priest in his stead / thesame shal put thē on seuē dayes / that he may go into the Tabernacle of witnesse / to ministre in the Sanctuary.

F †But the rāme of consecracion shalt thou
Leui. viij. g take / & seeth his fleshe in an holy place. And Aaron with his sonnes shal eat ỹ flesh of thesame ramme / with the bread in the maunde / at the dore of the Tabernacle of witnesse. For there is an attonement made therwith / to fill theyr handes / that they may be consecrated. A straunger shal not eate therof / for it is holy.

But if any of the fleshe of the consecracion / and of the bread remayne / vntill ỹ morninge / 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 sonnes all that I haue commaunded the. Seuen dayes shalt thou fill theyr handes / and offer a bullocke dayly for a sinoffering / because of them that shalbe reconciled. And thou shalte halowe the aultare / whan thou reconcilest it: & shalt anointe it / that it maye be consecrated. Seuen dayes shalt thou reconcile the aultare / and consecrate it / that it maye be an aultare of the moost holy. Who so wil touch the aultare / must be consecrated.

†And this shalt thou do with the aultare: G
Two lambes of one yeare olde shalte thou of- Exo. xxviij. a
fer euery daye vppon it: the one lambe in the j. Par. xvij. c
morning / and the other at euen. And to one lambe a tenth deal of wheat flour / mengled with ỹ fourth parte of an Hin / of beaten oyle / and the fourt parte of an Hin of wyne / for a drinkofferinge. With ỹ other lambe / at euen shalt thou do like as with the meatofferinge / and drinkofferinge in ỹ morninge / for a swete sauoure of sacrifice vnto the Lorde. This is the dayly burntofferinge amonge your posterities / at the dore of the Tabernacle of witnesse / before the Lorde / †were I wil protestе Leui. j. a
vnto you / and talke with ỹ. There wil I pro- Num. xvj. a
test vnto the children of Israel / and be sanctified in my glory / & wil halowe the Tabernacle of witnesse / and the aultare / and consecrate Aaron & his sonnes / to be my priestes. †And Leui. xxvj. b
I wil dwel amonge the children of Israel / & ij. Cor. vj. c
wil be theyr God / so that they shal knowe / how that I am the Lorde theyr God / which brought them out of the land of Egypte / that I might dwel amonge thē / euen I ỹ Lorde theyr God.

The. XXX. Chapter.

THou shalt make also an incense aultare / A
to burne incense / of fyrre tree / a cubite longe and brode / euen foure squayred / and ij. cubites hye / with his hornes / and shalt ouerlaye it with pure golde / the rofe and the walles of it rounde about / and the hornes therof / & a croune of golde shalte thou make rounde aboute it / and two goldē ringes on either side vnder the croune / that there maye be stanes put therin / to beare it with al.

The stanes shalt thou make of fyrre tree also / and ouerlaye them with golde: and shalt set it before the vayle / that hangeth before the Arcke

Arcke of witnesse/ and before the Mercyseat/ that is vpon the witnesse/from whence I wil protestе vnto the. And Aarō shall burne swete incēse theron euery morninge / whan he dresseth the lampes. In lyke manet whan he lighteth the lampes at euen / he shall burne suche incense also. This shalbe the dayly incensе before the Lorde/amonge your posterities.

B Leui.x.a Leui.xvj.g *Heb.ix.a

† Ye shall put no straunge incensе therin/ & offer no burntofferynge/nor meatofferynge/ neither drinkeoffering theron. *And vpon ỹ hornes of it shal Aaron reconcyle once in a yeare / with the bloude of sinofferinge/ which they shall offer that are recōciled. This shalbe done amonge your posterities/for this is the mooste holy vnto the Lorde.

Num.j.a and xxvj.a ij.Re.xxiiij.a

And the Lord spake vnto Moses / and sayde: †Whan thou numbrest the heades of ỹ chyldren of Israel /then shall euery one geue vnto the Lorde the reconcilinge of his soule/ that there happen not a plague vnto them/ whan they are numbred. Euery one ỹ is tolde in the numbre/shall geue halfe a sicle/after the

Leu.xxvij.d Num.iij.g Exec.xlv.b

sicle of the Sanctuary: †one sicle is worth xx. Geras. This halfe sicle shalbe the Lordes Heaueofferinge. Who so is in the numbre from xx. yeare/& aboue/shall geue this Heaue offeringe vnto the Lorde. The ryche shal not geue more/and the poore shall not geue lesse in the halfe sicle/whiche is geuē vnto the Lord to be an Heaueofferynge/for the reconcilinge of thyr soules.

C And this money of reconcilinge shalte thou take of the chyldren of Israel/ and put it to the Gods seruice of the Tabernacle of witnesse/ that it maye be a remembraunce vnto ỹ chyldren of Israel before ỹ Lorde / that he maye let him selfe be reconciled ouer theyr soules.

Exo.xl.d

And the Lord spake vnto Moses / and sayde: † Thou shalte make a brasen lauer/also with a fote of brasse to washe / and shalte set it betwixte the Tabernacle of witnesse and the aultare/and put water therin/that Aaron and his sonnes maye washe theyr hādes and fete therout/whan they go into the Tabernacle of witnesse / or to the aultare / to minister vnto the Lorde/ with offeringe incensе / that they dye not. This shalbe a perpetuall custome for him and his sede/amonge theyr posterities.

And the Lorde spake vnto Moses/and sayde: †Take vnto the spices of the best/v. C. sicles of mirre & of Cynamum / half so much/ euen ij. C. and L. and of Calamus ij. C. and L. and of Cassia v. C. (after ỹ sicle of the Sanctuary) and an Hin of oyle olyue / and make an holy anointinge oyle/after the crafte of the apotecary.

Exo.xl

And therwith shalte thou anointe the Tabernacle of witnesse / and the Arke of witnesse / the table with al his apparell / the candelsticke with his apparel / the aultare of incense / the aultare of burntofferinges / with all his apparel / and the lauer with his fote: and thus shalt thou consecrate them / that they maye be mooste holy: for who so will touche thē/must be consecrated. Thou shalte anoynte Aaron also and his sonnes / and consecrate them to be my priestes.

Leui.viij

And thou shalt speake vnto the children of Israel / and saye: This oyle shalbe an holy ointment vnto me/amonge your posterities: It shal not be powred vpon mans body/neither shalt thou make any such lyke vnto it/for it is holy: therfore shall it be holy vnto you. Who so maketh any such lyke / or geueth a straunger therof/thesame shalbe roted out frō amonge his people.

And the Lord sayd vnto Moses: Take vnto the spices: balme/stacte/galbanum/and pure frankencense/ of one as much as of another/and make incensе therof (after the crafte of the apotecary) mingled together / that it may be pure and holy. And thou shalt beate it to pouder / and shalt put of thesame before the witnesse / in the Tabernacle of witnesse/ from whence I will protestе vnto the. This shal be mooste holy vnto you. And such incensе shalt ye not make you: but it shalbe holy vnto the for the Lord. Who so maketh suche to incense therwith / shalbe roted out from amonge his people.

The.XXXI.Chapter.

AND the Lorde spake vnto Moses / and sayd: †I haue called by name Bezaleel/the sonne of Uri/ the sonne of Hur/of the trybe of Juda / *and haue filled him with the spriete of God/ in wisedome & vnderstanding & knowlege/& to worke with al maner of cunninge worke/in golde/ siluer/ brasse/ to graue stones

stones conningly / and to set them / to carue well in timber/ and to make all maner worke. And beholde / I haue geuen him Aholiab / ỹ sonne of Ahisamah/of the tribe of Dan/ to be his companion / and haue geuen wysedome into the hertes of all that are wyse / that they shal make all that I haue commaunded the.

B xxv. xxvij. xxviij xxx.

†The Tabernacle of witnesse / ỹ Arke of witnesse/the Merciseate theron/and all the ornamentes of the Tabernacle: the table / and his apparell/the candelsticke/ and all his apparel/ the aultare of incensе/ the aultare of burntofferinges/with all his apparel / the lauer with his fote/ the ministring vestimētes of Aaron the priest / and the garmentes of his sonnes/ to serue lyke priestes/the anointinge oyle/ and the incensе of spices for the Sanctuary. All that I haue commaunded the / shall they make.

C Exo.xx.b

And the Lord talked with Moses/and sayde: speake vnto the children of Israel / and saye: †Kepe my Sabbath / for it is a token betwene me and you / and your posterities/ that ye maye knowe/ how that I am the Lorde/ which haloweth you: therfor kepe my Sab-

Num.xv.d

bath/ for it shalbe holy vnto you. †Who so vnhaloweth it/shal die ỹ death: For who so doth any worke therin/shalbe roted out frō among his people.

D Gen.ij.a

Sixe dayes shal men worke/but vpon the seuenth daye is the Sabbath / † the holy rest of the Lord. Who so doth any worke vppon the Sabbath daye/shal die the death.

Therfore shall the children of Israel kepe ỹ Sabbath / that they may kepe it also amonge theyr posterities / for an euerlastinge couenaunt. An euerlastinge token is it betwene me and ỹ children of Israel. For in sixe dayes made the Lorde heauen and earth / but vpon the seuenth daye he rested / and was refreshed.

Exo.xxxiij.c Exo.xxxij.d Deu.v.c Exo.ix.b

†And whan the Lord had made an ende of talking with Moses vpon the mount Sinai/he gaue him two tables of witnes/which were of stone/ and written with the finger of God.

The.XXXII.Chapter.

A BVt whan the people sawe that Moses made longe tarieng to come downe frō ỹ mount / they gathered thē togethe against Aaron/ and sayde vnto him: †Vp/ and make vs Goddes to go before vs/for we can not tel what is become of this man Moses / that brought vs out of Egypte. Aaron sayde vnto them: †Plucke of the golden caringes from ỹ eares of youre wyfes/of youre sonnes/ and of youre doughters/ and bringe them vnto me. Then all the people pluckte of theyr golden caringes from theyr eares / and brought thē vnto Aaron. And he toke thē of their handes/ and fashioned it with a grauer. †And they made a molten calfe/and sayde: These are thy goddes (O Israel) that brought ỹ out of the lande of Egypte.

Actu.vij.c Judi.viij.c Psal.cv.c

Whan Aaron sawe that/he builded an aultare before him / & caused it be proclaymed/ & sayd: To morow is ỹ Lordes feast. And they arose vp early in ỹ morninge/ & offred burntofferinges / & brought thankofferinges also: †Then the people sat them doune to eat and drinke/and rose vp to playe.

B j.Cor.x.c

But the Lord sayd vnto Moses: † Go get the doune / for thy people / whome thou broughtest out of the lande of Egypte / haue marred all: they are sone gone out of the way/ which I cōmaunded them. They haue made them a molten calfe/and haue worshipped it/ and offred vnto it / and sayd: † These are thy goddes (O Israel) that brought the out of ỹ lande of Egypte.

Deu.ix.c iij.Re.xij.c

And the Lorde sayd vnto Moses: † I se/that it is a styfenecked people/& now suffre me/ỹ my wrath maye waxe whote ouer thē/& that I maye consume them/ so will I make a great people of the.

Exo.xxxij.c Nū.xiij.b

But Moses besought ỹ Lord his God/ and sayd: Oh Lord/wherfore wil thy wrath waxe whote ouer thy people / whome thou hast brought out of the lande of Egypt/ with great power and a mightie hande: Wherfore shoulde the Egypcians speake/ and saye: He hath brought them out for theyr mischiefe/to slaye them in the mountaynes/and to destroy them vtterly from ỹ earth: O turne the from the fearcenesse of thy wrath / and be gracious ouer the wickednesse of thy people. Remembre thy seruauntes Abraham/Isaac/& Israel/ vnto whome † thou swarest by thine owne selfe/and saydest: I wil multiply your sede as the starres of heauen / and al the lande that I haue

Gen.xxij.c

haue promised you/wil I geue vnto your sede/ and they shal inherite it for euer. Thus the Lord repented of the euel/whiche he sayd: he wolde do vnto his people.

exo. xxiij. c and xxxj. d Deu. ix. d

† Moses turned him/and went doune from the mount/and in his hande he had the two tables of witnesse/which were written vpon both the sydes/and were Gods worke/ and the writtinge was the writtinge of God therin. Now whan Josua herde the noyse of the people/as they shouted/he sayd vnto Moses: This is a noyse of warre in the hoost. He aunswered: It is not a noise of them/ŷ haue the victory/& of them/that haue the worse/but I heare a noyse of singinge at a Daunse.

Deu. x. a

Deu. ix. d

& † Whan he came nye vnto ŷ hoost/& sawe the calfe/and the Daunsinge/he was moued with wrath/& cast the tables out of his hand/ & brake thē beneth the mount. † And he toke ŷ calfe that they had made/& brent it with fyre/ and stamped it vnto poulder/and strowed it in the water/and gaue it vnto the children of Israel to drinke/& sayd vnto Aaron. What did this people vnto the/ŷ thou hast brought so great a sinne vpon them.

Aaron sayd: Let not ŷ wrath of my Lord ware fearce: thou knowest ŷ this is a wicked people. They sayd vnto me: Make vs goddes to go before vs/for we can not tell what is become of this man Moses/that brought vs out of the lande of Egypt. I sayd vnto them: Who so hath gold/let him plucke it of/& geue it me: and I did cast it in the fyre/therof came this calfe.

Now whan Moses sawe/that the people was naked (for Aaron/whan he set them vp/ made them naked to theyr shame) he wente vnto the gate of the hoost/and sayd: Who so belongeth vnto the Lorde/let him come hyther vnto me. Then all the children of Leui gathered them selfes vnto him/and he sayd vnto them: Thus sayeth the Lord ŷ God of Israell: † Euery man put his swearde by his syde/and go thorow/in & out/from one gate to another in the hoost/and slaye euery man his brother/frende/and neyghbourc.

Nū. xxv. a

The children of Leui did as Moses sayd vnto them. And there fel of the people. iij. M. men. Then sayd Moses: Consecrate your handes this day vnto the Lord/euery man vpon his sonne and brother/that ŷ prayse may be geuen ouer you this day.

On ŷ morowe Moses sayd vnto ŷ people: Ye haue done a great sinne. Now I will go vp vnto the Lorde/if peraduenture I maye make an attonement for your sinnes.

Now whan Moses came agayne vnto ŷ Lorde/he sayd: Oh this people haue done a great sinne/and haue made them Goddes of gold. † Now forgeue them theyr sinne/if not/ then wype me out of thy boke/that thou hast writte. The Lord sayd vnto Moses: Whatt him that sinneth against me/will I wype out of my † boke. Go thou thy way therfore/* and bringe the people thyther as I haue sayd vnto the. Beholde/myne aungel shall go before the. But in the daye of my visitacion I will visite theyr sinnes vpon them. So the Lord plagued ŷ people/because they made the calfe which Aaron made.

Rom. ix. a

ps. lxxxv. a * Exo. xxxiij. and xxxiv.

The. XXXIII. Chapter.

THe Lorde sayd vnto Moses: Go/de- A parte hence/thou and the people ŷ thou hast brought out of the lande of Egypt/vnto ŷ lande that I sware vnto Abraham/Isaac/ and Jacob/and sayde: † vnto thy sede wil I geue it/* and I will sende an aungel before the (and cast out the Cananites/Ammorites/ Hethites/Pheresites/Heuites/and Jebusites) into the lande that floweth with milke & hony/for I will not go vp with the: † for thou art an hardnecked people/I might consume the by the way. Whan the people herde this euel tidinges/they sorowed/and no man put on his beste rayment.

Gen. xxvi. b * exo. xxiij. Deu. vij. Jos. iij. Exo. xxxiij.

And the Lord sayd vnto Moses: speake B vnto the childrē of Israel: Ye are a stifnecked people/I must once come sodenly vpon the/ and make an ende of the. And now put of thy goodly araye from the/that I may knowe what to do vnto the. So the children of Israel layed theyr goodly araye from them/euen before the mount Horeb.

Moses toke the tabernacle/and pitched it without a farre off from the hoost/and called it the Tabernacle of witnesse. And whosoeuer wolde axe any question at the Lorde/wente out vnto the Tabernacle of witnesse/before ŷ hoost. And whan Moses wente out vnto the Tabernacle/all the people rose vp and stode euery

euery one in his tent dore/& loked after Moses/till he was gone into ŷ Tabernacle. † And whan Moses entred into the Tabernacle/the cloudy piller came doune/and stode in ŷ dore of the Tabernacle/and he talked with Moses. And all the people saw the cloudy piller stāde in the dore of the Tabernacle/and rose vp/and worshipped euery one in his tente dore.

xxxij. d

C † And the Lorde spake vnto Moses face to face/as a man speaketh with his frende. And whan he turned agayne to the hoost/the yonge man † Josua/the sonne of Nun/his minister/departed not out of the Tabernacle.

Deu. viij. e

And Moses sayd vnto the Lord: Beholde/ thou saydest vnto me: Bringe the people vp/ and lettest me not knowe/whome thou wilt sende with me/& yet hast thou sayd: I knowe ŷ by name/and thou hast founde grace in my sight. Let me knowe thy waye therfore/wherby I maye be certified/that I finde grace in thy sight: And consider yet/that this people is thy people.

He sayd: my presence shall go before the/ therwith I wil leade the. But he sayd vnto him: If thy presence go not/then cary vs not vp from hence/for wherby shal it be knowen/ that I and thy people haue founde fauoure in thy sighte/but in that thou goest with vs: that I and thy people may haue some preeminence before all people/that are vpon the face of the earth: The Lord sayd vnto Moses: I wil do this also/that thou hast sayd/for thou hast founde grace in my sight/and I knowe the by name.

exo. xxxiij. a

D He sayd: Oh let me then se thy glory. And he sayd/I wil cause al my good to go ouer before thy face/& wil let the name of ŷ Lord be called vpon before the. † And I shewe mercy/ to whome I shewe mercy: & haue cōpassion/ on whome I haue compassion. And he sayd moreouer: Thou mayest not se my face/† for there shal no man lyue/that seyth me. And the Lord sayd furthermore: Beholde/there is a place by me/there shalt thou stande vpon the rocke. Now whā my glorie goeth forth/I wil put the in a clift of the rocke/& my hande shall holde stil vpon ŷ/till I be passed by. And whā I take awaye my hande frō the/thou shalt se my backpartes/but my face shal! not be sene.

exo. xxxiij. b

Deut. iiij. b

d. vj. e

vij. d

b. j. b

The. XXXIIII. Chapter.

AND the Lord sayd vnto Moses: † Hew A the two tables of stone/like as ŷ first were/ that I maye write in them the wordes/that were in the firste tables/which thou brakest: & be ready in the morninge/that thou mayest come vp early vnto mount Sinai/& stande vpon the toppe of the mount. And let no man come vp with the/that there be no man sene thorowe out all the mount: and let neyther shepe/nor oxen fede before the mount.

Deu. x. a

And Moses hewed two tables of stone/ like as the first were/and arose early in ŷ morninge/and wente vp vnto mount Sinai/as the Lord commaunded him/and toke ŷ two tables of stone in his hande. Then came the Lord doune in a cloude. And there he stepte vnto him/and called vpon the name of the Lorde. And whan the Lord passed by before his face/he cryed: Lorde Lorde God/ † mercyfull and gracious/& longe sufferinge/ and of great mercy/and trueth/* thou that kepest mercy in stoare for thousandes/and forgeuest wickednes/trespasse/and sinne († before whome there is no man innocent) * thou that visitest the wickednesse of the fathers vpon the children/& childers children/vnto the thirde and fourth generacion.

Psa. lxxxv. a and cij. a * Deu. v. b Jere. xxxij. c † Jer. xxx. c Naum j. a * Exo. xx. a Deut. vij. b

And Moses bowed himselfe doune vnto B the earth/& worshipped him/& sayd: Lorde/ If I haue founde grace in thy sight/then let the Lord go with vs (for it is an hardnecked people) that thou mayest haue mercy vpon our wickednesses and sinnes/& let vs be thine inheritaunce.

And he sayd: Beholde/I make a conuenaunt before all thy people/and do wonders/ suche as haue not ben done in al lādes/amōge al people. And all ŷ people/amonge whome thou art/shal se the worke of ŷ Lord: for a terrible thinge shall it be/that I will do with the. Kepe that I commaunde the this daye. Beholde/I wil cast out before the: the Ammorites/Cananites/Hethites/Pheresites/Hevites/and Jebusites. † Beware/that thou Exo. xxiij. d make no conuenaunt with the indwellers of Gene. vij. a the land/that thou commest into/lest/they be- iij. Reg. xj. a cause of thy ruine/in ŷ middest of &/but theyr aultares shalt thou ouerthrow/& breake doune theyr Goddes/and rote out theyr groues: for thou shalte worshippe none other God. For ŷ

Lord

Lord is called gelous/because he is a gelous God/lest/if thou make any agrement with the indwellers of the lande/ and whan they go a whorynge after theyr goddes / and do sacrifice vnto theyr goddes they †cal the/and thou eate of theyr sacrifice/and lest / thou take theyr doughters vnto thy sonnes to wyues / and thesame go a whorynge after theyr goddes / & make thy sonnes go a whorynge after theyr goddes also.

Nū. xxv. a

C Thou shalt make the no goddes of metal.

†The feast of swete bread shalt thou kepe. Seuen dayes shalt thou eate vnleuended bread/ lyke as I commaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egypte. †Al that fyrst breaketh ỹ matrix/is mine/such as shalbe male amonge thy cattel / that breaketh the matrix / whether it be oxe or shepe. But ỹ fyrst of thine asse shalt thou bye out with a shepe: if thou redeme it not/then breake his necke. All the fyrst borne of thy chyldren shalt thou redeme.

Exo. xij. c and. xxiij. b

Exo. xiij. a and xxij. d Num. xviij c

Eccl. lv. a

†And se that noman appeare before me emptye.

Exo. xx. d xxiij. b. xxxv a

†Sixe dayes shalt thou laboure/ vpon the seuenth daye shalt thou rest/both from plowinge & reapinge. The feast of ỹ wekes shalt thou kepe with the fyrstlinges of ỹ wheat harueste: & the feast of ỹ ingathering at the yeares ende. Thryse in a yeare shal al your men chyldren appeare before the gouernour / euen the Lorde and God of Israel.

Whan I shal cast out the Heithen before the/& enlarge thy borders / there shal noman desyre thy lande: for so muche as thou goest vp thre tymes in the yeare / to appeare before the Lorde thy God. Thou shalt not offer the bloude of my sacrifice with leuended bread. And the offerynge of the Easterfeast shall not remayne ouernyght vntill the morninge: †The fyrstlinges of the fyrst frutes of thy lāde shalt thou bringe into the house of the Lorde thy God. †Thou shalt not seeth a kydde/whyle it is yet in his mothers mylke.

Exo. xxiij. c deu. xxvj. a

*Exo. xxiij. c Deu. xiij. b

D And the Lord sayd vnto Moses: wryte these wordes/ for because of these wordes haue I made a conuenaūt with the & with Israel.

Ex. xxxiij. d

†And he was there with the Lorde xl. dayes and xl. nyghtes / and did eate no bread / and dranke no water. And †he wrote in the tables

Deut. x. c

ỹ wordes of the conuenaunt/ euen ten verses.

Now whan Moses came doune from mount Sinai / he had the two tables of witnesse in his hande/ and wist not that ỹ skinne of his face shined/ because he had talked with him. And whan Aaron and al the children of Israel sawe / that ỹ skinne of his face shined/ they were afrayed to come nye him. Then Moses called them. And they turned vnto him/both Aaron and al the chiefest of the congregacion. And he talked with them. Afterwarde came all the children of Israel vnto him. And he commaunded them all/that the Lorde had sayd vnto him vpon the mount Sinai. Now whan he had made an ende of talking with them/ †he put a coueringe vpon his face. And whan he wente in before the Lord to talke with him/ he toke ỹ coueringe of/till he went out agayne. And whā he came forth / and spake with the children of Israel/ what was commaunded him / then the children of Israel sawe his face/how ỹ the skinne of his face shined: so he put the coueringe vpon his face agayn/til he wente in agayne/to talke with him.

ij. Co.

The. XXXV. Chapter.

A AND Moses gathered all the congregacion of the chūdre of Israel together/ and sayde vnto them: This is it that the Lorde hath commaunded you to do. †Sixe dayes shall ye worke / but the seuenth daye shall ye kepe holy: a Sabbath of the Lordes rest. Whosoeuer doth any worke therin/ shall dye. Ye shal kindle no fyre vpon ỹ Sabbath daye/ in al youre dwellinges.

Exo. xxxiij. xxxv

And Moses sayde vnto the whole congregacion of the children of Israel: This is it/that the Lord hath commaunded: †Gene from amonge you Heaue offeringes vnto ỹ Lord / so that euery one bring the Lordes Heaue offeringe with a fre herte: gold/siluer/ brasse/yalow silke/scarlet/ purple/ whyte silke/ & goates heer/read skinnes of rammes/ dooskinnes/and fyrre tree/oyle for ỹ lampes/ and spices for the anointinge oyle / & for swete incense. Onix stones / and stones to be set in the ouerbody coote/and for the brestlappe.

Exo

B And who so is wyse of herte amonge you/ let him come/and make what the Lord hath commaunded: namely /the habitacion with the

the tent / and coueringe therof / the rynges/ bordes/barres/pyllers and sokettes: The Arke with the staues therof / the Merciseate and the vayle: the table with his staues and al his apparel: and the shewbread: The candelstycke of light/and his apparel/and his lampes/and the oyle for the lightes: The aultare of incense with his staues: The anoyntinge oyle / & spyces for incense: The hanginge before the Tabernacle dore: The aulter of burntofferinges/ with his brasen gredyron / staues and al his apparel: The lauer with his fote: The hangynges of the courte/with the pillers and sokettes therof / and the hanginge of the courte dore: The nayles of the habitacion/and of the court/ with theyr coardes: The ministring garmentes for the seruyce in the Holy / the holy vestimentes of Aaron ỹ priest/with the vestimētes of his sonnes/for the priestes office.

C Then went al the congregacion of the chyldrē of Israel out from Moses / and euery one brought the gyfte of his herte: and al that they wolde of frewil / thesame brought they for an Heaueofferinge vnto the Lorde / for the worke of the Tabernacle of witnesse / and for al the seruice therof / and for the holy vestimentes. Both men and women/that were of a willinge hert/brought bracelettes/earinges/ rynges and gyrdels / and al maner iewels of golde: Euery man also broughte golde for Waueofferinges vnto the Lord.

And whosoeuer founde by him yalowe sylke/scarlet/purple/ whyte sylke/goates heere/ read skynnes of rammes / and dooskynnes/ brought it. And whosoeuer did heaue vp syluer and brasse / brought it for the Heaueofferinge vnto the Lord. And whosoeuer found Fyrre tree by him / brought it for al maner of worke of the Gods seruice. And such women/ as were wyse harted/ spanne with theyr handes / and brought theyr sponne worke of yalowe silke/scarlet/purple/and white sylke. And suche women as had hye vnderstandinge in wysedome/spanne goates heere.

D As for the princes/they broughte Onix stones/ and setstones/for the ouerbody coote/and for brestlappe/and spyces / and oyle for ỹ lightes/and for the anoyntinge oyle/and for swete incense. Thus the chyldren of Israel broughte fre willinge offeringes/ both men & women/ for al maner of worke that the Lord had cōmaunded by Moses to be made.

And Moses sayde vnto the children of Israel: Beholde/the Lord hath called by name Bezaleel/the sonne of Vri / the sonne of Hur/ of ỹ trybe of Juda/and hath filled him with ỹ spirite of God that he may haue wysedome/ vnderstandinge / and knowlege for al maner of worke/to worke conningly in golde / silver and brasse / to graue precious stones / and to set them/ to carue in wood: to make al maner of conninge workes/ and hath geuen instruction in his herte/ both him and Aholiab/ the sonne of Ahisamach/ of ỹ tribe of Dan. These hath he filled with wysedome of hert/to make al maner of work/to carue/to broder/to worke with nedle worke / with yalow silke / scarlet/ purple/ and whyte silke: and with weauinge/ to make al maner of worke/and to deuise conninge workes.

Exo. xxxj. a

The. XXXVI. Chapter.

A THen wrought † Bezaleel and Aholiab/ and al ỹ wyse herted men / vnto whome the Lord had geuen wysedome and vnderstanding/to knowe howe they shoulde make al maner worke for the seruice of the Sanctuary / according vnto al that the Lorde commaunded. And Moses called for Bezaleel & Aholiab / and al the wyse herted men / vnto whome the Lorde had geuen wysedome in theyr hertes / namely/al suche as willinge offered them selfes there / and came to labour in the worke. And they receaued of Moses al the Heaueofferinges / that the children of Israel had brought for the worke of the seruice of the Sanctuary / that it mighte be made: & euery morninge brought they theyr willinge offeringe vnto him.

Ex. xxxj. a

B Then came al the wyse men & wrought in the workes of the Sanctuary / euery one frō his worke that he made/ and sayd vnto Moses: The people bringeth to muche/ more then nede is/ for the worke of this seruice/ whiche ỹ Lord hath commaunded to make. Then cōmaunded Moses that it shoulde be proclaymed thorowout the hoost: No man bringe more to ỹ Heaueofferinge of the Sanctuary. Then were the people forbidden to bringe: for there was stuffe ynough for al maner of worke/that was to be made/and to muche.

Exo.xxvj.a †So all the wyse herted men amonge the/ that wrought in the worke of the habitacion made ten curtaynes of whyte twyned silke/ yalow silke/ scarlet/ purple / with Cherubins of brodered worke. The legth of one curtayne was xxviij. cubites/ and the bredth iiij. cubites/and were al of one measure: and he coupled the curtaynes fyue and fyue together one to the other.

C And made yalow loupes a longe / by the edge of euery curtayne/where they shoulde be coupled together: L. loupes vpon euery curtayne/ wherby one might be coupled to another/and made xv. buttons of golde/and with the buttons he coupled the curtaynes together/ the one to the other/ that it might be one coueringe.

Exo.xxvj.b †And he made xj. curtaynes of goates heer (for the tent ouer the habitacion) of xxx. cubites longe/& iiij. cubites broade/al of one measure / & coupled fyue together by the selfes / & sixe by the selfes / and made L. loupes a long by the edge of euery curtayn / wherby they might be coupled together/and made L. buttons of brasse/to couple ỹ tent together withall. And made ouer the tente a coueringe of read skinnes of rammes / and ouer that a coueringe of dooskinnes.

D †And made standinge bordes for the ha-
Exo.xxvj.c bitacion of Firre tree / euery one ten cubites longe / and a cubite & a halfe broade/ & ij. fete vnto euery one/ wherby one might be ioyned to another: so that on ỹ south side there stode xx. of thesame bordes: & he made xl. siluer sokettes there vnder/vnder euery borde ij. sokettes for his ij. fete. In like maner for the other side of the habitacion / towarde the north / he made xx. bordes also / with forme siluer sokettes/vnto euery borde ij. sokettes: But behinde the habitacion/ vppon the west side / he made sixe bordes / and ij. other for the corners of the habitacion behinde / that eyther of them both might be ioyned with his corner borde from vnder vp / and aboue vpon the heade to come together with a clape / so that there were viij. bordes/and xvj. sokettes of siluer/ vnder euery one ij. sokettes.

E And he made barres of Firre tree/ v. for the bordes/vpon the one side of the habitacion/& v. vpon the other/ & v. behinde / towarde the west: and made the barres to shut thorow the bordes / from the one ende to the other / and ouerlayde the bordes with golde. But theyr ringes made he of golde for the barres / and ouerlayde the barres with golde.

And made Cherubins vpon the hanginge with brodered worke / of yalow silke / scarlet/ purple/ and whyte twyned silke. And made for thesame/ foure pillers of Firre tree/& ouerlayed them with golde / and theyr knoppes of golde / and cast iiij. sokettes of siluer for them.

And made an hanginge in the Tabernacle dore/of yalow silke/scarlet/purple/& whyte twyned silke/of nedle worke/& v. pillers therto with theyr knoppes (and ouerlayed theyr knoppes and whoopes with golde) and v. sokettes of brasse therto.

The. XXXVII. Chapter.

AND Bezaleel made ỹ † Arke of Firre tree/ A
iij. cubites and a half longe/ a cubite and a Exo.xx
halfe brode/ and a cubite and a halfe hie / and ouerlayed it with fine golde / within & without / and made a croune of golde vnto it/ rounde aboute / and caste for it iiij. ringes of golde/to the iiij. corners of it/vpon euery syde ij. And made staues of firre tree / and ouerlayed them with golde / and put them in the ringes a longe / by the sydes of the Arke / to beare it withall.

And he made ỹ Mercyseate of pure golde/ ij. cubites and an halfe longe/ and a cubite & a halfe broade/ & made ij. Cherubins of fyne beaten golde/vpon the ij. endes of the Mercyseate One Cherub vpon ỹ one ende / and the other Cherub vpon the other ende/& the Cherubins spred out theyr winges aboue an hie/ and couered the mercyseate therwith: and theyr faces stode one ouer agaynste the other/ & loked vnto the Mercyseate.

B †And he made the table of firre tree ij. cu-
Exo.xx bites longe/ and a cubite broade / & a cubite & a halfe hie / and ouerlayed it with fyne golde/ and made therto a croune of golde rounde aboute / and made vnto it an whoope of an handebredth hie/ and made a croune of golde rounde aboute the whoope. And for it he cast iiij. golde ringes/and putte them in the iiij corners by the fete/ harde by the whoope / that ỹ staues

staues might be therin to beare the table withal: and made the staues of firre tree/ and ouerlayed them with golde/to beare the table withall. And the vessels vpon the table made he also of fyne golde: the dishes/spones/ flat pe-
ces/and portes/to poure in and out withall.

C †And he made the candelsticke of fyne
Exo.xxv.d beaten golde/where vpon was the shaft with braunches/ cuppes/ knoppes/ & floures. Sixe braunches proceaded out of the sydes therof/ vpon eyther syde iij. braunches: vpon euery braunche were iij. cuppes/like almondes/with knoppes and floures. Vpon the candelsticke it selfe/were iiij cuppes with knoppes & floures/ vnder euery ij. braunches a knoppe. The knoppes and braunches therof proceaded out of it/& were al one pece of fyne beaten golde. And he made the vij. lampes with theyr snoffers/ and ouerquenchers of pure golde. Of an C. weyght of golde made he it/ and al the apparell therof.

D He made also the aultare of incense/of firre tree / a cubite longe and broade / euen foure-squaired / and ij. cubites hye with the hornes of it/and ouerlayed it with fyne golde/ỹ toppe and the sydes of it rounde about/and the hornes therof/ and made a croune vnto it round aboute of pure golde/and ij. golde ringes vnder the croune on both the sides / to put the staues therin/& to beare it withal: but ỹ staues made he of firre tree / & ouerlayed them with golde.

And he made the holy anointinge oyle/& the incense of pure spices/after the craft of the apoticary.

The. XXXVIII. Chapter.

A AND the † aultare of burntofferinges/made
xo.xxvij.a he of firre tree/v. cubites lõge and broade/
Par.j.a euen foure squayred/and iij cubites hie. And made iiij. hornes/ which proceaded out of the iiij. corners therof / & ouerlayed it with brasse. And he made all maner of vessels for the aultare/cauldrons/shouels/basens/fleshokes/and colepannes/al of brasse. And vnto the aultare he made a brasen gredyrõ of net worke/roũde aboute / from vnder vp vnto the middest of ỹ aultare / and caste iiij. ringes in the four corners of the brasen gredyron / for the staues: which he made of firre tree/and ouerlayed thẽ with brasse / and put them in the ringes by the sydes of the aultare / to beare it withall/ and made it holowe with bordes.

And he made the Lauet of brasse/and his fote also of brasse / vpon the place of the hoost/ that lay before the dore of the Tabernacle of witnesse. And he made the courte on the B
southsyde with hanginges an C. cubites longe / of whyte twyned silke / which the xx. pillers thereof/and xx. sokettes of brasse: but ỹ knoppes and whoopes of siluer. In lyke maner/ vppon the north syde an C. cubites/with xx. pillers/and xx. sokettes of brasse / but theyr knoppes and whoopes of siluer. Vpon the westsyde l. cubites/with x. pillers/and x. sokettes / but theyr knoppes and whoopes of siluer. Vppon the eastsyde l cubites/ xv. cubites vppon eyther side of the courte dore/ with iij. pillers and iij sokettes: So that all ỹ hanginges of the courte were of whyte twyned silke/ and the sokettes of the pillers were of brasse/ and theyr knoppes and whoopes of siluer: theyr heades were ouerlayed with siluer/and all the pillers of the courte were whooped aboute with siluer.

And the hanginge in the courte gate made C
he with nedle worke / of yalowe silke / scarlet/ purple / and whyte twyned silke/ xx. cubites longe/and v. cubites hie/after the measure of the hanginges of the court: iiij. pillers also thereto / and iiij. sokettes of brasse / and theyr knoppes of siluer/and their heades ouerlayed/ & theyr whoopes of siluer. And all the nayles of the habitacion/and of the courte/rounde aboute were of brasse.

This is now the summe of the habitacion of witnesse (which was counted at the commaundement of Moses/ to the Gods seruice of the Leuites / vnder the hande of Ithamar the sonne of Aaron / the prieste) whiche Bezaleel the sonne of Uri / the sonne of Hur/of the trybe of Juda / made all as the Lorde commaunded Moses. And with him Aha-liab / the sonne of Ahisamach / of the trybe of Dan / a conninge grauer / to worke nedle worke/with yalowe silke/ scarlet/ purple / and whyte silke.

All the golde that was wrought in all this worke of the Sanctuary (which was geuen vnto the Wauesofferinge) is xxix hundreth weyght: vij hundreth and xxx sicles/after the

sicle of the Sanctuary. †The siluer that came
Exo. xxx. b of the congregacion/was fyue score hundreth weyght/a thousande/ seuen hundreth/ & lxxv. sicles/after ỹ sicle of the Sanctuary: so many halfe sicles/ after the sicle of the Sanctuarye/ of all that were numbred from xx. yeare olde/ and aboue/euen sixe hundreth thousande/thre thousande/fyue hundreth and fyfty men.

Of the fyue score hundreth weyght of siluer/ were cast the sokettes of the Sanctuary: & the sokettes of the vayle/ an hundreth sokettes of the fyue score hũdreth weyght/an hundreth weyght to euery soket. Of ỹ thousande/ seuen hundreth & lxxv sicles were made the knoppes of the pillers (& theyr heades ouerlayed) and theyr whopes.

As for the Waueofferinge of brasse/it was lxx. hundreth weyght/ij. thousande & iiij. hundreth sicles: Wherof were made the sokettes in the dore of the Tabernacle of witnesse/ and the brasen aultare/ and the brasen gredyron therto/ and all the vessels of the aultare/ & the sokettes of the courte rounde aboute/ and the sokettes of the courte gate/al the nayles of the courte gate/ all the nayles of the habitacion/ and all the nayles of the courte rounde aboute.

The. XXXIX. Chapter.

A
exo. xxviij. a Of the yalowe silke/scarlet/ & purple/ they made Aarons ministringe vestimentes/ to do seruice in the Sanctuary/as the Lord commaunded Moses.

And he made the ouerbody coote of gold/ yalow silke/scarlet/purple/and whyte twyned silke/ and bette the golde into thinne plates/ & cut it into wyers/ that it might be wrought amonge the yalow silke/ scarlet/ purple/ and whyte silke/ and made it so/ that the ouerbody coote came together by the edges/on both the sydes. And his girdel was after thesame crafte and worke: euen of golde/ yalow silke/ scarlet/purple/and whyte twyned silke/as the Lorde commaunded Moses.

And they wrought two Onix stones/ set in rounde aboute with gold/grauen by the stone grauer/with the names of the children of Israel: & fastened them vpon the shoulders of ỹ ouerbody coote/ that they might be stones of remembraunce/vnto the children of Israel/as the Lorde commaunded Moses.

And they made the brestlap after the craft B of the worke of the ouerbody coote: of golde/ yalow silke/ scarlet/ purple/ & whyte twyned silke/ so that it was foure squayre and dubble/ an handbredth longe and brode/ and filled it with iiij. rowes of stones. †The first row was exo. xxv
a Sardis/ a Topas/ a Smaragde. The seconde: a Ruby/ a Saphyre/and a Diamande. The thirde: a Ligurios/an Achate/& an Amatist. The fourth: a Turcas/an Onix/and a Jaspis: closed rounde aboute with golde in al the rowes. And the stones stode after the xij. names of the children of Israel/ grauen by the stone grauer/euery one with his name/accordinge to the xij. trybes.

And vpon the brestlappe they made wrethen cheynes of pure gold/ and ij. hokes of golde/and ij. golde ringes/and fastened the ij. ringes vpon ij. edges of the brestlap: and the ij. wrethen cheynes put they in the ij. ringes/ vpon the corners of the brestlappe. But the ij. endes of the wrethen cheynes put they to the ij. hokes/ and fastened them vpon the corners of the ouerbody coote/ one ouer against another.

And they made ij. other ringes of golde/ & C fastened them to the other ij. corners of the brestlap by the edge of it/ that it might hange vpon the outsyde of the ouerbody coote. And they made yet ij. other golde ringes/ whiche they put beneth vpon the ij. cornes of the ouerbody coote/ one ouer against another/where the ouerbody coote ioyneth together/ that the brestlap mighte be fastened by his ringes/ vnto the ringes of the ouerbody coote/ with a yalowe lace/ that it migth lye close vppon the ouerbody coote/ and not be louſed from the ouerbody coote/ as the Lord commaunded Moses.

And he made the tunicle vnto the ouerbody coote/ wrought all of yalow silke/ and the hole therof/aboue in the middest/and a bande folden together/ rounde aboute the hole/ that it should not rent. And beneth vpon the hemme of it/ they made pomgranates of yalow silke/ scarlet/ purple/ and whyte twyned silke/ & they made belles of youre gold/ which they put betwixte the pomgranates/ rounde aboute vpon the hemme of the tunicle/a belle and a pomgranate/a belle and a pomgranate rounde

rounde aboute/to do seruice in/as the Lorde commaunded Moses.

And they made albes also wroughte of D white silke/for Aaron and his sonnes/and the myter of whyte silke/ and the goodly bonettes of whyte sylke/ and breches of twyned whyte lynen/ and the gyrdle of nedle worke/ euen of whyte twyned sylke/ yalowe sylke/scarlet/ and purple/as the Lord commaunded Moses.

They made the forehead plate also to the holy croune/ of pure golde/and wrote therin with grauen worke: the holynes of the Lord and festened a yalowe lace theron/to tye it vnto the myter aboue/as the Lord commaunded Moses.

Thus the whole worke of the habitacion of ỹ Tabernacle of witnesse/was finished. And the chyldren of Israel did all that the Lorde commaunded Moses/and broughte the habitacion vnto Mose: the Tabernacle/and al the apparel therof/the buttons/ bordes/ barres/ pillers/sokettes/the coueryng of read skynnes of rammes/the coueringe of doo skynnes/and the vayle/ the Arke of witnesse/ with the staues therof. The Mercyseate/the table and all E his apparel/ and the shewbreade/ the candelsticke/ with the lampes prepared/and all his apparel/ and oyle for the lightes/ the golden aultare/ the anoynting oyle an incense/ the hanginge in the Tabernacle dore/ the brasen aultar/and his brasen gredyron/ with his staues/and al his apparel/ỹ lauer with his foote/ the hanginges of the courte/ with the pyllers and sokettes therof/ the hãginge in the courtgate/with his pyllers and nayles/ and all the ordinaunce for the seruice of the habitacion of the Tabernacle of witnesse/the ministring vestimentes/of Aaron the priest/to do seruyce in the sanctuarye/and the garmentes of his sonnes that they mighte execuce the priestes office. Accordinge to all that the Lord cõmaũded Moses/ euen so dyd the chyldren of Israel in all this seruice/ and Moses sawe all ỹ worke/that they did it/euen as the Lord had commaunded/and he blessed them.

The. XL. Chapter.

A
And the Lorde spake vnto Moses/ and sayde: In the fyrst day of the first moneth shalt thou set vp the habitacion of the Tabernacle of witnesse/ and shalte put the Arke of witnes therin/and hange the vayle before the Arke. And thou shalt bringe in the table/ and garnish it/ and bring in the candelsticke/ and put the lampes theron. And the golden aultare of incense/ shalte thou set before the Arke of witnesse/ and hange vp the hanginge in ỹ dore of the habitaciõ. But ỹ aultare of burntofferinges shalt thou set before the dore of the habitacion/of the Tabernacle of witnesse: and the lauer betwixte ỹ Tabernacle of witnesse/ and the aultare/and put water therin/and set the court rounde aboute/ and hange vp the hangingẽ in the courtgate.

And thou shalt take the anoynting oyle/ B and anointe the habitaciõ and al that is therin/ †and shalt consecrate it/ and all the apparell therof/ỹ it maye be holy. And thou shalt Exod. xxx. c
anointe the aultare of burntofferinges/ and all his vessels/ and consecrate it/ that it maye be mooste holy. The lauer also/& his fote shalt thou anointe and consecrate.

†And thou shalt bringe Aaron and his Exo. xx. y. c
sonnes/vnto the dore of ỹ Tabernacle of witnesse/ & wash thẽ with water/ and put ỹ holy vestimentes vpon Aaron/ and anointe him/ & consecrate him/ that he may be my priest. And thou shalt bringe his sonnes also/ & put the albes vpon them/ and anointe them/ as thou hast anointed theyr father/ ỹ they maye be my priestes. And this anointing shal they haue for an euerlastinge priesthode/ amonge theyr posterities. †And Moses did all/as the Num. viij. c
Lorde commaunded him.

†Thus was the Tabernacle set vp in the C
seconde yeare/ vppon the first day of the first Num. ix. c
moneth. And whan Moses reared it vp/ he fastened the sokettes/and the bordes/and barres/ and set vp the pillers/ and spred out the tente ouer the habitacion/ and put the coueringe of the tent aboue an hie/ as the Lorde commaunded him. And he toke the witnesse/ and layed it in the Arke/and put the staues in the Arke/ and set the Mercyseate aboue vppon the Arke/ and brought the arke into the habitacion/ and hanged the vayle before the Arke of witnesse/as the Lord commaunded him.

And he set the table in the Tabernacle of witnesse/in the corners of the habitacion/vppon the northside/without the vayle/and prepared

Exo. xxv.a pared bread theron before the Lord/ †as the Lord commaunded him.

D And he set in ỹ candelsticke also euen ouer against the table/ in the corner of the habitacion/ vpon the southsyde/ and put the lampes theron before the Lord/ as the Lord commaunded him. And the golden aultar set he in also before the vayle/ and brent swete incēse theron/ as the Lorde commaunded him. And hanged vp the hanginge in the tabernacle dore. As for the aultare of burntofferinges/ he set it before the dore of the habitacion of the Tabernacle of witnesse/ & offered burnt offeringes/ and meatofferinges theron/ as the Lorde commaunded him.

Exo. xxx.a †And the lauer set he betwixte the Tabernacle of witnesse/ and the aultare/ and put water therin to wash withal. And Moses/ Aaron/ and his sonnes washed theyr handes & fete therin: for they ought to wash thē/ whan they go into ỹ Tabernacle of witnesse/ or whā they wente vnto the aultare/ as the Lorde commaunded him.

E And he set vp the courte rounde aboute ỹ habitacion and the aultare/ and hanged vp ỹ hanginge in the courte gate: Thus Moses finished the whole worke.

Nume.ix.a †Then a cloude couered the Tabernacle of
iij.Re.viij.b witnesse/ and the glory of the Lord filled the
Ezech. ix.a habitacion. And Moses coulde not go into ỹ Tabernacle of witnesse/ whyle ỹ cloude abode theron/ and the glorie of the Lord filled the habitacion.

And whan the cloude remoued from the habitaciō/ then wente the children of Israel forth/ as oft as they toke theyr iourney. But if the cloude remoued not/ then toke not they theyr iourney/ till the daye that it remoued: for in the daye time was the cloude of the Lord vpon the habitacion/ and in the night seaso was fyre therin/ in the sight of all the house of Israel/ in all theyr iourneyes.

The ende of the seconde boke of Moses/ called Exodus.

The third boke of Moses called Leuiticus.

The first Chapter.



And the Lord called Mo A
ses/ †and spake vnto him Exo. xx
out of the Tabernacle of witnesse/ & sayd: Speake vnto the children of Israel/ and saye vnto them: Whosoeuer amonge you wil bringe an offeringe vnto the Lorde/ let him bringe it of the cattell/ euen of the oxen/ and of the shepe.

If he wil bringe a burntofferinge of the oxen (or great cattel) then let him offer a male without blemishe/ before the dore of the Tabernacle of witnesse/ to reconcile himselfe before the Lord/ †let him laye his hande vpon Exo. xx
the heade of the burntofferinge/ then shal he Leui. ij
be reconciled/ so that God shalbe mercifull vnto him.

And he shal kill the yonge oxe before the B
Lord: and the priestes/ Aarons sonnes shall bringe the blonde/ & sprinkle it rounde aboute vpon the aultare/ that is before the dore of the Tabernacle of witnesse. And the skinne shalbe slayne from the burntofferinge/ & it shalbe hewen in peces. And ỹ sonnes of Aarō the priest shal make a fyre vpon the aultare/ & laye wood aboue theron/ & the peces/ ỹ heade/ and the fat shal they laye vpon the wood/ that lyeth vppon the fyre on the aultare. But the bowels & legges shalbe washen with water/ and the priestе shal burne altogether vpon ỹ aultar for a burntsacrifice: this is an offeringe of a swete sauour vnto the Lorde.

If he wil offre a burntsacrifice of the smal C
cattel/ that is/ of the lambes or goates/ then let him offre a male without a blemishe. And he shal kill it before the Lord/ euen at the corner of the aultare/ on the northsid before ỹ Lord. And (ỹ priestes) Aarons sonnes shal sprenkle his blonde rounde aboute vpon the aultare/ and

and it shalbe hewen in peces. And the priest shal laye them with the heade/ and the fat vppon the woode that lyeth vpon the fyre on the aultare. But the bowels and ỹ legges shalbe washen with water. And the priest shal offre it altogether/ and burne it vpon the aultare for a burntsacrifice. This is an offeringe of a swete sauoure vnto the Lorde.

D But if he wil offer a burntsacrifice of the fooles vnto the Lorde/ then let him offer it of the turtel doues/ or of the yonge pigeons. And the priest shal bringe it vnto the aultare/ and wringe ỹ necke of it a sunder/ that it may be burnt vpon the aultare/ and let the blonde of it runne out vpon the sydes of the aultare/ & the croppe of it with the fethers/ shalbe cast vppon the heape of asshes/ beside the aultare/ towarde the east/ and he shal deuide the winges of it/ but not breake them cleane of. And thus shal the priest burne it vpon the aultare/ euen vpon the woode that lyeth vpon ỹ fyre/ for a burntsacrifice. This is an offringe of a swete sauoure vnto the Lorde.

The.II. Chapter.

A When a soule will offer a meatofferinge
Leui. vj.d vnto the Lorde/ then shal it be of fyne
and ix.c floure/ and he shal poure oyle vpon it/ and put
Num. xv.a frankencense theron/ and so bringe it vnto Aarons sonnes the priestes. Then shall one of them take his handful of thesame floure and oyle/ with al the frankencense/ and burn it for a remembraunce vpō that aultare. This is an offering of a swete sauoure vnto ỹ Lorde. †As for the remnaunt of the meatofferinge/ it shalbe Aarons and his sonnes. This
Leui.x.d shalbe the moost holy of the offeringe of the Lorde.

B But if he will bringe a meatofferinge/ of that which is baken in the ouen/ then let him take swete cakes of wheate/ mixte with oyle/ & vnleuended wafers/ anointed with oyle. Neuertheless/ if thy meatoffering be any thinge of that/ which is fried in the panne/ then shal it be of fyne swete floure/ mixte with oyle. And thou shalt cut it in peces/ and poure oyle theron: so is it a meatofferinge. But if thy meatofferinge be ought broyled on the gredyron/ then shalte thou make it of fyne floure with oyle. And ỹ meatofferinge ỹ thou wilt make of suche thinges for the Lorde/ shalte thou bringe vnto the priest/ which shall bringe it vnto the aultare/ and shall heaue vp thesame meatofferinge for a remembraunce/ & burne it vpon the aultare. This is an offeringe of a C
swete sauoure vnto the Lord. As for ỹ remnaunt it shalbe Aarons and his sonnes This shalbe the moost holy of the offeringes of the Lorde.

All the meatofferinges that ye will offre vnto the Lord/ shal ye make without leuen. For there shal no leuen/ nor hony be burnt for an offringe vnto ỹ Lord. But for the firstelinges/ shall ye offer them vnto the Lorde. Neuertheless/ they shall come vpon no aultare for a swete sauoure.

Al thy meatofferinges shalt thou †salt. And D
thy meatofferinge shall neuer be without the Matt. v. b
salt of the couenaunt of thy God: for in all Mar. ix.c
thy offeringes shalt thou offre salt. Col. iiij.a

But if thou wilt offer a meatofferinge/ of ỹ first frutes vnto the Lorde/ then shalt thou drye/ that which is grene by the fyre/ & beat it small/ & so offre the meatoffering of thy first frutes. And thou shalte put oyle vpon it/ and laye frankencese therō/ so is it a meatofferinge. And then shal the priest beate it/ and burne of ỹ oyle wt al ỹ frankencense for a remēbraunce. This is an offeringe vnto the Lord.

The.III. Chapter.

But if his offering be a thanke offering of A
great cattel (whether it be oxe or cowe) then shal he offre such as is without blemishe before the Lord/ & shal laye his hande vpon the heade of it/ and kill it before the dore of the Tabernacle of witnesse. And the priestes/ Aarons sonnes/ shal sprenkle the blonde rounde aboute vpon the aultare/ and shal offre of the thankeoffering vnto the Lord: namely/ all ỹ fatte that is wythin/ and the two kidneys wt the fatte/ that is theron vpon the loynes/ and the nette on the leuer vppon the kidneys also. And Aarons sonnes shall burne it vpon the aultare for a burntofferinge/ euen vppon the woode that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the Lord.

If his thankeofferinge be of smal cattel/ B
whether it be male or female/ it shalbe without blemishe: If it be a lambe/ then shall he bringe it before the Lorde/ and shal laye his hande vpon the heade of it/ & slaye it before the

Tabernacle of witnesse. And Aarons sonnes shal sprenkle his bloud rounde aboute vpon ỹ aultare/and so offre of the thankeoffering vnto the Lord: namely/the fat of it/ all ỹ rompe with the backe/and the fatte that couereth the bowels / with all the fat that is within / & the two kidneys with the fat / that is theron vpon the loynes/ and the nette on the leuer vpon ỹ kidneys also. And the priest shall burne it vpon the aultare/for the meat of ỹ offeringe vnto the Lorde.

C But if his offeringe be a goate/and bringeth it before the Lord/he shal lay his hande vpon the heade of it / and kil it before the Tabernacle of witnesse. And Aarons sonnes shal sprenkle the bloude rounde about vppon the aultare/& shall offre therof a sacrifice vnto the Lorde: namely/ the fat that couereth the bowels/and al the fat that is wythin the two kidneys / with the fat that is theron vpon the loynes / and the nette on the leuer vppon the kidneys. And the priest shal burne it vpon the aultare / for the meat of the sacrifice to a swete sauoure.

Leui. vij. c †Al the fatte is the Lordes. Let this be a perpetual lawe amonge your posterities/ in al your dwellinges/ that ye eate no fatte/ †nor bloude.

Gen. ix. a Leui. xvij. d and xix. f

The. IIII. Chapter.

A AND the Lorde spake vnto Moses / and sayd: Speake vnto the children of Israel/ and saye: Whan a soule sinneth thorowe ignorauncc/ in any commaundemēt of the Lorde/which he ought not to do: As namely/if a priest/ which is anointed sinne / that he make the people do amisse/he shal bringe for ỹ sinne that he hath done/a yonge bullocke / without blemishe vnto the Lorde/for a sinofferinge.

Leuit. ix. b †And the bullocke shal be bringe to the dore of the Tabernacle of witnesse/ before the Lorde / and laye his hande vpon his head / and kill him before the Lorde. † And the priest/

Leuit. xvi. c that is anointed / shall take of his bloud / and

B bring it vnto the Tabernacle of witnesse. And he shal dippe his finger into the bloude / and sprinkle therwith seuen times before ỹ Lorde/towarde the vayle of the holy. And he shal put of thesame bloude vpon the hornes of the aultare of incense / that standeth before the Lord/in the Tabernacle of witnesse: and all the bloude of the bullocke shal he ponre vpon the bottome of ỹ aultare of burntofferinges/ that standeth at the entringe in of the Tabernacle of witnesse. And all ỹ fat of sinofferinge shal he heaue vp: namely the fatte that couereth the bowels/and al the fat that is wythin the two kidneys / with the fat that is theron vpon the loynes/ and the net on the leuer vpon the kidneys also (lyke as he heaueth it frō the oxe in ỹ thankeoffering) & shal burn it vpon ỹ aultare of burntofferinges. † But the C skinne of ỹ bullocke/ & al ỹ flesh / w̄ the heade/ Exo. xx. & legges/and the bowels/and the donge/shal Nū. xix. he carie altogether out of ỹ hoost/into a cleane place/ where the asshes are poured out/& shal burne it vpon the wood with fyre.

†Whan the whole congregacion of Israel Leui. iv. sinneth thorow ignorauncc / and the dede be Num. xv. hidde from theyr eyes / so that they do ought agaynst any of the commaundements of the Lord/which they shoulde not do/ and come afterward to the knowlege of the sinne ỹ they haue done/ they shall bringe a yonge bullocke for a sinneoffering/& set him before the dore of the Tabernacle of witnesse. And the Elders of the congregacion shall laye theyr handes vpon his heade before the Lord/ and kill the bullocke before the Lord. And the priest that D is anointed/shal bring of the bullockes bloud vnto ỹ Tabernacle of witnes/ and dippe theyr in with his finger/ and sprenkle therwith seuen times before the Lorde/ euen before the vayle of the holy. And shal put of the bloude vpon the hornes of the aultare/ that standeth before the Lorde / in the Tabernacle of witnesse: and al the other bloud shal he poure vpon the bottome of the aultare of burntofferinges/that standeth before the dore of the Tabernacle of witnesse. But all his fat shall he heaue vp/and burne it vppon the aultare: and shal do with this bullocke/ as he did with the bullocke of the sinofferinge: Thus ỹ priest shall make an attonement for them / and it shalbe forgeuen thē. And that bullock shal he bringe without the hoost/and burne him/as he brent the firste bullocke. This shalbe the sinoffering of the congregacion.

Whan a prince sinneth/& doth agaynst ỹ E cōmaundement of the Lord his God/that he ought not to do/and offendeth ignorauntly/ and

and commeth to the knowlege of his synne ỹ he hath done/he shal bringe for his offeringe/ an hegoate/ without blemish/& laye his hāde vpon the goates head / and slaye him in the place where the burntoffringes are slayne before the Lord. Let this be his sinofferinge. Then shal the priest take of the bloude of the sinofferinge with his fynger/ & put it vpon ỹ hornes of the aultare of burntofferynges / & poure the other bloude vpon the bottome of ỹ aultare of burntofferinges. But all the fatte of it shall he burne vpon the aultare / lyke as the fatte of the thankeofferinge. And so the priest shall make an attonement for his sinne/ and it shalbe forgeuen hym.

F Whan a soule of the cōmune people sinneth ignoraūtly/ doynge any thynge against the commaundement of the Lorde / that he ought not to do/and so offendeth/& commeth to the knowlege of the synne ỹ he hath done/ he shal bringe for his offring a shegoate/ without blemyshe for the synne that he hath done/and shal laye his hande vpon the heade of the synofferinge / & slaye it in the place of the burntofferinges. And the priestе shal take of the bloude with his fynger/and put it vpō the hornes of the aultare of burntofferinges/ & poure al the bloud vpō the bottome of the aultar. But al the fat of it shal he take awaye/ lyke as he taketh away ỹ fat of ỹ thankeofferinge/& shal burne it vpō ỹ aultare/for a swete sauoure vnto the Lord. And so shal ỹ priest make an attonement for him / & it shalbe forgeuen hym.

G But if he bringe a lambe for a synofferinge/ thē let him bringe a female without blemishe/ and laye his hande vpon the heade of the sinofferinge/& kyl it for a sinofferinge/& the place where the burntofferinges are slayne. And ỹ priestе shal take of the bloude with his finger/ and put it vpon the hornes of the aultare of burntofferinges/& poure all the bloude vpon the bottome of the aultare. But all the fatte therof shal he take from it/ like as he dyd the fat of the lambe of the thankeofferinges/and shal burne it vpō the aultare for the Lordes sacrifice. And so the priest shal make an attonement for the sinne that he hath done/and it shalbe forgeuen hym.

The. V. Chapter.

WHan a soule synneth/the he heare a cur- A sing/and is witnesse therof/ or hath sene Leu. xxiiij. c it/or knowen it/ and telleth it not/ he is gilty of a trespasse. †Or whā a soule* toucheth any Agge. ij. b vncleane thinge/whether it be carion / of an *ij. Cor. vj. c vncleane beast/or cattel/or worme/& was not aware of it/he is vncleane/and hath offended. Or whan he toucheth an vncleane mā (what vnclennesse soeuer a man is defyled withal) & was not aware of it / & afterwarde commeth to ỹ knowlege therof/thesame hath offended. Or whan a soule sweareth / so that he pronounce with his mouth to do euel or good (whatsoeuer it be that a man pronounceth vb an ooth) & was not aware of it/& afterward commeth to the knowlege therof / he hath offended in one of these.

Now whan it so is/that he hath offended B one of these / & is informed therof/ what he hath synned/ he shal bringe vnto the Lorde for his trespasse/of this his synne that he hath done / a female from the flocke/eyther an ewe or a shegoate/ for a synofferinge / so shall the priestе make an attonement for him / cōcernige his sinne. †But if he be not able to bringe Leui. xij. d a shepe/then let him bringe vnto ỹ Lord for his offence ỹ he hath done/two turtel doues/ or two yonge pigeons: one for a synofferyng/ the other for a burntoffering / & bringe them to the priestе. Which shal make the fyrst a sinoffering/& fyrst wring the necke of it / so that he plucke it not clean of / and spryncle with the bloude vpon the sydes of the aultare / and let the residue of the bloude blede out vpon the bottome of ỹ aultare: This is the sinoffe- C ringe. As for ỹ other/he shal make it a burntoffering/ after the maner therof. And thus shall the priestе make an attonement for hym/ concerninge the synne that he hath done/and it shalbe forgeuen hym. But if he be not able to bringe two turtell doues / or two yonge pygeons / then let hym bringe for his offeringe/for his synne/a tenth deal of an Epha/ of fyne flour/for a synofferinge. But he shall put no oyle theron/nor lay frankecense vpon it/for it is a sinofferinge. And he shall bringe it vnto the priest / and the priest shal take his handeful of it for a remembraunce / & burne it vpon the aultare for an offeryng vnto the Lorde: This is a synofferinge. And so shal

F the

the priest make an attonement for hym/cõcerninge his synne that he hath done/& it shalbe forgeuẽ hym/And the remnaũt shalbe ỹ priestes/lyke a meatofferinge.

And the Lorde spake vnto Moses/and said: If a soule trespasse/so that thorow ignorauncе/he offendeth in any thinge that is halowed vnto ỹ Lorde/he shal bringe his trespassofferinge vnto the Lorde/euẽ a ramme from the flocke/without blemish/ worth two sycles of siluer/ † after the sycle of the Sanctuary/for a trespassofferynge: and loke what he hath offended in the halowed thynge/ he shal make restitucyõ/and geue the fyfth parte more therto. And he shal delyuer it vnto the priest/which shal make an attonemẽt for him/ with the ramme of the trespassofferinge/& it shalbe forgeuen hym. Exo.xxx.b

Whan a soule synneth/ and doth ought agaynst any commaundement of the Lorde/ that he shoulde not do/& is informed therof/ ỹ he hath trespassed/& is gultye of ỹ synne. And he shal bringe from the flocke a ramme/ without blemish (that is worth a trespassofferyng) vnto ỹ priest/which shall make an attonemẽt for hym/concernynge his ignorauncе/ which he dyd/& was not aware/and it shalbe forgeuẽ hym. This is the trespassofferinge/ Because he trespassed agaynst the Lorde.

And the Lorde talked with Moses/& said: Whã a soule synneth/ and trespasseth against the Lorde/so that he denieth vnto his neighboure/that whiche he gaue hym to kepe/ or ỹ was put vnder his hãde/or that he hath violently taken awaye/ or gotten vnryghteously/ or founde that was lost/and denieth it with a false ooth/ whatsoeuer it be/ wherin a man sinneth against his neyghboure. † Now whã it commeth so to passe/ that he synneth after this maner/ and trespasseth/he shal restore agayne that he toke violently awaye/ or gat wrongeously/ or that was geuẽ hym to kepe/ or that he hath found/ or whatsoeuer it be/ aboute ỹ which he hath sworne falsely/ he shal restore it agayne whole altogether/& geue the fifth parte more therto/ euen to hym/ ỹ it belonged vnto/thesame day that he geueth his trespassofferyng. But for his trespasse he shal bringe for the Lorde euen vnto the priestes & ramme from the flocke/ without blemysshe/ that is worth a trespassofferynge. Then shal the priestе make an attonement for him before the Lorde/& all that he hath synned in/ shalbe forgeuen hym. Num.v.a

The.VI.Chapter.

And the Lorde spake vnto Moses/ and sayd: Commaunde Aaron and his sonnes/and saye: This is the lawe of the Burntofferyng. † The Burntofferyng shall burne vpon the aultare all night/ vntyll the morninge. But the fyre of the aultare/ only shall burne theron. And the priest shal put on his lynẽ † albe/& his linẽ Breches vpon his flesshe/ shal take vp the asshes that the fyre of ỹ burnt offeryng vpõ the aultare hath made/ and shal poure them besyde the aultare. Then shall he put of his rayment/and put on other raymẽt/ and cary out the asshes without the hoost/into a cleane place. A Exo.xxix Exo.xxviii

The fyre vpon the aultare shal burne/ and neuer go out. The priest shal kyndle woode theron euery morning/and dresse the burntofferinge vpon it/ and burne the fat of the thankeofferinges theron. The fyre shal euer burne vpon the aultare/and neuer go out.

And this is the lawe of the † meatoffring/ which Aarons sonnes shall offer before the Lorde/vpon the aultare. One of them shall heaue his hãde ful of fine floure/of the meatofferinge/and of the oyle/and all the frankencense that lyeth vpon the meatoffering/ and shal burne it vpon the aultare for a swete sauoure/a remembraunce vnto the Lorde. As for the remnannt/Aaron and his sonnes shal eate it/and vnleuended shal they eate it in the holy place/namely/in the courte of the Tabernacle of witnesse. With leuen shall they not bake theyr porcyon/which I haue geuen thẽ of my offerynges/ it shalbe vnto them moost holy/ as the synofferynge/ and trespassofferyng. All the males amonge the chyldren of Aaron shall eate of it. Let this be a perpetual lawe for youre posterities/in the sacrifyces of the Lorde. No man shall touch it/& excepte he be consecrated. B Num.r Leuit.vi

And the Lorde spake vnto Moses/ and sayd: This shalbe the offeringe of Aaron and of his sonnes/ which they shal offer vnto the Lorde/ in the day of theyr anointynge. The tenth parte of an Epha of fyne floure/ for a meatofferynge dayly/ the one halfe parte in the mornyng/ the other halfe parte at euen. In the pãne with oyle shalt thou make it/and bringe it fried/and in peces shalt thou offer it for the swete sauoure of the Lorde. And the priest/ which amonge his sonnes shalbe anoynted in his steade/ shall do this. This is a perpetuall dewty vnto the Lorde. It shalbe burnt al together: for all the meatofferynges of the priest/ shalbe cõsumed with the fyre/& not be eaten. C

And the Lorde talked with Moses/and sayd: Speake vnto Aaron and his sonnes/ & say: This is ỹ lawe of the sinoffringe: In the place where thou slayest ỹ burntoffeiinge/shalt thou slaie the sinoffeiinge/also before ỹ Lorde. This is moost holy. † The priest that offereth the sinofferynge/shal eat it in the holy place/ in the courte of the Tabernacle of witnesse. Noman shall touch the flesh therof/excepte he be halowed. And if any garmente be sprẽkled with the bloude of it/it shalbe washen in the holy place. And † the earthen potte that it is soden in/shalbe broken. But if it be a brasen pot/it shalbe scoured/ and rensed with water. All the males amonge the priestes shall eat therof/for it is moost holy. Notwithstãdinge/ all the sinofferynge/whose bloude is brought into the Tabernacle of wytnesse/ to make an attonement/ shall not be eaten/ but burnt with fyre. Ose.iiij.b Leuit.xj.c and.vi.b

The.VII.Chapter.

And this is the lawe of the trespassofferynge/and it shalbe moost holy. In the place where the Burntofferinge is slayne/ shall the trespassofferinge be slayne also/and there shall of his bloude be sprynkled rounde aboute vpon the aultare. And all his fatte shalbe offered: the rompe and the fatte that coueretb the bowels/ the two kydneys with the fat/ that is theron vpon the loynes/ and the net on the leuer vpõ the kidneys also. And the priestе shall burne it vpõ the aultare for an offeringe/vnto the Lorde. This is a trespassofferinge. A

All the males amõge the priestes shall eat it in the holy place/for it is moost holy: euẽ as the synofferinge/ so shall the trespassofferinge be also/they shall both haue one lawe/ and it shalbe the priestes/ that reconcyleth therewith. Loke which priestе offereth any mãs Burntofferinge/ the skynne of thesame burntofferinge/ that he hath offered/ shalbe his. And euery meatofferyng that is bakẽ in the ouẽ/rosted vpõ the gredyrõ/or fryed in the pãne/shalbe the priestes that offereth it. And euery meatofferinge/ that is myngled with oyle/or drye/shalbe lõge vnto al Aarons sonnes/vnto one as wel as vnto another. B

And this is the lawe of ỹ thankofferyng/ that is offered vnto the Lorde. † If they wyl offer a sacrifice of thankesgeuyng/ then shall they offer vnleuended cakes/mengled wt oyle/ & swete wafers/ stryked ouer wt oyle/ & fryed cakes of fyne floure/ myngled wt oyle. This offerynge also shall they bringe vpon a cake of leuẽded bread/to the thankofferinge of his healthofferynge: and of them all/he shall offer one for an heaueofferinge vnto the Lorde. And it shalbe the priestes/ that sprenkleth the bloude of the healthofferyng. And the flesh of the thankeoffering/ in his healthofferynges/ shalbe eaten thesame daye that it is offered/ & there shall nothyng be lefte ouer/ vntyll the morninge. Psa.cxv.a

And whether it be a vowe/or a fre will offerynge/ † it shalbe eaten thesame daye that it is offered: if ought be lefte ouer/ vntyll the morynge/yet may it be eatẽ. But loke what remayneth vnto the thyrde day/ of the flesshe that is offerd/it shalbe brent with fyre. And if any man vpõ the thyrde daye eate of the offered flesshe/ of his thankofferynge/ he shall not be accepted that offered it. Neyther shall it be reckened vnto hym/but it shalbe refused. And loke which soule eateth therof/thesame is gylty of a misdede. Leuit.xix.b

And the flesshe that toucheth any vncleane thinge/shal not be eatẽ/But Burnt with ỹ fyre. But whosoeuer is cleane of body/shal eat of the flesshe: & the soule that eateth of the flesshe of the thankofferinge/which belõgeth vnto the Lorde/his vnclẽnes be vpõ hym/& he shalbe roted out from amonge the people. C

And whã a soule toucheth any vncleane thinge/whether it be an vncleane man/cattel/ or any other abhominaciõ/that is/& eateth of the flesh of ỹ burntofferinge/ that belongeth vnto the Lorde/ thesame shalbe roted out/ from amonge his people.

And

And the Lord talked with Moses / and
sayd: Speake vnto the chyldren of Israel / and
saye: † Ye shal eate no fat of oxen / lambes / and
Leuit. iij. c goates: neuertheless / the fat of it that dyeth
alone / and of suche as is torne of wylde beas-
tes / that may ye occupy to al maner of vses /
but ye shal not eat it.

For whosoeuer eateth ỹ fat of the beaste / ỹ
is geuē vnto the Lorde for an offerynge /
theſame soule shalbe roted out from his peo-
Gen. ix. a ple. Moreouer / † ye shal eate no bloud / nether
Leuit. iij. c of cattel / nor of fooles / whereſoeuer ye dwell.
xvij. c. xix. f Whatsoeuer soule eateth any bloud / theſame
Deu xij. b shalbe roted out from the people.
j Re. xviij. c And the Lorde talked with Moses / and
sayd: Speake vnto the chyldren of Israel / and
saye: Who so wyll offre his thankeofferinge
vnto the Lorde / theſame shal also bringe
withal / that belongeth vnto the thākeoffering
for the Lorde. But he shal bringe it with
his hande for the offeringe of the Lorde:
namely the fat vpon the brieſte shal he bringe
with ỹ briest / to be a Waueoffering before the
Lord. And the priest shal burne the fat vpō
the aultare / and the brest shalbe Aarons and
his sonnes.

D And the righte shoulder shall they geue
vnto the priste for a gifte of theyr thankeoffe-
rynges. And loke / which of Aarons sonnes
offreth ỹ bloude of the thākeofferinges / & the
fat / theſame shal haue the right shoulder for
Num. xvij. c his parte. † For the Wauebrieste and the hea-
ueshoulder / haue I taken of ỹ chyldren of Is-
rael / and of their thankeofferinges / & haue ge-
uen them vnto Aaron the priest / & vnto his
sonnes / for a perpetual dewtye.

This is the anoyntinge of Aaron and of
his sonnes / of the offeringes of the Lorde /
in the day whan Moses presented them to
be priestes / vnto the Lorde / what tyme as
the Lord commaunded (in the daye whan
he anoynted thē) to be geuen thē of the chyl-
dren of Israell for a perpetuall dewtye / & vn-
to al theyr posterities. And this is ỹ law of the
burntofferinge / of the meatofferinge / of the
sinneofferinge / of the trespasseofferinge / of
the offeringe of consecracion / & of the thanke-
offerynges / which the Lorde commaunded
Moses vpon mount Sinai / in the daye whā
he gaue hym in commaundement / vnto the
chyldren of Israel / to offere theyr offeringes
vnto the Lord in the wildernesse of Sinai.

The. VIII. Chapter.

A And the Lorde spake vnto Moses / and
sayde: Take Aaron and his sonnes with
Ex. xxix. hym / † and theyr vestimentes / and the anoin-
* Ex. xl. ting oyle / † and a Bullocke / for a synofferinge /
two rāmes / & a maunde with vnleuended
breade / and call the whole congregacyon to-
gether / before the dore of the Tabernacle of
witnesse. Moses dyd as the Lorde cōmaun
ded him / & gathered the congregacion toge-
ther / vnto ỹ dore of the tabernacle of witnesse:
and said vnto them: This is it that ỹ Lorde
hath commaunded to do.

And he toke Aaron and his sonnes / and
washed them with water / and put the albe
vpon hym / and gyrded him with the gyrdel /
and put vpon hym the yalow tunicle / & put
the ouerbody coote vpō hym / and gyrde him
vpon the ouerbody coote / and put ỹ brestlap
B theron / & put in the brestlappe light and per-
fectnesse. And set the myter vpon his heade.
And vpon the myter / euē aboue his forheade /
put he a plate of golde on the holy crowne / as
the Lord commaunded Moses.

Ex. xl. And Moses toke the † anoyntynge oyle /
and anoynted the habitacio / and al that was
therin / and consecrated it / and sprenkled ther-
with seuen times vpon the aultare / & anoyn-
ted the aultare with all his vessels / the lauer
with his fote / that it might be consecrated:
Ps. cxxxiij. † and poured the anoyntinge oyle vpon Aa-
rons heade / & anoynted hym / that he might
be consecrated.

C And he brought Aarons sonnes / and put
albes vpon them / and gyrde them with the
gyrdle / and put bonettes vpon theyr heades /
as the Lord commaunded hym.

And he caused to bring a Bullocke for a syn-
offeringe. And Aaron with his sonnes layed
their handes vpon his heade / and then was
he slaine. And Moses toke of the bloud / and
putte it vpon the hornes of the aultare roūde
aboute with his finger / and purifyed the aul-
tare / and poured the bloude vpō the bottome
of the aultare / & consecrated it / that he might
reconcyle it. And toke all the fat vpon the
bowels / the nette vpon the leuer / and the two
kidneis with the fat theron / & burned it vpon
the

the aultare. But the Bullock with his skynne /
flesh / and dōge / burned he with fyre / without
Exo. xxix. b the hoost / † as the Lorde commaunded him.

D And he brought a ramme for a burntoffe-
ringe. And Aarō with his sonnes layed theyr
handes vpon his heade / and then was he
slayne. And Moses sprekled of the bloud vp-
on the aultare rounde aboute / hewed ỹ ram-
me in peces / & burnt ỹ heade / ỹ peces / and the
fat. And washed ỹ bowels & the legges with
water / & so burnt the whole ramme vpon the
aultare. This was a burntofferīge for a swete
Exo. xxix. c sauoure / euen a sacrifice vnto the Lorde / † as
the Lorde commaunded him.

He brought also the other ramme of the
offeringe of the consecracyon. And Aaron ỹ
his sonnes laied theyr handes vpō his heade /
& then was it slayne. And Moses toke of his
bloude / & put vpō ỹ typpe of Aarons right
eare / and vpon the thōbe of his right hande / &
vpon the great tooe of his right fote.

E And he brought Aarons sonnes / and put
of the bloude vpon the typpe of the righte eare
of them / and vpon the thōbes of their righte
handes / and vpon the greate tooes of theyr
Exo. xxix. d right fote / and poured the residue of ỹ bloude
vpon the aultare roūde aboute. † And he toke
the fat and the rompe / and al the fat vpon the
bowels / and the net vpon the leuer / the two
kidneys with the fat theron / and the ryghte
shoulder. And out of the maunde of vnleue-
ded bread before the Lorde / he toke an vnle-
uended cake / and a cake of oyled breade / and a
wafer / & layed them vpon the fat / and vpon ỹ
right shoulder / and put altogether vpon the
handes of Aaron / and of his sonnes / and
waued it for a Waueofferynge before the
Lorde.

F And afterwarde toke he al agayne from
theyr handes / and burned thē on the aultare /
euen vpon the burntofferinge: for it is an of-
feringe of consecracion / for a swete sauoure /
Exo. xxix. e euen a sacrifice vnto the Lorde. † And Mo-
ses toke the brest / and waued it a Waueoffe-
rynge before the Lorde / of the ramme / of the
offerynge of consecracion / theſame was Mo-
ses parte / as the Lorde cōmaunded Moses.
And Moses toke of the anoyntinge oyle / and
of the bloude vpon ỹ aultare / and sprenkled it
vpon Aaron / and his vestimentes / vpon his
sonnes / & vpon their vestimētes / & so cōsecra-
ted Aaron and his vestimentes / his sonnes / &
theyr vestimentes with hym.

And he sayd vnto Aaron and his sonnes: G
Seeth the flesh before ỹ dore of ỹ Tabernacle
of witnesse / and there eate it / and the breade
in the maunde of the consecracīō offeringes /
as it is commaunded me / and sayde: Aaron &
his sonnes shal eate it. As for that / which re-
mayneth of ỹ flesh and breade / ye shal burne
it with fyre. And in seuen dayes shal ye not
departe frō the dore of the tabernacle of wit-
nesse / vntil ỹ day / that ỹ dayes of your conse-
cracion offeringes be at ende: for seuen dayes
must youre handes be consecrated / as it is
come to passe this daye: The Lord hath cō-
maunded to do it / that ye myghte be reconci-
led. And ye shal tary before the Tabernacle of
witnesse / day and nyght / seuen dayes longe /
& shal kepe the watch of ỹ Lorde / that ye dye
not / for thus am I cōmaunded. And Aaron
with his sonnes dyd al that the Lord com-
maunded by Moses.

The. IX. Chapter.

A And vpon the eyght daye / Moses called
Aaron and his sonnes / & the elders in Is-
rael / and sayde vnto Aaron: Take vnto the a
yonge calfe for a synneofferynde / and a rāme
for a burntoffering / both without blemish / &
bringe them before the Lord / and speake vn-
to the children of Israel / and saye: Take an he-
goate for a synneofferyngē / and a calfe / and
a shepe / both of a yeare olde / and without ble-
mysh for a burntofferynge: and an oxe / and a
ramme for a thankeofferynge / that we maye
offre before the Lorde: and meatofferinge
mingled with oyle. For to daye shal ỹ Lorde
appeare vnto you.

And they toke what Moses commāded / B
before the dore of the Tabernacle of witnesse:
and the whole congregacion came nye / and
stode before the Lorde. Then sayde Moses:
This is it / which the Lord commaunded ỹ
ye shoulde do / and then shal the glorye of the
Lord appeare vnto you. And Moses sayde
vnto Aaron: Go vnto the aultare / and † offer Heb. v. b
thy sinneofferinge and thy burntofferinge / & and vi. d
make an attonement for the / and for ỹ people.
Then offer ỹ peoples offeringe / & reconcile thē
also / as the Lord hath commaunded.

Aaron

Leuit. iiij. a †Aaron wente vnto ỹ aultare/ and slewe ỹ calfe for his synofferinge / and his sonnes brought the blonde vnto hym. And he dipte his fynger in the blonde/and put it vpon the hornes of the aultare/ and poured the blonde vpō the bottome of the aultare. As for the fat/ and the kydneys/and the net/ vpon the leuer of the sinnoffering / he burnt them vpon the aultare/as the Lord commanded Moses. The flesshe also / and the hyde burnt he with fyre/without the hoost.

C Afterwarde he slew the burntofferynge. And Aarons sonnes brought the blond vnto hym/and he sprenkled it rounde aboute vpon the aultare. And they brought him ỹ burntoffering in peces/and the head / and he burnt it vpon the aultare. And he washed the bowels and the legges / and burnt them aboue vpon the burntofferinge on the aultare.

Leuit. iiij. c †Then brought he the offerynge of ỹ people/& toke the goate/that sinneofferinge of the people/and slewe it/& made a synneofferinge therof/as of the first. And brought the burntoffering/and did as the law is: †and brought

Leui. ij. a the meateofferinge/and toke his handful/and burnt it vpō the aultare/beside the burntofferinge of the morninge.

D Afterwarde slewe he the oxe & the ramme/ for the thākeofferinge of the people. And his sonnes brought him the blonde / which he sprenkled vpon the aultare roūde aboute. But the fat of the oxe/& of the ramme/ the rompe/ & the fat that couereth the bowels/ & the kydneys/and the nette vpon the leuer/ al such fat layed they vpon the brest/& burnt the fat vpō

Leu. viij. d the aultare. † But the brest / and the righte shoulder waued Aaron for a Waueofferinge before the Lorde/ as the Lorde commaunded Moses.

And Aaron lyfte vp his hande ouer the people / and blessed them / and came doune from the worke of the synofferynge / Burntofferynge/and thankeofferyng. And Moses and Aarō wente into the Tabernacle of witnesse. And whan they came out againe / they blessed the people. Then appeared the glory of the Lord vnto al the people. For there came

¶ Par. vij. a ij. Mac. ij. b †a fyre from the Lorde/and it consumed the burntofferynge and the fat vpon the aultare. Whan al the people sawe that / they reioysed/ and fel vpon theyr faces.

The. X. Chapter.

A ND the sonnes of Aaron/Nadab and Abiu/toke eyther of them his censoure/ and put fyre therin/ and layed the incense vpon it / and brought straunge fyre before the Lorde/ †which ye comaūded them not. Leui. x. Num. xxvi. Exo. xxx. Then wente there out a fyre from the Lord/ and consumed thē/so that they dyed before the Lorde. Thē sayde Moses vnto Aaron: This is it that the Lorde sayde: I wyl be sanctifyed vpon them/that come nye me/& before al the people wyl I be glorifyed. And Aaron held his peace.

B Moses called Misael and Elzaphā/ỹ sonnes of Vsiel/Aarons vncle/& sayde vnto thē: Go to/& cary youre brethrē out of ỹ Sāctuary/without the hoost. And they wente/ & caryed them forth in theyr albes / without the hoost/as Moses sayde.

Deut. xxi. Iere. xvi. Then sayde Moses vnto Aarō and to his sonnes Eleazar and Ithamar: † ye shall not vncouer youre heades/nor rēte youre clothes/ that ye dye not / & the wrath come vpon the whole cōgregacion: Let youre brethren of the whole house of Israel bewepe this burninge/ C whiche the Lord hath done. As for you /ye shal not go out from the dore of the Tabernacle of witnesse/lest ye dye: for the anoyntinge oyle of the Lord is vpon you. And they dyd as Moses sayde.

Exo. xxviij. Tit. j. The Lord spake vnto Aarō/& said: †Thou & thy sonnes/with the shal drynke no wyne/ nor stronge drinke/whā ye go into the Tabernacle of witnesse: that ye dye not. Let this be a perpetuall lawe vnto al youre posterities: that ye maye haue knowlege to discerne / what is holy & vnholye/ what is cleane & vncleane: & that ye may teache the chyldrē of Israel all the lawes/which the Lord hath spokē vnto you by Moses.

Leuit. x. D †And Moses sayde vnto Aaron/and vnto Eleazar/and Ithamar his sōnes that were left: Take the remnaunt of the meatofferinge/ in the sacrifices of the Lord/ & eate it wythout leuen / Besyde the aultare / for it is moost holy/euē in the holy place shal ye eat it. For it is thy dewty/ & thy sōnes dewty/in the sacrifyces of the Lord: for thus am I commaūded. But the Wauebrest & the Heaue shoulder

der shalt thou eate / and thy sonnes / and thy doughters with the/in a cleane place. For this dewtye is geuen vnto the and thy chyldrē / in ỹ thankeofferynges of the children of Israel. For the Heaueshoulder/ and the Wauebrest/ to the offerynges of the fat/shalbe brought in that they maye be waued for a Waueofferige before the Lorde. Therfore is it thyne & thy chyldrēs/for a perpetual dewtie/as the Lord commaunded.

E And Moses sought for the goate of ỹ synneofferynge / and founde it burnt. And he was angry at Eleazar & Ithamar / the sonnes of Aaron/which were left alyue/and said: Wherfore haue ye not eaten the synofferinge in the holy place? for it is moost holy / & he hath geuen it you / that ye might beare the synne of the congregacion / to make agremēt for them/before the Lord. Beholde/ỹ blonde of it came not into the Sanctuary: Ye should haue eaten it in the Sanctuary/as I was cōmaunded.

Aaron sayde vnto Moses: Beholde/this daye haue they offered theyr synofferynge/& they: Burntofferynge/before the Lord. And it is chaunched me after this maner/& should I eate of the synneofferige to daye/& be mery before the Lorde? Whā Moses herde that/ he was content.

The. XI. Chapter.

A AND the Lorde talked with Moses and Aaron/ & sayd: Speake vnto the chyldren of Israel/& saye: These are †the beastes/ which ye shall eate amonge all the beastes vpon earth: Whatsoeuer hath hoose/and deuideth it into two clawes/and cheweth cud amonge the beastes/that shall ye eate. But loke what cheweth cud/ & hath hoose / & deuided it not/ as the Camell/the same is vncleane vnto you/ and ye shall not eate it. The conyes chewe the cud / But they deuide not the hoose into two clawes/therfore they are vncleane vnto you. The hayr cheweth cud also/ But deuideth not the hoose into two clawes/therfore he is B vncleane vnto you. And the Swyne deuideth the hoose into two clawes / But cheweth not the cud/therfore is it vncleane vnto you. Of the flesh of these shal ye not eate/nor touch theyr carcases / for they are vncleane vnto you.

Leuit. v. a Agg. ij. b These shal ye eate/ of all that are in the waters: Whatsoeuer hath fynnes & scales in the waters/sees/& ryuers/that shal ye eate. But whatsoeuer hath not fynnes and scales in the sees/& ryuers/amonge al that moue in ỹ waters/of all that lyue in the waters/it shalbe an abhominacio vnto you/so that ye eate not of theyr flesh/& ỹ ye abhorre theyr carcases. For all that haue not fynnes & scales in the waters/shall ye abhorre.

C And these shall ye abhorre amōge the fooles/so that ye eate them not: The Aegle / the Goshauke/the Cormoraunte/the Vultur/ the Ryte / and all his kynde / & all Rauens with theyr kynd: the Estrich / the Nightcrow / the Cocow / the Sparowhauke with his kynde/ the litle Oule/the Storke/the great Oule/ the Becke/the Pellicane/the Swāne/the Pye/the Heron / the Jaye with his kynde / the Lappwing / & the Swalowe. And whatsoeuer crepeth amōge the fooles/ & goeth vpō foure fete/shalbe an abhominacio vnto you. Yet/ these shall ye eate of the fooles that crepe and go vpon foure fete: euen those that haue no knees aboue vpon ỹ legges/ to hoppe withall vpō earth. Of these maye ye eate / as there is S the Arbe with his kynde/ & the Scalaā with his kynde/& the Hargoll with his kynde/and the Hagab with his kynde. But whatsoeuer els hath foure fete amōge the fooles / it shalbe an abhominacio vnto you/and ye shall take it for vncleane. † Whosoeuer toucheth the car- Leuit. v. a case of such/shalbe vncleane vntyl the euē/and Agg. ij. b whosoeuer beareth the carcase of any of these/ shall wash his clothes / and shalbe vncleane vntyll the euen.

Therfore euery beast that hath an hoose/ & deuideth it not into two clawes/and cheweth not cud/shalbe vncleane vnto you. Whosoeuer touche h such/shalbe vncl an. And whatsoeuer goeth vpon handes amonge the beastes / that goeth vpon foure fete / shalbe vncleane vnto you. Whosoeuer toucheth ỹ carcases of them/shalbe vncleane/vntyl euē. And he that beareth theyr carcase / shall wash his clothes/& be vncleane vntyll the euē: for suche are vncleane vnto you.

These shalbe vncleane vnto you also / amonge the beastes that crepe vpon earth: the E Wesell/the Mouse/the Tode/euery one with his

his kynde/the Hedgehogge/the Stellio/the Lacerte/the Snale/and ỹ Mol/these are vncleane vnto you/amonge al that crepe. Whosoeuer toucheth ỹ dead carcase of them/shalbe vncleane vntil the eue. And whatsoeuer any suche dead carcase falleth vpon it/shalbe vncleane/whatsoeuer vessel of wood it be/or raiment/or skinne/or bagge. And euery vessel ỹ any thynge is occupied withal/shalbe put in the water/and is vncleane vntyl the euen/& then shal it be cleane. † All maner of earthen Leui. vj.d and xv.b vessel/that any suche carcase falleth into/it shal al be vncleane that there in is/& ye shal breake it. All meate/whiche is eaten/that any such water commeth into/is vncleane: and al maner of drynke/that is dronken/in al maner of such vessel/is vncleane. And whatsoeuer any suche carcase falleth vpon it shalbe vncleane/whether it be ouen or kettel/so shal it be broken/for it is vncleane/and shalbe vncleane vnto you. Neuertheles/the fountaynes/welles/and pōdes of water are cleane. But whosoeuer toucheth their carcases is vncleane.

E And though/the dead carcase of any such fel vpon the sede ỹ is sowē/yet is it clean: But whan there is water poured vpon the sede/& afterward any such dead carcase falleth therō/ thē shal it be vncleane vnto you.

Whan a beaste dyeth/that ye may eate/he ỹ toucheth ỹ dead carcase therof/is vncleane vntil the euen. Whoso eateth of any such carcase/shal washe his clothes/and be vncleane vntil ỹ euē. Likewise/he that beareth any such carcase/shal wash his clothes/& be vncleane vntyl the euen.

Whatsoeuer crepeth vpon earth/shalbe an abhominacion vnto you/and shal not be eatē. And whatsoeuer crepeth vpon the belly/or al that goeth vpon foure/or mo fete/amonge al that crepeth vpon earth/shal ye not eate/for it shalbe an abhominacion vnto you. Make not youre soules abhominable/and defyle you not in them/to stayne youre selfes: for I am the Leu. xix.a Lorde youre God. Therfore shal ye † sanctifye youre selfes/that ye may be holy/for I am j. Pet j.c holy. And ye shal not defyle youre selfes/on any maner of crepinge beaste that crepeth vpon earth: for I am the Lord/which broughte you out of the lande of Egypte/that I might be youre God: therfore shal ye be holy/ for I am holy.

This is the lawe ouer the beastes & fooles/ and al maner of soules of crepinge beastes in the waters/and al maner of soules that crepe vpon earth: that ye maye knowe to discerne what is vncleane and cleane/and what maner of beastes are to be eaten/and which are not to be eaten.

The. XII. Chapter.

A AND the Lord talked with Moses/and sayde: Speake vnto the chyldren of Israel/and saye: Whan a woman hath cōceaued/ and beareth a man childe/she shalbe vncleane seuen dayes/so longe as she suffereth her disease/ † and in the eyght day shal the flesh of Gen. xvij his forskyne be cut away. And she shal byde at home thre and thyrty dayes in the blonde of his purifiēge: she shal touch no holy thing/ nor come in the Sanctuary/til the dayes of her purifyēge be out. But if she beare a maidchylde/then shal she be vncleane two wekes/ so longe as she suffereth her disease/and sixe and thre score dayes shal she byde at home/in the blonde of her purifyenge.

B † And whan the dayes of her purifieng are out/for the sonne or for the doughter/she Luce.ij shal bringe a lambe of one yeare olde/for a burntofferinge/and a yonge pigeon/or a turtil doue/for a synneofferynge/to the dore of the Tabernacle of witnesse/vnto the priest/ which shal offer it before the Lorde/& make an attonement for her/and so shal she be clensed from her bloudy yssue. This is the law for her ỹ beareth a man chyld/or maydechylde.

† But if she be not able to bring a shepe/thē Leuit. let her take two turtil doues/or two yōge pygeons/the one for a burnofferinge/the other for a synneofferynge/then shal the priest make an attonemēt for her/so that she shalbe cleane.

The. XIII. Chapter.

A AND the Lorde spake vnto Moses and Aaron/and saide: Whan there ryseth vp any thynge in the skynne of a mans flesh/ whether it be a scabbe/or a glisteringe whyte/ (as though there be a leprosye in the skynne of this flesh) he shalbe brought vnto Aaron the priest/or to one of his sonnes/amonge ỹ priestes. And whan the priest seyth the plague vpon the skynne of the flesh/that the heeres are turned to whyte/and it seme deper in that place then the other skynne of his flesche/ then is it surely a leprosy/therfor shall ỹ priest loke vpō hym/& iudge hym vncleane.

But whan there is any white plecke in the skynne of his flesh/& yet seme no deper then ỹ other skynne of the flesche/and the heeres be not turned to whyte/thē the priest shall shut hym vp seuē dayes/and on the seuenth daye/ loke vpon him: if the plague seme vnto hym as afore/& hath fret no deper in the skynne/ then shal the priest shute hym vp yet seuen dayes moo. And whan he loketh on hym agayne/vpō the seuēth day/& fyndeth that the plague be darkish/and hath frette no deper in the skynne/thē shal he iudge hym cleane/for it is but a skyrfe/& he shal washe his clothes/& then is he cleane.

B But whan the scabbe fretteth farther in ỹ skynne (after that he is sene of the priest/& iudged cleane) & he be now sene of ỹ priest againe whā the priest seyth thē that ỹ scabbe hath fret farther in the skynne/he shal iudge hym vncleane/for it is surely a leprosye.

Whan a plague of leprosy is vpō a mā/he shalbe brought vnto the priest. Whā he seyth & fyndeth/that there is whyte rysen vp in the skynne/& the heere turned vnto whyte/and there be raw flesh in the sore/thē is it surely an olde leprosy in the skynne of his flesh/therfore shal the priest iudge him vncleane/& not shut him vp/for he is vncleane alreadye.

But whā the leprosy breaketh out in the skynne/& coūereth the whole skinne/from the heade vnto the fote/al that the priest can se. So whan the priest loketh vpon it/& fyndeth that the leprosy hath couered all the flesh/he shall iudge hym cleane/for so much as it is turned al into whyte vpon hym/for he is cleane.

C Notwitstandinge/if there be raw flesh on hym/in the daye whā he is loked vpon/thē is he vncleane. And whā the priest seyth ỹ rawe flesh/he shal iudge hym vnclean/for he is vncleane/& it is surely a leprosie. But if the rawe flesh chaūge againe/& be turned into whyte/ then shal he come vnto the priest. And whan the priest loketh vpon hym/& fyndeth that the plague is turned to whyte/he shal iudge him cleane/for he is cleane.

Whan there is a byle in the skinne of any mans flesh/and healeth agayne/and afterward in ỹ same place there arise vp any white thyng or a glisterig white/some what reedish he shalbe sene of ỹ priest. So whā the priest seyth ỹ it appeareth to be lower thē the other skynne/and the heere turned to whyte/then shal he iudge him vncleane/for it is surely a plague of leprosye/broken out of the byle. But if the priest se/& fynde that the heeres are not whyt/& that it is no lower thē the other skinne/& is darkysh/he shall shut him vp seuen dayes. If it hath frette farther in the skynne/ D thē shal he iudge him vncleane/for it is surely a plague of leprosye. But if the glisterynge whyte abyde styll/and fret no farther/then is it but a prynte of ỹ byle/& the priest shal iudge hym cleane.

Whā the skynne of any mās flesh is hurte with fyre/and the prynte of the burninge is reedish or whyte/and the priest loketh vpon hym/and fyndeth the heere turned to whyte/ vpō the marke of the burnyng/and it appeare deper thē the other skynne/then is there surely a leprosye broke out of the prynte of the burnynge: therfore shal the priest iudge hym vncleane/for it is a plague of leprosye. But if the priest se & fynde/that the heere vpon the prynte of the burnynge/is not turned vnto whyte/and is no lower thē the other skynne/ and is darkysh also: he shall shutte hym vp seuen dayes.

And vpō the seuenth daye he shal loke vpō him: if it hath fret farther in the skynne/then shal he iudge him vnclean/for it is a leprosye. But if it stande styll vpon the marke of the burnynge/and fret no farther in the skynne/and is darkyshe/then is it a sore in the marke of the burnynge/and the priest shall iudge hym cleane/for it is but the print of the burnynge.

Whan a man or woman is skyruye vpon E the heade or beerd/& the priest seyth ỹ marke/ and fyndeth that it appeareth deper then the other skynne/and the heere be there golden and thynne/thē shall he iudge hym vncleane: for it is a skyrfe of leprosye of the heade/or of the beerde. But if the priest se that the skyrfe appeare no deper thē the skynne/and that the heeres is not of a pale coloure: he shall shut hym vp seuen dayes. And vpon the seuenth daye/whan he loketh & fyndeth/ỹ the skyrfe hath

hath frette no farther/and there be no golden heere there/and that the ſkyrfe appeare no deper then the other ſkynne/then let hym be ſhauen: but ſo that he ſhaue not of the ſcabbe/ & the prieſt ſhal ſhut hym vp yet ſeuen dayes mo. And vpon the ſeuenth daye whā he loketh/and fyndeth that the ſkyrfe hath frette no farther in the ſkynne/and that it appeareth no deper then the other ſkynne/thē ſhall the prieſt iudge him clean. And he ſhal waſh his clothes/for he is cleane. But if ỹ ſcabbe frette farther in the ſkynne (after that he is iudged cleane) & the prieſte loketh/ & fyndeth/ that the ſcabbe hath frette farther in the ſkynne/ thē ſhall he ſeke nomore for golden heeres for he is vncleane. Neuertheles/ if he ſe that ỹ ſcabbe ſtandeth ſtyll/and that pale heeres are there ryſen vp/then is the ſcabbe whole/ & he is cleane/therfore ſhall the prieſte iudge hym to be cleane.

Whan there is any glyſterynge/ whyte vpon the ſkynne of the fleſh of a man or woman/ and the prieſt ſeyth there/that the glyſterynge whyte vanyſheth: then is it but a whyte ſcabbe/ryſen vp in the ſkynne/ and he is cleane.

Whan the heeres fall out of the heade of a man or womā/ſo that he is bauldc/ theſame is cleane. If they fall out of his forheade/ thē is hys forheade bauld and cleane. But if there be a white reedyſh ſore in ỹ bauld heade/ or bauldc forehead/then is there a lepr: ye ryſen vp in the bauldc heade/ or bauldc forehead: therfore ſhall the prieſt loke vpon hym. And whan he fyndeth the whyte reedyſhe ſore ryſen vp in his bauldc heade/ or bauldc forheade/ then ſhall the ſkynne of the fleſhe be as leperous/therfore is he a leperous mā/ and vncleane/ becauſe of theſame ſore vpon his heade.

G Who ſo now is leperous/his clothes ſhalbe rent/& the heade bare/ & the lyppes muffeld/ & ſhall in any wyſe be called vncleane. † And as longe as the ſore is vpon hym/ he ſhalbe vncleane/ & dwel alone/ and haue his dwellyng without the booſt.

Num. v. & 2. Reg. xv. a

Whan the plague of leproſy is in a cloth: whether it be wolle or lynnen/ in ỹ warpe or wefte/whether it be lynnē or wollen/ or in a ſkynne/or in any maner thynge that is made of ſkynne. And whā the plague is pale or reedyſhe in the cloth or ſkynne/eyther in ỹ warpe or wefte/or in any maner thynge ỹ is made of ſkynne/theſame is ſurely ỹ plague of leproſy/therfore ſhal the prieſt loke vpon it. And whā he ſeyth the plague/he ſhall ſhut it vp ſeuen dayes. And vpō the ſeuenth daye/ whan he ſeyth that he plague/ hath fret farther in ỹ cloth/in the warpe or weft/in a ſkynne/ or in any maner thynge/ that is made of ſkynne/ then is it a frettynge plague of leproſye/ and is vncleane: And the cloth ſhall be burnt/ eyther warpe or wefte/ whether it be wollen or lynnē/or any thynge made of ſkynne/wherin is any ſuche plague. For it is a plague of leproſye/& ſhalbe burnt wyth fyre.

B But if the prieſt ſe that ỹ plague hath fret no farther in the cloth/eyther in the warpe or wefte/or any thynge made of ſkynne/thē ſhal he commaunde to waſhe the thinge/ there ỹ plague is in/& ſhal ſhut vp other ſeuē dayes. And whan the prieſt ſeyth (after ỹ the plague is waſhen) that the plague is not chaunged before his eyes/ and hath fret no farthet alſo/ yet is it vncleane/and ſhal be burnt with fyre: for it is depe fretten inward/ and hath made ſkyrfes. Neuertheleſſe/whan the prieſt ſeyth/ that the prynt is vanyſhed/after the waſhing of it: than ſhal he rent it out of the cloth/ and of the ſkynne/ out of the warpe/or wefte. But if it appeare any more in the cloth (eyther in ỹ warpe/ or in the weft) or any maner thyng made of ſkynne/then is it a waxynge plague: & with fyre ſhall it be burnt/there as any ſuch plague is in. As for the cloth eyther warpe or weft/ or any maner thynge/made of ſkynne/ that is waſſhen/and ỹ plague be departed frō it/it ſhalbe waſſhen once agayne/and then is it cleane.

This is the law ouer the plague of leproſye in clothes/whether they be wollen or lynnen/(eyther in the warpe or in the weft) and in any maner of thynge/ made of ſkynne/ to iudge them cleane or vncleane.

The. XIIII. Chapter.

AND the Lorde ſpake vnto Moſes/ and ſayd: This is the lawe ouer the leper/whā he ſhalbe clenſed. † He ſhall come vnto the prieſt/and the prieſt ſhal go out of the booſt/ and loke how the plague of leproſye is healed

Mat. viii. Marc. i. Luce v. vpon and

vpon the leper. And he ſhal commaunde him that is to be clenſed to take two lyuynge byrdes/whiche are cleane/and Ceder woode/and purple woll/and yſope: and ſhal commaunde ỹ one byrd to be kylled in an earthen veſſell/ ouer ſpryngynge water. And he ſhal take the lyuynge byrde with ỹ Ceder wood/the purple wol and yſope/and dyppe them in the blonde of the ſlayne byrde/ vpon ỹ ſpryngynge water/ and ſprenkle it ſeuen tymes vpon hym/ ỹ muſt be clenſed from ỹ leproſye. And ſo clenſe hym/and let the lyuynge byrd flye at libertye into the felde.

B But he that is clenſed/ſhal waſh his clothes/and ſhaue of all his heere/and bath hym ſelfe with water/ſo is he cleane. Afterward/let hym go into the booſt/yet ſhal he tarye without his tent ſeuen dayes. And vpon ỹ ſeuenth daye ſhall he ſhaue of all the heere vpon his heade/vpon his beerde/vpon his browes/ ſo that all ỹ heere be ſhauen of/and he ſhal waſh his clothes/and bath his fleſh in water/ then is he cleane.

And vpon the eyght daye/ſhall he take two lambes/without blemyſhe/ and a ſhepe of a yeare olde/without blemiſhe/ and thre tenth deales of fyne floure/for meatoffrynge/ myngled with oyle/and a logge of oyle. Thē ſhall the prieſt preſent him that is clēſed/ and theſe thynges before the Lorde/before ỹ dore of ỹ Tabernacle of wytneſſe/and ſhal take the one lambe/and offre it for a treſpaſſe offerynge/ & ỹ logge of oyle/and ſhal waue them before the Lorde/& afterwarde ſlaye ỹ lambe/where the ſynofferyng and burntoffering are ſlaine/namely/in ỹ holy place. For as the ſynofferynge/ ſo is the treſpaſſeofferinge the prieſtes alſo/for it is mooſt holy.

C And the prieſt ſhall take of the blonde of ỹ treſpaſſeofferinge/and put it vpon the tippe of the ryght eare of hym/that is clenſed/ and vpon ỹ thombe of his righthand/ and vpon the great toe of his ryght foote. Afterward ſhall he take of the oyle/out of the logge/ and poure it into his owne lefte hande/and dippe his right fynger in the oyle/that is in his lefte hande/and ſprenkle the oyle with his fynger ſeuen tymes before the Lorde. As for the remnaūt of the oyle in his hande/ he ſhal put it vpon the typpe of the ryght eare/ of hym ỹ is clenſed/and vpon the thombe of his right hande/ and vpon the great toe of his ryght foote/euen aboue vpon ỹ blond of ỹ treſpaſſe offerynge. But the remnaunt of ỹ oyle in his hande/ ſhall he poure vpon the heade of hym ỹ is clenſed/and make an attonement for him before the Lorde. And he ſhall make the ſinofferynge/and reconcyle hym that is clenſed/ Becauſe of his vncleanneſſe. And afeerwarde ſhall he ſlaye the burntofferynge/ and ſhall offre it vpon the aultare with the meatofferynge/and make an attonement for him/and then is he cleane.

D † But if he be poore/ & getteth not ſo much wt his hande/thē let hym take one lambe for a treſpaſſeofferynge to waue it/ to make an attonemēt for hym/& a tēth deale of fyne floure mingled with oyle for a meatofferinge/ and a logge of oyle/ and two turtel doues/ or two yonge pygeons/whiche he is able to gette wt his hande/ let the one be a ſynofferynge/ the other a burntofferinge: and let hym bringe them vpon the eyght daye of his clenſynge/ vnto the prieſt before the dore of the Tabernacle of wytneſſe/before the Lorde. Leui. v. b and xij. d

Then ſhal the prieſt take the lambe for ỹ ſinofferynge/ and the logge of oyle/ & ſhal waue them all before the Lorde/and ſlaye ỹ lambe of the treſpaſſeofferynge: and take of ỹ blonde of theſame treſpaſſeofferyng/ and put it vpon the typpe of the ryght eare/ of hym that is clenſed/ and vpon the thombe of his right hande/ and vpon the great toe of hys ryght foote/and poure of ỹ oyle into hys owne lefte hande/ and with his right fynger ſprenkle ỹ oyle/that is in his lefte hand/ſeuen tymes before the Lorde.

E As for the remnaunt of the oyle in his hande/he ſhall put it vpō the typpe of ỹ right eare/ of him that is clenſed/ and vpon the thombe of his right hande/and vpon ỹ great toe of his ryght foote/ euen aboue vpon the blonde of ỹ treſpaſſeoffering. The other oyle in his hande ſhal he poure vpon the head/of hym that is clenſed/ to make an attonement for hym before the Lorde. And afterwarde of the one of the turtel doues/ or yonge pygeons (accordynge as his handes are able to get) he ſhall make a ſynoffring/ of the other a burntofferinge/ with ỹ meatofferynge: and ſo

shall the priest make an attonemēt for hym ỹ is clensed before the Lorde.

Let this be the lawe for the leper / which is not able with his hāde to get that/that belongeth vnto his clensynge.

F And the Lorde spake vnto Moses & Aaron/and sayd: Whan ye are come into ỹ lande of Canaan/which I geue you to possesse/ and if ther happē a plague of leprosy/in any house of your possession/then shal he / that oweth ỹ house/come and tell the priest and saye: Me thynke there is as it were a plague of leprosy in my house. Thē shal the priest commaūde to rydde al thīge out of the house/ or euer ỹ priest go into se the plague/lest/all that is in ỹ house be made vncleane. Afterwarde shall the priest go in to se the plague.

Now whan he loketh/ and fyndeth/ that there be holowe strakes / yalowe or redysh in the walles of the house / and they seme to be lower then the walle besyde/then shall he go out at the dore of the house/and shutte vp the house for seuen dayes. And vpon the seuenth daye whan he commeth / and seyth that the plague hath fretē farther in the walles of the house/then shall he commaunde to breake out the stones wherin the plague is / and to cast them in a foule place/ without the cytye / and the house to be scraped within roūde aboute/ and the dust that is scraped of / to be poured without the cytye / in an vncleane place / and to take other stones/and put them in the place of the other / and to take other playster / and playster the house.

G Whan the plague than cōmeth agayne / & breaketh forth in the house/ after ỹ the stones are broken out / the playster scraped of / and the house playstred of the new/ then shall the priest go in: and whā he seyth that the plague hath fretten farther in the house/then is there surely a fretynge leprosye in the house / and it is vncleane: therfore shall the house be broken doune/ both the stones/& the tymber/ & all the dust of the house/ & shalbe caryed out of the cytye / into an vncleane place. And who so goeth into the house / whyle it is shut vp / is vncleane vntyl the euen. And he that lyeth therin/ or eateth therin / shal wash his clothes.

But if the priest se (whā he goeth in) that this plague hath fret no farther in the house/ after that the house is new plastred/then shal he iudge it to be cleane/ for the plague is healed. And to a synoffrynge for the house / he shal take two byrdes/ ceder wood / & purple woll/and ysope/and slaye the one byrde in an earthen vessel/ vpon springinge water / and shall take the ceder wood/the purple woll/the ysope/and the lyuynge birde/and dippe them in the bloude of the slayne byrde / vpon the springyng water/& sprenkle the house withal seuen tymes: and so shall he purysie the house with the bloude of the byrde / with the springynge water / wyth the lyuynge byrde with the ceder woode/with the ysope/ & with the purple wolle. And thē lyuynge byrde shal he let flye at liberty out of the toune into the felde/and make an attonement for the house/ and then is it cleane.

This is the lawe ouer al maner plague of leprosy/and skyrfe/ouer the leprosy of clothes/ & of houses/ouer sores/scabbes/ & glysteringe whyte / that it maye be knowen / whan any thynge is vncleane or cleane. This is the lawe of leprosye.

The. XV. Chapter.

AND the Lorde talked with Moses and Aaron/ and sayde: Speake to the chyldren of Israel/and saye vnto them: Whan a man hath a runninge yssue/ from out of his flesh/thesame is vncleane: But then is he vncleane/by the reason of this yssue / whan his fleshe is fretten of the issue/ or woūde. Euery bedde / wheron he lyeth / and whatsoeuer he sitteth vpon/shalbe vncleane.

And he that toucheth his bed / shal wash his clothes/and bath himselfe with water / & be vncleane vntyl the euen.

And he ỹ sitteth where he satte/ shal wash his clothes/and bath hym selfe with water/ and be vncleane vntyll the euen. Who so toucheth his flesh/ shal wash his clothes / & bath hymselfe with water/and be vncleane vntyll the euen. Whan he spytteth vpon hym that is cleane/thesame shal wash his clothes / and bath hym selfe with water/& be vncleane vntyl the euen.

And the saddell/and whatsoeuer he rydeth B vpon / shalbe vncleane. And whosoeuer toucheth any thynge that hath bē vnder him/ shalbe vncleane vntyl the euen. And who so beareth any suche/shal washe his clothes/and bath hymselfe with water/& be vncleane vntyl the euē. And whome soeuer he toucheth/& washeth not his handes first / thesame shall wash his clothes/& bath him self with water/
Leuit. vj. d and be vncleane vntyl ỹ euen. † Whā he toucheth an earthē vessel/it shalbe broken: but the treen vessel shalbe rensed with water. And whan he is cleane of his yssue/he shal numbre seuen dayes/after ỹ he is made clean/& wash his clothes/and bath him selfe with springig water/then is he cleane. And vpon the eyght daye shall he take two turtell doues/or two yonge pigyons/and bringe them before the Lorde/ before the dore of the Tabernacle of wytnesse/and geue them vnto the priest. And the priest shall make of the one a synofferinge/ of the other a burntofferynge / and make an attonement for hym before ỹ Lorde/ as cōcernynge his issue.

C Whan a mans sede departeth from him in slepe/ thesame shall bathe all his flesshe with water/and be vncleane vntyl ỹ euen. And all clothes/and euery skynne that is stayned wt suche sede/shall be wash with water / and be vncleane vntyl the euē. A womā/ by whome such one lyeth/shal bath her selfe with water/ and be vncleane vntyl the euen.

Whan a woman hath the bloudy yssue of her flesh/she shal be put aparte. vij. dayes into sundry place. Whosoeuer toucheth her/shalbe vncleane vntyl the euen. And al that she lyeth vpon (as longe as she is put a part) shalbe vncleane. And that she sytteth vpon/shalbe vncleane. And whosoeuer toucheth her bed/ shall wash his clothes / and bath hymselfe with water/and be vncleane vntyl euen. And whosoeuer toucheth any maner thinge that she hath sytten vpon/shal wash his clothes/& bath hymselfe with water / and be vncleane vntyll the euen.

D † And if a man lie wt her (whyle she is put
Leui. xviij. c aparte) shalbe vncleane seuen dayes/ and the bed that he laye vpon/shalbe vncleane.

Matt. ix. c † But whan a womā hath her bloudy yssue a longe season / not onely at ỹ tyme of her natural course/But also out of the tyme of her naturall course/ then shal she be vncleane so longe as she hath the issue: euen as at ỹ tyme whan she is put aparte / so shal she be vncleane here also. Whatsoeuer she lyeth vpon/ al the tyme of her issue/shalbe as her bed whā she is put aparte. And al that she sytteth vpō/ shalbe vncleane/as is her vnclennesse / whan she is put aparte. Whosoeuer toucheth any of them/shalbe vncleane/and shal wash his clothes/and bath hymselfe with water / and be vncleane vntyll the euen.

But if she be cleane of her issue / then shall E she numbre seuen dayes / afterward shall she be cleane: and vpō the eyght daye shal she take two turteldoues/ or two yonge pigeons/ & bringe them vnto the priest/ before ỹ dore of the Tabernacle of witnesse. And the priest shal make of the one a synofferinge/of the other a burntofferynge/and make an attonement for her before the Lorde / as concernynge the yssue of her vnclennesse.

Thus shal ye se that the chyldren of Israel kepe them selfes from theyr vnclennesse/ that they dye not in their vnclēnesse/whā they defyle my habitacion/which is amōge you.

This is the lawe ouer him that hath a runninge sore/and him/whose sede departeth frō him in slepe/so that he is vnclean therof And ouer her/ỹ hath her bloudy yssue/and whosoeuer hath a runninge sore/whether it be man or woman/and whan a man lyeth with her ỹ is vncleane.

The. XVI. Chapter.

AND the Lorde spake vnto Moses (after A that Aarons two sonnes were dead/ † whan they offred before the Lorde) and Leuit. x. a sayde: Speake vnto Aaron thy brother / that he go not at al tymes into the innermer Sanctuary/wythin the vayle before ỹ mercyseate/ which is vpon the Arke/that he dye not: † for Exod. xl. c & I wyll appeare in a cloude vpon the mercy- iij. R. viij. b seate. But here withall shall he go in/ euen wt a yonge bullocke for a synofferinge/and with a ramme/for a burntofferinge / and shall put on the holy lynnen albe/and haue lynnen breches vpon his flesshe / and gyrde hym with a lynnen gyrdell / and haue the lynnen myter vpon his head.

For these are the holy garmētes: & he shall B bath his flesh with water/and put them on: & of the congregacion of the chyldren of Israel/ shal he take two hegoates for a synofferinge/

and a ramme for a burntofferinge.

And Aarō shal bringe the bullocke for his
Heb. ix.b owne sinoffringe / † & make an attonement for hymselfe and his house / and afterwarde shall he take the two goates / & present them before the Lord / euen before the dore of the Tabernacle of witnesse / and shall cast lottes ouer the two goates: the lotte of the one goate for the Lord / and the other for the fre goate. And the goate that the Lordes lot fell vpon / shall he offre for a synofferinge. But the goate / that the fre goates lot fell vpon / shal he present alyue before the Lorde / to make an attonement for hym / and to let the fre goate go into ỹ wilderneſſe. And so shall he bringe the bullocke of his synofferinge / and make an attonement for hym / and his housholde / and shall kyll hym.

C And he shal take a censer / ful of coales from the aultare / that standeth before the Lorde / and his handfull of beaten incense / & bringe them in within the vayle / and put the incense vpon the fyre before the Lorde / that the cloude of the incense maye couer the mercy-
seate / which is vpon the witnesse / that he dye
Leuit. iiij. a not. † And he shal take of the blonde of the bullocke / and sprenckle it with his fynger / towarde the Mercyseat / on the foreside. Seuen tymes shal he sprenckle of the blonde / thus wt his fynger / before the mercyseat. Then shall he kyll the goate / which is the peoples sinoffe-
rynge / and bringe in of his bloud within the vayle / & shall do with his blonde as he dyd with the blonde of the bullocke / and sprenckle therwith also on the foreside / toward the mer-
ciseate / and so shal he reconcyle the Sanctuary / from the vnclennesse of the chyldē of Israel / & from theyr trespasses in all theyr synnes. Thus shal he do vnto the Tabernacle of witnesse / which is the habitacyon with them / amonge theyr vnclennesses.

D Noman shalbe in the Tabernacle of wyt-
nesse / whan he goeth in to make an attonement in the Sanctuary / vntyl he go out: and so shall he make an attonement for hym selfe / and his house / and for the whole congregacyon of Israell. And whan he goeth forth vnto the aultare / that standeth before ỹ Lorde / he shal reconcyle it / and shal take of the bullockes bloud / and of the goates bloud / and put it vpon the hornes of the aultare / rounde about. And with his fynger shal he sprenckle of the blonde theron seuen tymes / & halowe it / and consecrate it from the vnclennesse of the chyldren of Israel.

And whan he hath made an ende of re- E
concylynge the Sanctuary / and the Taber-
nacle of wytnesse / & the aultare / he shal bryng the lyuinge goate.

Then shal Aaron laye both his handes vpon the heade of him / and confesse ouer him all the mysdedes of the chyldren of Israel / and al theyr trespasses in theyr synnes / and shal laye them vpō the heade of the goat / and by some man that is at hande / shal he let hym runne into the wylodrneſſe / that the goate maye so beare all theyr mysdedes vpon hym / into the wilderneſſe / and he shal leaue him in the wylderneſſe.

And Aaron shall go into the Tabernacle of wytnesse / and put of the lynnen clothes / which he put on / whā he went into the San-
ctuary / and shal leaue them there / and bath his flesh with water in the holy place / & put on his owne rayment.

And he shal go forth / & make his burntof- F
feringe / and the burntofferynge of the people / and make an attonement / both for hymselfe / and for the people / and burne the fatte of the sinofferinge vpon the aultare. But he that ca-
ryeth out the free goate / shall washe his clo-
thes / and bath hymselfe with water / and then come into the hooste.

†The bullocke of the synofferinge / and the Leuit.vj
goate of the synofferynge (whose bloud was brought in the Sanctuary / to make an attō-
nement) shalbe caryed out of the hooste / and brent with fyre / both theyr skynnes / flesshe / & dounge. And he that burneth thē / shal wash his clothes / and bath hymselfe with water / & then come into the hooste.

†And this shalbe a perpetual lawe vnto G
you: Vpon the tenth daye of the seuenth mo-
Leuit.xxiij
neth / shal ye hūble your soules / & do no worke whether it be one of your selfes / or a straūger amōge you. For in this day is your attonemēt made / that ye may be clensed from all youre synnes / before the Lorde: therfore shal it be a free Sabboth vnto you / and ye shal humble youre soules. Let this be a perpetuall lawe.

But

But the priest that is anoynted / and whose hande was fylled to be priest / in his fathers steade / shall make this attonement / and shall put on the lynnen clothes / namely the holy vestiments / so shal he reconcyle the holy San-
ctuary / and the Tabernacle of wytnesse / and the aultare / and the priestes / and al the people
Leuit.xxv.b of the congregacyon. † This shalbe a perpe-
Exo.xix.a tuall lawe vnto you / that ye reconcyle the chil-
dren of Israel from all theyr synnes / once a yeare. And Moses dyd as the Lorde com-
maunded hym.

The. XVII. Chaptet.

A AND the Lorde talked with Moses / and
sayd: Speake vnto Aaron and his sonnes / and to al the chyldren of Israel / and say vnto them. This is it that the Lorde hath commaunded: Whatsoeuer he be of the house of Israel / that kylleth an oxe or lambe / or goat in the hoost / or out of the hoost / and bryng-
eth it not before the dore of the Tabernacle of wytnesse / that it maye be brought vnto the Lorde for an offerynge before the habita-
cion of the Lorde / thesame shalbe gylty of bloud / as tough he had shed blonde: and such a man shalbe roted out from amonge his people.

B Therfore shal the chyldren of Israel bringe
they: offerynges (that they wyl offre vpon the wyde felde) before the Lorde / euen before the dore of the Tabernacle of witnesse / vnto the priest / and there offer theyr thankeofferin-
ges vnto the Lorde. And the prieste shall sprenkle the blonde vpō ỹ aultare of ỹ Lord / before the dore of the Tabernacle of wytnesse / and burne the fat for a swete sauoure vnto the Lorde / & they shal offer theyr offerynges no-
more vnto deuels / with whome they go a whoryng. This shalbe a perpetual lawe vnto them amonge theyr posterities.

C Therfore shalt thou saye vnto them: What
man soeuer he be of the house of Israel / or a straunger also / that is amonge you / which offreth a burntofferīg / or any other offeringe / and bryngeth it not before the dore of the Ta-
bernacle of wytnesse / to offre it vnto the Lorde / he shalbe roted out from amonge his people.

a vij.c †And what man soeuer it be (eyther of the
house of Israel / or a straunger / amonge you) that eateth any maner of blonde / agaynst him wil I set my face / and wyll rote him out from amonge his people: for the soule of the body is in the blonde / & I haue geuen it you for the aultare / ỹ your soules may be reconciled ther-
with: For the blonde that is in the soule / ma-
keth attonement. Therfore haue I sayd vnto the chyldren of Israel: No soule amonge you shal eate blonde: no / nor any straunger that dwelleth amonge you.

And what man soeuer it be amonge you / D
(whether he be of ỹ house of Israel / or a strāū-
ger amonge you) that at the huntynge taketh a beast or foole / which may be eaten / he shal poure out the blonde of thesame / & couer it wt earth: for al flesh lyueth in the bloud.

And I haue sayd vnto the chyldren of Is-
rael: † Ye shal eate the bloud of no maner of flesh: for the lyfe of al fleshe is in his blonde. Gen.ix.a
Leuit.iij.c
Whosoeuer eateth it / shalbe roted out. And vij.c.xx.f
whatsoeuer soule eateth ỹ / which dyed alone / or that was torne of wyld beastes (whether he be one of youre selfes or a straunger) thesame shal washe his clothes / and bath him selfe with water / and be vncleane vntyl the euen / and then is he cleane. But if he wash not his clothes / nor bath hym selfe / then shal he beare his synne.

The. XVIII. Chapter.

AND the Lorde talked with Moses / and A
sayd: Speake vnto the chyldren of Isra-
el / and say vnto them: I am the Lord your God. Ye shall not do after the workes of the lande of Egypte / wherin ye dwelt: neyther after the doynges of the lande of Canaan / in-
to the which I wyll bringe you. Ye shal not walke after theyr costumes / † but after my la- Exe. xviij.a
wes shal ye do / and my statutes shal ye kepe / that ye may walke therin: for I am the Lord your God. Therfore shal ye kepe my statu-
tes and my lawes. † For the man that doeth Rom. x.a
thesame / shall lyue therin / for I am the Lorde.

Noman shall come at his next kynswo-
man / to vncouer her priuitye: for I am the Lorde.

†Thou shalt not vncouer the priuitie of Gen. xix.g
thy father and of thy mother. It is thy mo- Exe. xxij.a
ther / therfore shalte thou not vncouer her priuitye.

Deu.xxij.d and xxvij.c j.Cor.v.a

†Thou shalte not vncouer the priuitye of thy fathers wyfe / for it is thy fathers priuitye.

*De.xxvijc ij.Re.xiij.d

*Thou shalt not vncouer the priuitie of thy syster/which is the doughter of thy father/or of thy mother/whether she be borne at home or without.

Thou shalt not vncouer ỹ priuite of thy sonnes doughter/or of thy doughters doughter/ for it is thyne owne priuitie.

B

Thou shalte not vncouer the priuitie of thy fathers wyfes doughter/which is born vnto hym/and is thy syster.

Leuit.xx.c

†Thou shalt not vncouer the priuitye of thy fathers syster / for it is thy fathers nexte kynswoman.

Thou shalt not vncouer the priuitie of thy mothers sister/for it is thy mothers next kinswoman.

Thou shalte not vncouer the priuitie of thy fathers brother/ too take his wyfe / for she is thine owne.

G xxxviij.d De.xxvij.c

†Thou shalt not vncouer the priuitye of thy doughter in lawe / for she is thy sonnes wyfe/therfore shalt thou not vncouer her priuitye.

Leuit.xx.c

†Thou shalt not vncouer the priuitye of thy brothers wyfe / for it is thy brothers priuitye.

M.t.xiiij.a

Thou shalt not vncouer the priuitie of thy wyfe/and of her doughter also / neyther shalt thou take her sonnes doughter/or her doughters doughter/to vncouer theyr priuities / for they are theyr nexte kynswomen. And it is wickednesse.

C

†Thou shalte not take a wyfe/and her syster also/ to vncouer her priuitie/whyle she is yet alyue.

Gen.xxix.e

Leuit.xx.d

†Thou shalte not go vnto a womā to vncouer her priuitie/so longe as she hath her disease/in her vnclennesse.

Ezec.xxij.b

†Thou shalt not lye with thy neyghbours wyfe/to medle with her / for to defyle thy self withall.

ij.Reg.xj.a

Leuit.xx.a

†Thou shalt not geue of thy sede also/to be burnt vnto Moloch/lest thou vnhalowe the name of thy God/for I am the Lord.

Rom.j.d

†Thou shalt not lye with mankynd / as wt womankinde/for that is abhominacion.

Leuit.xx.b

*De.xxvij.c

*Thou shalt lye with no maner of beast/ to defyle thy selfe therwith. And no woman shall haue to do with a beast: for it is abhominacyon.

D

Ye shall defyle yonre selfes in none of these thynges. For the Heythen/(whome I wyl cast out before you) haue stayned them selfes in all these/ and the lāde is defyled there thorow. And theyr wickednesse wyll I vysite vpon them/so ỹ the lande shal spewe out the indwellers therof. Therfore kepe ye my statutes and lawes/ and do not one of these abhominacyons / neyther one of youre owne selues/nor the straūger amonge you (for al suche abhominacyons haue the people of this land done/which were before you/and haue defyled the lande) that the lande spewe not you out also/ whan ye haue defyled it / as it spewed out the Heythen/ that were there before you. For whosoeuer committe these abhominacyons / thesame soules shalbe roted out/ from amonge theyr people. Therfore kepe ye my statutes/ that ye do not after the abhominable costumes/which were before you / that ye be not defyled therwith: For I am ỹ Lord youre God.

The.XIX.Chapter. ✠

AND the Lorde talked with Moses/and sayd: Speake vnto the whole congregacyon of the chyldren of Israel / and say vnto them: † Ye shalbe holy/for I am holy/euē the Lorde your God. Euery one feare his father and his mother. Kepe my holy dayes: for I am the Lorde youre God. Ye shal not turne your selfes vnto Idols/ne ye shal make you no Goddes of metall: for I am ỹ Lord your God.

A

Leuit.

and ỹ

And whan ye will offer thankeofferinges vnto the Lorde/then shal ye offer them/that he maye be mercyfull vnto you/† and ye shall eate them/thesame daye that ye offer them/ & on the morow: whatsoeuer is lefte on the thyrde daye/shalbe burnt with fyre. But if any man eate therof vpon the thyrde daye/ then is he vnholy/and shal not be accepted/ & thesame eater shall bear his synne/ because he hath vnhalowed the Sanctuary of ỹ Lord: and such a soule shalbe roted out from amōge his people.

B

Leuit.

† Whan thou reapest thy lande / thou shalt not reape doune the vttermost borders

C

Leuit

of De.

of it rounde aboute/nor gather it al cleane vp. Euē so likewise thou shalt not plucke thy vyneyarde cleane also/ nor gather vp the grapes that are fallē doune/ but shalte leaue them for the poore and straūgers: for I am the Lord your God.

he.iiij.c ch.viij.c ssi.iiij.a xo.xx.b att.v.d

†Ye shall not steale / *neyther lye / † nor deale falsely one with another.

*Ye shall not sweare falsely by my name/& so to vnhalowe the name of thy God: for I am the Lorde.

Thou shalt do thy neyghbour no wronge/ nor robbe him. † The workemans laboure shal not byde with the vntyll the morninge.

m.xviij.b h.iiij.c

Thou shalt not curse the deafe.

D

†Thou shalt put no stomblyng blocke before the blynde/but shalt feare thy God/for I am the Lorde.

l.xxvij.c

Ye shall not deale wrongeously in iudgement / neyther shall ye accepte the persone of ỹ poore/nor honoure ỹ persone of ỹ great/ but thou shalt iudge thy neyghbour righteously.

Thou shalt let no preuye accuser go amonge thy people. Neyther shalt thou stande agaynst thy neyghbours blonde: for I am the Lorde.

Thou shalt not hate thy brother in thyne herte/ but shalte tell thy neyghboure his faut that thou beare not synne for his sake.

t.xviij.b l.xix.b att.v.c

*Thou shalt not auenge thy selfe/nor beare euel wyll agaynst the chyldren of thy people.

E

†Thou shalt loue thy neyghbour as thy selfe: for I am the Lorde.

tt.xix.c om.xiij.b x.xxxvj.d

My statutes shall ye kepe/ỹ thou * let not thy cattell gēdre with beastes of another kynd: neyther sowe thy felde with mingled sede: neyther put vpon the / that is mixte with wollen and lynnen.

eu.xxij.d

†And let no garment come vpon the / that is

od xxj.a

† Whan a man lyeth with a woman/and hath to do with her / whiche is a bonde woman / and hath ben medled withal of another man/but not louſed out/nor hath optayned fredome/it shalbe punished/but they shal not suffre death / because she was not free. But he shall bringe for his trespasse vnto the Lorde (euen before the dore of the Tabernacle of witnesse) a ramme/for a trespasseofferinge/and the priest shall make an attonement for him/with the trespasseofferinge before the Lorde/ concerninge the synne that he hath done: † so shall God be mercyful vnto him/as concerninge his syn/which he hath done.

Heb.x.a

F

What tyme as ye come into the lande/and plante all maner trees / whereof men eate / ye shal circumcise the forskynne of thesame/with theyr frutes: thre yeares shall ye holde them for vncircumcised / for that ye eate them not: but in the fourth yeare shall all theyr frutes be holy/and praysed vnto the Lord. In the fyrst yeare shall ye eate the frutes/and gather them in: for I am the Lord your God.

† Ye shall eate nothinge with blonde. *Ye shall not regarde the foules eryenge/nor chose out dayes.

Leui.iij.c and xvij.d *deu.xviij.b

† Ye shall haue no croūnes vpon youre heade / neyther shalt thou clyppe thy beardes cleane of.

†Leui.xxj.a Ezc.xliij.d

Ye shal rente out no markes in youre body/ (for any that is dead) nor make letters vpon you/for I am the Lorde.

Thou shalte not holde thy doughter to whordome/that ỹ lāde fall not to whordome/ and waxe full of wickednesse.

Kepe my holy dayes/ and stande in aw of my sanctuarye: for I am the Lorde.

G

† Ye shall not turne your selfes to ỹ Soothsayers/and axe nothynge at the expounders of tokens / that ye be not defyled by them: for I am the Lorde youre God.

i.re.xxviij.b deu.xviij.b Leuit.xx.d

† Thou shalte ryse vp before a graye heade/ and shalt geue reuerence vnto the aged. And thou shalte feare God: for I am the Lorde.

Eccl.viij.a j.Tim.v.a

† Whan there dwelleth a straūger among you/in youre lande/ye shall not vexe him. He shall dwell with you / euen as one that is at home amonge you / and thou shalt loue him as thy selfe: for ye your selfes also were straungers in the lande of Egipte. I am the Lorde youre God.

Exo.xxij.c

† Ye shall not deale wrongeously in iudgement/with meteyard / with weyght/nō measure: A true balaunce / a true weyghte/a true Epha/and a true Hin shalbe among you. For I am ỹ Lorde youre God / which broughte you out of the lande of Egypte / ỹ ye shoulde kepe and do all my statutes and lawes: for I am the Lorde.

Deu.xxv.c Ezec.xlv.b Mich.vj.b Prou.xx.d

The.XX.Chapter.

AND the Lord talked with Moses / and
Leui.xviij.c sayd: Tell the chyldren of Israel: †Who-
De.i.xxvij.b soeuer he be amonge the chyldren of Israell
Psal.cv.e (or any straunger ỹ dwelleth in Israell) which geueth of his sede vnto Moloch / the same shall dye the death: the people of the lande shall stone hym. And I will set my face agaynst that man / and will rote hym out fro amonge his people / because he hath geuen of his sede vnto Moloch / and defyled my Sanctuary / and vnhalowed my holy name. And though ỹ people of the lande loke thorow the fyngers vpon that man / whiche hath geuen of his sede vnto Moloch / so that they put hym not to death / yet will I sette my face agaynst the same man / and agaynst his generacion. And hym / and all that go a whorynge with hym / after Moloch wyl I rote out from amonge theyr people.

If any soule turne hym to the soythsayers / and expounders of tokens / so ỹ he goeth a whorynge after them / I will set my face agaynste the same soule / and will rote hym out
Leuit.xix.d from amonge his people. † Sanctifye youre
Num.xj.d selfes therfore / & be holy / for I am holy euen
Iosu.iij.b your God. And kepe ye my statutes / and do them: for I am the Lord that sanctifyed you.

B †Whosoeuer curseth his father or his
Exod.xxj.b mother / shall dye the death / his bloud be vpon
Prou.xx.c hym / because he hath cursed his father or mo-
Matt.xv.a ther.
*Deu.xxij.c *He ỹ breaketh wedloke wyth any mans wyfe / shall dye the death / (both ỹ aduouterer and the aduouteresse) bekause he hath broke wedloke with his neyghbours wyfe.

Leui.xviij.a †If any man lye with his fathers wyfe / so
Deu.xxvij.c that he discouer his fathers preuitie / they shall
i.Corin.v.c both dye ỹ death: theyr bloude be vpon them.
*Leu.xviij.b *If any man lye with his doughter in lawe / they shall dye both of them / for they haue wrought abhominacion: theyr bloud be vpon them.

Leui.xviij.c †If any man lye with the mankynde / as
Rom.j.d with womankynde / they haue wrought abhominacion / & shall both dye the death: theyr bloude be vpon them.

Leui.xviij.b †If any man take a wyfe / and her mother therto / the same hath wrought wyckednesse: he shalbe burnt with fyre / and so shall they also / that there be no wickednesse among you.

†If any man lye with a beast / he shall dye Leui.xx
the death / and the beast shalbe slayne. Deu.xxvij

If a woman medle with a beast / so that she haue to do with it / thou shalt put her to death and the beast also / they shall dye ỹ death: theyr bloude be vpon them.

If any man take his syster / his fathers C
doughter / or his mothers doughter / & se her preuytie / and she agayne se his secretes / it is a wicked thynge. They shalbe roted out of the sight of theyr people. For he hath vncouered his systers preuytie / he shall beare his synne.

†If a man lye with a woman / in the tyme Leui.xx
of her syckenesse: and vncouer her secretes / and and xviij
open vp her fountayne / and she vncouer the fountayne of her bloude / they shall both be roted out / from amonge theyr people.

†Thou shalt not vncouer the preuitie of thy Leui.xx
mothers sister / & of thy fathers sister / for such one hath vncouered his nexte kynswoman / & they shall beare theyr synne.

If any man lye wt his vncles wyfe / the same hath vncouered the preuitie of his vncle: they shall beare theyr synne / without chyldren shall they dye.

†If any man take his brothers wyfe / that Leui.xx
is an vncleane thyng / they shalbe without mat.xiij
chyldren / because he hath vncouered his brothers secretes.

So kepe now all my statutes & my lawes / D
and do them / that ỹ lande / whether I bringe you to dwell therin / spew you not out. And walke not ye in the statutes of the Heythen / which I shall cast out before you. For all such Deu.xij
thynges haue they done / & I haue abhorred them.

But I saye vnto you: Ye shall possesse theyr lande. For I will geue you to enheritaunce a lande / that floweth with milke and hony. I am the Lorde youre God / whiche haue separated you from the nacyons / that ye also shoulde separate the cleane beastes frō the vncleane / and ỹ vncleane fooles from the cleane: & not defyle your soules vpon beastes / vpon fooles / and vpon all that crepeth on the grounde: †which I haue separated vnto you / Leui.xx
that they shoulde be vncleane. Therfore shall Deu.xiij
ye be holy vnto me: for I ỹ Lorde am holy / which

whiche haue separated you from the nacions / that ye shoulde be myne.

xviij.b †If a man or woman be a soythsayer / or
xviij.b expounder of tokens / thesame shall dye the death / they shalbe stoned / theyr bloude be vpō them.

The.XXI. Chapter.

AND ỹ Lord sayde vnto Moses: Speake to the priestes / the sonnes of Aaron / & xxiij.d saye vnto them: †A priest shall defyle hym selfe / vpon no soule of his people / but vpō his nexte kynne that belongeth vnto hym: as vpō his mother / vpon his father / vpon his sonne / vpon his doughter / vpon his brother / and vpon his sister / which is yet a virgyn / and hath bene no mans wyfe / (which belongeth vnto hym) vpon her maye he defyle hym selfe. Moreouer / he shall not defyle hym selfe vpon any ruler in his people / to vnhalowe hym selfe.

ix.f †He shall make no croune also vpon his
xxiij.c heade / nor shaue of his beardc / neyther shall they cut out any markes in their flesh. They shalbe holy vnto theyr God / & not vnhalowe ỹ name of theyr God: for they offre the sacrifyce of the Lorde / the breade of theyr God / therfore shall they be holy.

B †They shall take no whore / nor one that is
a defyled / or that is awaye from her husbande / for he is holy vnto his God: therfore shall he sanctifye hym selfe / for: he offereth the bread of thy God / he shalbe holy vnto ỹ / for: I am holy euen the Lorde that sanctifyeth you.

If a priestes doughter fal to whoringe / she shalbe burnt with fyre / for she hath shamed her father. He that is hye priest amonge his brethren / vpon whose heade the anoyntynge oyle is poured / and his hande fylled / (that he mighte be arayed with the vestimentes) shall not vncouer his heade / nor cut his clothes / &
a.ix.f shall come at no dead / †and shall defyle hym selfe / neyther vpō father / nor mother. He shall not go out of the Sanctuary / ỹ he vnhalowe not the Sāctuary of his God / For the croune of ỹ anoyntynge oyle of his God is vpō hym / for I am the Lorde.

C †A virgyn shall he take to wyfe / but no
xxiij.d wedow / nor deuorced / nor defyled / nor whore /
.ij.b but a virgyn of his owne people / shall he take to wyfe / ỹ he vnhalowe not his sede / amonge his people. For I am the Lorde / which sanctifye hym.

And the Lord talked with Moses / and sayde: Speake vnto Aaron / and saye: If there be a blemyshe vpon any of thy sede / in your generacions / thesame shall not preasse to offre the breade of his God: †For whosoeuer hath ij.Reg.v.b
a blemyshe vpon hym / shall not come nearc / whether he be blynde / lame / with an euell fauoured nose / with any myshapen membre / or that hath a broken fote / or hāde / or is crocke backed / or hath any blemishe in the eye / or is glyed / or is skyruye / or scaulde / or hath his stones broken.

Whosoeuer now / of the sede of Aaron / D
the priest hath any blemyshe vpon hym / shall not come nye to offere ỹ sacrifyce of ỹ Lorde. For he hath a deformite. Therfore shall he not preasse vnto the breade of his God / to offre it. Notwithstandynge / he shall eate of the bread of his God / both of the holy / and of the moost holye: but he shall not go into the vayle / nor come nye the aultare / (for so much as he hath a blemyshe vpon hym) that he vnhalow not my Sanctuary. For I am the Lorde that sanctifyeth thē. And Moses spake this vnto Aaron / and his sonnes / and to all the chyldren of Israell.

The.XXII. Chapter.

AND the Lord talked with Moses / and A
sayde: Speake vnto Aaron / and his sonnes / that they absteyne from ỹ halowed thynges of the chyldren of Israell / which they haue halowed vnto me / & that they vnhalow not my holy name: for I am ỹ Lorde. Saye now to them / and theyr posterites: Whosoeuer he be of youre sede / ỹ commeth nye vnto the holy thynges / which ỹ chyldren of Israell halowe vnto the Lorde / and so defyleth hym selfe vpon that same / his soule shall perysh before my face: for I am the Lorde.

Whosoeuer of the sede of Aaron is a leper / Leuit.xv.a
or hath † a runnynge yssue / shall not eate of the holy thynges / tyll he be clensed. Who so toucheth any vncleanc thynge / or whose sede departeth from hym by night / or whoso toucheth any worme ỹ is vncleanc vnto hym / or a man that is vncleane vnto hym / and whatsoeuer defyleth hym / loke what soule toucheth any such / is vncleane vntill the euen / and shall

not

not eate of the holy thynges / but shall fyrste bath his flesshe with water. And whan the Sonne is gone doune/ and he be cleane/then
Exo.xxij.d Eze.xliij.d maye he eate therof / for it is his foode. † Loke what dieth alone: or is rente of wylde beastes/ shall he not eate / that he be vncleane theron: for I am the Lorde. Therfore shal they kepe my lawe/ that they lade not sinne vpon them/ and dye therin / whan they vnhalowe them selfes in it. For I am the Lorde/that halowe them.

B A straunger shall not eate of the holy thinges/nor an housholde gest of the priestes/ nor an hyred seruaunt. But if the priest bye a soule for hys money / thesame maye eate therof. And loke who is borne in his house/maye eate of his bread also. Neuertheless/of the priestes doughter be a straungers wyfe / she shal not eate of the Heaueofferinges of holynesse. But if she be a wedowe/or deuorced/or haue no sede/and commeth agayne to her fathers house as afore/ (whan she was yet a mayden in her fathers house) then shal she eate of her fathers breade. But no straunger shall eate therof.

Who so els eateth of the halowed thynges/ vnwittingly / shall put the fyfte parte there vnto/and geue it vnto the priest with the halowed thinge/that they vnhalowe not the halowed thynges of the chyldrē of Israel/ which they heaue vp vnto the Lorde/lest/ they lade them selfes with mysdoyenge and trespasse/ whan they eate their halowed thynges/ for I am the Lorde/whiche halowe them.

C And the Lorde talked with Moses / and sayde: Speake vnto Aaron and his sonnes/
Deut.xv.c and.xvij.a and to all the chyldren of Israel: † Whatsoeuer Israelite or straunger in Israel wyl do his offerynge / whether it be theyr vowe for of fre will / ỳ they will offre a burntofferinge vnto the Lorde/to reconcile them selfs/it shalbe a male/and without blemysh of the oxen/ or lambes/or goates. † Whatsoeuer hath any blemyshe/shal they not offre / for they shal fynde no fauour therwith.
Mala.j.b

And whoso will offre a thankeofferynge vnto the Lorde/to separate out a vowe/or of fre will / oxen or shepe: it shalbe without blemyshe/that it maye be accepted. It shall haue no deformyte. If it be blynde / or broken/or wouded/or haue a wen/or skiruye/or scabbed/ they shal offre none suche vnto the Lorde/nor put an offeringe of any such vpon the aultare of the Lorde.

An oxe or shepe/that hath misshapen membres/or no rompe mayst thou offre of a free wil: but to a vowe it maye not be accepted. Thou shalt offre also vnto ỳ Lord nothinge that is brused / or broken/or rent / or cut out/ and ye shal do no such in youre lande. Moreouer ye shal offre no bread vnto youre God of a straungers hāde: for it is marred of him/ and he hath deformite / therfore shal it not be accepted vnto you.

And the Lorde spake vnto Moses/& sayd: D
When an oxe/ or lambe / or goate is brought forth / it shalbe seuen dayes with the dame/ & vpon the eyght daye / and therafter it maye be offered vnto the Lorde/then is it accepted: Whether it be oxe / or lambe / it shall not be slayne with his yonge in one day.

But whan ye wil offre a thankeofferinge vnto the Lorde / that it maye be accepted / ye shal eate it thesame daye/& kepe nothinge ouer vntil the morning: for I am the Lorde. Therfore kepe now my commaundementes / & do them: For I am the Lorde/that ye vnhalow not my holy name / and that I maye be halowed amonge the chyldren of Israel. For I am he that halowe you euē the Lorde/ which brought you out of the lande of Egypte/ that I might be your God/euen I the Lorde.

The.XXIIII.Chapter.

And the Lorde talked with Moses/ and A
sayde: Speake vnto the chyldren of Israel/ and saye vnto them: These are the feastes of the Lorde / whiche ye shall call holy dayes.
Exo.xx.d Deu.v.d † Sixe dayes shalte thou worke / but the seuenth daye is the rest of the Sabboth / and shalbe called holy. Ye shal do no worke therin/ for it is the Sabboth of the Lorde/whereseuer ye dwell.

These are the feastes of the Lorde / that are called holy/which ye shal call your feastes:
Exo.xij.b Leui.xxiij.a † Upon the fourtenth daye of the fyrst moneth at euen/ is the Lordes Easter/ & vpon the fyftenth daye of the same moneth is the feast of the vnleuended bread/of the Lorde. Then shall ye eate vnleuended breade seuen dayes.

The fyrst daye shalbe called holy among B
you/ you/ye shall do no worke of bondage therein/
xviij.c † and seuen dayes shal ye offre vnto the Lorde. The seuenth daye shalbe called holy likewyse/wherin ye shal do no worke of bondage also.

And the Lorde talked with Moses/and sayde: Speake to the children of Israel/ & saye vnto them: Whan ye come into the lande ỳ I shal geue you/& reape doune your harueste/ ye shal bringe a shefe of ỳ firste frutes of your harueste / vnto the priest / then shal the shefe be waued before the Lorde/that ye maye be accepted: but this shall the priest do the nexte daye after the Sabboth. And thesame daye ỳ youre shefe is waued/shall ye offre a burntofferinge vnto the Lord / of a lambe/which is without blemish/& of one yeare old/wch ỳ meat offeringe / two tent deale of fyne floure/mengled with oyle/for an offeringe of a swete sauoure vnto ỳ Lord: & the drinkoffering also/ euen the fourth parte of an Hin of wyne.

C † And ye shal eate neither bread/ nor cakes/
c nor formentie (of new corne) till thesame day/ that ye bringe an offeringe vnto your God. This shalbe a lawe vnto youre posterities/ whereseuer ye dwel.

xvj.b † Then shall ye numbre (from the nexte daye after the Sabboth / whan ye brought ỳ waue shefe) seuen whole wekes/vntil ỳ nexte day after ỳ seuenth weke/namely fiftie dayes/ shal ye nūbre/ & offre new meatofferinge vnto the Lorde. And out of al your dwellinges shal ye offre/namely/two Waueloaues/of two tent deales of fyne floure/leuended/& bake for
xviij.d the first frutes vnto the Lorde. † And with your breade ye shall bringe seuen lambes of one yeare old/without blemish/& a yonge bullocke/and two rammes: this shalbe the Lordes burntoffering/meatofferinges/& drinkofferinges. This is a sacrifice of a swete sauour vnto the Lord.

D Moreouer/ye shall offre an hegoate for a sinneofferinge / and two lambes of a yeare olde for a thankeofferinge. And the priest shall waue it vpon the breade of the first frutes/before the Lorde/ with the two lambes. And they shalbe holy vnto the Lorde / and shalbe the priestes. And this day shal ye proclayme/ for it shalbe called holy amōge you / no seruile worke shall ye do therin / A perpetuall lawe

shal it be amonge youre posterities / whereseuer ye dwel.

† Whan ye reape doune ỳ harueste of youre
Leuit.xix.c Deu.xxiiij.d lande / ye shall not cut it cleane doune vpon ỳ felde/nor gather vp al/ but shal leaue it for the poore and straungers/I am the Lorde youre God.

And the Lorde talked with Moses/and sayde: Speake vnto the children of Israel/and saye: † Vpon the firste daye of the seuenth moNū.xxix.a neth shall ye haue the holy rest of the remembraunce of blowinge / wherin ye shall do no seruile worke / and ye shall offre sacrifice vnto the Lorde.

And the Lorde spake vnto Moses and E
sayde: † Vpon the tenth daye of this seuenth
Leui.xvj.g Nū.xxix.a moneth / is the daye of reconcilinge / which shalbe an holy conuocacion with you. Ye shal humble youre soules therin / and offre vnto ỳ Lord/and shall do no seruile worke in this daye/for it is the daye of attonement / that ye maye be reconciled before the Lorde your God. For what soule soeuer humbleth not himselfe vpon this day / thesame shalbe roted out from amonge his people. And what soule soeuer doth any worke this daye / thesame wil I destroye from amōge his people: therfore shal ye do no worke. This shalbe a perpetuall lawe vnto your posterities / whereseuer ye dwel. It is the rest of youre Sabboth/ that ye maye humble youre soules. Upon the nyenth daye of the moneth at euen/ shall ye kepe this holy daye / from the euen forth / vnto the euen agam.

And the Lord talketh with Moses/and F
sayde: † Upon the fyftenth daye of the seuenth
Nū.xxix.b moneth / is the feast of Tabernacles seuen
ij.Esd.v.e dayes vnto the Lorde. The first day shalbe
ij.Mac.j.b an holy conuocacion / no seruile worke shal ye do therin. Seuen dayes shall ye offre vnto the Lorde. The eyght daye shall be an holy conuocacion vnto you also / and ye shal offre vnto the Lord: for it is the daye of gatheringe togethe: No seruile worke shall ye do therin.

These are ỳ holy dayes of the Lord/which ye shal proclayme / and holde for holy conuocacion/ ỳ ye maye offre vnto ỳ Lord/ burntofferinges / meatofferinges/and drinkofferinges / and other offeringes / euery one according

cording to his day/beſyde the Sabbothes of ỹ Lord/and youre giftes/and vowes/& frewil offeringes/ that ye offre vnto the Lorde.

G So vpon the fyftenth day of the ſeuenth moneth/whan ye haue broughte in ỹ increaſe of ỹ land/ye ſhal kepe the Lordes feaſt/ſeuen dayes longe. The firſt day ſhalbe kepte holy daye/ & the eyght daye ſhalbe kepte holy daye alſo. And vpon the firſt daye ye ſhall take of ỹ goodly frutefull trees/braunches and palm trees/ and bowes of thycke trees/ and willos of the brooke/and ſeuen dayes ſhal ye be mery before the Lorde youre God: and thus ſhall ye kepe the feaſt vnto the Lorde ſeuen dayes in the yeare. This ſhalbe a perpetuall lawe amonge youre poſterities/ that they kepe holy daye thus/in ỹ ſeuenth moneth. Seuē dayes ſhal ye dwel in boothes. Whoſoeuer is an Iſraelite borne/ſhal dwell in boothes/ that they/ which come after you/maye knowe/how that I made the children of Iſrael to dwel in boothes/ whan I brought them out of the lande of Egypte. I am the Lord your God. And Moſes tolde the children of Iſrael theſe holy dayes of the Lorde.

The XXIIII. Chapter.

A AND the Lorde ſpake vnto Moſes/and
exo. xxvij.d ſayde: †Commaunde the children of Iſrael/ that they bringe pure oyle/ olyue beaten for lightes/ that it maye be alway put in the lampes/without/ before the vayle of the witneſſe/in ỹ Tabernacle of witneſſe. And Aaron ſhal dreſſe it alwaye at euen and in the morninge before the Lord. Let this be a perpetual law vnto your poſteritie. The lampes ſhall be dreſſe vpō the pure candelſticke before the Lord/perpetually.

B †And thou ſhalt take fyne floure/ & bake
Exo. xxv.e twelfe cakes therof: two tēthdeales ſhal euery cake haue/ and thou ſhalte laye them ſixe on a rowe vpon the pure table before the Lorde. And vpon theſame ſhalte thou lay pure frankencenſe/ ỹ it maye be bread of remembraūce/ for an offeringe vnto the Lord/ euery Sabboth ſhal he prepare them before the Lorde alwaye/and receaue thē of the children of Iſ-
j. Reg. xxj.a rael/ for an euerlaſtinge conuenaunt. †And they ſhalbe Aarons & his ſonnes/ which ſhall eate them in the holy place. For this is his mooſt holy of the offeringes of the Lorde/ for a perpetual dewty.

And there wente out an Iſraelitiſh wo- C
mans ſonne/ which was the childe a man of Egypte/Camonge the children of Iſrael. And ſtroue in the hooſt with a man of Iſrael/ † & Exo
named the name of God blaſphemouſly/and curſed. †Then broughte they him vnto Mo- Leui
ſes. His mothers name was Selomuth/ the doughter of Dibry/of ỹ tryde of Dan. †And Num
they put him in pryſon/ till they were informed by the mouth of the Lord.

And the Lord ſpake vnto Moſes/and ſayde: Bringe him ỹ curſed out of the hooſt/& let al them that herde it/laye theyr handes vpon his heade/ & let the whole congregacion ſtone him. And ſaye vnto the children of Iſrael. †Whoſoeuer blaſphemeth his God/ſhal mar
beare his ſinne: and he that blaſphemeth the Joh
name of the Lorde/ ſhall dye the death. The whole congregacion ſhall ſtone him. As the ſtraunger/ ſo ſhall he of the houſholde be alſo. If he blaſpheme the name/ he ſhal dye.

† He that ſlayeth a man/ ſhall dye the D
death/but he that ſlayeth a beaſt/ſhall paye for Exo
it: Soule for ſoule. And he that maymeth his Deu
neyghbour/ it ſhalbe done vnto him/ euen as Iud
he hath done: broke for broke/*eye for eye/toth Mat
for toth: euen as he hath maymed a man/ ſo *Mat
ſhal it be done vnto him agayne/ſo that/ who ſo ſlayeth a beaſt/ſhall paye for it: But he that ſlayeth a man/ſhal dye. There ſhalbe one maner of lawe amonge you/ to the ſtraungers/ as to one of youre ſelfes: for I am the Lord youre God.

Moſes tolde the children of Iſrael. And they brought him that had curſed/ out of the hooſt/& ſtoned him. Thus dyd the children of Iſrael as the Lord commaunded Moſes.

The. XXV. Chapter.

AND the Lord talked with Moſes vpon
Exo
mounte Sinai/and ſayd: Speake to chil- xxiij.a
dren of Iſrael/ and ſaye vnto them: †Whan ye come into the lande/ that I ſhal geue you/ the land ſhal reſt vnto the Lord/ſo that thou ſowe thy felde ſixe yeares/ and ſixe yeares cut thy vynes/and gather in the frutes. But in ỹ ſeuenth yeare the land ſhal haue his Sabboth of reſte/ for a Sabboth vnto that Lorde/ wherin thou ſhalt not ſowe thy felde/ nor cut thy vynes.

Loke

Loke what groweth of it ſelfe after thy
xxv.a harueſt/thou ſhalt not reap it. And ỹ grapes that growe without thy laboure/ ſhalte thou not gather/ for ſo much as it is the yeare † of the landes reſt: But the reſt of the lande ſhalt thou kepe for this intēt/ that thou mayeſt eate therof/ thy ſeruaūt/thy mayde/ thy hirelinge/ thy geſt/ thy ſtraunger with the/thy cattel/& the beaſtes in thy lande. All the increaſe ſhalbe meate.

B And thou ſhalt numbre ſeuē of theſe yeare
Sabbothes/ that ſeuen yeares may be tolde ſeuen times/and ſo the time of the ſeuē yeares Sabbothes/make nyne & fortie yeares. Then ſhalte thou let ỹ blaſte of the horne go thorow all youre lande/ vpon the tenth day of the ſeuenth moneth/ euen in the day of attonemēt. And ye ſhal halowe that fyftyeth yeare/& ſhall
xlvj.c call it a fre yeare in the lande/for all them that dwel therin: for it is ỹ yeare of Jubilie. †Then ſhall euery one amonge you come agayne to his poſſeſſion/and to al his kinred: for the fyftyeth yeare is the yeare of Jubilie. Ye ſhal not ſow/ nor reape it that groweth of it ſelfe/nor gather the grapes/ that growe without laboure. For the yeare of Jubilie ſhalbe holy amonge you. But loke what the felde beareth/ that ſhal ye eate. This is the yeare of Jubilie/ wherin ye ſhall come agayne euery man to his owne.

C Now whan thou ſelleſt ought vnto thy
neighbour/ or byeſt any thinge of him/ there ſhal of you none oppreſſe his brother/ but accordinge to the numbre of ỹ yeares of Jubilye ſhalt thou bye it of him: and accordinge to the numbre of the yeares of increaſe ſhal he ſel it vnto the. Accordinge to the multitude of ỹ yeares ſhalt thou rayſe the pryce/& accordinge to the fewneſſe of the yeares ſhalt thou miniſh the pryce: for he ſhal ſel it vnto the/ accordinge to the numbre of the increaſe. Therfore †let no-
xxiij.a man defraude his neyghboure/ but feare thy God. For I am the Lord your God. Wherfore do after my ſtatutes/ and kepe my lawes ſo that ye do then that ye may dwell ſafe in ỹ lande. For the lande ſhal geue you her frute/ſo that ye ſhall haue ynough to eare/& dwell ſafe therin.

And if ye wolde ſaye: What ſhal we eate in the ſeuenth yeare/ in as much as we ſhall not ſowe/ nor gather in oure increaſe? I will ſende my bleſſing vpon you in the ſixte yeare/ that it ſhall bringe forth frute for thre yeare/ ſo that ye ſhall ſow in the eyght yeare/ and eate of the olde frute/ vntill the nyenth yeare/ D that ye maye eate of the olde/ till new frute come agayne. Therfore ſhal ye not ſel the land for euer/ † for the lande is myne. And ye are
Pſal. xxxix.a ſtraungers/ and indwellers before me. And in al youre lande ſhall ye geue youre lande to lowſe.

†Whan thy brother waxeth poore/and ſel- Lxv. xxxvj.c
leth the his poſſeſſion/and his nexte kinſman Jer. xxxij.b
commeth to him/that he may redeme it/ then Ruth. j.a
ſhall he redeme that his brother ſolde. But whan a man hath none to redeme it/and canget ſo much with his hande/as to redeme one part: then ſhall it be rekened how many yeares it hath ben ſolde/ and the remnaūt ſhalbe reſtored vnto him/ to whome he ſolde it: that he may come agayne to his poſſeſſion. But if his hand can not get ſo muche/as to haue one parte agayne: then ſhal it that he ſolde/be ſtill in the hande of the byer/ vntil ỹ yeare of Jubilie: In the ſame ſhal it go out/ and returne to his owner agayne.

He that ſelleth a dwellinge houſe within E
the walles of ỹ cytie/hath an whole yeare reſpyte to louſe it out agayne/ ỹ ſhalbe the time/ wherin he may redeme it. But if he redeme it not afore the whole yeare be out/then ſhal he/ that bought it/and his ſucceſſours/ kepe it forcuer/ and it ſhall not go out louſe in the yeare of Jubilie. Neuertheleſſe/ if it be an houſe in a village that hathe no walle about it/ it ſhalbe counted lyke vnto the felde of the countre/and may be redemed/& ſhal go out fre in the yeare of Jubilie.

The cyties of the Leuites/ and the houſes in the cyties/ that theyr poſſeſſion is in/ may alway be redemed. Whoſo purchaſeth ought of the Leuites/ſhal leaue in it the yeare of Jubilie/whether it be houſe or cytie/that he hath had in poſſeſſion. For the houſes in the cyties of the Leuites are theyr poſſeſſion/ amonge the children of Iſrael. But ỹ felde/before they cyties ſhal not be ſolde/for it is theyr owne forcuer.

Whan thy brother waxeth poore/ and fal- F
leth in decaye beſyde the/ thou ſhalt receaue

him

him as a straunger / or gest/that he maye lyue
Exo.xxij.c by the:and thou shalt take no †vsury of him/
Deu.xxiij.c nor more then thou hast geuen/but shalt feare
Ezech.xviij.a thy God / that thy brother maye lyue besydes
and.xxij.b the. For thou shalt not lende him thy money
vpon vsury / nor delyuer him thy meate vpon
vauntage. For I am the Lorde your God/
which haue brought you out of the lande of
Egypte/to geue you the lande of Canaan/and
to be your God.

Exod.xxj.a †Whan thy brother waxeth poore beside
Deut.xv.c the / and selleth him selfe vnto the / thou shalt
Jer.xxxiij. not holde him as a bondman/but as an hyred
seruaunt / and as a soiourner shall he be with
the/and serue the vntyl the yeare of Jubilie.
Then shal he departe louse from the/ and his
chyldren with him / and shall returne to his
owne kynred / and to his fathers possession:
for they are my seruaūtes/ whome I brought
out of the lāde of Egypte. Therfore shall they
not be solde lyke bondmen. And thou shalt not
raigne ouer them with cruelnye/but shalt fear
thy God. But if thou wilt haue bondseruaūtes
and maydens / thou shalt bye them of the
Heythen/that are round about you:of ỹ chyldren of the soiourners/& straungers amonge
you/and of theyr generacions with you / and
that are borne in your lande/thesame shall ye
haue for bondseruauntes / and shall possesse
them/and your chyldrē after you/ for an euerlastinge possession/these shalbe your bondmē.
iij.Re.ix.d †But ouer your brethren / the chyldren of Israel/there shall none of you raigne ouer another with cruelnye.

G Whan a straunger / or soiourner waxeth
ryche by the / and thy brother waxeth poore
by beside him / and selleth him selfe vnto the
straunger / or soiourner by the / or to any of
his kynne : then shall he haue right / (after
that he is solde) to be redemed agayne. And
any of his brethren may lowse him out: or
his vncles sonne / or any other kynsman of
his kynred: Or if his owne hande getteth so
much/he shall lowse himselfe out/and shall reken with him ỹ bought him / from the yeare
that he solde him selfe/ vntill the yeare of Jubilie. And ỹ money shalbe counted/according
to the numbre of the yearcs/that he was sold/
and his wages of the whole tyme shalbe rekened withall.

If there be yet many yeares vnto the yeare
of Jubilie/ thē shal he(according to thesame)
geue the more for his deliueraunce / therafter
as he is solde. If there remayne but few yeares / vnto the yeare of Jubilye / then shall he
geue agayne therafter for his redempcion.
And his wages from yeare to yeare shall he
reken withall/and thou shalte not let the other
raygne cruelly ouer him in thy sight. But if
he bye not himselfe out after this maner: then
shal he go out free in the yeare of Jubilie/ and
his children with him:for the children of Israel are my seruaūtes/ which I haue brought
out of the lande of Egypte. I am the Lord
your God.

†Ye shal make you no Idols / nor ymage/ Deu.
& ye shal reare you vp no piller/ nor set vp any
markstone in your lande / to bowe your selfes
therto. For I am the Lord youre God. Kepe
my Sabbothes/& stande in awe of my Sanctuary/I am the Lord.

The.XXVI.Chapter.

IF ye will walke now in my statutes / and I
kepe my commaundementes/& do them: Deu.
then wil I geue you rayne in due season/ and
the lande shal geue her increase/ and the trees
of the felde shal bringe forth theyr frute. And
the thresshinge time shal reach vnto the wyne
harueste/and the wyne harueste shal reache vnto the sowinge time. †And ye shal eate your iij.Re.
bread in plenteousnes / and shall dwel safe in
your lande. I wil geue peace in your lande/so
that ye shal slepe/ & no man shall make you afrayed. I will ryd euel beastes out of your
lande / and there shall no swearde go thorow
your lande.

Ye shal chace your enemyes/ & they shal fal
into the sweard before you. †Fyue of you shall Jos.
chace an hundreth: and an hundreth of you Esa.
shal chace ten thousande. For your enemyes
shall fal into ỹ sweard before you. And I will B
turne me vnto you/ & wil cause you to growe
& increace/and will set vp my couenaunt wth
you. And ye shal eate of the olde stoare/ & shal
let go the olde for plenteousnesse of the newe.
†I wil haue my dwellinge amonge you/ and Exo.
my soule shal not refuse you. And I wil walke ij.Co.
amonge you/ & will be your God/& ye shalbe
my people. For I am the Lorde your God/
whiche brought you out of ỹ lande of Egypt/
that

that ye shoulde not be theyr bondmen. And I
haue broken the cepter of your yocke/and caused you to go vpright.

Leu.xxviij. †But if ye wyl not herken vnto me/ nor do
Mal.ij.a all these commaundementes / and wil despise
my statutes / and if your soules despise my lawes / that ye wyl not do al my commaundementes / and shall let my conuenaunt stande/
then wil I do this agayne vnto you : I wil
vyset you shortly with swellynges and feuers/
which shall destroye the eyes / and consume
awaye the herte. Ye shall sowe youre sede invayne/and your enemies shal eat it vp.

C And I will set my face agaynst you/and ye
shalbe slaine before your enemyes. And they
that hate you / shall haue dominion ouer you.
Pro.xxviij.a †And ye shall flye whan no man chaseth you.

But if ye will not herken vnto me/ for all
this/then will I make it yet seuē tymes more/
to punysh you for your synnes / that I may
breake ỹ pride of your strength/and will make
your heauen like yron / and youre earth as
brasse: and youre trauayle and labour shalbe
but lost / so that your lande shal not geue her
increase / and the trees in the lande shall not
bringe forth theyr frute.

If ye walke yet against me / and wil not
herken vnto me/then will I make it yet seuen
tymes more/to punyshe you / because of your
synnes:and will sende wilde beastes amonge
you/which shall robbe you/ and destroye your
D cattel / and make you fewer / & your hye waye
shall become waist.

But if ye will not yet be refourmed here
withall/and wil walke contrary vnto me/then
wil I walke contrary vnto you also/ and will
punishe you yet seuen tymes for your synnes.
And I wil bringe vpō you a sweardc of vengeaunce / which shall auenge my Testament.
And though ye gather you together into your
cyties / yet wil I sende the pestilence amonge
you / and wil deliuer you into the handes of
your enemyes: for I wil destroye your prouision of bread / so ỹ ten women shall bake your
bread in one ouen / and your bread shalbe delyuered out by weyght. †And whan ye eat/ye
Lcie.iiij.b shal not haue ynough.
Mich.vj.c E If ye will not yet for al this herken vnto me/
and will walke contrary vnto me/then will I
also/walke contrary vnto you in wrathfull displeasure / and will punyshe you seuen folde/
because of your synnes / † so that ye shall eate iiij.reg.vj.&
the flesche of youre sonnes & doughters. And
I will destroye youre hye aultares / and rote
out youre ymages/and will cast your bodyes/
vpon the bodies of your Idols/ and my soule
shall abhorre you. And youre cyties will I
make waist / and bringe your churches to
nought/& will not smel youre swete odoures.

Thus will I make the lande desolate / so
that youre enemyes shall dwell therin / and
make it waist: but you wil I scatter amonge
the Heythen / and drawe out the swearde after you / so that your lande shalbe waist / and
your cyties desolate.

Then shal the lande reioyce in her Sabbe- F
thes/as longe as it lieth waist/and ye be in the
enemyes lande. Yee/ then shall the lande kepe
holy daye/and reioyce in her rest / as longe as
it lyeth waist/because it could not rest in youre
Sabbothes/whan ye dwelte therin.

And as for them that remayne of you / I
wil make them faynthcrted / in the lande of
theyr enemyes / so that a shakynge leafe shall
chace them. And they shall flye from it / as
though a swearde persecuted them/ and shall
fal noman folowing vpon them. And they
shal fal one vpon another / (as it were before
the swearde) and noman yet chacinge them.
And ye shal not be so bolde/ as to withstande
your enemyes / and shall perysh amonge the
Heythen/and the lande of your enemyes shal
eate you vp.

And they that are left of / you shall pyne G
awaye in theyr misdede / euen in the enemyes
lande / and in the misdedes of theyr fathers
shal they cōsume awaie. Then shal they knowlege theyr misdedes/and the misdedes of theyr
fathers in the trespasse/where with they haue
trespassed agaynst me / and walked contrary
vnto me. Therfore wil I also walke contrary
vnto them / & will bringe them into the enemyes lande.

Then shall theyr vncircumcised herte be
tamed. And then shal they ende theyr misdedes. †And I shall thynke vpon my conue- Deu.iiij.c
naunt with Jacob/ and vpō my conuenaunt
with Isaac / and vpon my conuenaunt with
Abraham / and will thynke vpon the lande.
As for the lande/whan it shal be left of them/

H it shall

it shall reioyce in her Sabbathes / euen then/ whan it lyeth waist/and they tylle it not.
And they shall make attonement for theyr misdedes / because they despised my lawes/ and theyr soules refused my statutes. Moreouer/I haue not so refused them / that they shoulde be in ỹ enemyes lande: neyther haue I so vtterly abhorred them / that I would bringe them to nought / and breake my conuenaunt with them: for I am the Lorde theyr God. And for theyr sake I wil remembre †my fyrst conuenaunt / whan I brought them out of the lande of Egipte / in the sight of the Heythen/ that I might be theyr God: Euen I the Lorde.

These are the ordinaunces/statutes and lawes/which ỹ Lorde made betwixte hym and the chyldren of Israel/ vpon mount Sinai/by the hande of Moses.

The .XXVII. Chapter.

AND the Lorde talked with Moses / and sayd: Speake to the chyldren of Israel/ & say vnto them: If any man make a specyal vowe vnto the Lorde/ so that he pryse a soule/then shall this be the valuacion: A man of .xx. yeare olde/vnto the .lx. yeare / shalt thou set at fyfty syluer Sycles/after the sycle of the Sanctuary: But a woman a thyrty Sycles. If it be .v. yeare olde vnto .xx. yeare/thou shalt set it at twentye Sycles / whan it is a man chylde: but a woman/at ten sycles. †If it be a moneth olde vnto fyue yeare/ thou shalte set it at fyue sycles of syluer/ whan it is a man chylde: but a woman at three syluer sycles. If he be .lx. yeare olde / & aboue them shalte thou set hym at .xv. sycles/whā it is a man/a womā at ten sycles. If he be to poore so to be set/then let hym present hym selfe to the priest/ and the priest shall value him. Neuertheles/he shall value him/accordyng as ỹ hande of hym that vowed/is able to get. But if it be a beast/ that maye be offred vnto the Lorde / all that is offered vnto ỹ Lorde of such/ is holy: it shall not be altered/nor chaūged/a good for a bad/ or bad for a good. If any man chaungeth it/ one beast for another: then shall they both be holy vnto the Lorde. But if the beast be vncleane/which may not be offred vnto ỹ Lorde/then shall it be set before the priest/and the priest shall value it/whether it be good or bad/ and it shall stande at the priestes valuynge. But if any man will bye it out/he shall geue ỹ fyfth parte more/to that it was set at.

Whan any man sanctifyeth his house vnto the Lorde/for the sanctuary / the priest shall value it/whether it be good or bad. And as the priest valueth it/so shall it stande. But if he ỹ sanctified it/will redeme it/ he shall geue the fyfth parte of syluer therto/ aboue that it was set at: So shall it be his.

If any man halowe a pece of lande of his heritage/vnto the Lorde/it shalbe set/accordynge to ỹ it beareth. If it beare an Homer/ of barley/it shalbe valued at fyftye sycles of syluer. But if he halow his lande/immediatly from the yeare of Jubilye forth / then shall it be set/accordynge to the value therof. If he haue halowed it after the yeare of Jubilye/ then shall the priest reken it/ accordyng to the yeares/that remayne vnto ỹ yeare of Jubilye/ and therafter shall he set it the lower.

But/if he that sanctified the lande/will redeme it agayne/then shall he geue the fyfth parte of syluer therto/aboue that it was set at: so shall it be his. If he will not lowse it out/ but selleth it vnto another/then shall he redeme it no more: but thesame lāde/whā it goeth out fre in ỹ yeare of Jubilye/shalbe holy vnto the Lorde/as a dedicated felde/and shalbe ỹ priestes inheritaunce.

If any man halowe vnto ỹ Lorde a feld/ which he hath bought/ and is not his inheritaunce/then shall the priest reken it/what it is worth vnto the yeare of Jubilye/and thesame daye shall he geue the pryce that it is sette at/ vnto the Lorde/ for the Sanctuarye. But in the yeare of Jubilye / it shall returne vnto hym that bought it/that it maye be his inheritaunce in the lande. All maner of prysinge shalbe made/accordynge to the Sycle of the Sanctuary. †One Sycle maketh .xx. Geras.

*The fyrstborne amonge the catell (which belongeth vnto the Lorde) shall no man sanctifye vnto the Lorde/whether it be oxe/ or shepe/for it is the Lordes already. But if there be any vncleane thynge vpon the beast/ then shall it be lowsed out/ therafter as it is worth/and the fyfth parte shalbe geuen more therto. If he will not redeme it/ then let it be sold as it is worth.

There shall no damned thynge be solde/nor bought out/that any man damneth for the Lorde/of all that is his good/ whether it be men/catell/or lāde. For euery damned thynge/ is moost holy vnto the Lorde. There shall no damned thynge of man be bought out/ but shall dye the death. All the tythes in the lande/both of the sede of the lande/and of the frutes of the trees/are the Lordes/ & shalbe holy vnto the Lorde. But if any man will redeme his tythes/he shall geue the fyfte parte more therto. And all the tythes of oxen & the shepe/and that goeth vnder ỹ rodde/ thesame is an holy tyth vnto the Lorde. It shall not be cyed/whether it be good or bad / neyther shall it be chaunged. But if any man chaunge it/then both it/and ỹ it was chaunged withal/ shalbe holy/and not redemed. These are the commaundementes/which the Lorde gaue Moses in charge vnto ỹ chyldren of Israel/vpon mount Sinai.

The ende of the thyrde boke of Moses/called Leuiticus.

The nūbre of ỹ arnye of Israel.

The fourth boke of Moses called Numerus.

The first Chapter.

AND ỹ Lorde spake vnto Moses in ỹ wildernesse of Sinai/ in ỹ Tabernacle of witnesse/the first daye of ỹ secōde moneth/in ỹ secōde yeare/whā they were gone out of the lande of Egipte & sayde: †Take the summe of ỹ whole congregacion of ỹ chyldren of Israel/after theyr kynredes/& theyr fathers houses / with ỹ nūbre of ỹ names/all that are males/heade by heade/ from .xx. yeare and aboue/as many as are able to go forth into ỹ warre in Israel. And ye shal nūbre them/accordinge to theyr armyes/thou & Aaron/and of euery tribe ye shall take vnto you one captayne ouer his fathers house.

These are the names of the captaynes/that shall stande with you. †Of Ruben: Elisur the sonne of Sedeur. Of Simeon: Selumiel the sonne of Zury Sadai. Of Juda: Nahasson ỹ sonne of Aminadab. Of Jsachar: Nathanael ỹ sonne of Suar. Of Zabulon: Eliab ỹ sonne of Helon. Amonge the chyldrē of Joseph. Of Ephraim: Elisama the sonne of Amihud. Of Manasse: Gamaliel ỹ sonne of Pedazur. Of Ben Jamin: Abidam the sonne of Gedeoni. Of Dan: Ahieser the sonne of Ammi Sadai. Of Asser: Pagiel the sonne of Ochram. Of Gad: Eliasaph ỹ sonne of Seguel. Of Nephthali: Ahira the sonne of Enan.

These are the auncient men of the congregacions/the captaynes amonge the trybes of theyr fathers/which were heades and princes in Israel.

And Moses & Aaron toke them/ (lyke as they are there named by name) and gathered the whole congregacion together also/ ỹ fyrst daye of ỹ seconde moneth/and rekened them after theyr byrth/accordyng to theyr kynredes/ and fathers houses by theyr names/from .xx. yeare and aboue/head by head / as the Lorde commaunded Moses/and numbred them in the wilderneſſe of Sinay.

The chyldrē of Ruben/Jsraels fyrste sonne/ theyr kynredes & generacions / after theyr fathers houses/in the nūbre of theyr names/ heade by heade / al that were males/from .xx. yeare and aboue/and were able to go forth to the warre/were numbred to the trybe of Ruben/.xlvj. thousand/and v. hundreth.

The chyldrē of Simeon/theyr kynredes & generacions/after theyr fathers hōuses / in ỹ nūbre of the names heade by heade/all that were males from .xx. yeare and aboue/& were able to go forth to the warre / were numbred to the trybe of Symeon/lix thousand/and iij. hundreth.

The chyldren of Gad/theyr kynredes & generacions / after theyr fathers houses/ in the nūbre of the names/from .xx yeare & aboue/ all that were able to go forth to ỹ warre/were numbred to the trybe of Gad/.xlv thousande/ vj. hundreth/and l.

The children of Juda/their kynredes and generacions / after their fathers house in the numbre of the names/from xx. yeare & aboue/ all ỹ were able to go forth to the warre/were numbred to ỹ trybe of Juda/lxxiiij. thousande and vj. hundreth.

D The chyldren of Jsachar/their kynreds and generacions/after their fathers houses/in the numbre of the names from xx. yeare & aboue/ all ỹ were able to go forth to the warre/were numbred to ỹ trybe of Jsachar/liij. thousande and foure hundreth.

The chyldren of Zabulon/theyr kynredes and generacions/after theyr fathers houses/ in the numbre of the names from xx. yeare & aboue/all ỹ were able to go forth to ỹ warre/ were numbred to the trybe of Zabulon / lvij. thousande and iij. hundreth.

Josephs chyldren of Ephraim/their kynreds and generaciõs/after their fathers houses/in ỹ numbre of the names/from xx. yeare and aboue/al that were able to go forth to the warre/were numbred of ỹ trybe of Ephraim/ xl. thousande/and v. hundreth.

E The chyldren of Manasse/their kynreds & generacions/after their fathers houses/in the numbre of the names from twentye yeare & aboue/al ỹ were able to go forth to the warre/ were numbred to the trybe of Manasse/xxxij. thousande and ij. hundreth.

The chyldren of Ben Jamin/their kynredes & generacions/ after their father houses/ in the numbre of the names/ from xx. yeare & aboue / all ỹ were able to go forth to ỹ warre/ were numbred to ỹ trybe of Ben Jamin xxxv. thousande and iiij hundreth.

The chyldren of Dan/theyr kynredes and generacions/after their fathers houses/in the numbre of the names/from xx. yeares & aboue all that were able to go forth to ỹ warre/were numbred to the trybe of Dan/lxij. thousande and vij. hundreth.

F The chyldren of Asser/their kynredes and generacions/after their fathers houses/in the numbre of the names/from xx. yeare & aboue/ all that were able to go forth to ỹ warre/ were numbred to the trybe of Asser/xlj. thousande and v. hundreth.

The chyldren of Nephtali/their kynredes & generations/after their fathers houses/in the numbre of the names/from xx. yeare & aboue/ all that were able to go forth vnto the warre/ were numbred to the trybe of Nephtali/liij. thousande and iiij. hundreth.

These are they/whome Moses and Aaron numbred with the twelfe princes of Jsraell/ wherof euery one was ouer the house of their fathers. † And ỹ summe of ỹ chyldrẽ of Jsrael/ after their fathers houses/from xx. yeare and aboue (whatsoeuer was able to go forth to ỹ warre in Jsrael) was syxe hũdreth thousand/ thre thousand/fyue hundreth and fyftye. But the Leuites / after the trybe of their fathers/ were not numbred amonge them. Exod. xx. Num. xxvj

G And the Lorde spake vnto Moses / and sayd: The trybe of Leui shalt thou not numbre/nor take the summe of them amonge the chyldren of Jsraell: but shalt appoynte them to the habitacion of witnesse/and to all ỹ apparell therof/and to all that belõgeth thereto. † And they shall beare the Tabernacle/and all the ordinaunce therof/ and shall wayte vpon it/and shall pitch their tentes round aboute it. And whan men shall go on their iourney/the Leuites shall take doune the Tabernacle. And whan the hooste pitcheth their tentes/they shal set vp the Tabernacle. And if a straunger preasse nye vnto it/he shall dye. The chyldren of Jsrael shall pitch their tentes/euery one in his owne armye/and by ỹ bãner of his owne company. But the Leuites shall pitch rounde aboute the tabernacle of witnes/ỹ there come no wrath vpon the congregacion of the chyldren of Jsraell: therfore shall ỹ Leuites wayte vpon the Habitacion of witnesse. And the chyldren of Jsrael did all/as the Lorde commaunded Moses. i. pa. xxiij

The II. Chapter.

A And the Lorde spake vnto Moses and Aaron/ and sayde: The chyldren of Jsrael shall pitche roundeabout the Tabernacle of witnesse/euery one vnder his banner and tokens/after their fathers houses.

On the East syde shall Juda pitche with his banner and hooste/ their captayne Nahasson/the sonne of Aminadab. And his armye/ in the summe/foure and seuentye thousande and sixe hundreth. Nexte vnto hym shall the trybe of Jsachar pitche / their captayne Nathanael/the sonne of Suar: and his armye/in the summe four and fiftye thousande / and foure hundreth. The tribe of Zabulon also/ their captayne Eliab/the sonne of Helon: his armye/in the summe / seuen and fyftye thousande/and foure hundreth.

So that all they/ which belonge vnto the hooste of Juda/ be in the summe an. C. sixe and foure score thousande / and foure hundreth/ belongynge to their armye/and they shall go before.

B On the South syde shall lye the paullions and banner of Ruben/with their hooste/ their captayne Elizur / the sonne of Sedeur and his armye / in the summe sixe and fortie thousande/and fyue hundreth. Nexte vnto him shal the trybe of Simeon pitch/their captayne Selumiell / the sonne of Suri Sadai: and his armye/in the summe/nyne and fyftye thousande / and thre hundreth. The trybe of Gad also/their captayne Eliasaph / the sonne of Deguell: and his armye / in the summe/ fyue and fourtye thousande/ six: hũdreth and fyftye. So that all they / which belonge vnto the hoostе of Ruben/ be in the summe/an hundreth/one and fyftye thousande/four hũdreth/ and fyftye: belongynge to their armye. And they shall be the seconde in the iourneye.

C After that shall the Tabernacle of witnesse go with the hooste of the Leuites / euen in the middes/amonge the hooste: and as they lye in their tentes / so shall they go forth also: euery one in his place/vnder his banner.

On the West syde shall lye the pauyllyons and banner of Ephraim / with their hooste: their captayne shalbe Elisama / the sonne of Amihud/and his armye/in ỹ summe/ fourtye thousande / and fyue hundreth. Nexte vnto him shal ỹ trybe of Manasse pitch/ their captayne Gamaliell / the sonne of Pedazur: his armye/in the summe / two and thirtye thousande and two hundreth. The trybe of Ben Jamin also/their captayne Abidam / ỹ sonne of Gedeoni: his armye / in the summe / fyue and thirtye thousande / and foure hundreth. So that all they / which belonge to the hooste of Ephraim / be in the summe / an hundreth thousande/eyght thousande/and an hundreth belonginge to hys army. And they shalbe the thyrd in the iourney.

On the North syde shall lye the pauillions and banner of Dan / with their hooste: their captayne Ahieser/the sonne of Ammi Sadai/ his armye in summe/two & sixtye thousande/ and seuen hundreth. Nexte vnto him shall the trybe af Asser pitch: their captayne Pagiel/the sonne of Ochran / his armye / in the summe/ one and fourtye thousande / & fyue hundreth. The trybe of Nephtaly also their captayne Ahira/the sonne of Enan: his armye / in the summe / thre and fyftye thousande and foure hundreth. So that all they/which belonge to the hooste of Dan / be in the summe / an hundreth thousande / seuen and fyftye thousande/ and six hundreth. And they shalbe the last in the iourney with their banners.

This is the summe of the chyldren of Jsrael / after their fathers houses and armyes with their hoostes: euen sixe hundreth thousande/thre thousande/fyue hundreth/and fyftye. But the Leuites were not numbred in the summe amonge the chyldren of Jsrael / † as the Lorde commaunded Moses. And the chyldren of Jsraell did as the Lorde commaũded Moses. And so they pitched vnder their banners/and toke their iourney/ euery one in his kynred / accordinge to the house of their fathers. Num. j. g

The III. Chapter.

A These are the generacions of Aaron and Moses / whan the Lorde spake vnto Moses at the same tyme / vpon mounte Sinai. † And these are the names of the sonnes of Aarõ. The fyrstborne / Nadab: then Abihu/ Eleasar and Jthamar. These are the names of the sonnes of Aaron/ † whiche were anoynted to be priestes / and their handes fylled for the priesthode. † But Nadab and Abihu dyed before the Lorde/whan they offred straunge fyre before the Lorde / in the wilderneſſe of Synai/and had no sonnes. But Eleasar and Jthamar executed ỹ priestes office with their father Aaron. Leui. x. a Nu. xxvj. g Leui. viij. a Leui. x. a

† And the Lorde spake vnto Moses/and sayde: Bringe hether the trybe of Leui / and set them before Aarõ the priest/that they maye serue with hym / and wayte vpon him / and vpon the whole congregacion/before the Tabernacle of witnesse/and execute the seruice of the Habitacion/and kepe al the apparel of the Nu. xvj. b and. xviij. a j. Par. x. b

Tabernacle of witnesse/and wayte vpon the
chyldren of Israell/to ministre in the seruice
of the habitacion.

B And thou shalt geue the Leuites vnto Aaron and his sonnes for a gifte/vnto euery one his owne/ from amonge ỹ chyldren of Israel.
As for Aaron and his sonnes/ thou shalt appoynt them to wayt/and theyr priestes office.
Num. iij. c and xvj. a †If another preasse therto/he shall dye.

And the Lorde spake vnto Moses/and
*Num. liij. f & iij. b saydе: *Beholde/I haue taken ỹ Leuites frō amonge the chyldren of Israell/for al the fyrst borne that open the matrix/amonge the chyldren of Israell/so that ỹ Leuites shalbe mine.
Exo. iij. a †For the fyrst borne are myne/ sence the tyme that I smote all the fyrst born in the lande of Egipt/whan I sanctified vnto me all ỹ fyrste born in Israel/from men vnto catell/ ỹ they shalbe myne/I the Lorde.

C And the Lord spake vnto Moses in the wilderneſſe of Sinai/and sayde: Numbre the chyldren of Leui after their fathers houses & kynredes/all that are males of a moneth olde/ and aboue.

So Moses numbred them/accordinge to the worde of the Lorde/as he had cōmaunded. †And these were the chyldren of Leui
Exod. vj. c by theyr names: Gerson/Kahath/Merari. The names of ỹ chyldren of Gerson/in theyr kynreds were: Libni and Semei.

The chyldren of Kahath in theyr kynreds were/Amram/Iezehar/Hebron/ and Vsiell.

The chyldren of Merari in theyr kynredes were Maheli and Musi. These are ỹ kynreds of Leui/after theyr fathers houses.

D These are ỹ kynreds of Gerson: The Libnites & Semeites/ỹ summe was founde in nūber/vij. thousande & v. hundreth/of all ỹ were males of a moneth old/& aboue. And thesame kynredes of ỹ Gersonites/shall pitch behinde the habitacion on the westsyde. Let Eliasaph/ the sonne of Lacll be the ruler. And they shal wayte vpon the Tabernacle of witnesse/ of ỹ habitacion/ & of ỹ tent/ & couerynges therof/ & the hanginge in the dore of the Tabernacle of witnesse/ the hanginge about the court/ & the hanginge in ỹ court dore/ which (court) goeth aboute the habitacion and the aultare/ and the coardes of it/ and all that belongeth to the seruice therof.

These are the kynredes of Kahath: The Amremites/the Iezeharites/the Hebronites/ and Vsielites/ all that were males of a moneth olde/& aboue/ in numbre viij. thousande and vj. hundreth/waytynge vpon the Tabernacle of the Sanctuarye/and shall pitche on the southsyde of the habitacion: Let Elisa- E phan/the sonne of Vsiell be theyr ruler. And they shall kepe the Arke/the table/ the candelstycke/the aultare/ and all the vesselles of the Sanctuarye/to do seruice in/ and the vayle/ and all that belongeth to the seruice therof. But the chiefe of all the rulers of the Leuites/ shalbe Eleasar/the sonne of Aaron the priest/ ouer them ỹ are appoynted to kepe ỹ watche of the Sanctuary.

These are the kynreds of Merari: the Maheli tes and Musytes/ whiche were in numbre sixe thousande/and two hundreth/all that were males of a moneth olde/and aboue: Let Zuriell/ the sonne of Abihail be theyr ruler/ and they shall pitche vpon the North syde of the habitacion. And theyr office shalbe to kepe the bordes/and barres/and pyllers/and sokettes of the habitacion/and all the apparell therof/and that serueth therto: ỹ pyllers also/ aboute the courte with the sokettes/ and nayles and coardes.

But before the habitacion/ and before F the Tabernacle on the East syde/ shall Moses and Aaron and his sonnes pitche/ that they maye wayte vpon the Sanctuary/ and the chyldren of Israel. †If any other preasse ther- Num. iij. and xvj.
to/he shall dye.

*All the Leuites in the summe/ whome *nū. xxv
Moses and Aaron numbred/after theyr kynreds/accordinge to the worde of the Lorde/ all that were males of a moneth olde/& aboue were xxij. thousande.

And ỹ Lorde sayde vnto Moses. Numbre all the fyrstborne/that are males amonge the chyldren of Israell/of a moneth olde/ and aboue/ and take the numbre of theyr names. †And ỹ Leuites shalt thou take out vnto me Num. iij. and viij.
the Lord/for all the fyrstborne of the chyldrē of Israell: And the cattell of the Leuites/for al the fyrstborne amonge ỹ cattell of the chyldrē of Israell. And Moses numbred all the fyrst borne of the chyldren of Israell/as the Lorde commaunded hym. And in the numbre G
of the

of the names/of all the fyrstborne/ỹ were males of a moneth olde/and aboue/in theyr summe/there were founde xxij. thousande/ij. hundreth and lxxiij.

And the Lorde spake vnto Moses/and sayde: Take the Leuites for al the fyrste borne/ amonge the chyldrē of Israell: and the cattell of the Leuites/for theyr cattell/ that ỹ Leuites
Leui. xxvij. a may be myne the Lordes. †But ỹ redemption money of the ij. hundreth lxxiij. that remayne of the fyrst borne of the chyldren of Israell/aboue the numbre of the Leuites/ shalte thou take euen fyue sycles of euery heade/after
Exo. xxx. b the sycle of ỹ Sāctuarye † (One sycle is worth
Leui. xxvij. d xx. Geras) and the money that remayneth
Eze. xlv. b ouer theyr numbre/shalt thou geue vnto Aaron and his sonnes.

Then toke Moses the redemption money/ (that remayned ouer/aboue the numbre of ỹ Leuites) from the fyrste borne of the chyldren of Israell/euen a thousande/iij hundreth and v. and lx. sycles (after ỹ sycle of the Sanctuarye) and gaue it vnto Aaron and his sonnes/ accordinge to the worde of the Lorde/ as ỹ Lorde commaunded Moses.

The IIII. Chapter.

A AND the Lord spake vnto Moses and Aaron/and sayde: Take the summe of the chyldren of Kahath/ from amonge the chyldren of Leui/after theyr kynreds/and fathers
Num. iiij. a houses/ †from xxx. yeare and aboue/ vntill l. yeare/all that are mete for the warre/that they maye do the worke in the Tabernacle of witnesse. This shalbe the office of the chyldren of Kahath in the Tabernacle of witnesse/ which is mooste holy.

Num. x. b †Whan the hooste breaketh vp/ Aaron and his sonnes shall go in/ and take doune the vayle/ and couer the Arke of witnesse therwith/and laye the coueringe of Dooskynnes vpō it/and spreade a whole yalow cloth aboue theron/and put his staues therin. And vpon ỹ shewe table they shall spreade a yalowe clothe also/and set theron the dishes/spones/ flatpeces/and pottes/to poure out and in/ and the dayly breade shall lye vpon it/ and they shall spreade a purple cloth there ouer/ and couer it with a coueringe of Dooskynnes/ and put ỹ staues of it therin.

And they shall take a yalowe cloth/ and couer the candelstycke of lighte therewith/ and his lampes/ with his snoffers/ and outquenchers/and all ỹ oyle vessels that belonge to the seruice/and aboute all this shal they put a coueringe of Dooskynnes/and put it vpon the staues.

So shall they spreade a yalow cloth ouer the B golden aultare also/ and couer thesame with a coueringe of Dooskynnes/& put them vpon staues. All the vessels that they occupye in the Sanctuary/shall they take/ and put a yalowe cloth there ouer/and couer them with a coueringe of Dooskynnes/ and put them vpon staues. They shall swepe the asshes also from the aultare/and spreade a cloth of scarlet ouer it/& set all his vessels theron/ that they occupye vpon it: colepānes/fleshokes/shouels/ bassens/with all the apparell of the aultare/ and they shall spreade a coueringe of Dooskynnes theron/and put his staues therto.

Now whan Aaron and his sonnes haue done this/and haue couered the Sanctuary/ and all the ornamentes therof/ whan ỹ hooste breaketh vp/then shall the chyldren of Kahath go in/† that they may beare it/ and the San- Num. vij. b
ctuary shall they not touche/ * lest/ they dye: *ij. Re. vj. b
This is the charge of the chyldren of Kahath/ in the tabernacle of witnesse.

And Eleasar the sonne of Aaron/the priest C shall haue the office/to prepare the oyle for the light/ and the spyces for the incense/ and the dayly offeringe/ and the anoyntinge oyle/ to order the whole habitacion/ all that therin is/ in the Sanctuary and the ornamentes therof.

And the Lord spake vnto Moses and Aaron/and sayde: Ye shall not destroy the tribe of the kynred of the Kahathites/amonge ỹ Leuites/but this shall ye do with them ỹ they maye lyue/and not dye/if they touch ỹ mooste holy. Aaron and his sonnes shall go in/ and appoynte euery one vnto his office & charge. But they shall not go in presumptuously to loke vpon the Sanctuary/lest/ they dye. And the Lorde spake vnto Moses and Aaron/ and sayde: Take the summe of the chyldren of Gerson also/ after theyr fathers house and
kynred/† from xxx. yeare olde/and aboute vn- Num. viij. d
till l. yeare/and appoynte them all that are

mete for the warre / to haue an office in ỹ Tabernacle of witnesse.

D This shalbe the office of the kynred of the Gersonites: euen to serue & to beare/they shal beare the curtayns of the habitacion/& of the Tabernacle of witnesse/ and his couering / & the coueringe of dooskynnes / that is aboue theron/and ỹ hanging in the dore of the Tabernacle of witnesse/and the hangynge about the court/which goeth aboute the habitacion and the aultare/and their coardes / and all the instrumentes that serue for them/ and all that belongeth to their occupyenge. Accordinge vnto the worde of Aaron / and of his sonnes/ shall all the office of the chyldren of Gerson be done/whatsoeuer they shall beare & occupye. And ye shall se/that they wayte vpon al theyr charge. This shalbe the office of the kynred of the chyldren of the Gersonites / in the Tabernacle of witnesse. And theyr waytynge shalbe vnder the hande of Ithamar/ỹ sonne of Aaron the priest.

E The chyldren of Merari/after theyr kynred and fathers house / shalt thou appoynte also/from xxx. yeare and aboue/ vnto l. yeare/ all that are mete for the warre/ that they maye haue an office in the Tabernacle of witnesse. But vpon this charge shal they wayte/ accordinge to all their office/ in the Tabernacle of witnesse/ that they beare the bordes of ỹ habitacion/and the barres/ and pyllers / and sokettes: the pyllers of the court also / rounde aboute/and the sokettes/and nayles and coardes/with all theyr apparel / accordinge to all theyr seruice. And vnto euery one shall ye appoynte his porcion of charge / to wayte vpon the apparell. Let this be the office of the kynred / of the chyldren of Merari / al that they shall do in the Tabernacle of witnesse/ vnder the hande of Ithamar / the sonne of Aaron the priest.

F And Moses and Aaron/with the captaynes of the congregacion/numbred the chyldre of ỹ Kahathites / according to theyr kynreds/ and houses of theyr fathers/from xxx. yeare & aboue/ vntill l. all ỹ were mete for the warre/ to haue an office in ỹ Tabernacle of witnesse. And the summe was ij. thousande/ vij. hundreth/and l. This is the summe of the kynred of the Kahathites/(whiche all had seruice in ỹ Tabernacle of witnesse) whome Moses and Aaron numbred / accordinge to the word of the Lorde by Moses.

The chyldren of Gerson were numbred also in theyr kynredes / and fathers houses/ from xxx. yeare and aboue / vntill l. all ỹ were mete for the warre / to haue an office in the Tabernacle of witnesse/and the summe was ij. thousande/vj. hundreth/ and xxx. This is the summe of the kynred of the chyldren of Gerson / which all had to do in the Tabernacle of witnesse/ whome Moses and Aaron numbred/accordinge to the worde of the Lorde.

G The chyldren of Merari were numbred also / accordinge to theyr kynredes and fathers houses/ from xxx. yeare and aboue/ vntill l. all that were mete for the warre / to haue an office in the Tabernacle of witnesse/ and the summe was iij. thousande/ & ij. hundreth. This is the summe of the kynred of the chyldren of Merari/whome Moses & Aaron numbred/accordinge to the worde of ỹ Lorde by Moses.

The summe of all the Leuites/whome Moses and Aaron with the captaynes of Israel tolde/after theyr kynreds and fathers houses/ from xxx. yeare and aboue / vntill l. all that wente in/to do euery one his office/& to beare the burthen in the Tabernacle of witnesse/ was viij. thousande/v. hundreth & lxxx. which were numbred / accordinge to the worde of the Lorde by Moses/euery one to his office and charge / as the Lorde commaunded Moses.

The. V. Chapter.

AND the Lord spake vnto Moses / and sayde: Commaunde the chyldren of Israel ỹ they put out of the hoost †al the lepers/ and all that haue yssues / an that are defyled vpon the dead/ bothe men and women shall they put out of the hoost/that they defyle not theyr tentes/wherin I dwell amonge them. And the chyldren of Israell did so / and put them out of ỹ hooste/as the Lorde had sayde vnto Moses. Leui. xiij.

And the Lord talked with Moses/and sayde: Speake vnto the chyldren of Israel/ and saye vnto them: Whan a man or woman doth a synne to any body / & offendeth therewith

with agaynst the Lord/then hath that soule a trespasse vpon it. †And they shal knowlege theyr synne/that they haue done/ & shal make amendes for theyr trespasse/euē with ỹ whole summe/and put the fyfth parte more therto/ and geue it vnto hym/ agaynst whome they haue trespassed. But if there be noman to make the amendes vnto/for ỹ offence that he hath trespassed against hym/then shal the reconcilinge be made vnto the Lorde / for the priest/besyde the ramme of the attonement/ wherwith he shalbe reconcyled. Leuit. v. c

B Likewyse/all the heaueofferinges of al that the chyldrē of Israel halowe vnto the Lord/ and offre vnto ỹ priest/shalbe his. And who so haloweth any thynge/it shalbe his. And who so geueth the priest any thynge/it shalbe his also.

And the Lord talked with Moses / and sayde: Speake to the chyldren of Israell / and saye vnto them: Whan any mans wife goeth aside/and trespasseth agaynst hym / and any man lye with her fleshlye/and the thynge be yet hyd from his eyes / and is not come to light/that she is defyled / and he can bringe no witnesse against her/(for she was not taken therin) and the spirete of gelousy kindleth him/so that he is gelous ouer his wyfe: whether she be vncleane/or not vncleane/ thē shal he bring her vnto the priest/& bringe an offeringe for her/euē/the tenth parte of an Epha/ of barly meele/& shal poure no oyle therō/ nor put frankencense vpon it: for it is an offering of gelousye/and an offeringe of remembraūce that remembreth synne.

C Then shall the priest bringe her/and set her before the Lorde/ and take of the †holy water in an earthen vessell/and put of the dust ỹ is on the floore of the habitacion/into the water. And he shal set the wyfe before the Lord/ and vncouer her head / and the offerynge of remembraunce/whiche is an offerynge of gelousye/shal he laye vpon her handes. And the priest shal haue in his hande bitter cursynge water/and shal coniure ỹ wyfe/and saye vnto her: If noman haue lyen with the / and thou haste not gone aside from thy husbande / to defyle thy selfe/then shal not these bytter cursinge waters hurte the. But if thou hast gone aside from thy husbande / so that thou arte defyled/and some other man hath lyen with the besyde thy husbande/ then shal the priest coniure the wyfe with this curse/and shal saie vnto her: The Lord set the to a curse / and coniuracion amonge thy people / so that the Lord make thy thye rotte / and thy wombe to berst. So go this cursed water into thy body / that thy wombe berste / and thy thye rotte. And ỹ wyfe shal saye: Amen Amen. Num. xxv. b c

So the prieste shal wryte this curse in a byll / and washe it out with the water / and shal geue the wyfe of the bitter cursynge waters to drinke. And whan the cursynge water is gone in her / so that it is bytter vnto her/then shal the priest take the gelousye offeringe out of the wyfes hande / and waue it for a meatofferynge before the Lorde / and offre it vpon the aultare: namely/ he shal take an handefull of the meatofferinge for her remembraunce/and burne it vpon the aultare/ and then geue the wyfe the water to drynke. And whan she hath dronken the water/if she be defyled/and haue trespassed agaynst her husbande/then shall the cursinge water go into her / and be so bytter / that her wombe shall berste / and her thye shall rotte / and the wyfe shalbe a curse amonge her people. But if thesame wyfe be not defyled/but is cleane: then shall it do her no harme/so that she maye be with chylde.

This is the law of gelousy / whā a wyfe goeth aside from her husbande/and is defyled: Or whan the spirete of gelousye kyndleth a man/so ỹ he is gelous ouer his wife/that he bringe her before the Lorde/& that the priest do al with her/accordinge vnto his law. And the man shalbe gyltlesse of the synne / but the wyfe shal beare her myssedede.

The. VI. Chapter.

AND the Lord talked with Moses / and sayde: Speake vnto ỹ chyldren of Israel/ and saye vnto them: Whā a man or woman separate them selfes/to vowe a vowe of abstinence vnto ỹ Lord/he shal absteyn frō wyne & stronge drinke. †Vineger of wyne/& stronge drinke shal he not drinke / nor ỹ is pressed out of grapes/he shal neyther eate fresh / nor drye grapes/so longe as his abstinēce endureth. Moreouer he shal eate nothing ỹ is made of ỹ vine tree/frō ỹ wyne corneles vnto the hull. Iudi. xiij. a Amos. ij. c

As longe as the vowe of his abstinence endureth/there shall no rasure come vpon his heade/till the time be out/which he abstayneth vnto the Lord/for he his holy. And he shal let the heere of his heade grow/and stande bare openly. All the time ouer that he abstayneth vnto the Lord/shall he go to no dead. Neyther shal he defyle hym selfe at the death of his father/of his mother/of his brother/or of his syster. For the abstinence of his God is vpon his heade/and the whole time of his abstinēce shall he be holy vnto the Lord.

B And if it chaunce any man to dye sodenly before him/then shall the heade of his abstiAct. xxiij.b nence be defyled. Therfore shall he †shaue his heade in the daye of his clensynge/that is vpō the seuenth day: and vpon the eight daye shal he bringe two turtill doues/or two yonge pigeons vnto the priest/before the dore of the Tabernacle of witnesse. And the priest shall make the one a synofferyng/and the other a burntofferinge/and make an attonement for hym/because he defyled him selfe vpon the deade/and so shall he halowe his heade ỹ same daye/that he maye holde out the time of his abstinence vnto the Lorde/and he shall bringe a lambe of a yeare olde/for a trespasseofferyng. But the dayes afore shall be but lost/because his abstinence was defiled.

C This is the law of the absteyner. Whan the time of his abstinēce is out/he shalbe brought before the dore of the Tabernacle of witnesse. And he shall bringe his offerynge vnto the Lord/euē an helābe of a yeare olde/without blemyshe/for a burntoffering/and a shelambe of a yeare olde/without blemish/for a synneofferinge/and a ramme without blemyshe for a thankeofferinge/and a maunde with vnleuended cakes of fyne floure/myngled with oyle/and swete wafers/anoynted with oyle/and theyr meatofferynges and drynkeofferynges.

And the prieste shall bringe it before the Lorde/and shall make his synneofferinge/and his burntofferynge/and the ramme shall he make a thankeofferynge vnto the Lorde/with the maunde of the vnleuended breade. His meatofferinge and drinkeofferinge shall he make also. And he shall shaue the heade of the absteiners abstinence/before the dore of ỹ Tabernacle of witnesse/and shal take the head heere of his abstinence/and caste it vpon the fyre/that is vnder the thankeofferinge.

And the soddē shoulder of the ramme shal D he take/and an vnleuended cake out of the maunde/and a swete wafer/& laye them vpon the hādes of the absteyner: (after that he hath shauen of his abstinence.) And he shall waue them before the Lorde. This is holy for the priest with the Wauebreste/and heaue shoulder. After that maye the absteyner drinke wyne. This is the lawe of the absteyner/which voweth his offeringe vnto the Lord for his abstinence/besydes that/which his hande can get. As he hath vowed/so shall he do/accordinge to the lawe of his abstinence.

And the Lord talked with Moses/and sayde: Speake vnto Aaron and his sonnes & saye: Thus shall ye saye vnto the chyldren of Israel/whan ye blesse them.

†The Lord blesse the/and kepe the. The Ecc.xx
Lord make his face to shyne vpon the/and Psal.xx
be merciful vnto the.

The Lord lift his contenaunce vpon the/and geue the peace.

For they shal put my name vpō ỹ children of Israel/that I maye blesse them.

The. VII. Chapter.

AND whan Moses had †set vp the habiA tracion/and anoynted it/and sanctified it/ Exod.
with all the apparell therof: and had anoynted and halowed the aultare also/with all his vessels. Then offered the captaines of Israel/which were the rulers in theyr fathers houses.

For they were the captaines amonge the kinreds/and had the rule ouer them that were numbred. And they brought theyr offeringes Before the Lord/sixe couered charrettes/and twelfe oxen: for euery two captaines a charrette/& an oxe for euery one/and brought them Before the Habitacion.

And ỹ Lord sayd vnto Moses: Take it of them/that it may serue for the ministracion of ỹ Tabernacle of witnesse/& geue it vnto ỹ Leuites/vnto euery one/according to his office. Then toke Moses the charrettes and oxen/& gaue them vnto the Leuites.

Two charrettes and foure oxen gaue he vnto the chyldren of Gerson/accordynge to

to theyr office: and foure charrettes/& eyght oxen gaue he vnto the chyldren of Merary/accordinge to theyr office/vnder the hande of Ithamar/the sonne of Aaron the priest.

B But vnto the chyldren of Kahath he gaue
m.iiij.b nothinge/because †they had an holy office vpō
Leg.vj.b them/& must beare vpon theyr shoulder. And the captaynes offered to the dedicacion of the aultare/in the daye whan it was anoynted/& offered theyr giftes Before the aultare.

And the Lord said vnto Moses: Let euery captayne bringe his offeringe vpon his daie/to the dedicacion of the aultare.

On the fyrst daye/Nahasson the sonne of Aminadab/of the trybe of Jude/offered his gift. And his gift was a siluer charger/worth an C. and xxx. sycles: A syluer boule/worth seuentye sycles (after ỹ sycle of the Sanctuary) both ful of fyne flourc/mingled with oyle/for a meatoffring. And a goldē spone/worth ten sycles of gold/full of incense: A bullocke/frō amonge the great cattel/a ramme/a lambe of a yeare olde for a burntofferinge/an hegoate for a sinofferynge: And for a thankeofferynge two oxen/fiue rāmes/fyue hegoates/and fyue lambes of a yeare olde. This is the gift of Nahasson/the sonne of Aminadab.

C On the seconde day offered Nathancel/the sonne of Suar/the captayne of Issachar: His gifte was a syluer charger/worth an C. & xxx. sycles: A siluer boule/worth seuenty sicles (after the sicle of the Sanctuary) both ful of fine floure/mingled with oyle/for a meatoffering: And a goldē spone/worth ten sycles of golde/ful of incense: A bullocke/from amonge the great cattel/a ramme/a lambe of a yeare olde/for a burtofferinge/an hegoate for a synofferinge: And for a thankeofferinge two oxen/fyue rammes/fyue hegoates/& fyue lambes of a yeare olde. This is the gifte of Nathancel the sonne of Suar.

On the thyrde daye/the captayne of the chyldren of Zabulon/Eliab the sonne of Helon. His gifte was a syluer charger/worth an C. and xxx. sycles: A siluer boule/worth lxx. sicles (after the sicle of the Sanctuaty) both ful of fyne floure/myngled with oyle/for a meatoffering: And a golden spone/worth ten sycles of golde/full of incense: A bullocke/ D from amonge the great cattel/a ramme/a lambe of a yeare olde/for a burtofferinge/an hegoate for a synofferinge: And for a thankeofferinge/two oxē/fyue rammes/fyue hegoates/and fyue lābes of a yeare olde. This is the gyfte of Sclumiel/the sonne of Zuri Sadai.

On the sixte daye/the captayne of the chil dren of Gad/Eliasaph the sonne of Deguel. His gift was a syluer charger/worth an hūdreth and thyrty sycles: A syluer boule/worth seuentye sycles (after the sycle of the Sanctuary) both ful of fyne floure/mingled with oyle/for a meatofferinge: And a goldē spone/worth ten sycles of golde/full of incense: A bullocke/from among the great cattell/a rāme/a lambe of a yeare olde/for a burntofferinge/an hegoate for a synofferinge: And for a thankeofferinge two oxen/fyue rammes/fyue hegoates/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 F
chyldren

chyldren of Ephraim/Elisama/the sonne of Ammihud. Hys gifte was a syluer charger/ worth an C. and xxx. sycles: A syluer Boule/ worth lxx. sicles after ỹ sycle of the Sanctuary. Both ful of fyne floure/myngled with oyle for a meatoffringe: And a goldē spone/worth ten sycles of golde/ful of incense: A Bullocke/ frō amōge the great cattel/a ramme/ a lambe of a yeare olde/ for a Burntofferinge/ an hegoate for a synoffering: And for a thankeofferinge/two oxen/fyue rammes/fiue hegoates/ and fyue lambes of a yeare olde. This is ỹ gift of Elisama/the sonne of Ammihud.

On the eyght daye/the captayne of the chil dren of Manasse. Gamaliel the sonne of Pedazur. His gifte was a syluer charger/ worth an C. and xxx. sicles: A syluer Boule/ worth seuenty sycles after the sycle of the Sanctuary. Both ful of fine floure/mingled with oile/ for a meatoffering: And a goldē spone/worth ten sycles of golde/ful of incense: A Bullocke/ from amōge the great cattel/a ramme/ a lābe of a yeare olde/ for a Burntofferinge/ an hegoate for a synoffering. And for a thankeoffering two oxen/fyue rammes/ fyue hegoates/ and fyue lambes of a yeare olde. This is the gift of Gamaliel/the sonne of Pedazur.

G On the nyenth daye/the captayne of ỹ chyldren of Ben Jamin/Abidan the sonne of Gedeoni. His gifte was a syluer charger worth an C. and xxx. sycles/a siluer boule/worth lxx. sycles after the sicle of the Sanctuary. Both ful of fyne floure/myngled with oyle/ for a meatofferinge: And a golden spone/ worth ten sycles of golde/full of incense: A Bullocke/ from amonge the great cattell/ a ramme/ a lābe of a yeare olde for a burntoffering/an hegoate for a sinoffering. And for a thankeofferinge two oxen/fiue rammes/ fyue hegoates/ & fyue lābes of a yeare olde. This is the gifte of Abidan/the sonne of Gedeoni.

On the tenth daye/the captayne of the chil dren of San/Ahieser the sonne of Ammi Sadai. His gifte was a siluer charger/ worth an hundreth & xxx. sycles: A siluer boule/ worth lxx. sycles after the sicle of the sanctuary. Both ful of fyne floure/mingled wt oyle for a meatoffringe: And a goldē spone/worth ten sycles of golde/ful of incēse: A Bullocke/from amōge the great cattel/a ramme/a lambe/ of a yeare olde for a Burntofferinge/an hegoate for a sinofferinge: And for a thankeofferinge/two oxen/fyue rammes/ fyue hegoates/ & fyue lambes of a yeare olde. This is the gift of Ahiser/the sonne of Ammi Sadai.

On the eleuenth daye/the captayne of the H chyldren of Asser/Pagiel/the sonne of Ochrā: his gift was a syluer charger/worth an hundreth and xxx. sycles: A syluer Boule/ worth lxx. sicles after the sycle of ỹ Sanctuary. Both full of fyne floure/ mingled with oyle/ for a meatofferynge: And a golden spone worth tē sycles of golde/ful of incense: A Bullock/ from the great cattell/a ramme/ a lambe of a yeare olde for a Burntoffering/an hegoat for a synofferynge: And for a thankeoffring two oxen/ fyue rammes/fyue hegoates/ and fyue lambes of a yeare olde. This is ỹ gyft of Pagiel/ ỹ sonne of Ochran.

On the twelfte daye/ the captayne of the chyldren of Nephthali/Ahira/the sonne of Enan. His gifte was a syluer charger/ worth an hundreth and thyrtye sicles: A siluer boule worth seuenty sycles after the sycle of ỹ Sanctuarye. Both full of fine floure/mingled with oyle/for a meatofferynge. And a goldē spone/ worth ten sycles of golde/ full of incense: A Bullocke/ from amonge the great cattell/ a ramme/a lambe of a yeare olde/ for a Burntofferynge/an hegoate for a sinofferynge: And for a thankeofferynge/ two oxen/ fyue rammes/ fyue hegoates/ and fyue lambes of a yeare olde. This is ỹ gifte of Ahira/ the sonne of Enan.

This is the dedecacion of the aultare/what J tyme as it was anoynted: vnto the which the captaines of Jsrael offered these twelfe siluer chargers/twelfe syluer Boules/twelfe spones of golde: euery charger conteyninge an hundreth and thirtye sicles of syluer/ and euery Boule seuenty sicles. So that ỹ summe of all ỹ syluer and the vessels/was two thousande & foure hundreth sicles after the sicle of ỹ Sanctuary. And the twelfe spones of golde/ full of incense/conteined euery one ten sicles after the sycle of the Sanctuary. So ỹ the summe of the golde an the spones/was an hundreth and twenty sicles.

The summe of the cattel/for the burntofferinges/was twelf Bullockes/twelfe rammes/ twelfe

twelfe lambes of a yeare olde/ wt theyr meatofferinges: And twelfe hegoates for synofferynges. And the summe of the cattel/for the thankeofferinges/was foure and twentie oxen/thre score rammes/ and thre score hegoates/thre score lambes of a yeare olde. This is the dedicacion of the aultare/after that it was anoynted.

xxv. c †And whā Moses wente into the Tabernacle of witnesse/that he myght be commened withal/he herde the voyce speakynge vnto hym from the mercyseat/which was vpon the Arcke of witnesse/ betwixt the two Cherubins/from thence was he cōmoned withal.

The. VIII. Chapter.

A AND the Lorde talked with Moses/and sayde: Speake to Aaron/ and saye vnto xxv. d hym: †Whā thou settest vp the lampes/ thou shalt set them/so that they maye al seuen geue light aboue vpon the candelsticke. And Aaron dyd so/and set the lampes vpon the candelsticke/as the Lorde commaunded Moses. The worke of the cādelsticke was of beatē golde/both the shafte and floures therof: accordynge to the vision/ that the Lorde had shewed Moses/euen so made he the candelsticke.

And the Lorde spake vnto Moses and sayd: Take the Leuites/from amonge the chil dren of Jsrael/and clense thē. But thus shalt thou do with them/ that thou mayst clense them. Thou shalt sprenkle purifienge water vpon them/& let a rasure go ouer theyr whole body/and washe theyr clothes/ and then are they cleane. Then shal they take a yonge Bullocke/ and his meatofferynge of fyne floure/ myngled with oyle. And another yonge bullocke shalt thou take for a synofferinge.

B And thou shalte bringe the Leuites before the Tabernacle of witnes/ & gather together the whole congregacyon of the chyldren of Jsrael/& bringe the Leuites before ỹ Lorde. And the chyldren of Jsrael shall laye theyr handes vpon the Leuites. And Aaron shal waue ỹ Leuites before the Lorde/for the chyldren of Jsrael/that they maye minister in the seruice of the Lorde.

And the Leuites shal laye theyr handes vpon the heades of the Bullockes/and the one halbe made a synofferyng/the other a burnte-offeringe vnto the Lorde/to make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes/ and waue them before the Lorde/& so shalt thou separate them from the chyldren of Jsrael/ that they may be myne. Then shal they go in/ that they may do seruice in the Tabernacle of wytnesse. Thus shalte thou clense them/ and waue them: for they are my gyfte of the chyldren of Jsrael. †And J haue takē them vnto Num. iij. a me/for al that openeth the matrix/namely/ for the fyrstborne of al the chyldren of Jsrael.

† For euery fyrstborne/amonge the chyl- C dren of Jsrael is myne/both of men and cat- Exo. xiij. a tel/sence the tyme that J smote all the fyrst- Luce. ij. d borne in the lande of Egypte/ and sanctifyed them vnto my self/and toke the Leuites for all the fyrstborne/amonge the chyldren of Jsrael/ and gaue them for a gifte vnto Aaron & his sonnes/from amonge the chyldren of Jsrael/ that they shoulde do the seruice of the chyldren of Jsrael/ in the Tabernacle of wytnesse/ to make attonement for the chyldren of Jsrael/ that there be not a plague amonge the childrē Jsrael/ if they wyl come nye the Sanctuarie.

And Moses with Aaron/ and the whole congregacion of the chyldren of Jsrael/dyd wt the Leuites al as the Lorde hath commaunded Moses. And they purified the Leuites/ & wasshed theyr clothes. And Aaron waued them before the Lorde/and made attonemēt for them/that they might be cleane.

After that wente they in/to do theyr office D in the Tabernacle of wytnesse/ before Aaron and his sonnes: As the Lorde commaunded Moses/concernynge the Leuites/euen so did they with them.

And the Lorde spake vnto Moses/ and sayd: This is it that belongeth vnto the Le- Num. iiij. e uites: † From fyue and twenty yeare and aboue/shal they go into the office of the Tabernacle of wytnesse. †But frō fyfty yeare forth/ j. Reg. j. d they shal ceasse from waytinge of the seruice therof/and shal minister nomore/but shal appoynte theyr brethren to wayte/ and to serue in the Tabernacle of wytnesse: but the office shal not they execute. Thus shalt thou do with the Leuites in theyr seruices/ that euery one maye wayte vpon his owne charge.

The. IX. Chapter.

And

A ANd the Lorde spake vnto Moses / in the wylderneſſe of Sinai / in the fyrſt moneth of the ſeconde yeare / that they were departed out of the lãde of Egypte and ſayd:
Exo.xij.a †Let the chyldren of Iſrael kepe Eaſter in his
Leui.xxiij.a ſeaſon/euen vpon the fourtenth daye of this
Nũ.xxviij.c moneth/at euen/ in his ſeaſon ſhal they kepe
Deu.xvj.a it/accordynge to all ſtatutes and lawes therof. And Moſes ſpake to the chyldren of Iſrael that they ſhould kepe Eaſter. And they kept Eaſter vpon the fourtenth daye of the fyrſt moneth at euẽ/in the wilderneſſe of Sinay. Accordinge to al that the Lorde commaunded Moſes/euen ſo dyd the chyldren of Iſrael.

Then were ther certayne men defyled of a deadmã/ſo that they coulde not kepe Eaſter vpon ẏ daye:theſe came before Moſes & Aaron theſame daye/and ſaid vnto him: We are defyled of a deadmã: wherfore ſhould we be deſpiſed/ẏ we muſt not bringe our giftes in his ſeaſon/amonge ẏ childrẽ of Iſrael: Moſes ſayd vnto them: Stãde ſtil/I wil heare what the Lord commaundeth you.

B And ẏ Lord ſpake vnto Moſes/and ſaid:
ij.Pa.xxx.a Speake vnto ẏ childrẽ of Iſrael/& ſaie: †Whã any is defyled of a dead coarſe/or is gone farre frõ you ouer ẏ felde/or is amõge your kinſfolkes/yet ſhal he kepe Eaſter/But in ẏ ij. moneth vpõ ẏ fourtenth daye at euen/& they ſhal eat it w̃ vnleuended bread/& ſoure ſawſe/and
Exod.xij.g ſhal leaue not of it/vntil the morninge/ † Nor
Joh.xix.d breake any bone therof/ & ſhal kepe it / accordinge to al the maner of the Eaſter.

But he ẏ is cleane/& not gone in a iourney/ & is negligẽt to kepe the Eaſter/theſame ſoule ſhalbe roted out frõ amonge his people: Becauſe he brought not his gifte to the Lorde in his ſeaſõ/he ſhal beare his ſinne. And whã there dwelleth a ſtraũger amõge you/he ſhall kepe Eaſter alſo vnto ẏ Lord/& ſhal holde it/ accordinge to the ordinaũce & lawe of ẏ Eaſter. This ſtatute ſhalbe a lyke to the ſtraũger/ as vnto him that is borne in the lande.

C †And theſame daie that the habitaciõ was
Exod.xl.c ſet vp/a cloude couered it vpõ ẏ Tabernacle of
and e. witneſſe / and at euen there was a ſimilitude
iij.K.viij.b of fyre vpon the Habitacion/ vntil the mor-
Ezech.ix.a nynge. So came it to paſſe alwaye that the cloude couered it by daye/and ẏ ſimilitude of fyre by night. And whã the cloude was taken vp frõ the habitacion/then the chyldren of Iſrael went on theyr iourney. And loke in what place the cloude abode / there the chyldren of Iſrael pitched theyr tentes: Accordinge to the worde of the Lord/toke the chyldrẽ of Iſrael theyr iourney / and accordinge to his worde pitched they theyr tentes. So longe as the cloude abode vpon ẏ habitacion/they laie ſtil. And whan the cloude taryed many dayes vpon the habitacion / the chyldren of Iſrael wayted vpon the Lorde/ and went not on theyr iourney.

And whan it chaunced that the cloude a- D
bode vpon the habitacion any ſpace of dayes/ then pitched they/accordinge to the worde of the Lord/and after the worde of the Lord/ went they on their iourney. Whan the cloude was there from the euenynge vntyl the mornynge/and ſo was taken vp/then wente they on theyr iourney: and whether it was taken vp by daye and by night/they iourneied. But whan it taryed vpon ẏ habitacyõ two dayes/ or a moneth / or a longe ſeaſon / then laye the chyldren of Iſrael / and iourneied not / and ſo whã it was takẽ vp/they went on theyr iourney. For according to the mouth of Lorde they laye/and after the mouth of the Lorde they iourneyed/ſo that they kepte the Lordes watch / accordinge to the worde of the Lord by Moſes.

The.X.Chapter.

ANd the Lorde ſpake vnto Moſes / and A
ſayd: Make the two †trompettes of Bea- Eſa.l
ten ſyluer/that thou mayeſt vſe them / to call the congregacyon together / and whan the hooſt ſhal breake vp. Whan they blowe with both/ then ſhal the whole congregacion gather them ſelfes together vnto the before the dore of the Tabernacle of witneſſe. Whã they blowe but with one/ then the captaynes / the rulers ouer the thouſandes in Iſrael ſhal gather them ſelfes together vnto the. Whan ye trompe/then ſhal the hooſtes/that lye on the Eaſtſyde / breake vp. And whan ye trompe the ſeconde tyme/the hooſtes that lye on the Southſyde/ſhal breake vp. For ye ſhal tröpe/ whã they ſhall take theyr iourneys. †But Iudi
whan the congregacyon is to be gathered to- gether/ ye ſhal blowe/and not trompe. This blowyng

blowing with the trompettes ſhal the ſonnes of Aarõ ẏ prieſt do. And it ſhalbe your lawe for euer/amonge your poſteritïes.

Whan ye go to battayl in your lande / a- gainſt your enemies that vexed you/ ye ſhall trompe with the trompettes/that ye maye be remembred before the Lord your God/ and deliuered from your enemyes.

B Likewiſe whan ye are mery/& in your feaſt dayes/and in your new monethes / ye ſhall blowe with the trompettes ouer your burnt- ſacrafices and thankofferinges/ that it maye be a remẽbraũce vnto you/ before your God. I am the Lord your God.

Vpon the twentye daie/in the ſeconde mo- neth of the ſeconde yeare/aroſe the cloude frõ
xviij.c the habitacyon of witneſſe. †And the chyldrẽ
x.a of Iſrael went on theyr iourney out of the wilderneſſe of Sinai/and ẏ cloude abode in the wilderneſſe of Pharan. Firſt brake vp (accordinge to the worde of the Lord by Moſes) namely/the banner of the hooſt of Iuda
x.a went forth fyrſt with theyr armies/ † and ouer their hooſt was Nahaſſon/ẏ ſonne of Amina- dab. And ouer the hooſt of the tribe of ẏ chyl- dren of Iſachar was Nathaneel/the ſonne of Zuar. And ouer the hooſt of the trybe of the chyldren of Sabulon was Eliab / the ſonne
xviij.a of Elon. †And the habitacion was taken doune: and the chyldren of Gerſon/and Me- rari bare the habitacion.

C After that went the banner of the hooſt of Ruben with theyr armyes/& ouer theyr hooſt was Elizur/the ſõne of Sedeur. And ouer ẏ hooſt of the trybe of ẏ childrẽ of Simeon was Selumiel the ſonne of Suri Sadai. And E- liaſaph the ſonne of Seguel/ouer the hooſt of the tribe of the chyldren of Gad. Then wente the Kahathites forewarde alſo / and bare the Sanctuary/& cauſed the habitacion be ſet vp agaynſt they came.

After that went the banner of the hooſt of the chyldren of Ephraim with theyr armyes/ and ouer theyr hooſt was Eliſama/ẏ ſonne of Ammihud. And Gamaliel the ſonne of Pe- dazur ouer the hooſt / of the trybe of the chyl- dren of Manaſſe. And Abidã the ſonne Ge- deoni/ouer the hooſt/of the trybe/of the chyl- dren of Ben Iamin.

After that wente the banner of the hooſt of the chyldren of Dan / with theyr armyes (and ſo were al the hooſtes vp) and Ahieſer/ the ſonne of Ammi Sadai was ouer theyr hooſt. And Pagiel the ſonne/of Ochran/ouer the hooſt/of the trybe of the chyldren of Aſſer. And Ahira the ſonne of Enan/ouer the hooſt of the trybe of the chyldrẽ of Nephthali. Thus the chyldren of Iſrael wente forth with theyr armyes.

And Moſes ſpake vnto his brother in D
lawe/Hobab the ſonne of †Reguel of Madi- Exod.ij.c
an: We go vnto the place/ of the which the Lorde ſayd: I wyl gene it you: Come now with vs therfore/and we wil do the beſt with the/for the Lorde hath promiſed good vnto Iſrael. But he aunſwered: I wil not go with you/but wyl go in to myne owne lande/vnto my kynrede. He ſayd: Oh nay/ leaue vs not: for thou knoweſt where is beſt for vs to pitche in the wylderneſſe/and thou ſhalt be our eye. And if thou goeſt with vs / loke what good the Lord doth vnto vs/theſame wyl we do vnto the. So they departed from the mount of the Lorde thre daies iourney/and the Arcke of the Lordes conuenaunt/wente before them thoſe thre dayes iourney/to ſhewe them where they ſhulde reſt. And the cloude of the Lord was ouer them in the daye tyme/whã they wente out of the tentes.

And whan the Arcke wente forth/ Mo- ſes ſayd: †Aryſe Lord/let thyne enemyes be Pſa.lxvij.a
ſcatered/and let them that hate the/flye before the. And whan it reſted/he ſayd: Come agayn O Lord vnto the multitude of the thouſan- des of Iſrael.

The.XI.Chapter.

ANd †whan the people waxed vnpacyent/ A
it diſpleaſed ſore the eares of the Lord. Exo.xvj.a
And whan the Lorde herde it/his wrath Deut.ix.d
waxed whote/and the fyre of the Lord burnt amonge them/ſo that it conſumed the vtter- moſt of the hooſt. Then cryed the people vn- to Moſes. And Moſes prayed vnto the Lord. So the fyre quenched. And the place was called Tabera/ becauſe ẏ fyre of ẏ Lord burnt amonge them.

Then the commune ſorte of the people/that was amonge them/fell a luſtynge / and ſat/& wepte with the chyldren of Iſrael / and ſayd:

Who

Who will geue vs fleshe to eate. We remembre the fysshe / that we did eate in Egypte for nought / and concumbers / melouns / lekes / onioun̄s/and garlekes: But now is our soules dryed awaye /oure eyes se nothynge then the Manna.

B Exo.xvj.f † The Manna was lyke Coriandersede / and to loke vpon lyke Bedellion. And ỹ people rāne here and there/and gathered it / and grounde it in mylles / and bete it in morters / and baked it in pannes/and made cakes of it / and it had a tayst like an oyle cake. And whan the dew fel vpon the tentes in the night / the Manna fel therwith.

Now whan Moses herde the people wepe amonge theyr kynreds / euery one in his tent dore/ then the wrath of the Lord waxed exceadynge whote. And it greued Moses also.

C And Moses sayd vnto the Lorde: Why vexest thou thy seruaunt? And why fynde not I fauoure in thy sight/that thou layest ỹ burthen of al this people vpon me? Haue I then conceaued all this people / or begotten them / that thou shouldest say vnto me: carye them in thyne armes (as a nurse beareth a chylde) vnto the lande / that thou hast sworne vnto theyr fathers: Where shal I get flesh/to geue all this people? They wepe before me/& saye: Geue vs fleshe/ that we may eate. I am not able to beare al this people alone / for it is to heauy for me. And if thou wilt deale thus wt me: O kyl me then/if I haue founde fauour in thy sight/that I se not my wretchednesse.

D Exod.viij.b Exo.xviij.d And the Lorde sayde vnto Moses: Gather vnto me †seuenty men amōge the elders of Israel/ whome thou knowest that they are the † Elders in ỹ people / & officers ouer thē/ and bring them before the Tabernacle of witnesse/and set them there with the: then will I come doune / and talke with the euen there/ & take thy sprete that is vpon the/ & put it vpon them / that they may beare the burthen of the people with the/that thou beare not all alone.

Leuit. xx.a Iosu. iij.b j.Re.xvj.a And vnto the people thou shalt saye: †Sanctifie your selfes agaynst to morow/ ỹ ye maye eate fleshe: for youre wepinge is come into the eares of the Lorde/ ye that saye: Who shall geue vs fleshe to eate: for we were well at ease

Exo.xvj.b in Egypte. †Therfore shall ỹ Lord geue you fleshe to eat/not one daye/ not two/not fyue/ not ten / not twentye dayes longe/But a moneth longe / til it go out at iour noses/ and till ye loth it/euē because ye haue refused ỹ Lord which is amonge you/ and haue wepte before him / and sayd: † Wherfore wente we out of Egypte?

Num. E Exo. Num. And Moses sayd: †Sixe hūdreth thousande fote men are there of the people/among whom I am/and thou saiest: I will geue you fleshe to eate a moneth longe. Shall the shepe and oxen be slayne / to be ynoughe for them? Or shal al the fysshes of the see be gathered together/to be sufficient for them? The Lorde sayd vnto Moses: †Is the Lordes hande shortened then? But now shalt thou se/ whether my wordes shalbe fulfilled in dede/or no.

Exo. and

And Moses went out/and tolde ỹ people the worde of the Lord/ and gathered the seuentye men amonge the eldest of the people/ and set them rounde about the Tabernacle. Then came the Lord doune in a cloude/and spake vnto him/and toke of ỹ sprete that was vpon him/and put it vpō the seuenty Elders. And whan the sprete rested vpon them/they prophecied/and ceassed not.

F But in the hoost there remayned yet two men/of whome the one was called Eldad / ỹ other Madad/and the sprete rested vpon thē. For they were written vp also / and yet were they not gone out vnto the Tabernacle / and they prophecied in the hoost. Thē ranne there a lad/and tolde Moses/and sayde: Eldad and Medad prophecye in the hoost. Then answered Josua the sonne of Nun/Moses seruaunt (whome he had chosen) and said: †My Lord Moses forbidde them. But Moses sayd vnto him: Art ỹ gelous for my sake? † wold God/that al the people of the Lord coulde prophecye/and that the Lord wolde geue them his sprete. So Moses and the Elders of Israel gat them to the hoost.

Jo †Then wente out the wynde from the Lord/and caused quayles to come from the Ese see/and scatred them ouer the hoost / here a dayes iourney / there a dayes iourney/round about the hoost / two cubytes hye aboue the earth. Then the people stode vp al the daye / & al that night/and al the nexte daye / and gathered quayles: and he that gathered the least gathered ten Homers: and they kylled them rounde

rounde aboute the hoost.

†But whyle the fleshe was yet betwene theyr teeth/or euer it was vp/the wrath of the Lord waxed whote amōge the people/† and slewe them with an exceadinge great slaughter. Therfore is thesame place called the graues of lust / because the volupteous people were buried there. † From the lustgraues toke the people theyr iourney vnto Hazeroth / and abode at Hazeroth.

The. XII. Chapter.

A And MirJam and Aaron spake agaynst Moses/because of his wyfe the Morian †which he had taken / because he had taken a Moriā to wyfe/& they sayd: Soth the Lord speake onely thorow Moses: Speaketh he not also by vs? And the Lorde herde it. †But Moses was a very meke man / aboue al men vpon earth. And haistely spake the Lorde vnto Moses / and to Aarō/and to MirJam: Go out ye thre vnto ỹ Tabernacle of witnesse. And they wente out all thre.

† Then came the Lorde doune in the cloudy piller / *and stode in the dore of the Tabernacle / and called Aaron and MirJam/ and they both wēte out. And he sayde. Heare my wordes: If any man be a prophet of the Lorde/vnto hym will I shewe my selfe in a visyon / or will speake vnto him in a dreame. But not so wt my seruaunt Moses / †which is faithful in all my house. *Mouth to mouth speake I vnto hym/ and he seyth the Lorde in his fashion / not thorow darke wordes or likenesses: Wherfore were ye not afrayed/then to speake agaynste my seruaunt Moses? And

B the wrath of the Lorde waxed whote ouer them / and he turned hym away / and the cloude also departed from the Tabernacle. †And beholde / then was MirJam become leperous/as it were snow. And Aaron turned hym vnto MirJam / and saw that she was leperous / and sayde vnto Moses: Oh my Lorde / put not the synne vpon vs / which we haue folyshly committed and synned/ that she be not as one that commeth deade out of his mothers wombe: It hath eaten vp halfe her fleshe already.

But Moses cryed vnto the Lorde/ and sayde: Oh God heale her. The Lorde sayd vnto Moses: If her father had spitte in her face / should she not be ashamed seuen dayes? †Let her be shut out of the hoost seuen dayes/ after that/ let her be receaued agayne. So MirJam was shutte out of the hoost seuen dayes/& the people wente no farther till MirJam was receaued agayne. †Afterward departed the people from Hazeroth/and pitched in the wilderneesse of Pharan.

Leui.xiij. and.xiiij. Nu.xxxiij.c

The. XIII. Chapter.

A And the Lorde spake vnto Moses / and sayde: †Sende forth men to spye out the lande of Canaan/(which I wil geue vnto the chyldren of Israel) of euery trybe of their fathers a man / and let them all be such as are captaynes among them. Moses sent thē out of the wilderneesse out of Pharan / accordinge to the word of the Lorde / such as were all heades among the chyldrē of Israel/ and these are theyr names.

Deu.j.d

Samma the sonne of Zachur/ of the trybe of Ruben. Saphat the sonne of Hori/of the trybe of Symeon. Caleb the sonne of Jephune/of ỹ tribe of Juda. Jgeal the sonne of Joseph of the trybe of Jsaschar. Hosea the sonne of Nun / of the trybe of Ephraim. Palty the sonne of Raphu / of the trybe of Ben Jamin. Gadiell the sonne of Sodi/ of the trybe of Zabulon. Gaddi the sonne of Susi/of the trybe of Joseph of Manasse. Ammuel the sonne of Gemalli/of the trybe of Dan. Sethur the sonne of Michael / of the trybe of Asser. Nahebi the sonne of Vapsy / of the trybe of Nephtali. Guell the sonne of Machi / of the trybe of Gad. These are the names of the men/ whom Moses sent forth to spye out the lande. As for Hosea the sonne of Nun. Moses called hym Josua.

B Now whan Moses sente them forth to spye out the lande of Canaan / he sayd vnto them: Go vp southward/and get you vp to ỹ mountaynes/and loke vpō the lāde how it is: & the people ỹ dwell therin / whether they be strōge or weake/fewe or many/and what maner of lande it is that they dwel in / whether it be good or bad: and what maner of cyties they be that they dwell in / whether they be fenced with walles/ or not: and what maner of lande it is / whether it be fat or lean / and whether there be trees therin / or not. Be of a good courage / & bringe of the frutes of the

lande. It was euen aboute the tyme that grapes are fyrst rype.

They wente vp/and spyed the lande/from the wildernes of Zin/vntill Rehob/as mē go vnto Hemath. They wente also vp toward the south/and came vnto Hebron/where Ahiman was/and Sesai/an Thalmai/the chyldren of Enacke (Hebron was buylded seuen yeare before Zoan in Egipte).

C And they came vnto the ryuer of Escoll/ Deut.j.d and there they cut downe a clouster of grapes/and caused two to beare it vpon a staffe/ pomgranates also/and fygges. The place is called the ryuer of Escoll/because of the clouster of grapes/which the chyldren of Israell cut downe there.

And whan they had spyed out the lande/ they turned backe agayne after xl. dayes/ & wente/and came to Moses & Aaron/& to ỹ whole congregacō of the chyldren of Israel/ in to the wildernesse of Pharan/euē vnto Cades/and broughte them worde agayne/and to the whole congregacion/how it stode/and let them se the frute of the lande/& tolde them/ and sayd: We came into the lande/wheter ye sente vs/where it floweth with milke and hony/and this is the frute therof: sauynge that stronge people dwel therin/and the cityes are exceadinge stronge and greate. And we saw the chyldrē of Enacke there also. The Amalechites dwell in the south countre/the Hethites/ & Iebusites/and Ammonites dwell vpon the mountaynes: but ỹ Cananites dwell by the see/and aboure Iordane.

D Howbeit/Caleb stilled the people that was agaynst Moses/and sayde vnto them. Let vs go vp/and conquere the lande/for we are able to ouercome it. But the men that Nu.xiij.f wente vp wt hym/sayde: †We are not able to go vp agaynste ỹ people/for they are to strong for vs. And of the lande that they had searched/they broughte vp an euel reporte amonge the chyldren of Israell/and sayde: The lande that we haue gone thorow to spye out/eateth vp the indwellers therof: and all the people ỹ we sawe therin/are men of greate stature. We sawe giauntes there also/yee/giauntes as the chyldren of Enacke: and we semed in our sight as the greshoppers/and so dyd we in ỹ theyr sight.

The. XIIII. Chapter.

THen the whole congregacion toke on/ and cryed/& the people wepte that night. Deut. And all the chyldren of Israell murmured a- Psal. agaynst Moses and Aaron/and the whole congregacion sayde vnto them: O ỹ we had dyed in the lāde of Egipte/or that we mighte dye yet in this wildernesse. Wherfore bryngeth the Lord vs into this lande/that oure wyues shoulde fall thorow the swearde/and oure chyldrē be a praye? Is it not better/ỹ we go agayn into Egipte? And they sayd one to another: Let vs make a captayne/and go into Egipte agayne.

But Moses and Aaron fell vpon theyr faces before the whole congregacion of the multitude/of the chyldren of Israell. †And Io- Eccl. sua the sonne of Nun/and Caleb the sonne of i.Mac. Iephunne/(whiche also had spyed out the lande) rente theyr clothes/and spake to the whole congregacion of the chyldren of Israell: The lande that we haue walked thorowe to spye it out/is a very good lande. If the Lord haue luste vnto vs/he shall bryngе vs into thesame lande/and geue it vs/whiche is a lande that floweth with mylke and hony. But in any wyse/rebell not ye agaynst the Lord/and †feare not the people of this lande/for we will Deut. eate them vp as bread. Theyr defence is departed from them/† but ỹ Lord is with vs/ Rom. be not ye afrayed of them.

And all the people bad stone them with B stones. Then appeared the glory of the Lorde in the Tabernacle of witnesse/vnto all the chyldren of Israell/and the Lorde sayd vnto Moses: How longe shall this people blaspheme me? And how longe will it be/ or they beleue me/for all ỹ tokens that I haue shewed amonge them? † I will smyte them Exo. with pestilence/and destroye them/and wil make of the greater and mightier people then this is.

†But Moses sayde vnto the Lorde: Deut. Then shall the Egipcians heare it (for with thy power haste thou broughte this people from amonge them) so shal it be tolde to the inhabiters of this lande also/which haue herde ỹ thou/O Lord art amonge this people/that thou art sene face to face/and that †thy cloude standeth ouer them/& that thou Exod. goest

goest before them in the cloudy pyller/on the daye tyme/and in the firye pyller on the night season. If thou shouldest now slaye this people as one man/then the Heythen that haue xxij.c herde so good reporte of ỹ/shoulde saye: †The Lorde was not able to bryngе the people into the lande/that he sware vnto them/therfore hath he slayne them in the wildernesse.

C So let the power of the Lorde now be greate/accordinge as thou hast spoken/and sayde: The Lorde is of longe sufferaunce/ and of great mercy/and forgeueth synne and trespasse/and leaueth noman innocent/and visiteth the misdede of the fathers vpon the chyldren/into the thyrde and fourth generacion. O be gracious now vnto the synne of this people/accordinge to thy great mercy/ lyke as thou haste forborne this people also/euē from Egipte vnto this place. And the Lord sayde: I haue forgeuen it as thou haste sayde. But as trewly as I lyue/all ỹ worlde shalbe xvj.g full of my glorye. †For of all ỹ men that haue xj.c sene my glorye and my tokens/whiche I did c in Egipte/and in ỹ wildernesse/and *tempxlix.b ted me now ten tymes/and haue not herkened vnto my voyce/there shall not one se the lande that I sware vnto theyr fathers: neyther shall any of them that haue blaspheme xiij.b me/se it. †But my seruaunt Caleb/because there is another maner spirete with him/& because he hath folowed me/hym will I bryngе into the lande/which he hath gone thorow/ and his sede shall conquere it/and the Amalechites also/and the Cananites/that dwell in the lowe countrees. To morow turne you/& ger you in the wildernesse/in ỹ waye towarde the read see.

D And the Lord spake vnto Moses and Aaron/and sayd: How longe shall this euell multitude murmure agaynste me? For I haue herde the murmuringe of the chyldren of Israel/that they haue murmured agaynst xxij.b me. Tel them therfore: †as truly as I lyue (sayeth the Lord) I wil do vnto you/euen as ye haue spoken in myne eares/your carcases shall lye in the wildernesse. And all ye that j.a were †numbred from twentye yeare & aboue/ which haue murmured agaynstme/shall not come into the lande (concernynge ỹ which I lifte vp my hande/that I wolde let you dwell therin) saue Caleb the sonne of Iephunne/and Iosua the sonne of Nun.

†Your chyldren/of whome ye sayd: They Deut.j.f shalbe a spoyle/them will I bryngе in/so that they shall knowe the lande/whiche ye haue refused. But ye/with youre carcases shall lye in this wildernesse/and your chyldrē shall wander in this wildernesse fourty yeares/& beare your whordom/till your carcases be wasted in the wylderneſse/accordinge to the numbre of the fourtye dayes/wherein ye spyed out the lande. †A daye for a yeare/so ỹ fourtye yeares E ye shall beare youre misdede/that ye maye Ezech.iiij.b knowe what it is/whan I withdrawe my hande/euē I ỹ Lord haue sayde it/and will do it in dede/vnto all this euell congregaciō/ that haue lift vp themselfes agaynst me: In this wildernesse shall they be consumed/and there shall they dye.

†So there dyed/and were plagued before i.Corin.x. & the Lord all the men/whome Moses sent to spye out the lande/and came agayne/and made the whole congregacion to murmur agaynst it/because they brought vp a misreporte of the lande/ỹ it was euell. But Iosua the sonne of Nun/and Caleb the sonne of Iephune were left alyue/of the men that wente to spye out the lande. An Moses spake these wordes vnto all the chyldren of Israell. Then toke the people great sorowe.

And they arose early in the mornynge/and F wente vp to the toppe of the mountayne/and sayde: †Lo/here are we/and will go vp to the Deut.j.c place/wherof ỹ Lord hath sayde: for we haue synned. But Moses sayde: Wherfore go ye on this maner beyonde ỹ word of the Lord: It shal not prospere with you/go not vp (for the Lord is not among you) that ye be not slayne before your enemyes. For the Amalechites and Cananites are there before you/& ye shal fal thorow the swearde/because ye haue turned youre selfs from the Lord/and the Lord shal not be with you.

But they were blynded to go vp to the toppe of the mountayne: Neuertheless/the Arcke of the Lordes conuenaunt/& Moses came not out of the hoost. Then came doune ỹ Amalechites and Cananites/whiche dwelt vpon that mountayn/and smote them/& hewed them/euen vnto Horma.

The.XV.Chapter.

A ANd the Lord talked with Moses / and sayde: Speake to the chyldren of Israell/ and say vnto them: Whan ye come into the lande of youre dwellinge/ which I shall geue you / and will do sacrifice vnto the Lorde/ whether it be a burntofferynge / or an offeryng for a special vow/or a fre will offerynge/ or your feastofferynges / that ye maye make a swete sauoure vnto the Lorde/ of oxen or of shepe.

Leuit.ij.a and vj.b †He that will offre now his gifte vnto the Lorde / shall bringe for the meatofferynge/a tenth deale of fyne floure / myngled with oyle/of the fourth part of an Hyn / and wyne for the drinkofferynge/ the fourth part of an Hin also: to the burntofferynge / or any other offeryng/whan a lambe is offred. But whan there is a ramme offered / thou shalte make the meatofferynge two tenth deales of fyne floure / myngled with oyle/of the third parte of an Hin/& the thirde parte of an Hin of wyne also / for a drynkofferyng: this shalt thou offre for a swete sauour vnto ỹ Lorde.

B But if thou wilt offre an oxe for a burntofferynge/or for a speciall vowe offerynge / or for a thankofferynge vnto the Lorde / thou shalte bringe to the oxe/ỹ meatofferynge/euen thre tēth deales of fyne floure / myngled with halfe an Hin of oyle/& halfe an Hin of wyne/ for a drinkofferynge. This is an offeringe of a swete sauour vnto the Lorde. Thus shalt thou do with an oxe/with a ramme / with a lambe/and with a goate. Accordynge as the numbre of the offerynges is / therafter shall the numbre of the meatofferynges and drinkofferynges be also.

He that is one of youre selfes / shall do this/that he may offre a sacrifice of a swete sauoure vnto the Lorde. And if there dwell a straunger with you / or is amonge youre kynsfolkes/and will do an offerynge vnto the Lord for a swete sauour/the same shall do as ye do. Let there be one statute for the whole congregacion/both vnto you and to ỹ straungers. A perpetuall statute shall it be vnto youre posterities/that ỹ straunger be euen as ye before the Lord. One law/ and one ordinaunce shalbe vnto you/and to the straunger that dwelleth with you.

And the Lorde talked with Moses/ and sayde: Speake to the chyldren of Israel / and saye vnto them: †Whan ye come into the Exo.p
lande/into the whiche I shall bringe you / so Deu.
that ye eate the bread of ỹ lande / ye shal haue vp an heaueofferynge vnto the Lorde / namely/a cake of the fyrstlynges of your dowe shall ye geue for an heaueofferynge: †As the Leui.p
heaueofferynge of the barne / euen so shall ye geue the fyrstlinges of your dowe also vnto the Lord / for an heaueofferynge amonge youre posterities.

†And whan ye thorowe ignoraunce or C
uerse any of these commaundementes/ which Leuit
the Lorde hath commaunded you by Moses/and all that the Lorde hath commaunded you by Moses/ (from the daye that the Lorde began to commaunde for your posterities) and the congregacion do ought ignorauntly: then shall the whole congregacion offere a yonge bullocke / from amonge the greate cattell to a burntofferynge/for a swete sauoure vnto the Lord / with his meatofferynge and drinkeofferynge as the maner is and an hegoate for a synneofferynge. And so shall the priest make an attonement for the whole congregacion of the chyldren of Israell/ and it shalbe forgeuen them: for it is an ignoraūce. And they shal bringe their gifte for an offeringe vnto the Lord/& their synneofferinge before ỹ Lord/ for theyr ignoraunce/and it shalbe forgeuen the whole congregacion of the chyldren of Israell/and the straunger that dwelleth amonge you/for so much as all the people is in such ignoraunce.

†If one soule synne thorow ignoraūce/the- Leuit
same shall bringe a shegoate of a yeare olde/ for a synofferynge. And the priest shall make an attonement for such an ignorant soule ỹ the sinneofferinge/for the ignoraunce before ỹ Lord/that he may reconcyle hym/& it shalbe one lawe/(that ye shall do for the ignoraunce) both vnto hym that is borne amōge the chyldren of Israell/and to the straunger ỹ dwelleth amonge you.

†But if a soule do ought presumpteously/ Leuit
whether he be one of youre selfes/or a straunger/he hath despysed the Lorde / the same shalbe roted out from amonge his people: because he hath despyced the worde of the Lorde

Lorde / and hath left his commaundement vndone: that soule shall vtterly perish/his synne shalbe vpon hym.

D Now whyle the chyldren of Israel were in the wilderneſſe / they founde a man gatheringe styckes vpon the Sabboth day. And they that founde hym gatherynge stickes/ brought hym vnto Moses and Aaron / and
xxiiij.c before the whole congregacion. †And they put hym in pryson / for it was not declared what shoulde be done vnto hym. The Lord sayde vnto Moses: The man shall dye the death / the whole congregacion shall stone hym without the hooste. Then the whole congregacion brought hym out of the hooste/ and stoned hym that he dyed/as the Lorde commaunded Moses.

xxij.b †And the Lorde sayde vnto Moses/ Speake to the chyldren of Israel / and saye vnto them/that they make them gardes vpon the quarters of their garmentes / amonge all youre posterities / and put yalowe rybandes vpon the gardes in the quaters. And the gardes shall serue you / that ye maye loke vpon them/ and remembre all the commaūdementes of the Lorde/and do them / that ye order not your selfes after the meaninge of youre owne herte / nor go a whorynge after youre owne eyes. Therfore shall ye remembre / and do all my commaundementes / and be holy vnto youre God / I am the Lorde youre God/which brought you out of the lande of Egypte/to be youre God: Euen I the Lord youre God.

The.XVI. Chapter.

A ANd † Corah the sonne of Iezehar/the son
xxl.xlv.d ne of Kahath / the sonne of Leui / with Dathan and Abiram / the sonnes of Eliab/ and On the sonne of Peleth/the sonne of Ruben/stode vp agaynst Moses: with certayne men amonge the chyldren of Israel/two hundreth and fyftye captaynes of the congregacion/counsaillers/and famous men. And they gathered them selfes against Moses and Aaron / and sayde vnto them: Ye make to much
xxvi.xix.a a do / †for all the congregacion is holy euery one/and the Lorde is amonge them: Why lift ye your selfes vp then / aboue the congregacion of the Lorde?

Whan Moses herde that/he fell vpon his face/and sayde vnto Corah / & to all his company: To morowe shall the Lord shew who is his / and who is holy to come vnto hym. Whomesoeuer he choseth/the same shall come vnto him. This do: Take the censers/thou Corah and all thy company / and do fyre therin/ and put incense theron / to morow before the Lorde: then whomesoeuer the Lord choseth/the same shalbe holy. Ye make to much a do/ye chyldren of Leui.

B And Moses sayde vnto Corah: Heare ye chyldren of Leui/is it not ynough vnto you/ †that the God of Israel hath separated you/ Nume.iij.a
from the multitude of Israel/that ye shoulde come nye hym / to do the seruice of the dwellinge place of the Lorde / and stande before the people to minister vnto them? He hath caused the and thy brethrē/the chyldren of Leui with the/to come nye vnto hym: and now ye seke the priesthode also. Thou & all thy company conspyre agaynst the Lorde. What is Aaron that ye shoulde murmure agaynst hym?

And Moses sent to call Dathan and Abiram / the sonnes of Eliab. But they sayde: We will not come vp. Is it to litle that thou hast brought vs out of the lande of Egipte/ (that floweth with mylke & hony) to kyl vs in the wilderneſſe/but thou must raygne ouer vs also? How goodly / and well hast thou brought vs into a lāde/ỹ floweth with mylke and hony / & geuen vs feldes and vineyardes in possession? Wilt thou put out †these mens Nu.xiij.d
eyes? We wil not come vp.

C Then was Moses very wroth/and sayde vnto the Lorde: Turne the not vnto their meatofferinges. I haue not taken so much as an asse from them/neyther haue I hurte any of them. And Moses sayde vnto Corah: To morow be thou / and all thy company before the Lorde/thou/and they/and Aaron. And take euery one his censer/and put incēse therin / and come before the Lorde euery one with his censer (that is two hundreth and fyftye censers) and both thou and Aarō/ take eyther his censer.

And euery one toke his censer / and put fyre therin/and layed incēse theron/and came before the dore of the Tabernacle of witnesse/ and Moses and Aaron also. And Corah

gathered the whole congregacion agaynste them / before the dore of the Tabernacle of witnesse.

But the glorye of the Lorde appeared before the whole congregacion. And the Lorde spake vnto Moses and Aarō/and sayde: Seperate your selfes from this congregacion/ that I may shortly consume them. And they fell vpon their faces/and sayde: O God/thou God of the spretes of all flesshe/ if one man haue synned / wilt thou therfore be wroth ouer the whole congregacion. And the Lorde spake vnto Moses/ and sayde: Come vp from the dwellynge of Corah / and Dathan/ and Abiram.

And Moses stode vp/and wente vnto Dathan and Abiram / and the elders of Israell folowedhym / and he spake to the congregacion/and sayde: Departe from the tentes of these vngodly men/and touche nothinge that is theyrs/that ye perishe not in any of theyr synnes. And they gat them vp from ỹ dwellynge of Corah/Dathan/ and Abiram. But Dathan and Abiram came out/ and stode in the dore of their tentes/with their wyfes/and sonnes/and chyldren.

And Moses sayd: Here by shall ye know that the Lorde hath sent me/ to do all these workes/and that I haue not done them of myne owne herte. If these men dye the commune death of all men: or be visited as all men are visited/then hath not the Lorde sent me. But if the Lorde make a new thyng/and the earth open her mouth/& swalow them vp al ỹ they haue / so that they go doune quicke into hell/then shall ye know ỹ these men haue blasphemed the Lorde.

E † And whan he had spoken out all these wordes/ỹ groūde cloue asunder vnder them/ & the earth opened her mouth/and swalowed them with their houses/ and all the men that were with Corah/an al theyr substaunce/ and they wente doune quicke into the hell / with al that they had.

Out of x. Num. xxvj. b Psal. cv. b Eccl. xlv. c

And the earth closed vpon them / and so they perished/from amonge the congregacion. And al Israel that were aboute them/ fled at the crye of them/for they sayde: That the earth swalowe not vs also. Moreuer the fyre came out from the Lorde / and consumed the two hundreth and fyftye men / that offered the incense.

And the Lorde spake vnto Moses/and sayde: Speake to Eleasar the sonne of Aarō/ the priest/that he take vp the censers out of the burnynge/and scatter the fyre here and there. (For the censers of these synners are halowed thorow theyr soules) that they maye be beatē into thynne plates/and fastened vpō the aultare. For they are offered before the Lorde / & halowed: and they shalbe a token vnto ỹ chyldren of Israel.

And Eleasar the priest toke the brasen censers/which they that were burnt had offered/ F and beate them to plates/to fasten them vpon the aultare for a remembraūce/ vnto the chyldren of Israel/that no straunger (and he that is not of the sede of Aaron) come nye to offre incense before the Lorde / that it happen not vnto hym as vnto Corah and his companye/ accordynge as the Lorde sayde vnto hym by Moses.

On the nexte morow murmured the whole congregaciō of the chyldren of Israel agaynst Moses and Aaron/and sayde: Ye haue slayne the people of the Lorde. And whan the congregacion was gathered agaynst Moses and Aaron / they turned them towarde the Tabernacle of witnesse. And beholde/then the cloude couered the Tabernacle/ and the glory of the Lorde appeared. And Moses & Aaron wente in before ỹ Tabernacle of witnesse. And the Lorde spake vnto Moses & sayde: Get you of this congregacion/ I will shortly G consume them. An they fell vpon their faces. And Moses sayde vnto Aaron: Take the censer and put fyre therin/from of the aultare/and laye incense theron/and go soone to the congregacion/ and make an attonement for them. For the wrath is gone out from the Lorde/and the plague is begonne amonge the people.

And Aaron dyd as Moses sayde/ & ranne in the middest amonge the congregacion. And beholde/the plague was begonne. And he burnt incense / & made an attonement for the people/ † and stode betwene the dead & the liuing/and the plague ceassed. But there were xiiij. thousande/and vij. hundreth dead in the plague / besides them that dyed aboute the

sap. xvij. a

businesse

businesse of Corah. And Aaron came agayne vnto Moses/before the dore of the Tabernacle of witnesse. And the plague ceassed.

The. XVII. Chapter.

A AND the Lorde spake vnto Moses / and sayde: Speake vnto the chyldren of Israel/ and take of them twelfe staues / of euery captayne/of his fathers house one/ & wryte euery mās name vpon his staffe. But Aarōs name shalt thou write vpon the staffe of Leui. For euery heade of theyr fathers house shall haue a staffe. And laye them in the Tabernacle of witnesse/before the witnesse/ where I testifye vnto you. And loke whome I shall chose / his staffe shall florysh / that I maye still the grudginges of the chyldren of Israel / which they grudge agaynst you.

And Moses spake vnto the chyldren of Israell / and all theyr captaynes gaue hym twelfe staues/ euery captayne a staffe/after the house of theyr fathers. And Aarons staffe was amonge theyr staues also. And Moses layed the staues before the Lorde/ in the Tabernacle of witnesse.

B On the morowe whan Moses wente in to the Tabernacle of witnesse / he founde the †Aarons rodde/of the house of Leui florished/ and brought forth blossoms/and bare almondes. And Moses broughte forth all the staues from the Lorde / before all the chyldren of Israell/that they myghte se it. And they toke euery man his staffe.

num. xvij. a

The Lorde sayde vnto Moses: Bryng Aarons staffe agayne before the witnesse/that it maye be kepte for a token to the chyldren of rebellion/ that theyr murmuring maye ceasse fro me/lest they dye.

Moses dyd as the Lorde commaunded hym. And the chyldren of Israel sayde vnto Moses: Beholde/we consume awaye/we are destroyed/and perysh. Who so commeth nye the dwellynge place of the Lorde/ he dyeth. Shall we then vtterly consume away?

The. XVIII. Chapter.

A AND the Lorde sayd vnto Aaron: Thou and thy sonnes/ & thy fathers house with the/shal beare the misdede of the Sanctuary: and thou and thy sonnes with the/shall beare the misdede of your priesthode. † But thy brethren / of the tribe of Leui thy father/ shal come nye the / and be ioyned vnto the/ that they may minister vnto the. † But thou and thy sonnes with the/ shall minister before the Tabernacle of witnesse. And they shall wayte vpon thy seruice/and vpon the seruice of the whole Tabernacle. But nye vnto the vessels of the sanctuary / and to the aultare shal they not come / that both ye and they dye not: howbeit/they shalbe ioyned vnto the / to wayte vpon the ministracion in the Tabernacle of witnesse/in al the seruice of the Tabernacle. And there shal no straunger come nye vnto you.

num. xvij. a

Deu. xxiij. a

Therefore wayte now vpon the seruice of the Sanctuary / and vpon the seruice of the aultare / that there come no more wrath vpon the chyldren of Israel. For lo / I haue taken your brethren the Leuites/from among the chyldren of Israel/to be your gyfte/ for a presente vnto the Lorde/ to do the seruice in the Tabernacle of witnesse. As for the and B thy sonnes with the/ye shal wayte vpon your priestes office/that ye maye minister in al maner busynes of the aultare / and within the vayle: for your priestes office geue I vnto you for a gifte to do seruice. If a straunger come nye/he shall dye.

† And the Lorde sayd vnto Aaron: beholde / I haue geuen the my heaueofferynges: And all that the chyldren of Israel halowe/haue I geuen vnto the / and to thy sonnes/for a perpetuall dewty. This shalt thou haue of the moost holy thynges/that they offer. All their giftes/ with all theyr meatofferynges/and with al theyr sinofferinges / and with all theyr trespasseofferynges / that they geue me thesame/shalbe moost holy vnto the/ & thy sonnes. In the moost holy place shalte thou eat it. All that are males shal eat therof: for it shalbe holy vnto the.

Leuit. vj. b Eccl. xlv. c

The heaueofferinge of theyr giftes/in all C the waueofferynges of the chyldren of Israell/haue I geuen vnto the also / and to thy sonnes / and to thy doughters for a perpetuall dewtye. Whoso is cleane in thy house/ shall eate therof. All the fat of the oyle/and all the fatte of thy wyne and corne/of theyr firstlinges/that they geue vnto the Lorde/ haue I geuen vnto the. The fyrst frutes of all/ ỹ is in their lande/which they bringe vnto the

Leuit. vij. d

Lord/ shal be thyne: whosoeuer is cleane in thyne house/shal eate therof.

All dampned thynges in Israel shal be thyne. † Al that breaketh the matrix among all flesh/which they bryng vnto the Lorde/ whether it be mā or beaste/shalbe thyne. But so that thou cause the fyrst borne of man/to be redemed/and that thou cause the fyrst borne of vncleane beastes/to be redemed also. (They shal redeme it whan it is a moneth olde / and shal geue it louse for money/ Eue̅ for fyue sycles/after the sycle of the Sanctuary/ † which sycle is worth twenty Geras.)

But the fyrste frutes of an oxe/or lambe/ or goate shalt thou not cause to be redemed/for they are holy. Theyr blonde shalt thou sprekle vpon the aultare / and theyr fat shalte thou burne for an offrynge of swete sauour/ vnto ỹ Lorde. Theyr flesh shalbe thyne/lyke as the wauebrest/and the right shoulder is thyne also. All the heaueofferinges that the chyldren of Israel halowe vnto the Lord/haue I geuen vnto the/& to thy sonnes/& to thy doughters with the for a perpetuall dewty. This shalbe a salted conuenaunt for euer/before the Lorde vnto it/he and thy sede with the.

And the Lorde sayd vnto Aaron. † Thou shalte inheret nothynge in theyr lande/nor haue any porcion amonge them: for I am thy porcion/& thyne inheritaunce amonge ỹ chyldren of Israel. Vnto ỹ chyldren of Leui haue I geuen all ỹ tythes in Israel to inheritaunce for the seruice/ whiche they do vnto me in the Tabernacle of witnesse/ỹ from henceforth/the chyldren of Israel come not nye the Tabernacle of witnesse/ to lade them selfes wt̄ synne/ and to dye: But the Leuites shal do the seruice in the Tabernacle of witnesse/ and shall beare theyr synne for a perpetual lawe amōge your posteritics. † And they shall inherite none inheritaunce amonge ỹ chyldren of Israel. For the tithes of the chyldren of Israel/ which they heaue vnto the Lord/haue I geuen vnto the Leuites for an herytage. Therfore haue I said vnto them / ỹ they shal inherit no inheritaunce amōg ỹ chyldrē of Israel.

And the Lorde talked with Moses / and sayd: Speake to ỹ Leuites/ & saye vnto them: Whan ye take of the chyldren of Israel the tythes/that I haue geuen you of them for your inheritaunce/ye shal take an heaue offeryng of thesame vnto the Lord/euen the tenth of ỹ tythe. And thesame/your heaueofferyng shall ye reken / as though ye gaue come out of the barne/and fulnesse out of the wynepresse.

Thus shal ye geue an heaueofferinge vnto the Lord of al your tythes / which ye take of the chyldren of Israel/ that ye maye geue thesame heaueofferinge of the Lord / vnto Aaron the priest. And al that ye geue of the tythes/and halowe vnto the Lord for a gifte/ thesame shalbe his of the best. And saye thou vnto them: Whan ye thus heaue vp the fat thereof/ it shalbe reken̄ed vnto the Leuites / as the increace of the barne / as the increace of the wynepresse. And ye maye eate it in al places / ye and youre chyldren: for it is your rewarde for your seruice/ in the Tabernacle of wytnesse: & ye shall not lade synne vpon you in thesame/ whan ye heaue the fat therof/and vnhalowe not the halowed thynges of the chyldren of Israel/and ye shall not dye.

The. XIX. Chapter.

And the Lord spake vnto Moses and Aaron/and sayd: This costume shalbe a lawe/whiche the Lord hath commaunded/ and sayd: Speake vnto the chyldren of Israel/ that they bryng vnto the a read kowe without spot/wherin is no blemishe / and vpon whome/ there came neuer yock: and ye shall geue her vnto Eleasar the priest/ † which shal brynge her without the hooste/and cause her to be slayn there before hym.

And Eleasar the priest shal take of her blonde with his synger/and sprenkle it seuen tymes/straygght towarde the dore of the Tabernacle of witnesse/ † and cause the kow to be burnt before him/both her skynne & her flesh/ and her blonde also with her donge. And the priest shal take Ceder wood/and Ysope/& purple woll/and cast it vpon the kow as she burneth/and he shal washe his clothes/ and bath his body with water / & then go into ỹ hooste/ and be vncleane vntyll the euen.

And he ỹ burnt her/shal wash his clothes also with water/and bath his body in water/ and be vncleane vntill the euen. And one that is cleane/shal gather vp ỹ † asshes of the kow/ and poure them without the hooste in a clean place/

place/that they may be kept there for sprenklinge water/to the congregacion of the chyldren of Israel. For it is a synofferynge. And he that gathered vp the asshes of the kowe/ shal washe his clothes / be vncleane vntil the euen. This shalbe a perpetuall lawe vnto the chyldren of Israel/and to the straungers that dwell amonge you.

† Who so now touched a dead man/ shalbe vncleane seuen dayes: thesame shall puryfye him selfe here with/on the thyrd day and on ỹ seuenth day: and then shal he be cleane. And if he purifie not hym self on the thyrde daye/ and on the seuenth daye/ then shall he not be cleane. But whan any man toucheth a dead persone/and wyl not purifye hym selfe: he defyleth ỹ dwellynge of the Lorde / and thesame soule shalbe roted out of Israel/ because ỹ sprenklyng water is not sprenkled vpō him/ & he is vncleane / as longe as he letteth not him self be pourged therof.

This is ỹ lawe. Whā a man dyeth in ỹ tēte/ whosoeuer goeth into ỹ tent/& al ỹ is in ỹ tēt shalbe vncleane seuen dayes: And euery open vessel that hath no lyd nor coueringe / is vncleane. And whosoeuer toucheth one that is slayne wt̄ the sweard vpon the felde/or any other dead/or a dead mās bone/ or a graue/the same is vncleane seuen dayes.

So now for the vncleane persone/they shal take of the asshes of this burnt synoffering / & put springyng water theron into a vessel/and a cleane man shal take † ysope/& dippe it in the water/and sprenkle it vpon the tente/& vpon al the vessels/and al the soules that are therin. Likewise also vpon him/ that hath touched a dead mās bone/or a slayne persone/or a dead body/or a graue.

And he that is cleane/shal sprenkle vpō the vncleane/the third daye/and ỹ seuenth daye/ and purifie hym on the seuenth daye. And he shal washe his clothes/& bath hym selfe with water/& so at euen he shalbe cleane.

But he that is vncleane/ and wil not purifie hym selfe/thesame soule shalbe roted out of the congregacion. For he hath defyled the Sanctuary of the Lorde/and is not sprenkled with sprenklynge water/therfore is he vncleane. And this shalbe a perpetual law vnto them. And he that sprenkleth wt̄ ỹ sprenklynge water/shal washe his clothes also. And whosoeuer toucheth ỹ sprenkling water/shalbe vncleane vntil the euen. † And whatsoeuer he toucheth/shalbe vncleane: & loke what soule he toucheth/ shalbe vncleane vntil the euen.

The. XX. Chapter.

And the children of Israel came with the whole congregacion into the wildernesse of Sin/† in the first moneth: * and the people abode at Cades. And there dyed Miriam / & was buryed there. And the congregaciō had no water/and they gathered them selfes together against Moses and Aaron / and the people chode with Moses/and sayd: Wolde God that we had perysshed † whan our bre- thren pery shed before the Lord. * Wherfore haue ye brought the congregaciō of ỹ Lorde in this wildernesse/ ỹ we shoulde dye here wt̄ our cattel? And wherfore haue ye brought vs out of Egypt into this place/where men can not sowe/where are neyther fygges / nor vynes / nor pomgranates / and where there is no water to drinke.

And Moses & Aaron went from the congregacyon vnto the dore of ỹ Tabernacle of witnes/& fell vpon theyr faces. And ỹ glorye of the Lord appeared vnto them. And the Lorde spake vnto Moses/and sayde: † Take the staffe/and gather the congregacion together/thou and thy brother Aaron/and speake vnto the rocke before theyr eyes/& it shal geue water. And thus shalt thou prouide water out of ỹ rocke/and geue the congregacion drinke/ and theyr cattel also.

Then toke Moses the staffe before ỹ Lord/ as he commaunded hym / and Moses and Aaron gathered the congregacion together before the rocke/ and sayd vnto them: Heare ye rebellyons: Shal we prouide you water out of this rocke? † And Moses lyfte vp his hand/ and smote the rocke with the staffe two tymes. Thē came the water out abundaūtly/ so that the congregaciō drank/and theyr cattel also.

But the Lorde sayde vnto Moses & Aaron: † Because ye beleued me not/ to sanctifie me before the chyldren of Israel / ye shall not brynge this congregacion into ỹ lande that I shal geue the. † This is ỹ water of strife where ỹ chyldren of Israel stroue with the Lorde/

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and he was sanctifyed vpon them.

Judic.xj.c †And Moses sent messaungers from Cades / vnto the kynge of the Edomites: This
Gen.xxv.c worde sendeth the thy †brother Israel: Thou knowest all the trauayle ỹ happened vnto vs/
how that our fathers wente downe into Egypte/†and how we haue dwelt in Egypte a
Gen.xv.c longe time/and how the Egypcians dealt euel with vs & our fathers. And we cryed vnto
Exod.xij.f the Lorde/whiche herde our voyce / and
Judic.v.b sent his aungel/& hath brought vs out of Egypte: And beholde / we are at Cades in the
Gal.iij.c cytie without the borders of thy lande. †O let
Num.xxj.c vs go thorow thy lãde/we wil not go thorow
j.Mac.v.e the feldes nor vyneyardes/nor drynke the water out of the fountaynes. We wyl go ỹ high
C strete/& turne/neyther to the ryght hãde nor to the lefte/vntil we be past the borders of thy
countre.

Ezc.xxxv.a †But the Edomite aunswered him: Thou
Abd.j.b shalte not go by me/or I wyl come against ỹ
Deut.ij.a with the sweorde. The chyldren of Israel said vnto him: †We wyll go the commune hye waye / and if we or oure cattell drynke of thy water/we wil pay for it: we wyl do nothynge but passe thorow on foote onely. But he said: Thou shalte not go thorowe. And the Edomites came out against them with a myghty people/and a stronge hand. Thus the Edomites denyed to graunt Israel passage/thorowe the borders of the lande. And Israel turned awaye from them.

S And the chyldren of Israel brake vp from
Nũ.xxxiij.d Cades/†and came with the whole cõgregacion vnto mount Hor. And the Lord spake vnto Moses and Aaron at moũt Hor/harde vpon the coastes of the lande of the Edomites / and sayde: Let Aaron be gathered vnto his people: for he shal not come vnto the land that I haue geuen vnto the children of Israel/because ye were disobediẽt vnto my mouth at the water of stryfe. Take Aaron and Eleasar and his sonne/and bringe them vp vnto
Exo.xx x c mount Hor/†& stripe Aaron out of his vestimentes/and put them vpon Eleasar and his sonne/and there shal Aarõ be gathered vnto hys people/and dye.

Then did Moses as the Lorde cõmaunded him/& they wente vp vnto mount Hor/ in the sight of the whole congregacion. And Moses toke Aarons clothes/and put thẽ vpõ Eleasar his sonne. †And Aarõ died there/ Deut.x
euen aboue vpon the mount. And Moses & and xx
Eleasar came downe from the mount. And whan ỹ whole congregacion sawe ỹ Aaron De.xx
was awaye / † they mourned for hym xxx. dayes thorowcout the whole house of Israel.

The.XXI. Chapter.

A And † whan Arad the kynge of the Ca-
Nũ.xx nanites (which dwelt towarde ỹ South) herde that Israel came in by the way that the spyes had founde out/he foughte against Israel/ and toke some of them prysoners. Then vowed Israel a vowe vnto the Lorde/ and sayd: If thou wylt geue this people into my hande/ I wyll vtterly destroye theyr cyties. And the Lorde herde the voyce of Israell/and delyuered them the Cananites/ and they vtterly destroyed them with their cyties also. †And he called the place Hor-
Judi.i ma.

Deut.i †Then departed they from mount Hor/on the waye towarde ỹ read see/that they might go about the lande of the Edomites. And the soules of the people faynted by the waye/ and they spake against God/and against Moses:
Num. † Wherfore hast thou brought vs out of the lande of Egypt/to slaye vs in the wylderneſſe: For here is neyther bread nor water/ & our soules lotheth this light meat.

†Then sent the Lorde fyrye serpentes a- j.Cor.
monge the people/which bote the people/ so Sap.
ỹ there dyed much people in Israel. Then came they vnto Moses and sayd: We haue synned/ B
because we haue spoken against the Lorde/& agaynst the. †Praye thou vnto the Lorde/ ỹ Exo.
he take awaye the serpentes from vs. And iij.Reg
Moses prayed for the people. Ecc.

Then sayd the Lorde vnto Moses: Make the a brasen serpent/and set it vp for a token. Whosoeuer is bitten/and loketh vpon it/ shal lyue. †Then made Moses a serpent of brasse/ Joh.iij
and set it vp for a token: & whan a serpent had iiij.c.
bitten any man/he beheldе the brasen serpẽt/ and recouered.

†And the chyldren of Israel departed/and Nũ.xx
pitched in Oboth. And from Oboth they wẽt on/and pitched in Igim by Abarim in the wilderneſſe/ouer against Moab/on the East syde. From thence departed they/and pitched

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by the ryuer of Sared. From thence departed they/ and pitched on this syde Arnon / ỹ is in the wilderneſſe/and commeth out of the coastes of the Ammonites. For Arnon is the border betwixt Moab and the Ammonites. Wherfore it is spoken in the boke of the warres of the Lorde. And go with violence/both on the ryuer of Arnon/and on the fountayne of the ryuer / which boweth downewerde to dwell at Ar/and leaneth theron/to be the border of Moab.

And from thence they came to the welle. This is the well/wherof the Lorde spake vnto Moses: Gather the people together/I wil geue thẽ water. Then sange Israel this song/ & they sange one after another ouer the welle: This is the welle/that the princes digged: the nobles amonge the people haue dygged it thorow the teacher and theyr staues.

And from this wilderneſſe they went vnto Mathana/and from Mathana vnto Nahaliel/and from Nahaliel to Bamoth/& from Bamoth vnto the valley that lyeth in ỹ felde of Moab/at the toppe of Pisga/ and turneth towarde the wilderneſſe.

And Israel sent messaungers vnto Sihõ/
m.xx.a the kynge of the Ammonites/ & caused to saye
ut.ij.e vnto him: †Let me go thorowe thy lande/ we
xx.b wil not turne into the feldes/nor into the vyneyardes/neyther wil we drinke the water of the welles/the hye strete wil we go/tyl we be past the borders of thy countre.

S †Howbeit / Sihon wolde not geue the
xxx.b chyldren of Israel licence to go thorow the coastes of his lande/but gathered all his people together/and went out agaynst Israell in the wilderneſſe. And whan he came to Jahesa/he fought agaynst Israel. †Neuertheleſſe/
j.a Israel smote hym with the edge of the swe-
xxj.a arde/& cõquered his lande from Arnon/vntil
xxiij.b Jabock/and vntyll the chyldren of Ammon.
e †For the borders of the chyldren of Ammon were stronge. So Israel toke these cyties/ and dwelt in all the cyties of the Ammonites/ namely at Hesbon/ and in the tounes belongyng therto. For Hesbon/the citie was Sihons the kinge of the Ammonites/and he had foughten before with the kynge of the Moabites/and conquered all his lande from him/ vntyl Arnon.

Wherfore it is sayd in the prouerbe: Come vnto Hesbon/let vs buylde/and prepare the cytie of Sihon. For there is a fyre gone out of Hesbon/and a flamme from the cytie of Sihon/which hath consumed Ar of the Moabites/and the cyteſyns of ỹ toppe of Arnũ. Wo vnto the Moab: thou people of Camos art vndone. His sonnes are put to flyght/& his E
doughters brought captyue vnto Sihon/the kynge of the Ammonites. Their glory is come to nought from Hesbon vnto Sibon: wayſted are they vnto Nopha / whiche reacheth vnto Medeba. Thus dwelt Israel in the lãde of the Ammonites.

And Moses sent out spyes vnto Jahesar/ and they toke the townes / belongynge therto / and conquered the Ammonites that were therin. † And they turned / and wente Deut.iij.&
vp the waye toward Basan. Then Og the and xxix.b
kynge of Basan/went out against them with all his people to fight in Edrey. And ỹ Lorde sayd vnto Moses: Feare hym not/for I haue geuen him with his lande / and people into thy hande / and thou shalt do with hym as thou dyddest with Sihon/the kyng of ỹ Ammonites/which dwelt in Hesbon. And they smote him/and his sonnes/ an all his people (so that there remayned none) and conquered the lande. Afterward went the chyldren of Israel/& pitched in ỹ felde of Moab/beyonde Jordane by Jericho.

The.XXII. Chapter.

N And † whan Balac the sonne of Ziphor/ A
Jos.xxiiij.b saw all that Israell had done vnto the Ammonites / and that the Moabites were sore afraied of the people (that was so great/) and that the Moabites stode in feare of the chyldren of Israel/he sayd vnto the elders of the Madianites: Now shall this people lycke vp all that is about vs/euen as an oxe lycketh vp the grasse in the felde. (And Balac the sonne of Ziphor/was kyng of the Moabites at that tyme.)

†And he sent out messaungers vnto *Ba- Nũ.xxiij.&
laam/the sonne of Beor/which was an inter- Deu.xxiij.a
preter / (the same dwelte by the water of the *j.Pet.ij.c
lande of the chyldren of his people) that they shoulde cal hym/and he caused to saye vnto hym: Beholde/there is come out of Egypte a people/which coureth the face of the earth/

and

and lyeth ouer agaynst me. Come now therfore/& curse me this people/for they are to mighty for me/if peraduenture I might be able to smite them/& to dryue them out of the lãde. For I wote/ẏ whome thou blessest/he is blessed:& whome thou curssest/he is cursed.

B And the elders of the Moabites wente out with ẏ elders of ẏ Madianites/& had the reward of the soythsayeng in theyr handes/& they came vnto Balaam/and tolde hym the wordes of Balac. And he sayd vnto thẽ: Tarye here al night/& I will bringe you worde agayne/euen as the Lorde shall saye vnto me. So ẏ princes of the Moabites abode wt Balaam.

And God came vnto Balaam/and sayd: What men are these/which are with the? Balaam sayd vnto God: Balac the sonne of Zipho:/the kynge of ẏ Moabites hath sent vnto me: Behold/there is a people come out of Egipt/and coureth the face of ẏ earth: Come now therfore/and curse me them/if peraduẽture I may be able to fight with them/and to dryue them out. But God sayd vnto Balaã: Go not with thẽ/and curse not that people/for they are blessed.

C Then rose Balaam vp in the mornyng/& sayd vnto the princes of Balac: Get you vnto your lande/for the Lorde wyl not suffre me to go with you.

And ẏ princes of the Moabites gat them vp/came to Balac/and said: Balaam refuseth to come with vs. Then sent Balac yet a greater cõpany of princes/and more honorable thẽ they. Whã they came to Balaam/they tolde hym: Balac the sõne of Zipho:/sendeth ẏ this worde: Oh/refuse not to come vnto me/for I wil promote ẏ vnto hye honoure/and wyl do whatsoeuer ẏ sayest vnto me. Come I praye the/curse me this people.

Balaam aunswered/and sayd vnto ẏ seruauntes of Balac: †If Balac wolde geue me Nũ. xxiiij.c his house ful of syluer and golde/yet coulde I not go beyonde the worde of the Lorde my God/to do litle or great. Neuertheless/tarye here this night/that I may wete/what the Lord wyll saye more vnto me. Then came God to Balaam by night/& sayd vnto hym: If ẏ mẽ are come to cal ẏ/get ẏ vp thẽ/& go wt thẽ: But what I shal say vnto ẏ/ẏ shalt ẏ do.

Then rose Balaã vp in the mornynge/and D sadled his asse/& wente with ẏ princes of the Moabites. But the wrath of God waxed whote/because he wente. And ẏ aungel of the Lorde stode in the waye/to withstande him. But he rode vpon his asse/& two seruauntes wt him. And the asse saw ẏ aungel of ẏ Lorde standinge in ẏ waye/& his swcard drawen in his hande. And ẏ asse turned asyde out of the waye/& went into the felde. But Balaã smote her/that she shoulde go in the waye.

Then stode the aungel of the Lorde in the path by ẏ vyneyardes/where there were walles on both ẏ sydes. And whã the asse sawe ẏ aungel of ẏ Lorde/she wrecched vnto ẏ walle/& thrust Balaãs foote vnto the walle. And he smote her agayne. Then wente ẏ aungell of ẏ Lorde farther/and stode in a narrowe place/where there was no waye to turne/neyther to the right hande/nor to ẏ lefte. And whan the asse saw the aungel of ẏ Lorde/she fel doune vnder Balaam. Then was Balaams wrath furious/& smote the asse with a staffe.

Then opened the Lorde the mouth of the E asse/and she sayd vnto Balaam: What haue I done vnto the/ẏ thou hast smitten me now thre tymes? Balaam sayd vnto the asse: Because thou hast mocked me/Oh/that I had a swcarde now in my hande/I wold kyl the. The asse said vnto Balaam: Am I not thyne asse/which thou hast rydden vpon in thy time vnto this daye? Was I euer wonte to do so vnto the? He sayd: No.

Then opened the Lorde the eyes of Balaam/that he sawe the aungel of ẏ Lorde standinge in the waye/and a drawen sweard in his hande. And he enclined him selfe/and bowed doune with his face. And ẏ aungel of ẏ Lorde said vnto hym: Wherfore hast thou smittẽ thyne asse now thre times? Beholde/I am come out to resiste the/for thy waie is froward/& contrary vnto me. And ẏ asse sawe me/& auoyded fro me thre tymes: or els/if she had not turned asyde fro me/I had slayne ẏ/& saued the asse alyue.

Then sayde Balaam vnto the aungel of ẏ F Lorde: I haue synned/for I wyste not that thou stodest in the waye agaynste me. And now/if it displease the/I wyl turne agayne. The aungel of the Lorde sayd vnto him: Go with

with the men: But thou shalt speake nothinge els/then that I shal saye vnto the. So Balaam wente forth with the princes of Balac. Whan Balac herde that Balaam came/he went out to mete hym (in the cytye of the Moabites/that lyeth in the coast of Arnon/which is on the vttermost border) and sayd vnto him: Syd not I sende for the to cal the? Wherfore camest not thou then vnto me? Thynkest thou that I am not able to promote the vnto honoure? Balaam aunswered him: Lo/I am come vnto the. †But how can I Nũ. xxiij.c say any thynge els/then that God putteth in my mouth/that I must speake?

So Balaam went with Balac/and they came vnto a cytie on the vttermoste border of his lande. And Balac slewe oxen/and shepe/and sent for Balaam/and for the princes that were with hym.

The. XXIII. Chapter.

A And in the mornynge/Balac toke Balaã/and they wente vp to the hye place of Baal/that from thence/he myght se vnto the vttermost parte of the people. And Balaam sayd vnto Balac: Buylde me here seuen aultares/and prouyde me here seuen bullockes/& seuen rammes. Balac dyd as Balaam sayd. And both Balac and Balaam offred/on euery aultare a bullock and a ramme. And Balaam sayd vnto Balac: Stande thou by thy burntofferynge/I wyl go/if haply ẏ Lorde wyl mete me/and cal me/that I may tell the/whatsoeuer he sheweth me. And he went his waye as he sayd.

And the Lorde mete Balaam. And Balaam sayd vnto hym: Seuen aultares haue I prepared/and offered on euery aultare a bullocke/and a ramme. The Lorde put ẏ worde in Balaams mouth/and sayd: Go agayne vnto Balac/and saye on thys wyse. And whã he came agayne vnto him/behold/he stode by his burntofferyng/with all the princes of the Moabites.

B Then toke he vp his parable/and sayd: †Ba Num. xxiij.a lac the kynge of the Moabites/hath caused to fet me out of Siria/from the mountaynes towarde the east/(and sayd): Come/curse me Jacob/Come/defye my Israel. How shall I curse hym/whome God curseth not? How shal I defye hym/whom the Lorde defyeth not? For from the toppe of the stony rockes I se hym/and from the hylles/I beholde hym. Beholde/the people shal dwel by them selfes/and shal not be rekened amonge the Heythẽ. Who can tell the dust of Jacob/& the numbre of the fourth parte of Israel? My soule dye the death of the ryghteous/and my ende be as the ende of these.

Then sayd Balac vnto Balaam: What C doest thou vnto me? I caused to fet the for to curse myne enemyes/& beholde/thou blessest them. He aunswered and sayd: †Must I not Num. xxiij.f kepe and speake/that which the Lorde putteth in to my mouth? Balac sayd vnto hym: Come with me yet vnto another place: from whence thou mayest se the vttermost parte of them/and not se them al/and curse me them there.

And he toke hym vp to a fre place/euen vnto the toppe of Pisga/and builded seuen aultares/and offered on euery aultare a bullocke and a ramme. And he sayde vnto Balac: Stande so by the burntoffering/whyle I go yonder. And the Lorde mete Balaam/and put the worde in his mouth/and sayde: Go agayne vnto Balac/& saye on this wyse. And whan he came to hym agayne/beholde/he stode by his burntofferinge with the princes of the Moabites. And Balac sayd vnto him: What hath the Lorde sayd?

And he toke vp his parable/and sayde: Ryse vp Balac and heare/marke my testimony with thyne eares/thou sõne of Zipho:. †God is not a man that he shoulde lye/nor a ẏ Cor. j.c mans chylde that any thynge shoulde repẽte and f. b hym. Shoulde he saye/and not do? Shoulde he speake/and not make it good? Beholde/I am brought hither to blesse/I blesse/and can not go backe therfro. There is no weeryneſſe sene in Jacob/neyther any labour in Israel. The Lorde his God is with him/and the kynges trompet is amõge them. †God hath D brought them out of Egypte/his strenght Nũ. xxiiij.b is as an vnicorne. For there is no sorcerye in Jacob/and no soythsayer in Israel. Whan ẏ tyme commeth/it shalbe saide vnto Jacob/& to Israel/what God doth. Beholde/the people shall ryse vp as a lyonesse/and heaue vp hym selfe as a lyon. He shal not lye doune/tyl he eate of the praye/and drynke the bloude of

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the slayne.

Then sayde Balac vnto Balaam: Thou shalt neyther curse hym nor blesse hym. Balaã aunswered / and sayde vnto Balac: Haue I not tolde the: All that the Lorde speaketh that must I do? Balac sayde vnto him: Oh come/I wyl bringe the to another place/ if it maye happly please God / that thou mayest curse them there. And he brought him vp to the toppe of moũt Peor:/that boweth toward the wylderneſſe.

And Balaam sayde vnto Balac. Buyld me here seuen aultares/ and prouyde me seuẽ bullockes/and seuen rammes. Balac dyd as Balaam sayde/and offred on enery aultare a bullocke/and a ramme.

The.XXIIII.Chapter.

A NOw whan Balaam sawe that it pleased the Lorde / that he shoulde blesse Israel/he wente not (as he dyd before) to seke witches/but set his face straight towarde the wylderneſſe/lyfte vp his eyes/ & sawe Israel/ Nu.xxiij.e †how they laye/accordinge to theyr trybes/ & *Nu.xxiij.c the spirete of God came vpon him / * and he toke vp his parable/& sayde: Thus sayeth Balaam/the sonne of Beor: Thus sayeth the mã/ whose eyes are opened: Thus saieth he/which heareth the wordes of God / which sawe the visyon of ỹ almightye: which fel doune / & his eyes were opened.

How goodly are thy †tentes/O Jacob / & Jere.xxx.c thy habitacions/O Israel: Euen as ỹ frode valeyes/as the gardens by the water side / as the tentes/ which the Lorde hath planted/& as the Cedertrees vpon the water. The water shal flowe out of his bouket/& his sede shalbe a greate water. His kynge shalbe hyer then B †Agag/& his kingdome shalbe exalted: *God j.Reg.xv.b hath brought him out of Egipt/his strength *Nu.xxiij.d is as of an vnicorne. He shall eate vp the Heythen his enemies/& grinde theyr bones to poulder/& shoute thorow thẽ with his arrowes. Gen.xlix.b †He hath layed him doune as a Lyon/ and as a Lyoneſſe. Who wyl raise hym vp: Blessed be he/ that blesseth the: & cursed / that curseth the.

Then was Balac furious in wrath against Balaam/and smote his hãdes together / and sayde vnto hym: I haue called the / that thou shouldest curse myne enemies/& behold/thou haste blessed thẽ now thre tymes: & now get ỹ hence to thy place: I thought that I wolde promote ỹ vnto honoure/but the Lord hath kepte the backe from that worshippe.

Balaam aunswered hym: Tolde not I the C messaungers (whome thou sendest vnto me) & sayd: † If Balac wolde geue me his house Num.xxij full of syluer and golde / yet coulde I not go beyonde the worde of the Lorde/ to do eyther euel or good/after mine owne herte: But what the Lorde speaketh/that must I speake also/ And now behold/for so much as I go to my people/come therfore/I wyll shewe the/what this people shall do vnto thy people after this tyme.

† And he toke vp his parable / and sayd: Nũ.xxiij Thus sayeth Balaã the sonne of Beor: Thus sayeth the man/whose eyes are opened: Thus sayeth he/which heareth the wordes of God/ and that hath the knowlege of the hyest/ euen he that sawe the visyon of the almyghtye/and fell doune/and his eyes were opened: I shall se hym / But not now: I shall beholde hym/ But not nye at hand. There shal a †starre come Matth.ij out of Jacob/and a cepter shall come vp out of Israell/† and shall smyte the rulers of the ij.Re.viij Moabites / and ouercome all the chyldren of Seth.

† Edom shalbe his possession / and Seir D shalbe his enemyes possession/But Israel shal ij Re.viij do manfully. Out of Jacob shal come he that hath dominion/and shal destroye ỹ remnaũt of the cytes.

And whan he sawe the Amalechites / he toke vp his parable/and sayde: † Amalech/the Exo.xvij fyrst emonge the Heythen/ * But at the last *j.Reg.xv thou shalt pery she vtterly. And whã he sawe the Benites/he toke vp his parable/and sayde: Stronge is thy dwellynge / and on a rocke hast thou put thy neste / neuertheleſſe / thou shalte be a burninge vnto Kain/til Assur take the prysoner.

And he toke vp his parable agayne/ and sayd: Alas/who shal lyue /whan God doth this? † And shippes out of Citim shal subdue Dan.xj Assur & Eber. He him selfe also/shall perishe vtterly. And Balaam gat him vp/and departed/and came againe vnto his place/and Balac wente his waye also.

The.XXV.Chapter.

And

A NAnd † Israel dwelt in Sittim / & the peNũ.xxv.ij.e ple beganne to cõmitte whordom/with ỹ doughters of the Moabites/which called the xx.xxv.c people vnto sacrifyce of their goddes. † And ỹ xxiiij.b people did eate/and worshipped theyr godsal.cv.d des/* and Israel submytyd himself vnto Baos xxij.d al Peor. Then the wrath of the Lorde wexed whote vpõ Israel/and he saide vnto Moses: Take al the rulers of the people / and hange them vp vnto the Lorde / against the sunne/ that the terrible wrath of the Lorde maye be turned awaye from Israel. And Moses sayd Deu.xxv.f vnto the iudges of Israel: † Euery man slaye his captaine/that haue submitted them selfes vnto Baal Peor.

B †And beholde/one of the childre of Is-
Deu.xxv.c racl wente in agaynst his brethren / and toyned hym selfe to a Madianitish woman / in the sight of Moses / and of ỹ whole congregacyon of the chyldren of Israell/ which wepMac.ij.c ped before ỹ dore of the Tabernacle of witnesse. † Whan Phineas the sonne of Eleasar/ the sonne of Aaron the priest sawe that / he rose vp out of the congregacyon/& toke a swearde in his hande/and wente after the man of Israel / into the whorehouse / and thrust them thorow/ both the man of Israell and the woman/euen thorow the belly of her. Then ceassed the plague from the chyldren of Israell/ Cor.x.a † and there were slayne in the plague foure & twentye thousande.

C And the Lorde spake vnto Moses / and Eccle.xlv.c sayde: † Phineas the sonne of Eleasar / the Mac.ij.f sonne of Aaron the priest / hath turned my wrath awaye from the children of Israel/thorow his gelousy for my sake/amõg them/that I shoulde not consume the chyldren of Israell in my gelousye. Wherfore saye: Behold. I geue hym my † cõuenaunt of peace/ Mala.ij. and he shal haue it/& his sede after him/euen the conuenaunt of an euerlastynge / priesthode/ because he was gelous for his Gods sake/and made an attonement for the children of Israel.

D The man of Israel that was slayne with the Madianitish woman/was called Simri/ the sonne of Salu/a captayn of the house of the father of the Simeonites. The Madianitish woman also that was slayne/was called Cosbi/the doughter of Zur/ẅ was a ruler of the people/of a kynrede amonge the Madianites.

And the Lorde spake vnto Moses/ and sayde: † Vexe the Madianites and smyte the/ Nu.xxxj.a for they haue vexed you with theyr wyles/ whereby they haue begyled you thorow Peor/ & thorow theyr syster Cosbi/the doughter of a captaine of ỹ Madianites/ which was slaine in the daye of the plague/for Peors sake / and the plague came after.

The.XXVI. Chapter.

AND whan the gylty bloude was shed / ỹ A Lorde sayde vnto Moses and vnto Eleazar the sonne of Aaron/the priest: † Take ỹ Exo.xxx.b summe of the whole congregacon of ỹ chyl- Nu.j.a dren of Israel/from twentie yeare and aboue/ after theyr father houses/al that are able to go forth to the warre in Israel. And Moses and Eleazar the priest spake vnto the/ (in the felde of ỹ Moabites/besyde Jordane/ouer against Jericho) namely vnto al the that were twẽtye yeare olde and aboue/as the Lorde cõmaunded Moses. And these are the chyldren of Israel that were come out of Egypte.

† Ruben the fyrst borne sonne of Israell. Gen.xlvj.b The chyldren of Ruben were / Hanech: of j.Para.v.c whome commeth the kynred of the Hanochites. Pallu: of whome commeth the kynred of the Palluites. Hesron/of whome commeth the kynred of ỹ Hesronites. Carmi: of whome commeth the kynred of the Carmites. These are the kynredes of the Rubenites. And the numbre of them was thre and fourtye thousande/ seuen hundreth/and thyrtye. But the chyldren of Palu were Eliab. And the chyldren of Eliab were Nemuel: and Dathan / & Abiram.

† This is that Dathan and Abiram/ those B famous men in ỹ congregacion/which stode Nũ.xvj.c vp against Moses and Aaron/in the cõpany of Corah/whẽ they rose vp against the Lorde & the earth opened her mouth/and swalowed them with Corah/whan ỹ cõpany died/what time as the fire consumed two hundreth/and fyfty men/and they became a token. But the chyldren of Corah dyed not.

† The children of Simeon in theyr kynre- j.Para.iiij.c des were. Nemuel: of whome commeth the kynred of the Nemuelites. Jamin: of whome cõmeth the kynred of the Jaminites. Jachin:

of whome commeth ỹ kynred of the Jachinites. Serah: of whome commeth the kinred of the Serahites. Saul: of whome commeth ỹ kynred of the Saulites. These are the kynredes of ỹ Symeonites/two and twentye thousande/and two hundreth.

The childrē of Gad in theyr kynredes were/ Zephon: of whome commeth the kynred of ỹ Zephonites. Haggi: of whome commeth the kinred of the Haggites. Suni of whome cōmeth the kinred of the Sunites. Asseni: of whome commeth the kinred of the Assenites. Eri: of whome commeth the kynred of the Erinites. Arod: of whome commeth the kinred of the Arodites. Ariel: of whome cōmeth the kynred of the Arielites. These are the childrē of Gad / in theyr nūbre fourty thousande/ and fyue hundreth.

C The chyldren of Juda/ † Er and Onan/ which both dyed in the lande of Canaā. But the childrē of Juda in theyr kynreds were: Zela/ of whome commeth the kinred of the Zelanites. Phares: of whome commeth the kynred of ỹ Pharesites. Serah: of whome cōmeth the kynred of the Serahites. The chyldren of Phares/were Hesron: of whome cōmeth the kinred of the Hesronites. Hamul: of whome commeth the kynred of the Hamulites. These are the chyldren of Juda / in their numbre/ sixe and seuentye thousande/& fyue hundreth.

Gē. xxxviij. d.

The chyldren of Issachar in theyr kynredes were: Thola/ of whome commeth the kynred of the Tholaites. Phuwa: of whome cōmeth the kynrede of the Phuwaites. Jasub: of whome cōmeth the kynred of the Jasubites. Simron: of whome commeth the kynred of the Simronites. These are the kynredes of Issachar in numbre/ foure and thre score thousande/ and thre hundreth.

The chyldren of Zabulon in theyr kinredes were: Sered/ of whom cōmeth ỹ kinred of the Seredites: Elon/ of whome commeth ỹ kinred of the Elonites: Jahelel/ of whome commeth the kinred of the Jahelelites. These are the kinredes of Zabulon/ in their numbre/ thre score thousande/ & fyue hundreth.

D The childrē of Joseph in theyr kynredes were: Manasses and Ephraim. † The chyldrē of Manasse were/ Machir: of whome commeth the kinred of the Machirites. And Machir begat Gilead/ of whome commeth ỹ kinred of the Gileadites. And these are the childrē of Gilead. Hieser: of whome commeth the kinred of ỹ Hieserites. Helech: of whome commeth the kinred of the Helechites. Asriel: of whome commeth the kynred of the Asrielites. Sichem: of whome commeth the kynred of Sichemites. Simida: of whome commeth the kynred of Simidites. Hepher: of whome cōmeth the kynrede of the Hepherites. † And Zelaphead was the sonne of Hepher/ & had no sonnes/ but doughters/ whose names were: Mahela/ Noa/ Hagla/ Milca/ & Thyrza. These are the kinreds of Manasse/ in theyr numbre/ two an fyfty thousande/ & seuen hundreth.

Nū xxvj. j. Pa. vj.

The childrē of Ephraim in theyr kinreds were/ Sutelach: of whome commeth the kinred of the Suthelahites. Becher: of whome commeth the kinred of the Becherites. Thahan: of whome commeth the kynred of the Thahanites. The childrē of Suthelah were/ Eran: of whome commeth the kinred of the Eranites. These are the kinredes of the childrē of Ephraim/ in theyr numbre / two and thyrtye thousande and v. hundreth. These are the childrē of Joseph in theyr kynredes.

E The childrē of Ben Jamin in theyr kinredes were Bela/ of whome commeth the kynred of of the Belaites. Asbel: of whome commeth the kinred of the Asbelites. Ahiram / of whome commeth the kynred of the Ahiramites. Supham: of whome commeth the kinred of the Suphamites. Huphā / of whome cōmeth the kynred of the Huphanites. And the childrē of Bela were/ Ard and Naeman: of whome commeth the kinred of the Ardites/ and Naemanites. These are the childrē of Ben Jamin in theyr kinredes/ in numbre/ fyue and fourthy thousande/ and vj. hūdreth.

The childrē of Dan in theyr kynredes were/ Suham: of whome commeth the childrē of the Suhamites. These are the kynredes of Dan in theyr generacions/ & they were altogether in numbre / foure and thre score thousande/ and foure hundreth.

The childrē of Asser in theyr kynredes were Jemna/ of whome commeth the kinred of the Jemnites. Jesui: of whome commeth the kinred of ỹ Jesuites. Bria: of whome commeth the kynred of the Brites. And the chyldren of Bria/ were Heber: of whome cōmeth ỹ kynred of the Hebrites. Melchiel/ of whome commeth the kynred of the Melchielites. And ỹ doughter of Asser was called Sarah: These are the kynredes of the chyldren of Asser / in theyr numbre/ liij. thousande & iiij. hundreth.

F The chyldren of Nephtali in their kynredes were Jaheziel: of whome commeth the kynred of the Jahezielites. Guni: of whome commeth the kynred of the Gunites. Jezer: of whome commeth the kynred of the Jezerites. Sillem: of whome commeth the kynred of ỹ Sillemites. These are the kynredes of the childrē of Nephtali in theyr generacions/ in theyr numbre/ xlv. thousande/ and iiij. hundreth.

Exod. xxj. b † This is the summe of the chyldren of Israel: sixe hūdreth thousande/ a thousand/ seuen hundreth/ and thyrtie.

And the Lord spake vnto Moses/ and sayde: Vnto these shalt thou deuide the lande to enheritaunce/ accordinge to the numbre of the names. † To many shalt thou geue ỹ more enheritaunce/ and to few the lesse: vnto euery one shalbe geuen/ accordinge to theyr numbre yet shall the lande be deuided by lotte. According to the names of the trybes of theyr fathers shall they enherite it: for after the lotte shalt thou deuide their enheritance/ both betwixte many and few.

Nu. xxxij. f. Josu. xiij. d

And this is the summe of the Leuites in theyr kynredes. Gerson: of whome commeth ỹ kynred of ỹ Gersonites. Kahath: of whome commeth the kynred of the Kahathites. Merari of whome commeth the kynred of ỹ Merarites. These are the kinreds of Leui/ the kynred of the Libnites / the kynred of the Hebronites/ the kynred of the Mahelites/ the kynred of the Musites/ the kynred of the Corahites.

G Kahath begat Amram. † And Amrams wyfe was called Jochebed a doughter of Leui/ whiche was borne hym in Egypte: And vnto Amram she bare Aaron and Moses/ and Miriam theyr syster. And vnto Aaron were borne Nadab/ Abihu/ Eleasar/ and Ithamar. As for Nadab and Abihu / † they dyed/ whan they offered straunge fyre before the Lord. * And the summe of them was xxiij. thousand / all males from v. monethes and aboue. For they were not numbred amonge ỹ chyldren of Israel / for there was no enheritaunce geuen thē amonge ỹ chyldrē of Israel.

Exo. vj. c. Num. iij. a. Num. xxvj. d. Exo. vj. c. Leuit. x. a. Num. iij. a. Nu. iij. f.

This is the summe of the chyldren of Israel / whome Moses and Eleasar the priest numbred in the felde of the Moabites beside Jordane / ouer agaynste Jericho: amonge whome there was not one of the summe of those chyldren of Israel/ † whome Moses and Aaron the priest numbred in the wildernesse of Sinai. For ỹ Lord sayde vnto them/ † that they shoulde dye in ỹ wildernesse. And there was not one of them lefte/ saue Caleb/ ỹ sonne of Jephune/ and Josua the sonne of Nun.

Nu. xxvj. f. Num. j. f.

The. XXVII. Chapter.

A AND ỹ doughters of † Selaphe/ & the sonne of Hepher / the sonne of Gilead / the sonne of Machir/ ỹ sonne of Manasse/ amōge the kinred of Manasse / the sonne of Joseph (whose names were Mahela / Noa / Hagla/ Milca/ and Thirza) came & stode before Moses and Eleasar the priest / and before the rulers and the whole congregacion/ euen before the dore of the Tabernacle of witnesse/ & sayde

Nu. xxvj. d. Nu. xxxvj. a. Jos. xvij. a.

Oure father is dead in the wildernesse / and was not in the company of them † that rose vp agaynst the Lorde/ in the congregacion of Corah: but dyed in his owne sinne/ and had no sonnes. Wherfore shoulde oure fathers name perishe then among his kinred/ though he haue no sonne? Geue vs a possession also amonge oure fathers brethren.

Nu. xxvj. e

B Moses broughte theyr cause before the Lord. And the Lord sayde vnto hym: The doughters of Selaphad haue spoken right. Thou shalte geue them a possession to inheret amonge theyr fathers brethren/ & shalte turne theyr fathers enheritaunce vnto them. And saye vnto the chyldrē of Israel: Whan a man dyeth & hath no sonne / ye shall turne his enheritaunce vnto hys doughter. If he haue no doughter / ye shall geue it vnto hys brethren. If he haue no brethren / ye shall geue it vnto hys fathers brethren. If he haue no fathers brethren / ye shall geue it vnto his nexte kynsfolke / whiche belonge vnto hym in his kynred/ that they maye possesse it. This shalbe an ordinaunce and a perpetuall lawe vnto the chyldren of Israel/ as the Lorde commaunded Moses.

C †And the Lorde spake vnto Moses: Get
Deu.j.f.iij.d e.xxxiij.a vp into this mounte Abarim/& beholde ỹ
lande/whiche I shall geue vnto the chyldren
of Israel. And whan thou hast sene it/thou
Num.xx.d shalt be gathered vnto thy people/ †as Aaron
thy brother was gathered: for ye were disobe-
dient vnto my worde in the wildernesse of
Sin/in the stryfe of the congregacion/ whan
ye shoulde haue sanctifyed me/thorowe ỹ wa-
Exo.xvij.b ter before them. †This is te water of stryfe at
Nũ.xxx.b Cades/in the wildernesse of Sin.
*Deut.j.f *And Moses spake vnto the Lorde and
sayde: O let the Lorde God of the spretes
of all flesh/set a man ouer the congregacion/
which may go in and out before them/and
to leade them out and in/that the congregaciõ
of the Lorde be not as the shepe without a
shepherde.
D †And the Lorde sayde vnto Moses: Take
Mach.ij.f vnto the Josua the sonne of Nun/which is a
man: in whome is the spirete/ and put thyne
handes vpon hym/and set hym before Eleazar the priest/and before the whole congregacion/and geue hym a charge in their sighte/& bewtisye him with thy bewty/that the whole congregacion of the chyldren of Israell may be obedient vnto hym. And he shal stande before Eleazar the priest/ which shall axe coũsayl
exo.xxviij.a for hym/after the maner of the †lighte before the Lorde. At the mouth of hym shall both he/and al the chyldren of Israel with hym/ & the whole congregacion go in and out.
Moses did as the Lorde commaunded hym/ and toke Josua/and sette hym before Eleasar the priest/ and before al the congregacion/ †and layed his handes vpon him/
Actu.j.al and vj.a and gaue him a charge/ as the Lorde sayde vnto Moses.

The.XXVIII. Chapter.

A And the Lorde spake vnto Moses/ and sayde: Commaunde the chyldren of Israel/ and saye vnto them: The offerynge of my breade/ whiche is my offerynge of the swete sauoure/shal ye kepe in his due season/that ye maye offre vnto me. And saye vnto them:
Exo.xxix.g i.Par.xvij.e i.Esd.iij.a Hebr.ix.a *Nu.xv.a †These are the offerynges that ye shall offer vnto the Lorde: Labes of a yeare olde/ which are without blemysh/ euery daye two for a dayly burntofferynge: the one lambe in the morninge/the other at euen. *And therto a tenth deale of an Epha of fyne floure/ for a meatofferynge/myngled with beaten oyle/ of the fourth parte of an Hin/ this is a dayly burntofferynge/which ye offred vpon mount Sinai for a swete sauour/ of a sacrifice vnto the Lorde. And the drinkofferinge of the same/the fourth parte of an Hin/to a lambe/ & this shalbe poured in ỹ Sactuary for a gift vnto the Lorde. The other lambe shalt thou prepare at euen clyke as the meatofferynge in the morninge/ and the drinkofferinge therof for a sacrifyce of a swete sauoure vnto the Lorde.

B On the Sabbath daye/two lambes of a yeare olde without blemish/ & two tenth deales of fyne floure/myngled with oyle/ and the drinkofferinge therof. This is the burntofferyng of euery Sabboth/besyde ỹ daly burntofferinge/with his drinkofferinge.

On the first daye of youre monethes/ye shal offre a burntofferinge vnto the Lorde/ two yonge bullockes/a ramme/seuen lambes of a yeare olde without blemysh/& alway thre tenth deales of fyne floure for a meate offerynge/ myngled with oyle vnto euery bullocke/ two tenth deales of fyne floure for a meatoffering/ myngled with oyle vnto the ramme: and a tenth deale of fyne flour for a meatoffering/ myngled with oyle vnto euery lambe. This is the burntofferinge of a swete sauoure/ a sacrifice vnto the Lorde.

C An theyr drinkofferinge shalbe halfe an Hin of wyne vnto euery bullock/ the thyrd parte of an Hin to the rãme/the fourth parte of an Hin to euery lambe. This is the burntofferyng of euery moneth in the yeare. There shalb offered an hegoate also for a synofferyng vnto the Lorde/to the dayly burntofferyng with his drinkofferinge.

†And on the fourtenth daye of the fyrst moneth is the Easter vnto the Lorde/ and on the fyfteth daye of thesame moneth is the feaste. Seuen dayes shall vnleuended breade be eaten. The fyrst day shalbe an holy conuocacion: No serule worke shall ye do therin/ & †ye shall offre a burntofferynge vnto the Lorde: two yonge bullockes/one ramme/ seuen lambes of a yeare olde/ without blemish/ with their meatofferynge: thre tenth deales of fyne floure/myngled with oyle to eyther bullocke/
Exod.f Leui.xxiij Deut.xvj

locke/and two tenth deales to the rãme/& one tenth deale to euery lambe/ among the seuen lambes. And an hegoate for a synofferynge/ to make an attonement for you. And these shal ye offre in the mornynge/ besydes the burntofferinge/which is a dayly burntofferyng. After this maner shal ye offer the bread euery daye/seuen dayes longe for a offerynge
D of a swete sauour vnto the Lorde/to the dayly burntofferynge/ and drinkofferinge also. And the seuenth daye shalbe called and holy conuocacion with you: no serule worke shall ye do therin.

And the daye of the fyrst frute (whan ye offere the meatofferinge of the moneth/ vnto the Lorde in youre wekes) shalbe an holy cõuocacion also: No worke of bondage shall ye
Leui.xxiij.b do therin. †And ye shal offer a burntofferinge for a swete sauour vnto the Lorde: two yong bullockes/ a ramme/seuen lambes of a yeare olde/ with their meatofferinges: thre tenth deales of fyne floure/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 hegoat to make an attonement for you. This shal ye do/besydes the dayly burntofferynge/ with his meatofferynge/ and his drinckofferinge. Without blemyshe shall they be all.

The.XXIX. Chapter.

A And the fyrst daye of the seuenth moneth/
Leui.xxiij.d shalbe with you an holy conuocacion. No serule worke shal ye do therin/for it is the day of your trompet blowynge. And ye shall offre a burntofferynge for a swete sauour vnto the Lorde: a yonge bullocke/ a ramme/ seuen lambes of a yeare olde/without blemish. And their meatofferinges: thre tenth deales of fyne floure/myngled with oyle to ỹ bullocke/ two tenth deales to the ramme/ and one tenth deale vnto euery lambe/of the seuen lambes. An hegoat also for a sinofferinge/ to make an attonement for you/ besyde the burntofferinge of the moneth/and his meatofferinge/and besyde the dayly burntofferinges/ with his meatofferinges/ with their drinkofferinge/ accordinge to the maner of them for a swete sauour. This is a sacrifice vnto the Lorde.

Leui.xvj.g and xxiij.e †The tenth daye of this seuenth moneth shalbe and holy conuocacion with you also/ & ye shal humble your soules/and do no seruyle worke therin/but offre a burntofferinge vnto the Lorde for a swete sauoure: a yonge bullocke/a ramme/seuen lambes of a yeare olde/ without blemish/with their meatofferinges/ thre tenth deales of fyne flour/myngled with oyle to the bullocke/ two tenth deales to the ramme/ and one tenth deale to euery one of ỹ seuen lambes And an hegoate for a sinneofferinge/besyde the synofferinge of the attonement/and the dayly burntofferinge with his meatofferinge/and with his drinkofferinge.

†The fyftenth daye of the seuenth moneth Leui.xxiij.f shalbe an holy conuocacion with you/ no serule worke shall ye do therin/and seuen dayes shall ye kepe a feaste vnto the Lorde. And ye shall offre the Lorde a burntofferinge for a sacrifice of a swete sauoure vnto the Lorde/ thyrtene yonge bullockes/two rammes/fourtene lambes of a yeare olde/ without blemish/ with theyr meatofferynges/ thre tenth deales of fyne floure/myngled with oyle to euery one of the thyrtene bullockes. Two tenth deales C to eyther of the two rammes/ and one tenth deale to euery one of the fourthene lambes: & an hegoate for a synofferinge/besyde the dayly burntofferinge/with his meatoffering and his drinkofferinge.

On the seconde daye/twelfe yonge bullockes/two rammes/ fourtene lambes of a yeare olde/without blemish/ with theyr meatofferinges and drinkofferinges/to the bullockes/ to the rammes/& to the lambes/ in the numbre of them/accordynge to the maner. And an hegoate for a synneofferinge/besyde the dayly burntofferinge/with his meatofferinge/ and with his drinkofferinge.

On the thyrd daye/eleuen bullockes/ two rãmes/fourtene lambes of a yeare olde/without blemish/with their meatofferinges/ and drinkofferinges) to the bullockes/ to the rammes/and to the lambes in their numbre/ accordinge to the maner. And an hegoat for a sinneofferinge/ besyde the dayly burntofferinge/ with his meatoffering and his drinkofferinge.

On the fourth daye/ten bullockes/two D rammes/ fourtene lambes of a yeare olde/ without blemish/ with theyr meatofferyn-

ges and drinkeofferinges/to the bullockes/to the rammes/ and to ỹ lambes in theyr numbre/accordinge to the maner. And an hegoate for a sinneofferinge/besyde the dayly burntofferinge / with his meatofferinge / and his drinkeofferinge. On the fyfth daye/nyne bullockes / two rammes / fourtene lambes of a yeare olde/ without blemishe / wt their meatofferinges/and drinkeofferinges/to ỹ bullockes/to the rammes/and to the lambes in their numbre/accordinge to the maner. And an hegoate for a synofferinge/besyd ỹ dayly burntofferinge / with his meatofferinge and his drinkeofferynge.

On the sixte daye/eyght bullockes/two rammes/xiiij lambes of a yeare olde/without blemish/with theyr meatofferinges & drinkeofferinges/to the bullockes/to the rammes/ & to the lambes in theyr numbre/ accordinge to the maner. And an hegoate/for a sinofferinge/ besyde the dayly burntofferinge/wt his meatofferinge and his drinkeofferinge.

E On the seuenth daye/seuen bullockes/two rammes / fourtene lambes of a yeare olde/ without blemishe/with theyr meatofferinges and drinkeofferinges/to the bullockes / to the rammes/ and to the lambes in their numbre/ accordinge to the maner. And an hegoate for a sinoffering/besyde the dayly burntoffering/ with his meatoffering & his drinkofferinge.

On the eyght daye shall ye gather the people together. No seruyle worke shal ye do therin. And ye shall offre a burntofferinge for a sacrifice of a swete sauour vnto the Lorde. A bullocke/ a ramme/ seuen lambes of a yeare olde/without blemishe/with theyr meatofferinges and drinkofferinges / to the bullocke to the ramme/and to ỹ lambes in theyr numbre/accordinge to the maner. And an hegoate for a sinofferinge/besyde the dayly burntofferinge and his meatofferinge / & his drinkofferinge.

These thynges shall ye do vnto the Lorde in your feastes/besyde that ye vowe and geue of a fre wil for burntofferinges/ meatofferinges/ drinkofferinges/and thankofferinges. And Moses tolde the chyldren of Israel all that the Lorde commaunded hym.

The.XXX.Chapter.

AND Moses spake vnto the rulers of the A
trybe of the chyldren of Israell & say: This
is it that the Lorde hath commaunded. † If Deu.xxiij
any man make a vowe vnto the Lorde / or
sweare an ooth/so that he bynde his soule/ he
shall not breake his worde/but he shall do all
that is proceded out of his mouth.

If a damsel make a vowe vnto the Lord/
and bynd her selfe/whyle she is in her fathers
house/and vnmaried/and her vowe or bonde
that she maketh ouer her soule / commeth to
her fathers eares/& he holde his peace therto:
then al her vowes and boundes that she hath
bounde her selfe withall ouer her soule / shall
stande in effect. But if her father forbid her
thesame daye that he heareth it / then shall no
vowe nor bonde / that she hath bounde her
selfe wital ouer her soule/be of value. And the
Lord shalbe merciful vnto her / for so much
as her father forbad her.

If she haue an husbande/and hath a vowe B
vpon her/or if she haue lettē go out of her lyppes a bonde ouer her soule / and her husbāde
heare it/an holdeth his peace therat / thesame
daye that he heareth it:then her vowe and
bonde / wherwith she had bounde her selfe ouer her soule/shal stande in effect. But if her
husband forbid her thesame day/ that he heareth it:then is ỹ vowe louse ỹ she hath vpon
her/and the bonde also / that she hath lettē go
out of her lippes/ouer her soule/& the Lorde
shalbe gracious vnto her.

The vowe of a wydowe/ and of her that is
deuorced/all that she byndeth her selfe withall
ouer her soule/shal stande in effecte vpon her.

If she vowe in her husbandes house/or C
bynde her selfe with an ooth ouer her soule/&
her husbande hear it/& holde his peace therto
and forbiddeth it not: then shal all thesame
vowe / and all that she hath bounde her selfe
withall ouer her soule/stande in effect. But if
her husbande will disanul it / thesame daye ỹ
he heareth it:then is it of no value/that is proceaded out of her lippes/which she hath vowed or boūde ouer her soule:for her husbande
hath made it louse/and the Lorde shalbe gracious vnto her. And all vowes & oothes that
bynd to humble the soule/maye her husbande
stablishe or breake. Thus/if he holde his peace
therto from one daye to another / then stablisheth

stablisheth he al her vowes/& bōdes ỹ she hath
vpon her/because he helde his peace / thesame
daye that he herde them. But if he disanulle
them/after that he hath herde them/then shall
he take awaye her misdede.

These are the statutes that ỹ Lorde commaūded Moses / betwene a man & his wyfe/
& betwene the father & his doughter / whyle
she is yet a damsell in her fathers house.

The.XXXI.Chapter.

AND the Lorde spake vnto Moses / and
v.c sayd: † Auenge the chyldren of Israel of
the Madianites /that thou mayst afterward
be gathered vnto thy people. Then spake Moses vnto the people / and sayd Harnesse some
men amōg you to the warre/agaynst ỹ Madianites (that they may auenge the Lorde
vpon the Madianites) out of euery trybe a
thousande/that out of euery trybe of Israel ye
maye sende some to the battayl. And from
amonge the thousandes of Israell / they toke
one of euery trybe/euen twelfe thousand/ prepared vnto the battayl. And Moses sent them
v.c.a with Phinees/the sonne of Eleasar the priest
into the battayll/and the holy vessels/and † the
trompettes to blowe in his hande.

And they fought against the Madianites/
as the Lorde commaunded Moses / and
slewe all the males/and the kynge of the Madianites slewe they also/among the other that
were slayn:namely / Eui/Rekem / Zur/ Hur/
B and Reba/ the fyue kynges of the Madianv.ij.c
tes. And they slewe † Balaā/the sonne of Beor
with the swearde. And the chyldren of Israel
toke ỹ women of the Madianites prysoners/
and theyr chyldren: all theyr cattell / all theyr
substaunce/and all theyr goodes spoyled they/
and all theyr cyties of theyr dwellinges / and
castels burnt they with fyre. And they toke all
the spoyles/and all that they coulde catch/men
and cattel / and brought them vnto Moses
and to Eleasar the priest/and to the congregacion of the chyldren of Israel (namely the prysoners/and the cattell that were taken/and the
good that was spoyled) into that hooste/ in the
felde of ỹ Moabites/which lyeth besyde Jordane/ouer agaynst Jericho.

And Moses and Eleasar the priest / and
v.iiij.c all the captaynes of the congregacion/ † went
out of the hooste to mete them. And Moses
was angrye at the officers of the hooste/ which
were captaynes ouer thousandes and hūdredes/that came from the battayll / and sayde
vnto them: Haue ye saued all the women a- C
lyue? Behold/ † haue not they (thorow Baa- Nu.xxv.a
lams busynes) turned awaye the chyldren of Apoc.ij.c
Israel/to synne against the Lord vpō Peor/
and there came a plague ouer the whole congregacion of the Lorde. † Now therfore Jud.xxj.b
slaye al the males amonge the chyldren / and
kyl al the women that haue knowen men/and
lyen with them. But al the women chyldren
that haue knowē no men/nor lyen with them/
kepe those alyue for your selfes. And lodge ye
without the hooste / † all that haue slayne any Nu.xix.b
man / or touched the slayne:that on the thyrd
and seuenth daye/ye may purifie youre selfes/
and those / whome ye haue taken prysoners.
And all the clothes/and all stuffe that is made
of skynnes/and all maner furres/ & all vessels
of wood shall ye purifie.

And Eleasar the priest sayd vnto ỹ captay- D
nes of the hooste/that went out to the battayll:
This is the statute of the law/which ỹ Lorde
commaunded Moses: golde / syluer / brasse/
yron/tynne/and leed/and al ỹ suffreth the fyre/
shall ye cause to go thorowe the fire/and clense
it/that it maye be purified with ỹ sprynklinge
water. As for all such as suffreth not the fyre/
ye shall cause it to go thorowe the water / and
shall washe your clothes vpō the seuenth daye/
and then shall ye be cleane. After that shall ye
come into the hooste.

And the Lorde spake vnto Moses/and
sayd: † Take the summe of the spoyle of those Deut.xx.b
that are taken/both of the women and of cat- and. xxij.b
tell/thou and Eleasar the priest/and the chiefe Jos.viij.f
fathers of the congregaciō/and geue the halfe ij.Ma.viij.
vnto those that toke the warre vpon them/and c
went out to the battayll/and the other halfe to
the congregacion. And of the men of warre E
that wente out to the battayl/thou shallt heue
vnto the Lorde one soule of fyue hundreth/
both of the women/oxen asses/and shepe. Of
theyr halfe parte shalt thou take it/and geue it
vnto Eleasar the priest for an heaueofferinge/
vnto tht Lord. But of the chyldrē of Israels
halfe part / thou shalt take one head of fyfty/
both of the women/oxen/asses/and shepe/and
of all the cattell/and shalt geue them vnto the

Leuites / that wayte vpon the habitacion of the Lorde.

And Moses and Eleasar the priest did as the Lord cõmaunded Moses. And ỹ spoyle & praye/which the men of warre had spoyled/ was vj. hũdreth thousande/ & lxxv. thousande shepe / lxxij. thousande oxen / and lxj. thousande asses: and the women that had knowen no men/nor lyen with them/ were xxxij. thousande soules.

F And the halfe parte / which belonged vnto them/that went to the warre/was in numbre thre hundreth thousande / and xxxvij. thousande/and v. hundreth shepe: of the which the Lorde had vj. hundreth / and lxxv. shepe.
Item xxxvj. thousande oxen: wherof the Lorde had lxxij. Item xxx. thousande/and v. hundreth asses: wherof the Lorde had lxj. Item xvj. thousand soules of women: wherof the Lorde had xxxij. And Moses gaue this heaueofferinge of the Lorde vnto Eleasar the priest / as the Lord commaunded hym.

G As for the other halfe/ which Moses deuyded vnto the chyldren of Israel frõ the men of warre (namely the halfe that fell to the cõgregacion) it was also iij hundreth thousand and xxxvij. thousande/and v. hundreth shepe/ xxxvj. thousande oxen / xxx. thousande and v. hundreth asses / and xvj. thousande women soules. And of this halfe of the chyldren of Israel/ toke Moses one of euery fyftye / both of the cattell and of the women / and gaue them vnto the Leuites/that wayted vpon the habitacion of the Lorde/as the Lord commaunded Moses.

H And the captaynes/ouer the thousandes of the hoost / namely they that were ouer thousandes and ouer hundredes / came forth vnto Moses/and sayd vnto hym: Thy seruauntes haue taken ỹ summe of the men of warre/that were vnder oure hande/and there lacked not one: therfore bringe we a present vnto the Lorde/what euery one hath foũde of iewels/ of golde/cheynes/brachelettes/rynges/earynges / and taches/that our soules maye be reconcyled before the Lorde.

And Moses and Eleasar the priest toke of them the golde of al maner ornamentes. And all the golde of the heaueofferinge / that they heaued vnto the Lorde/was xvj. thousande/ and vij. hundreth/and l. sycles / of the captaynes ouer thousandes and hundredes. For loke what euery one had spoyled/ỹ was his owne. And Moses with Eleasar the priest / toke the golde of the captaynes ouer thousandes and hundredes/and brought it into the Tabernacles of witnesse / for a remembraunce of the chyldren of Israel/before the Lorde.

The. XXXII. Chapter.

THe chyldren of Ruben and the chyldren of Gad had an exceadinge great multitude of cattell / and sawe the lande of Jaeser and Gilead/that it was a mete place for cattell/and came and spake vnto Moses and to to Eleasar the priest/and to the captaynes of the congregacion: The lande of Atroth/Sibon/Jaesar/Nimra/Hesbon/Eleale/Seban/ Nebo/and Beon/which the Lorde smote before the congregacion of Israel/is a mete lãde for cattell/and thy seruauntes haue many cattell. And they sayd moreouer: If we haue founde fauour before the/ then geue thy seruauntes this lande in possession/and we will not go ouer Jordane.

Moses sayd vnto them: your brethren shall go to the warre/and will ye tary here? Wherfore turne ye the hertes of the chyldren of Israel/ that they shoulde not go ouer into the lande that the Lord shall geue them: †Thus did your fathers also / whan I sent them out from Cades Berneа/to spye out the land. And whan they were come vp to ỹ ryuer of Escol/ and sawe the lande/they turned the hertes of the chyldren of Israell/ so that they wold not go into the lande/ which the Lorde wolde haue geuen them.

And the Lorde was wroth at the same tyme/and sware/and sayd: †These men that are come out of Egipte / from twentye yeare olde and aboue/shall not se the lande/which I sware vnto Abraham/Isaac/and Jacob / because they haue not wholy folowed me: saue Caleb the sonne of Jephune / the Kenisite/ and Josua the sonne of Nun: for they haue wholy folowed the Lorde. So the Lorde was wroth with Israell / and let them wander in the wildernesse fourtye yeares/till all the generacion that had done euell before the Lorde

Lorde was consumed.

C And beholde/ye are rysen vp in your fathers steade/to increase the numbre of synfull men/and to augmẽt yet the wrath and indignacion of the Lorde against Israel. For if ye turne you backe from folowinge hym/he shal yet leaue them more in the wilderneſſe/and so shall ye destroye all this people.

Then stepte they to hym/and sayd: we will but buylde shepefoldes here for oure shepe & cattell/and cyties for our chyldren. As for our selfes/we will go ready armed before the chyldrẽ of Israel/ till we haue brought them vnto they: place: Our chyldren shall remayne in the fenced cyties/because of the indwellers of the lande. We will not turne home agayne/till the chyldren of Israell haue taken euery one his enheritaunce in possession: for we will not enheret with them beyonde Jordane/for oure inheritaunce shall fall vnto vs vpon this syde Jordane/Eastwarde.

D Moses sayd vnto them: †If ye wil do this that ye wil harnasse your selfes to the warre/ before the Lorde/then go ouer the Jordane before the Lord/whosoeuer is harnassed amonge you/tyll he haue dryuen out his enemyes before his face/& vntill the lande be subdued before the Lord/then shal ye returne/ & be vngiltye before the Lord/ & before Israel/ & so shal ye haue this lande in possession before the Lorde. But if ye will not do so/ beholde/ ye shal offend agaynst the Lorde/ & be sure/ that youre synne shall synde you out. Buylde cyties now therfore for you chyldrẽ/& shepefoldes/& stalles for your shepe & cattel/& do as ye haue spoken.

E The chyldren of Gad/& the chyldren of Ruben sayd vnto Moses: Thy seruauntes shall do as my Lord hath commaunded. Our chyldren/wyfes/substaunce / & all our cattell/ shalbe in the cyties of Gilead. But we/thy seruauntes will go all harnassed for the warre/ vnto battayll before the Lorde / as my lorde hath sayd.

Then Moses cõmaunded Eleasar ỹ priest/ & Josua the sonne of Nun/& the chiefe fathers of the trybes of ỹ chyldrẽ of Israel/& sayd vnto them: †If the chyldren of Gad/& the chyldren of Ruben/go ouer Jordane with you/all prepared to fight before the Lorde/ & whan the lande is subdued vnto you/ then geue them the lande of Gilead in possession. But if they go not ouer wt you in harnasse/ then shal they inherit with you in the lande of Canaan.

The chyldren of Gad/ and the chyldren of Ruben aunswered and sayd: As the Lorde hath spoken vnto thy seruauntes / so will we do: we will go harnassed before the Lorde/ into the lande of Canaan/and possesse our enheritaunce on this syde Jordane.

† So Moses gaue vnto the chyldren of Gad/and to the chyldren of Ruben / & to the halfe trybe of Manasse/the sonne of Joseph: the kyngdome of Sihon / kynge of the Ammorites/and the kyngdome of Og/ the kynge of Basan / the lande with the cyties therof/ in all the coastes of the countre round about. Then the chyldren of Gad buylded Sibon/ Ataroth/Aroer/Atroth/Sophan/Jaeser/and Jegabeha/Betnimra/ and Betharan/ stroge fenced cyties/and shepefoldes. The chyldren of Ruben buylded Hesbon/Eleale/Kiriathaim/Nebo Baal/Meon/ & turned the names/ and Sibamas/and gaue names vnto the cyties/which they buylded. And the chyldren of †Machir / the sonne of Manasse went vnto Gilead/and conquered it/and droue out the Ammorites that were therin. Then Moses gaue Gilead vnto Machir/the sonne of Manasse/and he dwelt therin. Jair the sonne of Manasse/ went and conquered the villages therof/ & called them Hauoth Jair. Nobath went/ and conquered Kenath/with the townes belongyng therto/& called it Nobath after his owne name.

Deut. iij. b
Jos. xxij. a d
Gene. l. d

The. XXXIII. Chapter.

THese are the iourneyes of the chyldren of Israel/ which went out of the lande of Egipte/accordinge to theyr armyes/by Moses and Aaron. And Moses wrote theyr goynge out as they iourneyed/after the cõmaundement of the Lorde. And these (namely) are the iourneyes of theyr outgoynge. †They departed from Raemses / vpon the fyftenth daye of the fyrst moneth (euen the morowe after the Easter) thorow an hye hande/so that all the Egypcias sawe/and buryed then theyr firstborne/whome ỹ Lord had slayne amõg them: for the Lord executed iudgment also vpõ theyr goddes. Whan they were departed

A

Exod. xij. f

B from Rahesis/they pitched in Suchoth. Frō
Exod.xiij.d Suchoth they departed/ † & pitched their tentes in Etham / which lyed in the edge of the
Exo.xiiij.a wilderneſſe. † From Etham they departed / & abode in ỹ valley of Hiroth (which lyeth towarde Baal Sephon) & pitched ouer agaynſt
Exod.xv.d Migdol. † From Hiroth they departed/ & wēt in thorow the middes of the ſee/in the wilderneſſe/ & wente thre dayes iourney in the wilderneſſe of Ethan/ & pitched in Marah.
Exo.xv.a † From Marah they departed /and came vnto Elim / where there were twelfe welles of water/and ſeuenty palme trees / and there they pitched. From Elim they departed/and pitched by the read ſee. From the read ſee they departed/ & pitched in the wilderneſſe of Sin. From the wilderneſſe of Sin they departed/ and pitched in Saphka. From Saphka they departed / and pitched in Alus. From Alus
Exo.xvij.a they departed/ & pitched in † Raphidim/where
*Exo.xix.a the people had water to drinke. * From Raphidim they departed/and pitched in the wilderneſſe of Sinai.

C † From Sinai they departed/and pitched at
†Num.x.b the Luſtgraues. * From the Luſtgraues they
*Num.xj.g departed/ & pitched in Hazeroth. † From Ha-
†Num.xij.b zeroth they departed/and pitched in Rithma. From Rithma they departed / and pitched in Rimon Parez. From Rimon Parez they departed/ & pitched in Libna. From Libna they departed/ & pitched in Riſſa. From Riſſa they departed/ & pitched in Rehelatha. From Rehelatha they departed/and pitched in mount Sapher. From mount Sapher they departed/ & pitched in Harada. From Harada they departed/ and pitched in Makheloth. From Makheloth they departed / and pitched in Tahath. From Tahath they departed/ & pitched in Tharah. From Tharah they departed/ & pitched in Mitka. From Mitka they departed/ & pitched in Haſmona. From Haſmona they departed/ & pitched in Moſſeroth.

D † From Moſſeroth they departed / and
Deut.x.b pitched in Ben Jaakon. From Ben Jaakon they departed/ and pitched in Horgadgad. From Horgadgad they departed/and pitched in Jathbatha. From Jathbatha they departed/ & pitched in Abrona. From Abrona they
Num.xx.a departed/and pitched in Ezeongaber. From Ezeongaber/they departed/ † and pitched in the wilderneſſe of Zin/which is Cades.

† From Cades they departed / & pitched at Num.
mount Hor/on the broder of the lande vf Deut.
dom. Then Aaron the prieſte wente vp vnto mount Hor (accordynge to the commaundement of the Lorde) & dyed there in the fourtyeth yeare / after that the chyldren of Iſrael departed out of the lāde of Egypte/in the firſt daye of the fyfte moneth / whan he was an hundreth and xxiij. yeare olde. † And Arad Num.
the kynge of the Cananites / which dwelt in the ſouth countre of Canaan / herde that the chyldren of Iſrael came.

And from mount Hor they departed/and E
pitched in Zalmona. From Zalmona they departed/ & pitched in Phimon. From Phimō Num.
they departed/ † and pitched in Oboth. From
Oboth they departed/an pitched in Igim by Abarim/ vpon the border of the lande of the Moabites. From Igim they departed / and pitched in Sibon Gad. From Sibon Gad they departed / and pitched in Albon Siblathama. From Almon Siblathama they departed / and pitched in the mountaynes of Abarim/ouer agaynſt Nebo. From the moūtaynes of Abarim they departed/ and pitched in the felde of the Moabites/beſyde Jordane ouer agaynſt Jericho. Frō Beth Haieſmoth
† vnto the playne of Sitim lay they in the feld Nu.
of the Moabites.

And the Lorde ſpake vnto Moſes in the F
felde of the Moabites by Jordane / ouer agaynſt Jericho/ & ſayde: Speake to the chyldrē Deut.
of Iſrael/ & ſay vnto them: † Whā ye are come Josu.
ouer Jordane/in the lande of Canaan/ ye ſhal dryue out all the inhabiters before youre face/ and plucke doune all theyr pyllers/ & all theyr ymages of metal/and deſtroye al theyr hye Hill
places: that ye may ſo take the lande in poſſeſ- pels
ſion/ & dwell therin. For I haue geuen you the ded
lande to enioye it. hilles.
Nu.
† And the lande ſhall ye deuyde oute by Josu.
lotte amonge youre kynreds. Vnto thoſe that are many/ſhall ye deuide the more: And vnto theym that are fewe / ſhall ye deuide the leſſe. Euē as the lot falleth there vnto euery one/ of ſhall he haue it / accordinge to the trybes of theyr fathers.

† But if ye will not dryue out the inha- G
biters of the lande before youre face / then Judi.
they/ and

they/whome ye ſuffre to remayne / ſhall become thornes in youre eyes / and dartes in youre ſydes / and ſhall vexe you in the lande where ye dwell. Then wyl it come to paſſe/ that I ſhal do vnto you/euē as I thought to do vnto them.

The.XXXIIII. Chapter.

A AND the Lorde ſpake vnto Moſes / and ſayde: Commaunde the chyldren of Iſrael/and ſay vnto them: Whan ye come into the lande of Canaan: the lande that falleth to youre enheritaunce/ſhal haue her borders in the lande of Canaan. The ſouthquarter ſhall beginne at the wylderneſſe of Zin by Edom/ ſo that your ſouthquarter be from the edge of the ſalte ſee / which lyeth towarde the Eaſt: and that theſame quarter fet a compaſſe from the South vp to Acrabim / and go thorow Zimma: and that his out goynge be from the South vnto Cades Bernea / and reache vnto Hazor Adar/and go thorowe Azmona/ and ſtretch out from Azmona vnto the ryuer of Egypt/and that the ende therof be at the great ſee.

But the Weſt quater ſhal be this: namely the greate ſee / let that be youre border towarde the Weſt.

B The Northquarter ſhalbe this: Ye ſhal cōpaſſe from the greate ſee vnto mounte Hor. And fro mount Hor/ye ſhall compaſſe tyll a man come vnto Hemath/that the out goyng therof be the coaſt of Zedada / and that the border of theſame go out vnto Siphron/and that the goynge out of it be at Hazor Enā. Let this be your Northquarter.

And youre Eaſtquarter ſhall ye compaſſe from Hazor Enan/vnto Sephan/and let the coaſte go doune from Sephan and Ribla/on the Eaſtſyde of Ain. Then let it go doune / & reach vnto the ſyde of the ſee of Chinereth/ Eaſtwarde/and come doune by Jordane / ſo that the goynge out of it be the ſalt ſee. Let this be youre lande with the borders therof rounde aboute.

C And Moſes commaunded the chyldren of Iſracll/and ſayde: This is youre lande ỹ ye ſhal deuide out amonge you by lot/which the
Num.xxxij. f Lord hath commaunded to geue vnto the nyne trybes/and to the halfe trybe. † For the trybe of the chyldren of Ruben/after their fathers houſe / and the trybe of the chyldren of Gad/accordinge to their fathers houſe/ & the halfe trybe of Manaſſe haue receaued theyr porcion. Thus the two trybes and the halfe trybe haue theyr enheritaunce alreadi on this ſyde Jordan/ouer againſt Jericho/Eaſtwarde.

And the Lorde ſpake vnto Moſes / and ſayd: † Theſe are the names of the men/which Deut.iij.e
ſhall deuide the lande amonge you. Eleaſar Jos.xiiij.a
the prieſt/and Joſua the ſonne of Nun. And the captayne of euery trybe ſhal ye take/to deuyde the lande.

And theſe are the names of the men: Ca- D
leb the ſonne of Jephune/of the trybe of Juda. Semuel the ſonne of Ammyhud/of the trybe of Simeon. Elidad the ſonne of Ciſlō/ of the trybe of Ben Jamin. Buki the ſonne of Jagli / of the trybe of the chyldren of Dan. Hamuel the ſonne of Ephod/ of the trybe of the chyldren of Manaſſe/amonge the chyldren of Joſeph. Kemuel the ſonne of Siphthan/ of the tribe of the chyldren of Ephraim. Elizaphan the ſonne of Parnach/of the trybe of the chyldren of Sabulon. Palthiell the ſonne of Aſan/of the trybe of the chyldren of Iſachar. Abihud the ſonne of Sclomi/of the trybe of the chyldren of Aſſer. Pedahel the ſonne of Amihud/ of the trybe of the chyldrē of Nephtali. Theſe are they/whome the Lorde commaunded / that they ſhoulde deuyde the inheritaunce vnto the children of Iſrael / in the lande of Canaan.

The.XXXV. Chapter.

AND the Lorde ſpake vnto Moſes / in A
the felde of the Moabites By Jordane/ ouer agaynſt Jericho/and ſaid: † Commaunde Jos.xxj.a
the chyldren of Iſrael/that they geue vnto the Leuites of the inheritaunce of theyr poſſeſſion/cytics to dwell in. The ſuburbes alſo aboute the cyties ſhal ye geue vnto the Leuites/that they may dwel in the cyties/and in ỹ ſuburbes to haue theyr cattel/and ſubſtaunce/ and all theyr beaſtes.

The ſuburbes/which ye geue vnto the Leuites/ſhall reache from the walle of the cytye/ outwarde/a M. cubytes rounde aboute. Thus ye ſhal meaſure without the citie on the Eaſtſide/two thouſande cubites: & on the Southſyde/two thouſande cubites: & on the Weſtſyde/

side/two thousand cubites/& on ỹ Northside two thousande cubites/so that the cytie be in the middes. This shalbe theyr suburbes.

B Iosu.xx.a †And amonge ỹ cyties/which ye shal geue vnto the Leuites/ye shal geue them syxe fre cyties/that he whiche committeth a slaughter maye flye thyther. Besydes thesame ye shall geue them yet two & fourtye cyties: so that all the cyties/which ye geue vnto the Leuites/be eyght & fourty with theyr suburbes. And of thesame ye shal geue the more from them/that haue much in possession/amonge the children of Israel: & the lesse from them/ ỹ haue lytle in possession. Euery one (accordinge to hys enherytaunce/that is deuided vnto hym) shal geue of hys cyties vnto the Leuites.

Exo.xxi.b Deut.xix.a And the Lorde talked with Moses and sayd: †Speake to the chyldren of Israel/and saye vnto them: Whan ye come ouer Iordane/into the lande of Canaan/ye shal chose out cyties to be fre cyties/that whoso committeth slaughter vnwares/maye flye thyther. And such fre cyties shalbe amonge you/ because of ỹ auenger of blonde/that he/which hath commytted slaughter/dye not/tyll he stande in iudgement before the congregacion. And of these cyties/which ye shall geue there/shalbe sixe fre cytics. Thre shal ye geue on this syde Iordane/and thre in the lande of Canaan.

C These are the sixe fre cyties/both for the chyldren of Israel and for the straungers/and for suche as dwell amonge you/that whosoeuer hath slayne any soule vnwares/may flye thyther.

Exod.xxi.b †He that smytteth any man with an yron weapen/that he dye/thesame is a murtherer/ and shal dye the death. If he cast at hym a stone/(wherwith any man maye be slayne) that he dye therof/then is he a murtherer/& shall dye that death. If he smyte him with an hand weapen of wood/(wherwith any man may be slayne) that he dye/then is he a murtherer/and shal dye the death. The auenger of blond shall bringe the murtherer to death. Whan he syndeth hym/he shall slaye hym. If he thrust at hym of hate/or cast ought at him with layenge of wayte/or smyte hym of enuye with his hande/that he dye/then shall he ỹ hath slayne hym/dye the death: for he is a murtherer. The auēger of blond shal bring hym to death/as sone as he syndeth hym.

D Deut.xix.c † But if he thrust at hym by chaunce/and not of enuy: or hurle ought at hym/without layenge of wayte/or cast at hym with a stone (wherof a man maye dye/and sawe it not) so that he dye/and is not his enemy/neyther thought hym any euell/then shall the congregacion iudge betwene him that hath committed the slaughter/& the auenger of blonde in such cases. And the congregacion shal delyuer the dead slayer from the hande of the auenger of blonde/and shall let hym come agayne to the fre cytye/whyther he was fled: and there shal he abyde vnto the death of the hye prieste/which was anoynted with holy oyle. But if the deadslayer go out of the borders of hys fre cytie/that he was fled vnto/& the auenger of blonde fynde him without the borders of hys fre cytie/and kyll him/he shall not be gilty of blonde. For he should haue bidden in his fre cytie/vntyll the death of the hyghe prieste/and after the hygh priestes death to come agayne/vnto the lād of his enheritaunce. Thys shalbe a statute of the lawe vnto you/amōge your posteritics in all youre dwellinges.

E Deu.xvij.b and xix.c The deadslayer shalbe slayne at the mouth of witnesses. †One witnesse shal not aunswer ouer a soule to death. And ye shall receaue none attonement ouer the soule of the dead slayer/(for he is gylty of death) but he shall dye ỹ death. And ye shal receaue none attonement of him/which is fled to the fre cytie/that he shoulde come agayne to dwell in the lande tyll the prieste dye. And defyle not ye the lād/ wherin ye dwel. For who so is gilty of blond/ defileth the lande: and the lande can not be reconciled from the blond that is shed therin/ but only thorow ỹ blond of him that shed it. Defyle not ye ỹ lande that ye dwel in/wherin I dwell also: For I am the Lorde/which dwell amonge the children of Israel.

The XXXVI. Chapter.

A Num.xxvij.d And the chiefe fathers of the kynred/of the chyldren of Gilead/the sonne of Machir (which was the sonne of Manasse/of the kynred of the children of Ioseph) came forth/and spake before Moses/and before the captaines amonge the chiefe fathers of the children of Israel/

Num.xxvj.f Israel/& sayde: Syr/the Lorde hath †commaunded/that ye shoulde geue ỹ land by lotte vnto the children of Israel to enherct. † And

Num.xxvij.a Iosu.xvij.a thou my lorde/haste cōmaunded thorowe the Lord/that the enheritaunce of oure brother Zelaphead shoulde be geuē vnto his doughters. Now/if any men/out of the tribes of Israel take them to wifes/then shal oure fathers enheritaunce be lesse: & as much as they haue/ shal come to the enheritaunce of ỹ tribe/that they come vnto. Thus shal the lotte of our enheritaunce be minisshed. So whan the yeare of Iubilie commeth vnto the children of Israel/ then shal their enheritaunce come to the enheritaūce of the tribe/where they are. Thus shal oure fathers enheritaunce be minisshed/ as much as they haue.

C Moses charged the childerē of Israel (accordinge to the commaundement of the Lord) and saide: The tribe of the children of Ioseph hath said righte. This is it ỹ the Lord commaunderh the doughters of Zelaphead/and sayeth: †Let them marie as they lyke best/onely that they marie in ỹ kinred of the trybe of their father/that the enheritaunce of ỹ childre of Israel sal not frō one tribe to another. For euery one/amonge the children of Israel shal cleue to the enheritaunce of the tribe of his father/and euery doughter that possesseth any enheritaunce amonge the tribes of Israel/ shalbe maried vnto one of the kinred of ỹ tribe

Leui.xxv.d Ier.xxxij.b Ruth.iiij.b of her father: †that euery one amonge the children of Israel maye enioye his fathers enheritaunce/and that ỹ enheritaūce fal not from one trybe to another/But that euery one maie cleue to his owne enheritaunce/amonge the trybes of the children of Israell.

D As the Lorde cōmaunded Moses/euē so dyd the doughters of Zelaphea/Mahela/ Thirza/Hagla/Milca & Noa. And were maryed vnto theyr fathers brothers sonnes/of ỹ kynred of the children of Manasse/the sonne of Ioseph. So their enheritaunce remayned in the trybe of the kynred of their father.

These are the commaundementes and lawes/which the Lorde commaūded by Moses/vnto the children of Israel/in the felde of ỹ Moabites by Iordā/ouer against Ieri cho.

¶ The ende of the fourth boke of Moses/called Numerus.

The fyfth boke of Moses called Deuteronomium.

The first Chapter.

A Moses reciteth the law. THese are the wordes that Moses spake vnto all Israell/on the other syde Iordan in the wildernes/ in the plaine felde toward the read see/betwene Paran/Tophel/Laban/Hazeroth/and Disahab/eleuen daies iourney frō Horeb/by the waye of mount Seir/vnto Cades Bernea. And it fortuned the fyrst daye of the eleuenth monethin the fourtyeth yeare/ ỹ Moses spake vnto ỹ childre of Israell/accordinge vnto al as the Lorde cōmaunded him/ †after he had smyttē Sihon/the kynge of the Num.xxi.d Ammorites/ỹ dwelt at Hesbō: & Og/ỹ kyng of Basan that dwelt at Astaroth & at Edrei.

On the other syde Iordane/in the lande of the Moabitas begāne Moses to declare this law/and saide: The Lorde our God spake vnto vs vpon mount Horeb/and sayd: † Ye Num.x.b haue bene longe ynough vpon this mountaine/turne you/and departe hence/that ye may come to the mountaines of the Ammorites/& to all theyr neighbours/in the feldes vpon mountaynes/and in the valleyes towarde the South/and towarde the see syde/ of the lande of Canaan: and to mount Libanus/euen vnto the greate water Euphrates. B Behold/I haue delyuered you the lande/go in/and take it in possession: which the Lorde sware vnto youre fathers Abraham/Isaac/& Iacob/† that he wold geue it vnto them/and Gene.xv.d and xvij.b their sede after them.

Then saide I vnto you at ỹ same tyme: *I *Ex.xviij.c am not able to beare you my selfe alone for the Lord: youre God hath increased you/so that this daye ye are as the starres of heauen in multitude (the Lorde God of youre fathers make you yet many thousande tymes mo/and blesse you/as he hath promised you)

you? How can I alone beare such combraūce/ and charge/& stryfe amōge you? Prouide here men of wisedome/ and vnderstanding/ such as are know among your trybes/ them wyll set to be heades vnto you.

Then aunswered ye me: and sayde: It is a good thynge that thou sayest/ thou wylt do. Then toke I the heades of your trybes/ wyse and famous men/ and sette them ouer you to be heades ouer thousandes/ ouer hundreds/ ouer fyfty/ and ouer ten: and officers amonge youre trybes.

Joh. vij. b And I charged youre iudges at the same tyme/ and sayde: Heare your brethren/ † and iudge righteously betwene euery man and
C his brother/ & the straunger. Ye shal know no persone in iudgement/ but shal heare the smal as well as the greate/ and be afrayed of no
Deu. xvij. b man: for the iudgement is Gods. † But if
Exo. xviij. d any cause be to harde for you/ let it be brought vnto me/ that I maye heare it. Thus commaunded I you at the same tyme all that ye shoulde do.

Then departed we from Horeb/ an walked thorow the whole wylderneſſe/ (whiche is greate & terrible as ye haue sene) by the waye to the mountaynes of the Ammonites/ as the Lorde oure God commaunded vs/ & came vnto Cades Bernea. Then sayde I vnto you: Ye are come to the mountaynes of the Ammonites/ whiche the Lorde oure God shall geue vs. Beholde/ there is the land before the/ which the Lorde thy God hath geuen vnto the: Go vp/ and conquere it/ as the Lorde
Deut. xx. a God of thy fathers hath sayde vnto the: † fear
D not/ and be not discouraged.

Num. xiij. a Then came ye all vnto me/ and sayde: † Let vs sende men before vs/ to spye vs out the lande/ and to brynge vs worde agayne/ by what waye we shal go vp/ and to what cities we shal come. That pleased me well/ & I toke twelfe men from amonge you/ of euery tribe one. Which/ whan they were departed/ and wente vp the hye countre/ and came to the ri-
Num. xiij. e uer Escoll/ they spyed it out/ † and toke of the frute of the lande with them/ and brought it doune vnto vs/ & brought vs worde agayne/ and sayde: It is a good lande/ that the Lorde our God hath geuen vs.

But ye wolde not go vp/ and were disobedient vnto the mouth of the Lorde your God/ and murmured in youre tentes/ and sayde: Because the Lorde hateth vs/ therfore hath he brought vs out of the lāde of Egipt/ to delyuer vs into the handes of the Ammorites/ to destroye vs. Whether shal we go vp? Oure brethren haue discouraged our hertes: & said: † The people is greater/ & of hygher sta- Num. xiij.
ture then we/ the cities are greate/ and walled euen vp to heauen. Moreouer/ we haue sene there the chyldren of Enakim.

But I said vnto you: Feare not/ and be not E
afrayed of them: for the Lorde youre God goeth before you/ and shal fyghte for you/ lyke as he dealte with you in Egypte/ before youre eyes/ and in the wildernesse: where thou sawest/ that the Lorde thy God bare the/ (euen as a man beareth his owne sonne) thorowout all the waye that ye haue walked/ tyl ye came to this place. † And yet for all this Neem. ix.
ye haue not beleued vnto the Lorde youre Exod. xiij.
God/ whiche wente before you/ to search you out a place/ where ye should pitch youre tentes by nyght in the fyre/ (to shewe you the waye/ wherin ye shoulde go) and on the daye tyme in the cloude.

Whan the Lorde herde the voyce of your wordes/ he was wroth/ and sware/ and sayd: † There shal none of this euell generacyon se Nū. xiiij. c
that good lande/ which I sware to geue vnto and xxvj.
youre fathers/ excepte Caleb/ the sonne of Je- Psa. xcv.
phune/ he shal se it. * And vnto hym wyll I *Jos. xiij.
geue the lande/ that he hath troden vpon/ and to his chyldren/ because he hath perfectly followed the Lorde.

† The Lorde was angry with me also for F
youre sakes/ and sayde: Thou also shalt not go Num.
in thither. But Josua the sonne of Nū/ which xxvij. c
standeth before the/ he shal go in thither: Cou- xxxiij. a
rage hym/ for he shal deuide the enheritaunce out vnto Israel. † And your childre/ of whom Nū. xiij. d
ye said/ they shoulde be a praye/ and your sonnes/ which this day vnderstāde neyther good nor bad/ they shall go in thither/ vnto them will I geue it/ and they shall enioye it. But as for you/ turne you/ and take you iourneie to the wylderneſſe/ euen the waye to the read see.

† Then aunswered ye/ and sayde vnto me: Num.
We haue synned agaynste the Lorde/ we will go vp/ and fight/ according to all that the Lorde

Lorde hath commaunded vs. Now/ whan ye had prepared youre selfes/ euery one in his harneſſe/ and were at the poynte to go vp to the mountaynes/ the Lorde sayde vnto me: Speake vnto them/ that they go not vp/ and
p. a ỳ they fyght not/ (for I am not amonge you) that ye be not smytten before your enemyes. Whan I tolde you this/ ye wold not heare/ & were disobedient vnto the worde of ỳ Lord/ and were presumptuous/ and went vp to the mountaynes. Then the Ammonites/ ỳ dwelt vpon the mountaynes/ came against you/ and chaced you/ as bees do: and smote you at Seir/ euen vnto Horma. Now/ whan ye came agayne/ and wepte before the Lorde/ he wolde not heare your voyce/ and enclined not his
p. a eares vnto you. † So ye abode in Cades a longe season.

The. II. Chapter.

AThen turned we vs/ and toke oure iour-
xxj. a ney to the wilderneſſe/ euen the waye to the read see (as the Lorde saide vnto me) and compassed mount Seir a longe season. And the Lorde sayde vnto me: Ye haue compassed this mountayne now lōge ynough/ turne you. Northwarde/ and commaunde the people and saye: Ye shal go thorow the coastes of youre brethren/ the chyldren of Esau/ which dwel at Seir: and they shalbe a frayd of you. But take diligent hede to youre selfes/ that ye prouoke them not: for I wyl not geue you
vj. a one fote bredth of theyr lande. † For mounte
a Seir haue I geuen to the chyldren of Esau to possesse. Ye shal bye meate of them for money/ that ye maye eate. And water shal ye bye of them for money/ that ye maye drinke. For the Lorde thy God hathe blessed the in al the workes of thy handes. He hath considered thy iourneys thorowe this greate wildernes: and this fourty yeares hath the Lorde thy God bene with the/ so that thou hast wanted nothynge.

B Now whan we were departed from oure brethren/ the chyldrē of Esau/ that dwelte vpō mount Seir/ by the waye of the felde frō Elath and Ezeon Gaber we turned vs/ and wente by the waye of the wilderneſſe of the Moabites. Then sayde the Lorde vnto me:
d † Thou shalt not vexe the Moabites/ nor prouoke them vnto battayll/ for I will not geue the of theyr lande to possesse. For Ar haue I geuen vnto the chyldren of Lot in possession. Gen. xix. a
† The Emims dwelt there before time/ which were a greate stronge people/ and hye of stature/ as the Enakims: and were taken for giauntes/ lyke as the Enakims. And the Moabites called them Emims. † The Horites also Ge. xxxvj. d
dwelt in Seir afore tyme/ and the chyldren of Esau droue thē out/ and destroyed them before them/ and dwelt in theyr steade: lyke as Israel dyd in the lande of his possession/ that the Lorde gaue them.

Get you vp now/ and go ouer the ryuer C
Sared/ and we went ouer. The tyme that we were goynge frō Cades Bernea/ tyl we came ouer the ryuer Sared/ was eyght and thyrty yeares: tyl al the men of warre were wayſted out of the hoost/ † as the Lorde sware vnto Nū. xiiij. e
them. The hande of ỳ Lord also was against & xxvj. g
them/ to destroy them out of the hoost/ til they were consumed.

And whan all the men of warre were consumed/ so that they were dead amonge the people/ the Lorde spake vnto me/ and said: This daye shalt thou go thorow the coast of the Moabites by Ar/ and shalt come nye vnto the chyldren of Ammō/ † whome thou shalt Judi. xj. f
not vexe nor prouoke. For I wil not geue the of the lande of the chyldren of Ammon to possesse/ for I haue geuen it vnto the chyldren of Lot in possession. It was taken for a lande of giauntes also/ and giauntes dwelt therin afore tyme. And the Ammonites called them Samsumims/ which was a people that was great/ many/ and of hye stature/ as the Enakims.

And these/ the Lorde destroyed before thē/ D
and let them possesse thesame/ so that they dwelt in theyr steade. † Lyke as he dyd with Ge. xxxvj. d
the chyldren of Esau/ which dwel vpon moūt Seir/ whan he destroyed the Horites before them: and let them possesse thesame/ so that they haue dwelt in their steade vnto this day. And the Caphthorims came out of Caphtor/ and destroyed the Auims (that dwelt at Hazarim euen vnto Gaza) and there dwelt they in theyr steade.

Get you vp now/ and departe/ and go ouer the ryuer Arnon. Behold/ I haue geuen Sihon the kyng of the Ammonites at Hesbō into

into thy hande: go to and conquere/and pro-
voke hym vnto battayl. This daye wyl I be-
ginne/so ỹ al naeyons vnder al the heauē/shal
feare and drede therin so much that whā they
heare of the/ they shal tremble & quake for thy
commynge.

E †Then sent I messaungers from the wyl-
Nū. xxj.c derneſſe of the East vnto Sihon/ the kynge
Deut. xx.c at Hesbon/†with peaceable wordes/ & cau-
sed to saye vnto him: I wyl go but thorow
thy lande/I wil go alonge by the hye way/I
wil neyther turne to the right hande nor to
the lefte. Thou shalt sell me meate for money/
that I may eate: and water shalt thou sell me
Nū. xx.c for money/that I maye drincke. Onely let me
go thorow by fote/†as the chyldren of Esau
(which dwelt at Seir) dyd vnto me/and the
Moabites that dwelt at Ar: vntyll I be come
ouer Iordane into the lāde/which the Lord
youre God shal geue vnto vs.

But Sihon/the kynge at Hesbon wold
not let vs go by hym: for the Lord thy God
hardened his minde/& made his herte tough/
that he myght delyuer him into thy handes/
as it is come to passe this daye.

F And the Lorde sayd vnto me: Behold/
I haue begōne to delyuer Sihon with his
lande before the: go to and conquere/and pos-
Num. xxj.d sesse his lande. † And Sihon came out with
Deu. xxix.b all his people to fighte against vs at Jahza.
But the Lord oure God delyuered him in-
to our handes/so that we smote him with his
chyldren and all his people.

Thē toke we all his cities at thesame tyme/
and destroyed vtterly all ỹ cyties/men/womā
and children/and let none remayne: saue the
cattell/which we caught to oure selfes/ and ỹ
spoyle of the cities that we wanne from Aro-
er/which lyeth vpon the ryuer syde of Arnon/
and from the cytie on the ryuer vnto Gilead.
There was no citie that could defende it selfe
Num. xxj.c from vs: The Lord our God delyuered vs
them all before vs. †But vnto the lāde of the
children of Ammon thou camest not/nor to al
that was on the ryuer Jabok/nor to the cities
vpon the mountaynes/nor vnto whatsoeuer
the Lord our God forbad vs.

The. III. Chapter.

A AND we turned vs/and went vp the way
Num. xxj.e vnto Basan. †And Og/the kynge of Ba-
Deu. xxix.b san came out with all his people to fight a-
gainst vs at Edrei. But the Lord sayde vn-
to me: Be not afrayed of hym/for I haue de-
lyuered hym/and all his people with his lāde
into thy hande/and thou shalt do with hym/
†as thou dyddest with Sihon/ kynge of the Deut.
Ammonites/which dwelt at Hesbon. Thus
the Lord our God delyuered Og/the kyng
of Basan into our handes also with all his
people: so that we smote hym/ til there was
nothynge lefte ouer vnto hym.

Then wanne we at thesame tyme al his ci-
ties/and there was not one cytie/that we toke
not from hym/euē thre score cyties/the whole
region of Argob/in the kyngdom of Og/ at
Basan. All these cities were stronge with hie
walles/gates/and barres/besyde many other
vnwalled townes.

And we vtterly destroied them/as we did B
with Sihon the kynge at Hesbon. †All the Deu.
cities destroyed we vtterly/and the men/wo-
men/and children. But al the cattel and spoile
of the cyties caught we for our selfes.

Thus toke we at thesame tyme the lande/
out of the hande of the two kynges of ỹ Am-
monites beyonde Iordane/from the ryuer of
Arnon/vnto mount Hermon (which the Si-
dons call Sirion/but the Ammonites call it
Senir) all the cities vpon the playne/ and all
Gilead/& al Basan vnto Salcha/and Edrei/
the cyties of the kyngdome of Og at Basan.
For onely Og/the kynge of Basan remayned
ouer of the gyauntes. Beholde/his yron bed
is here at Rabath/among the chyldrē of Am-
mon/nyne cubites longe/ and foure cubites
broade/ after the cubite of a man.

This lande conquered we at thesame time
from Aroer/that lyeth on the ryuer of Arnō. Nū.
†And vnto the Rubenites and Gaddites/I Deu.
gaue halfe moūt Gilead with the cities ther- Jos.
of: But the remnaunt of Gilead/and al Basan
the kynge of Og/gaue I vnto the halfe trybe
of Menasse. The whole regyon of Argob/
with all Basan was called the gyauntes
lande.

Jair the sonne of Manasse toke all the re- C
gion of Argob/ vnto the coastes of Gessuri
and Maachati/and Basan called he Hauoth
Jair/ after his owne name/ vnto this daye:
But vnto Machir I gaue Gilead. And vnto
the

the Rubenites and Gaddites I gaue one
parte of Gilead vnto the riuer of Arnon (at ỹ
middes of the riuer is the border) and vnto
the ryuer Jabok/which is the border of the
children of Ammon: the felde also/ & Jordane
(which is the coast) from Cinereth vnto the
see/in the felde/ namely the salt see/ vnder
xxij.d mounte Pisga/Eastwarde.

†And I commaunded you at thesame
tyme/and sayde: The Lorde your God hath
geuen you this lande to take possession of it.
Go youre waye forth therfore/ harnassed be-
fore your brethren the chyldren of Israel/all ye
that be mete for the warre. As for youre wy-
ues/and chyldren/and cattel/(for I know that
ye haue much cattel) let them remaine in your
D cities/which I haue geuen you/vntyl ỹ Lor-
de youre God haue broughte youre brethren
to reste also/as well as you/ that they also
maye take possessyon of the lande/ which the
Lorde youre God shall geue them be-
yonde Iordane: and then shal ye turne a-
gayne to youre owne possessyon/ which I
haue geuen you.

xxvij.d †And I warned Josua at thesame tyme/
and sayde: Thyne eyes haue sene all that the
Lorde youre God hath done vnto these
two kynges: euen so shal the Lorde do also
vnto all the kyngdomes/ whether thou goest/
Feare them not/for the Lorde your God shal
fight with you.

E And I besought the Lorde at thesame
tyme/and sayde: O Lord Lorde/thou hast
begonne to shewe thy seruaunt thy greatnes
and thy myghtye hande. For where is there
a God in heauen and earth/that can do after
thy workes/& after thy power? O let me go/
& se that good lande beyonde Iordane/ that
goodly hye countre/& Libanus.

j.f †But the Lorde was angrye with me for
.c youre sakes/& wolde not heare me/ but sayde
vnto me: Be content/ speake nomore to me of
xxvij.c this matter. † Get the vp to the toppe of
mount Pisga/ and lyfte vp thyne eyes to-
warde the West/and toward the North/and
towarde the South/and toward the East: &
beholde it with thyne eyes/for thou shalt not
go ouer this Iordane. And geue Josua his
charge/and courage hym/& bolden hym/ for
he shal go ouer Iordane before the people/ &
†shal deuide vnto them the lande/ that thou Nū. xxxiij.c
shalt se. *And so we abode in the valleye/ouer Josu. xiij.a
agaynst the house of Peor. *Nū. xxv.a

The. IIII. Chapter.

AND now herken Israell vnto the ordi- A
naunces and lawes/which I teache you/
that ye do them/ that ye may lyue and come
in/and take possession of the lande/ which the
Lorde God of youre fathers geueth vnto
you. †Ye shal put nothynge vnto the worde/ Deut. xij.d
which I commaunde you/neuther do oughte Jos. xxiij.b
there from/that ye maye kepe the commaun- Prou. xxx.a
dementes of the Lorde youre God/ which Apo. xxij.d
I cōmaunde you. Your eyes haue sene what
the Lorde hath done with Baal Peor/ † all Nu. xxv.a
them that walked after Baal Peor/hath the and xxxj.c
Lorde thy God destroyed/from amōge you. Exo. xxxij.f
But ye that cleue vnto the Lorde your God/
are al alyue this daie. Behold/ I haue taught
you ordinaūces and lawes/suche as ỹ Lorde
my God commaunded me/ that ye shoulde
do/euen so in the lande/ in the which ye shall
come/to possesse it.

Kepe them now therfore/ & do them: † for Psal. xviij.a
that is youre wisedome/& vnderstandinge in
the sighte of al naeyons/ whiche/ whan they
haue herde al these ordinaunces shal saye: O
what a wyse and vnderstādinge folke is this:
and how excellēt a people: For where is there
so excellent a nacion that hath goddes so nye
hym/as the Lorde our God is nye vnto vs/
†as oft as we cal vpon hym: And where is Psa. cxlviij.c
there so excellent a nacion/that hath so righ-
teous ordinaunces and lawes/as al this lawe
whiche I laye before you this daye.

Take hede to thy selfe now/ & kepe well thy B
soule/that thou forget not the thynges/which
thyne eyes haue sene/ and that they departe
not out of thy hert all the dayes of thy lyfe.
†And thou shalt teache them thy chyldren/ & Deut. vj.d
thy childres childeren/ the daye *whan thou *Exo. xix.c
stodest before the Lorde thy God/by mounte Deut. iv.b
Horeb/whan the Lorde said vnto me: Ga-
ther me the people together/that I maie make
thē heare my wordes/which they shal learne/
that they maye feare me al the dayes of their
lyfe vpō earth/†and that they also maye teach Epheſ. vj.a
their children.

And ye came nye/ and stode vnder the
mount. But the mount burnt euen vnto the
middes

middes of heauen/and there was darkenesse/ cloudes/and myst. And the Lorde spake vnto you out of ỹ middes of ỹ fyre. The voyce
j.Joh.iiij.b of his wordes ye herd/†neuertheles/ye sawe
*Exo.xx.a no ymage/But herde ỹ voyce onely. * And he declared vnto you his conuenaunt/ which he commaunded you to do/namely/the ten verses/and wrote them vpõ two tables of stone. And the Lorde commaunded me at thesame tyme/to teache you ordinaunces and lawes/ that ye might do therafter in the lande/into the which ye go to possesse it.

C Kepe wel youre soules therfore/for ye sawe no maner of ymage/in the daye whan the Lorde spake vnto you out of the fyre/vpon
Deut.v.a mount Horeb/†that ye destroye not your selfes/and make you any ymage/that is lyke a man/or woman/or beast vpon earth/or fethered foule vnder the heauen/or worme vpon the grounde/or fyshe in the water vnder the
Deu.xvij.b earth: †that thou lyfte not vp thyne eyes to-
Sap.xiij.a warde heauen/and se the Sonne and the
Job.xxxj.c Moone/and the starres/and the whole hoost of heauen/and be deceaued/and worshippe/& serue them/†which the Lord thy God hath
Gen.j.b made to serue all nacions vnder the whole
i.ij.Es.vj.e heauen.
Mat.v.c

But you hath the Lorde taken/ and †brought you out of the yron fornac/enamely
Deut.vj.c out of Egipt/ỹ ye shoulde be ỹ people of hys
and.xxxij.d enheritaunce/as it is come to passe this day.
Nu.xxvij.c †And the Lorde was angry with me for
Deut.j.f your sakes/so that he sware: that I shoulde
a.id.iij.e not go ouer Jordane/nor come into the good lande/whiche the Lorde thy God shall geue the to enheritaunce. As for me/†I must dye in this lande/and shall not go ouer Jordane.
deu.xxxiij. a. But ye shall go ouer/& shall haue that good lande in possession.

D Take hede therfore vnto your selfes/that ye forget not the conuenaunt of the Lorde your God/& that ye make no ymages of any maner of fashion †as the Lorde thy God hath
Exo.xx.a commaunded. *For the Lorde thy God is a
*Deu.ix.a consuminge fyre/and a gelous God.
Zach.xj.a
Heb.xij.d

Deu.viij.d If/whan ye haue begotten chyldren/and
Jere.xvj.b chyldres chyldren/and haue dwelte in the lande/ye marre your selfes/†and make you ymages of any maner of fashion/and do euell in the syght of the Lorde your God/to prouoke hym: †I cal heauen and earth to recorde ouer you this daye/that ye shall shortly perishe frõ the lande/into the which ye go ouer Jordane to possesse it. Ye shall not dwell longe therin/ but shal vtterly be destroied. †And the Lord shal scatter you amonge the nations/and ye shall be lefte a smal people among ỹ Heithen/ whither the Lorde shall bringe you. There shall ye serue goddes/which are the workes of mens handes/euen woode and stone/ whiche neyther se nor heare/nor eate/nor smell.

†But if thou seke the Lorde thy God & there/thou shalt find him/yee/if thou seke him with thy whole herte/and with all thy soule. Whan thou shalt be straytely troubled/and whan all these thinges shall come vpon the in the later daies/thẽ shalte thou turne agayne to the Lorde thy God/and be obedient vnto his voyce. For the Lorde thy God is a mercifull God/he shall not forsake the/nor destroy the: neyther shall he forgette the conuenaunt with thy fathers/†which he sware vnto thẽ.

For aske after the tymes past/whiche haue bene before the/sence the daye that God created man vpon earth/from one ende of ỹ heauen vnto the other/whether there was euer any suche greate thinge done/or any suche like herde/that a people hath harde the voyce of God/speake out of ỹ fire/(as thou haste harde) and yet lyued. Or whether God assayed to go and take vnto hym a people/out of the middes of a nacion/thorowe temptacions/ thorowe tokens/thorowe wonders/thorowe warre/and thorowe a mightye hande/and thorow a stretched out arme/& thorow great visions/accordinge vnto all/as the Lorde your God hath done with you in Egipte/before thyne eyes.

Thou hast sene it that thou mightest know/ & †that the Lorde is God: & that there is none other/but he onely. *Out of heauen made he the to hear his voyce/that he might nurture the: and vpon earth he shewed the his greate feare/and out of the fire thou herdest his wordes. †Because he loued thy fathers/and chose
Deut. and.x. *ex.iv. Deut. Ephe. their sede after them. And he brought the out with his presence/thorow his mightie power out of Egypte/to dryue out (before the) nacions/greater and mightier then thou/and to bringe the in/that he might geue the their lande

lande to enheritaunce/as it is come to passe this daye.

Therfore shalte thou knowe this daye/and
d.xx.d turne it into thyne hert/†that the Lorde is God aboue in heauen/& beneth vpon earth/ and that there is no mo. Kepe his ordinaũces therfore/and commaundementes/which I commaunde the this daye/then shal it go wel with the and thy chyldren after the/so that thy lyfe shall longe endure in the lande/which the Lorde thy God geueth the thy lyfe longe.

G †Then separated Moses thre cities beyond
xxj.b Jordane/toward the Sunne rising/that he
xxv.b might flye thither/which had slayn his neigh-
xix.a boure vnwares/and hated him not afore time that he might flye into one of these cities/and liue. Bezer in the wildernesse in the playne countre/amõge the Rubenites/and Ramoth in Gilead/amonge the Gaddites/and Golan in Basan/among the Manassites.

This is the lawe/which Moses layed before the chyldren of Israel: these are the testimonies/ordinaunces and lawes/that Moses spake vnto the chyldren of Israel (after they were departed out of Egipte) beyonde Jordane in the valley/ouer agaynst the house of
xxj.d Peor/in the lande of Sihon/kynge of the Amorites/which dwelt at Hesbõ/†whom Moses and the chyldren of Israel smote/after they were departed out of Egipte/and conquered his lande/and the lande of Og/kynge of Basan/two kynges of the Ammonites/which were beyonde Jordane/towarde the Sunne risinge from Aroer (which lyeth vpon the ryuer syde of Arnõ) vnto mounte Sion/which is Hermon/and all the playne felde beyonde Jordane/Eastwarde vnto ỹ see/in the playne felde vnder mount Pisga.

The. V. Chapter.

A ANd Moses called all Israell/& sayde vnto them: Heare Israel the ordinaunces and lawes/which I speake in your eares this daie/ learne them/and kepe them so/that ye do therafter. †The Lorde our God made a cõuenaũt with vs at Horeb/he made not his conuenaunt with oure fathers/but with vs/that are here thys daye/and lyue euery one. He talked with vs face to face/out of the fyre vpon ỹ mount. I stode at the same tyme betwixte the Lorde and you/that I might shewe you the worde of the Lorde. For ye were afrayed of the fyre/and went not vp to the mount/and he sayde.

†I am the Lorde thy God/which haue Exo.xx.a
brought the out of the lande of Egypte/out Psal.lxxx.a
of the house of bondage. Thou shalt haue none other goddes in my sight. †Thou shalt Deut.iiij.a
make the no grauen ymage of any maner of likenesse/of the thinges that are aboue in heauen/and beneth vpon earth/and in the water vnder ỹ earth. Thou shalt not honoure them/ B
nor serue them. † For I the Lorde thy deu. xxxiiij.
God am a gelous God/visitinge the synne of Num.j.a
the fathers vpon the chyldren/vnto the thyrde and fourth generacion/of them that hate me: and shewe mercy vpon many thousandes/ of them that loue me/and kepe my commaundementes.

Thou shalte not take the name of the Lorde thy God in vayne: †for the Lorde shall not leui.xxiiij.b
holde hym vngiltye/that taketh his name in vayne.

†Kepe the Sabboth daye/that thou sanctifye it/as the Lorde thy God hath commaunded the. Sixe dayes shalte thou labour/ Exo.xxij.b
and do all thy worke/but vpon the seuenth daye it is the Sabboth of ỹ Lorde thy God: No maner worke shalte thou do in it/thou/ and thy sonne/and thy doughter/and thy seruaunt/and thy mayden/and thyne asse/and all thy cattell/and the straunger/whiche is within thy gates/that thy seruaunt and thy mayden maye rest as well as thou. For thou C
shalt remember/that thou thy selfe also wast a seruaunt in the lande of Egypt/and how that the Lorde thy God broughte the out from thence/with a mightye hande/& a stretched-out arme. Therfore hath the Lorde thy God commaunded the to kepe the Sabboth daye.

†Honour thy father and thy mother/as Exod.xxj.b
the Lorde thy God hath commaunded the/ Matt.xv.a
that thou mayest lyue longe vpon earth/and ỹ Ephe.vj.a
it maye go wel with the in the lande/which the Lorde thy God shal geue the.

†Thou shalt not kyll. Mat.v.c
Thou shalt not breake wedlocke. Rom.xiij.b
Thou shalt not steale.
Thou shalt beare no false witnesse against thy neyghboure.

Rom.vij.b
a.ro.xiij.b

Thou shalt not †lust after thy neyghbours wyfe.

Thou shalt not lust after thy neyghbours house/lande/seruaũt/maydẽ/oxe/asse/or whatsoeuer he hath.

These are the wordes ỹ the Lorde spake to all your congregacion/ vpon the mount/ out of the fyre of the cloude and darkenesse/ with a great voyce/& added nothynge therto.

Exo.xxxj.d †And he wrote them vpon two tables of stone/& delyuered them vnto me.

But whan ye herde the voyce out of the darkenesse/& saw the mount burne with fyre/ ye came vnto me all ye rulers amõge your tribes/and youre elders/and sayde: Behold/ †the

Joh.j.c Lorde our God hath shewed vs his glorye & his greatnesse/& we haue herd his voyce out of the fyre. This day haue we sene that God

O maye talke with a mã/& he yet lyue. And now wherfore shoulde we dye/that this fyre should consume vs? If we shoulde heare the voyce of the Lorde our God any more/we shoulde dye. For what is all flesshe/that it shoulde be able to heare the voyce of the liuinge God speakynge out of the fyre/ as we haue done/ and yet lyue? Go to thou and heare all that

Exod.xix.b the Lorde oure God sayeth/and tell vs: †all
Deu.xxvj.d that 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 sayd vnto me: I haue herde the voyce of the wordes of this people/ which they haue spoken vnto the. It is all good that they haue

Jer.xxiij.b spoken. † But who shall geue them such an
ano.xxxj.f herte/that they may feare me/& kepe al my cõmaundementes as longe as they lyue/ that it may go wel with them/ and with theyr chylderen for euer? Go and saye vnto them: Get you in to youre tentes agayne. But thou shalt stande here before me/ that I may tell the all the commaundementes/ and ordinaunces & lawes/which thou shalt teache them/that they maye do therafter in the lande/which I shall geue them to possesse. Take hede now therfore that ye do/ as the Lorde youre God hath

Deu.xvij.c commaũded you/ †and turne not asyde/ neyther to the right hande/ nor to the lefte: but walke in all the wayes/which the Lorde your God hath commaunded you/ that ye maye lyue/and that it maye go well with you/& that ye maye lyue longe in the lande/which ye shal haue in possession.

The.VI.Chapter.

THese are the commaundementes/ ordinaunces and lawes/ which the Lorde youre God hath commaunded/that ye should learn them/and do them in the lande whyther ye go to possesse it/ †that thou mayest feare the Deut.
Lorde thy God/ and kepe all his ordinaunces and commaundementes/ which I commaunde the/thou and the chylders chylderen all ỹ dayes of your lyfe/that ye maye lyue lõge. Thou shalte heare (O Israel) and take hede that thou do therafter/that it maye go wel with the/ and that thou mayest multiplye greatly/ as the Lorde God of thy fathers hath promised the a lande/ that floweth with mylke & hony. Heare O Israel/the Lorde our God is

B one Lorde onely. †And thou shalte loue the Mat.
Lorde thy God with all thyne hert/with all Marc.
thy soule/and with all thy might. *And these Luce.
wordes/ which I commaunde the this daye/ *Deu.
shalte thou take to hert/ & shalt rehearse them vnto thy chylderen/& shalt talke of them whan thou sittest in thyne house/ & whan thou walkest by the waye: whan thou lyest doune/ and whan thou risest vp. And thou shalt bynd them for a signe vpõ thyne hand/& they shalbe a †token of remembraunce before thyne eyes/ Num.
and thou shalt wryte them vpon the postes of thyne house/and vpon thy gates.

† Now whan the Lorde thy God shall Josue.
bringe the into ỹ lande/wherof he sware vnto thy fathers Abraham/Isaac and Jacob/ and shall geue the great and goodly cyties/ which thou hast not buylded: & houses full of all goodes/which thou hast not fylled: & digged welles/which thou hast not digged/ & vyneyardes & olyue trees/whiche thou hast not planted/so that thou eatest/ & art full: then beware that thou forget not ỹ Lorde/ which brought the out of the lande of Egipte/from the house of bondage/ †but thou shalt feare the Lorde Deut.
thy God/and him onely shalt thou serue/and Matt.
sweare by his name. *And ye shall not folowe Luce.
the other goddes of the nacions/whiche are *Exo.
about you (for the Lorde thy God is a ge- Num.
lous God/in the middest of the) that ỹ wrath of the Lorde thy God waxe not whote ouer the/& destroye the from the earth.

†Ye

tit.iiij.a
e.iij.b
z.xvij.a
m.xx.a

†Ye shal not tempte the Lorde your God/ *as ye tempted hym at Massa: but kepe the commaundementes of the Lorde youre God/ and his witnesses/& his ordinaunces/ which he hath commaunded the/ that thou mayest do/that which is right/and good in the syght of the Lorde/that thou mayest prosper/& that thou maiest go in/& conquere that good lãde/ whiche the Lorde sware vnto thy fathers/ ỹ he may chace out al thyne enemies before the/ as the Lorde hath sayd.

O

ot.iiij.b †Now whan thy sonne axed the to daye or to morow/ and sayeth: What meane these witnesses/ ordinaunces/ and lawes/ that the Lorde our God hath cõmaunded you? Then shalt thou saye vnto thy sonne: We were Pharaos bondmen in Egipt/ & ỹ Lorde brought vs out of Egipte with a mightie hande/ & the Lorde did great & euell tokens & wonders in Egipte/ vpon Pharao and his house before our eyes/& broughte vs from thence to bryng vs in/and to geue vs thy lande/ that he sware vnto our fathers. And therfore hath the Lorde commaunded vs to do/ accordinge vnto all these ordinaũces/that we might feare the Lorde our God/that we might prosper all the dayes of our lyfe/ as it is come to passe this daye. And it shalbe righteousnes vnto vs before the Lorde our God/if we kepe and to all these cõmaundementes/ as he hath commaunded vs.

The.VII.Chapter.

A WHan the Lorde thy God bryngeth the into the lande/wherin thou shalt come to possesse it/ and roteth out many nacions before the: the Hethites/ Gergosites/Ammorites/ Cananites/ Pheresites/ Heuites and Jebusites/ seuen nacions/ which are greater

.xxiij.c and mightier then thou: †& whan the Lorde
xxiij b thy God deliuereth them before the/that thou
u xxiij.c mayest smite them: thou shalt vtterly destroye
or.vj.c them/so that thou make no conuenaunt with
f.xiij.a them/nor shewe them fauour/ and shalt make
Re.iij.a no mariages with them. Ye shall not geue youre doughters vnto theyr sonnes/ nor take theyr doughters vnto your sonnes. †For they
.xxv.a will make youre sonnes to depart fro me/ to serue straunge goddes: then shal the wrath of the Lorde waxe whote vpon you/ and destroye you shortly.

†But thus shall ye do with them: ye shall Exo.xxxiij.b
ouerthrow theyr aultares/breake doune theyr Nũ.xxxiij.f
pyllers/cut doune theyr groues/& burne theyr
ymages with fyre. †For thou art an holy Deu.xiiij.a
people vnto the Lorde thy God. *The hath and xxvj.d
the Lorde thy God chosen/ that thou shouldest be his owne peculiar people/ from amõg i.Pet.ij.b
all nacions that are vpon earth. *Exo.xxxi.a

It was not because of the multitude of B
you aboue all nacions/that the Lorde had lust vnto you/and chose you: (For ye were the least amonge all naciõs) but because he loued you/ and that he might kepe the oothe/ †which he Gene.xxv.c
swore vnto your fathers/ he brought you out with a mightie hand/and deliuered you from the house of bondage/out of the hãde of Pharao/kynge of Egipte.

Thou shalt vnderstande now therfore/that the Lorde thy God is a mightie and true God/ †which keepeth conuenaunt and mercy Exod.xx.c
vnto them that loue hym/ and kepe his com- & xxxiiij.a
maundements/euen thorow out a thousande generacions: and rewardeth them that hate hym before his face/ that he maye destroye them/& will not belonge in taryenge towarde them (before his face) that hate hym. Kepe now therfore the commaundementes/& ordinaunces and lawes which I commaunde the this daye/that thou do therafter.

†And if ye shall heare these lawes and C
kepe them/ and do therafter/ then shall the Exo.xxiij.e
Lorde thy God also kepe the conuenaunt & Leui xxvj.c
mercy with the/ whiche he sware vnto thy Deu.xxviij.a
fathers: and shall loue the/blesse the/and multiplye the: he shal blesse the frute of thy wõbe/ and the frute of thy lande/thy corne/ wyne and oyle/the frute of thy kyne/ and the frute of thy shepe/in the lande that he sware vnto thy fathers to geue the. Blessed shalte thou be aboue al naciõs/there shall no vnfrutefull persone be in the/nor amonge thy cattell. The Lorde shal put from the all maner of disease/ and shal bringe vpon the none of the euell sickenesses of Egipte/ †which thou hast sene/but Exod.ix.a
shall put them vpon all those that hate the.

Thou shalt bryngе to nought all the na- D
cions/whiche the Lorde thy God shall delyuer the. Thyne eye shall not spare them/and theyr Goddes shalt thou not serue/ for that shalbe thy decay. If thou shalt say in thyne

hert. These nacions are more then I/how can
Deut.xx.a I dryue them out. †Feare them not: Remembre what the Lorde thy God did vnto Pha-
Jos.viij.a rao/& to al the Egipcias/thorow great temptacions (whiche thou hast sene with thyne eyes) thorow tokens and wonder/thorow a mighty hand/& stretched out arme/wherwith the Lorde thy God brought the out. Euen so shall the Lorde thy God do vnto all the nacions/of whome thou art afrayed.

Exo.xxiij.d †The Lorde thy God also shal sende hor-
and xxxiij.a nettes among them/vntill they that remayne/
Jos.xxiiij.b and hyde them selfes from the/be destroyed.
E Be not thou afrayed of them: for the Lorde thy God is in the middes of ỹ/euen the mighty and fearfull God. He (euen the Lorde thy God) shall rote out the nacions before the/by
Exo.xxiij.d litle and litle. †Thou canst not consume them at one tyme / that the beastes of the felde increase not vpon the. The Lorde thy God shal deliuer them before the/and shall smyte them with a great slaughter / till they be destroyed.

Josu.x.xj. †And he shall delyuer theyr kynges into
and xij. thyne hande/and thou shalt destroy theyr names from vnder heauen. There shall no man make resistaunce before the/vntil thou haue destroyed them.

The ymages of theyr goddes shalt thou
Deu.xiij.c burne with fyre/† & shalte not desyre the siluer
*Josu.vij.a or golde that is on them/*or to take it vnto ỹ/
&.Ma.xij.f that thou snare not thy self therin: for it is abhominacion vnto the Lorde thy God. Therfore shalt thou not bringe the abhominacion into thyne house / that thou be not dampned as it is/but shalte vtterly defye it/and abhorre it/for it is dampned.

The.VIII. Chapter.

A All the commaundementes/which I commaunde the this daye/shall ye kepe/so that ye do therafter/that ye maye lyue and multyplye / and come in / and take possession of the lande whiche the Lorde sware vnto your fathers: and thynke vpon al the waye/ thorowe the which the Lorde thy God hath led the
Deut.xiij.g this fourtye yeares in ỹ wilderneſſe/ † that he
Judicū ij.d myght chastē the/and proue the/ to wete what
and iij.a were in thyn herte/whether thou woldest kepe his commaundementes or no. He chastened
Exod xvj.d the / and let the hunger / †and fed the with
Nume.xj.b Manna (whiche thou and thy fathers knewe not) to make the knowe/that † man liueth not Matt.iiij.
by bread onely/but by all that proceedeth out of Luce.iiij.
the mouth of the Lorde. *Thy clothes are not *Deu.xxix.
waxed olde vpon the/& thy fete are not swollen this fourtye yeare.

Vnderstande therfore in thyne hert/ that B
as a man nurtoureth his sonne / euen so hath the Lorde thy God nurtoured the. Kepe therfore the commaundementes of the Lorde thy God/that thou walke in his wayes / and feare hym. For the Lorde thy God bringeth Deut.viij.
the into a good lande: †A lande / wherein are ryuers of water / fountaynes and sprynges/ & flowe by the hilles & valleys: A lande wherin is wheate/barlye/vynes/fygge trees/ and pomgranates: A lande/wherin growe olyue trees and honye: A lande/where thou shalt not eat bread in scarcenesse / and where thou shalt lacke nothynge: †A lande/where the sto- job.xxviij.
nes are yron / where thou shalt dygge brasse out of hylles: †That whā thou hast eatē & art Num.xiij.
fylled/thou mayest prayse the Lorde thy God i.Cor.x.
for the good lande / which he hath geuen the. i.Ti.iiij.

Beware now therfore / that thou forget C
not the Lorde thy God / that thou woldest not kepe his commaundementes/and his ordinaunces/and lawes / which I commaunde the this daye: that (whan thou hast eaten and art filled: and hast buylded goodly houses/ and dwellest therin / and whan thy beastes/ and shepe/and syluer/ and golde/ and all that thou haste/increaseth) thyne herte ryse not then / †and thou forget the Lorde thy God Deu.viij.
(which brought the out of the land of Egipt/ Pro.xxx.
from the house of bondage/ and let the thorowe his great & terrible wilderneſſe/† where Num.xxi.
were serpentes that spouted fyre / and scorpions/and drouth / and where there was no water/& brought the water out of the flynte/ and fed the in the wilderneſſe with Manna/ wherof thy fathers knew not/that he myght chastē the/and proue the to do the good afterwarde) and lest/thou saye in thyne hert: †My S
power and the myghte of myne owne hande iij.Reg.
hath done me al this good. But that thou thynke vpon the Lorde thy God. For † it is Exe.xxix.
he/which geueth ỹ power to exercyse strenght/ Philip.ij.
that he may perfourme the cōuenaunt/which he sware vnto thy fathers / as it is come to passe this daye.

But

But if thou shalt forget the Lorde thy
ut.viij.d God / †and folowe other Goddes/and serue them/and worshippe them: I testifie ouer you this daye / that ye shall vtterly perishe. Euen as the Heythē/whome the Lorde destroyeth before youre face/so shal ye perish also/ because ye are not obedient vnto the voyce of ỹ Lorde your God.

The.IX. Chapter.

A Israell herken. This day shallt thou go
ouer Jordā/that thou maiest come in/ to
m.xiij.c conquere the nacions/which † are greater and
n.j.c mightier then thou / great cyties / walled vp vnto heauen/a great people/and of an hye stature/namely the chyldren of Enakim/ whome thou hast knowen / and of whome thou hast herde saye: Who is able to stande agaynst the chyldren of Enakim? Therfore shalt thou
ut.viij.d knowe thys daye / that the Lorde thy God goeth before the/† a consuminge fyre. He shall destroie them/and shall subdue them before the/and shall dryue them oute/and shortely shall he bringe them to naught / as the Lorde hath promised the.

Re.xx.e †Nowe whan the Lorde thy God hath expelled them before the/saye not than in thy herte: The Lorde hath brought me in/to take possession of thys lande for mine owne ryghteousnesse sake/where as the Lorde yet dryii.xx.d ueth oute the Heythen before the/ †because of theyr vngodlinesse.

na.xj.a †For thou commest not in/to take theyr lande in possession/for thine owne righteousnesse sake/ and because of thy righteous herte/ but the Lorde dryueth oute these Heythen for theyr owne vngodlinesse sake / and that he may perfourme the worde/which the Lorde hath sworne vnto thy fathers/Abrahā/Jsaac/ and Jacob.

B Vnderstande nowe therfore/that the Lorde thy God geueth not the thys lande to possesse it for thine owne righteousnesse sake: For thou arte a stifnecked people.

Remembre/and forget not how thou displeasedest the Lorde thy God in the wildernesse. Sence the daye that thou departedest out of the lande of Egipt / till ye came vnto this place / haue ye ben disobediente vnto the Lord.

xxxij.c †For in Horeb ye angred the Lorde/so that of wrath he wolde haue destroyed you / whan I was gone vp to the mounte/ to receaue the tabels of stone / namely the tabels of the couenaunt/†which the Lorde made with you/ Deut.v.a
and I abode fourty daies and fourty nightes vpon the mounte/and did eate no breade/and dranke no water: And the Lorde gaue me the two tabels of stone/ written with the finger of God/and in them was / accordinge to all the wordes / †which the Lorde sayd vnto Exod.xix.c
you vpon the mount/out of the fyre/in ỹ daye and.xxxij.a
of the gatheringe together. Deut.iiij.b

†And after the fourtye daies and fourtye C
nightes / the Lorde gaue me the two tabels Exo.xxxj.d
of stone/ namely the tabels of the conuenaūt/ and sayde vnto me: † Vp / and get the doune quickly from hence for the people / whome exo.xxxij.b
thou broughtest out of Egipte / haue marred them selfes/they are soone gone out of ỹ waie/ which I commaunded them/and haue made them a molten ymage.

And the Lorde sayd vnto me: I se thys people/that it is a stifnecked people: let me alone/that I maye destroye them / and put out theyr name from vnder heauen. I will make of the a people / mightier and greater than thys is.

†And as I turned me/ and wente doun exo. xxxij.d
from the mounte / which brent with fyre/ and had the two tabels of the conuenaunt in both my handes / I loked/ and behold/ye had synned agaynst the Lorde your God / so that ye had made you a molten calfe / and were soone turned out of the waye/ which the Lorde had commaunded you. Then toke I the two tabels / and cast them out of both my handes/ and brake them before youre eyes/ †and I fell ex. xxxiiij.a
before the Lorde/*(euen as at the fyrst tyme) *ex.xxxiij.d
fourtye dayes and fourtye nightes/& neyther did eate bread/nor dranke water/because of all youre synnes which ye had sinned / whan ye did such euell in the sight of ỹ Lorde / to pro- S
uoke hym vnto wrath. For I was afrayed of the wrath and indignacion / wherwith the Lorde was angry with you/euen to haue destroyed you. †And the Lorde herde me at Deut. x.b
that time also.

Moreouer ỹ Lorde was very angry with Aaron/so that he wolde haue destroied hym/ but I made intercession for Aarō also at that

Exo. xxxij. a tyme. †As for youre synne (namely / the calfe that ye had made) I toke it/and burnt it with the fyre/and smote it asunder/ and grounde it in peces / euen vnto duste / and caste the dust into the broke that descendeth from the mount.

Nume. xj. a Ye displeased the Lorde also at †Tabera/
*Ex. xvij. b *and at Massa/†and at the Lustgraues/*and
†Nū. xj. g whā he sent you from Cades Bernea/& sayd:
*Nū. xiij, d Go vp/& conquere the lande / which I haue geuen you. And ye were disobedient vnto the mouth of the Lorde your God/and beleued not on hym / & herkened not vnto his voyce:
Actu. vij. f †for ye haue ben disobedient vnto the Lord/ as longe as I haue knowen you.

& Then fell I before the Lord fourtye dayes and fourty nyghtes/which I lay there. For the Lord sayd/he wolde destroy you: But I made intercession vnto the Lorde/and sayd:
Ex xxxij. a †O Lord/destroye not thy people/and thyne
Nu. xiij. b enheritaunce/ whiche thou thorow thy great
Ios. xxiij. d power hast delucred/and brought out of Egipte with a mightie hande. Remembre thy seruauntes Abraham/Isaac and Jacob. Loke not vpon the stubburnesse / and vngodlinesse and sinne of this people (that the lāde / wherout thou hast brought vs/saye not: The Lorde was not able to bringe them into the lande that he promised them/ and because he hated them/therefore hath he brought them out/to destroye them in ỹ wildernesse) for they are thy people and thyne enheritaunce/which thou hast brought out with thy greate power/ and with thy stretchedout arme.

The. X. Chapter.

At Exo. xxxiij a Yme: †Hew the two tables of stone/lyke vnto the fyrst / and come vp vnto me into the mount/and make the an Arcke of wood/ and in the Tables I will wryte the wordes
Ex. xxxiij. e that were in the fyrst / †which thou brakest / &
Deut. x. c thou shalt laye thē in the Arcke. So I mad an Arcke of Firretre/& hewed two tables of stone (lyke as the fyrst were) and wente vp into the mount/& the two tables were in my hande.
Ex. xxxiiij. d Then wrote he in the tables † (accordynge
and xxxij. c as the fyrste writinge was) the ten verses/ whiche the Lorde spake vnto you/out of the fyre vpon the mountayne / at the tyme of the gatheringe togetḥer. And the. Lorde gaue them vnto me. And I turned me/ and wente downe from the mount/and layed the tables in the Arcke / †which I had made/ Deu. xxx. that they might be there/as the Lord commaunded me.

†And the chyldren of Israel departed from B
Beroth/& Ben Jaekan vnto Mosera (there Nū. xxxiij
*dyed Aaron/and there was he buryed: and *Nū. xx. d
Eleazar his sonne became preest in his stead.)
From thēce they departed to Gadgad. From Gadgad to Jathbach/a lāde of ryuers of water. †At thesame season / the Lord separated Nū. iij. iiij
out the trybe of Leui/to beare the Arcke of the and xviij.
Lordes conuenaūt/and to stande before the Lord/to minister vnto him / & to prayse his name vnto this daye. †Therfore shall the Le- Nū xviij.
uites haue no porcion/ nor enheritaunce with Josu. xiij.
they: brethren/ for the Lord is they: enheritaunce/ as the Lord the God hath promised them.

†But I taryed vpon the mounte (lyke Deut. ix.
as afore) euen fourty dayes and fourty nightes/and the Lorde herde me at that tyme also/ & wolde not destroye the. But he sayde vnto me: Vp/and get the forth/ that thou mayst go before the people/that they maye come in/and conquere the lande/which I sware vnto they: fathers to geue them.

†Now Israell/ what requyreth the Lord C
thy God of the/but that thou feare the Lord Deut. x.
thy God/& that thou walke in all his wayes/ Josu. xxij.
and loue him / and serue the Lorde thy God with all thy herte/and with al thy soule: and that thou kepe the commaundementes of the Lord/and his ordinaunces/which I cōmaūded the this daye/that thou mayest prosper: Beholde/†the heauen / and the heauen Psal. xxxv.
of all heauens and the earth / and all that is Jer. xxij.
therin/is the Lordes thy God. *Yet hath he *Deu. xxxij.
had a pleasure vnto thy fathers/ to loue them: and hath chosen they: sede after them/ namely you / aboue all nacions/ as it is come to passe this daye.

†Circumcise therfore the foreskynne of D
youre hert/and be nomore styfnecked. For Deu. xxx.
the Lorde your God is God of all Godes/ and Lorde ouer all Lordes / a greate God/ mightye and terrible/ whiche regarderh no persone/and taketh no gyftes/ and doth right vnto the fatherlesse and wedowe/ and loueth the

the straunger / to geue hym foode/and rayment. †Therfore shall ye loue a straunger / for
o xxij. c ye youre selfes also were straungers in the lande of Egipte.

†Thou shalt feare the Lorde thy God/ hym onely shalt thou serue / vnto hym shalt
aut. vod thou cleue/and †sweare by his name. He is thy prayse and thy God/which hath done for
en. xlvj. d the these great & terrible thynges/ that thyne eyes haue sene. †Thy fathers wente downe into Egipte with seuenty soules / but now hath
ene. xv. a the Lord thy God made the †as the starres
. xxviij. g of heauen in multitude.

The. XI. Chapter.

A THerfore shalt thou loue the Lorde thy God/and kepe his commaundementes/ his ordinaunces / his lawes / and his preceptes all thy life longe. And vnderstande this daye / that which youre chyldren knowe not: Whiche haue not sene the nurtoure of the Lorde your God/ and his greatnesse / and his myghty hande / & his stretchedout arme/ and his tokens and actes / whiche he did amonge the Egipcians/vnto Pharao the kynge of Egypte/and to al his lande/& what he did to the power of the Egipcians/and vnto their
od xxiij. f horses and charrettes / † whan he brought the waters of the read see vpon them: as they folowed after you / and howe the Lorde hath brought them to naught vnto this daye: and what he did vnto you in the wildernesse / vntill ye came vnto this place:
um. xvj. e †What he did vnto Dathan and Abiram
d xxvj. b the chyldren of Eliab/the sonne of Rubē/how the earth opened her mouth / and swalowed them with theyr housholdes & tentes/and all their good that they had in the middes/amōg all Israell.

For youre eyes haue sene the great workes of the Lorde/which he hath done. Therfore
B shall ye kepe all the cōmaundementes/whiche I commaunde you this daye/that ye maye be stronge to come in / and to cōquere the lande/
o. xxiij. d whether ye go to possesse it / † & that ye maye lyue longe in ỹ lande/which the Lord sware vnto your fathers/ to geue vnto them and to theyr sede / euen a lande that floweth with
Deu. viij. b mylke and hony. † For the lāde/whether thou commest in to possesse it/is not as the lande of Egipte/whence ye came out / where thou sowedest thy sede/and wateredest it at thy foote/ as a garde of herbes: but it hath hylles and valleyes / which drynke water of the rayne of heauen/ a lande that the Lorde thy God careth for. And the eyes of the Lord thy God are alwayes therin / from the beginninge of the yeare vnto the ende.

If ye shal herken therfore vnto my cōmaundementes/which I cōmaunde you this daye/ that ye loue the Lord youre God / and serue hym with al youre hert/& with al youre soule/
†then will I geue rayne vnto youre lande in Deu. xxviij. b
due season/ early & late / that thou mayest ga- Joel. ij. c
ther in thy corne/thy wyne/and thyne oyle / & Amos. viij. b
I will geue grasse vpō thy felde for thy cattel/ that ye maye eate and by fylled.

But beware/that youre herte be not deceaued/ that ye go aside/and serue other goddes/ C
and worshippe them/ and then the wrath of the Lord waxe whote vpon you / †& he shut Deu xxviij. c
vp the heauen/that there come no rayne/ and iij. Re. xvij. a
the earth geue not her increase: and ye perish and xviij. a
shortly from the good lande/which the Lord Joel. ij. e
hath geuen you. Amo. iiij. b

*Put vp therfore/these my wordes in your *Deu. vj. b
hertes/and in your soules/and bynde them for Prou. iij. a
a signe vpon youre hādes/ that they may be a token of remembraunce before youre eyes/and teache them your chyldren / so that thou talke therof: whan thou sittest in thyne house / or walkest by the waye: whā thou lyest doune/ & whan thou risest vp / and writte thē vpon the postes of thyne house / and vpon the gates/ that thou and thy chyldren maye lyue longe in the lande/which the Lord sware vnto thy fathers to geue them / as longe as the dayes of heauen endure vpon earth.

For if ye shall kepe all these commaundementes/which I cōmaunde you/so that ye do therafter/that ye loue the Lorde youre God/ and walke in all his wayes / and cleue vnto hym/then shall the Lorde dryue out all these nacions before you / so that ye shall conquere greater and mightier nacions then ye youre selfes are.

All the place that the soles of your fete D
treade vpon/ shalbe yours from the wilder- nesse/and from moūt Libanus/ and from the water Euphrates/vnto the vttermost see shall youre coastes be. Noman shalbe able to with-

standeyou. The Lord youre God shal let the feare and drede of you come vpon al the lades wherin ye go/like as he hath promised you.

Deut.xxx.c *de xxviij.a †Beholde/I laye before you this daye the blessynge and the curse. *The blessing/if ye be obedient vnto the commaundementes of the Lord youre God/which I commaunde you this daye. The curse/if ye will not be obedient to the commaundementes of the Lord youre God/but turne out of the way/which I commaūde you this daye/so that ye walke after other goddes/whome ye knewe not.

Whan the Lord thy God hath brought the into the lande/whether thou commest into Deu.xxvij.b possesse it/†then shalt thou geue the blessinge vpon mount Gryzym: & the curse vpō mount Eball/which are beyonde Jordane/the waye towarde the goynge downe of the Sunne/in the lande of the Cananites/which dwel in the playne felde/ouer against Gilgal/besyde the Okegroue of More. For ye shall go ouer Jordane/that ye may come in/to take possession of the lande/which the Lord youre God hath geuen you/to conquere it/and to dwell therin. Take hede now therfore that ye do/according vnto al the ordinaunces and lawes/whiche I laye before you this daye.

The.XII.Chapter.

THese are the ordinaunces & lawes/which ye shall kepe/that ye do thercafter in the lande/whiche the Lorde God of thy fathers hath geuen ỹ to possesse/as lōge as ye lyue vpDeut.vij.d pon earth. †Destroye all the places/wherin the Heythen (whome ye shall conquere) haue serued theyr goddes/whether it be vpon hye mountaynes/vpon hilles/or amonge grene trees. And ouerthrowe theyr aultares/and breake downe theyr pyllers/and burne theyr groues with fyre/and hew downe the ymages of theyr goddes/and bryngе the names of them to naughte/out of the same place. Ye shall not do so vnto the Lorde youre God: iij.Reg.ix.b but the place/†whiche the Lord your God ij.Par.vij.c shal chose out of al your trybes (that he maye let his name dwell there) shall ye seke/and Deu.xij.a come thither/†and thither shall ye bringe xv.c & xvj.a your burntsacrifices/and youre other offeringes/and youre tithes/and the heaueofferinges of youre handes/and your vowes/and youre frewillofferinges/and the fyrst borne of your oxen and shepe: and there shall ye eate before the Lorde your God/†and reioyce ouer all that ye and youre houses haue geuen with youre handes/because the Lord thy God hath blessed the. †Ye shall do none Deut.xx of the thynges that we do here this day/euery man/what semeth hym good in his owne eyes. For ye are not yet come to rest/nor to the enheritaunce/whiche the Lorde thy God shal geue the.

But ye shall go ouer Jordane/and dwel in B the lande that the Lord youre God shal deuide out vnto you/and he shall geue you rest from all youre enemyes rounde about/and ye shall dwell safe. Now whan the Lorde thy God hath chosen a place/to make his name dwell there/ye shall bringe thither all that I haue commaunded you/namely youre burntsacrifices/youre other offeringes/your tithes/the heaueofferinges of youre handes/and all youre frevowes/which ye shal vowe vnto the Lorde: and there shal ye eate/and reioyce before the Lorde youre God/ye and your sonnes/and your doughters/and your seruauntes/and your maydens/and the Leuites that are within your gates/†for they haue no portDeut.x cion nor enheritaunce with you.

Take hede vnto thy selfe/that thou offer not thy burntofferinges/in whatsoeuer place thou seyst: but in the place/whiche the Lord shall haue chosen in one of thy trybes/there shalt thou offer thy burntofferinges/& do all that I commaunde the: †Notwithstandinge/ Gene.ix thou mayest kyll and eate flesh within all thy gates/after al ỹ desyre of thy soule/accordinge to the blessinge of the Lord thy God/which he hath geuen the: †both the cleane and vn- Deut.xi cleane maye eate it/as of the roo & herte/ *one- *Leuit.vij ly the bloud shalt thou not eate/but poure it vij.c.xix out as water vpon the earth.

C

†But within thy gates mayst thou not Deu.xiij eate of the tithes of thy corne/of thy wyne/and of thy oyle/nor of thy fyrstborne of thyne oxen/& of thy shepe/or of any of thy vowes/whiche thou hast vowed/or of thy frewil offeringes/or heaueofferinges of thy handes: but before the Lorde thy God shalt thou eate them: in the place/which ỹ Lorde thy God choseth: thou and thy sonne/and thy doughter/thy seruaūt/thy mayden/and the Leuite that is within thy

thy gates/and thou shalt reioyce before the Lorde thy God/ouer all that thou puttest de.vij.a thyne hande vnto. †And beware that thou forsake not the Leuite/as longe as thou liuest vpon the earth.

But whan the Lorde thy God shall enlarge the borders of thy lande (as he hath promised the) & thou saie: I wil eate flesh/(for so muche as thy soule longeth to eate flesh) then eate flesh/according to al ỹ desyre of thy soule. But if the place that the Lord thy God hath chosen (to let his name be there) be farre from ỹ/then kyll of thy oxen and of thy shepe/which the Lorde hath geuen the/as he hath commaunded the/and eat it within thy gates/accordinge to all ỹ desyre of thy soule. †Euen as Deu.xv.c a roo or hert is eaten/mayest thou eat it: both the cleane and the vncleane maye eate it in- e.xiiij.c differently. †Onely beware that thou eat not the bloud: for the bloud is the lyfe. Therfore shalt thou not eat the life with the flesh/but shalt poure it out lyke water vpon the earth/ỹ thou mayest prospere/and thy childrē after the whan thou hast done/that whiche is ryghte in the sight of the Lord.

D

†But when thou halowest ought that is u.xiiij.b thyne/or makest a vowe/thou shalt take it/and d xv.c bryng it vnto the place/that the Lord hath chosen/and laie thy burntofferinges with the flesh and bloud vpon the aultare of the Lorde thy God. The bloude of thyne offerynge shalt thou poure vpon the aultare of ỹ Lord thy God/and eate the fleshe. Take hede/and heare all these wordes/which I commaunde the/that it maie go wel with the/and thy children after the for euer/whan thou hast done/that which is right and acceptable in ỹ syght of the Lorde thy God.

e xvij.b Whan the Lord thy God hath roted out f.xxij.c ỹ Heithen before the/whether thou commest into cōquere thē/and dwellest in their lande: beware then ỹ thou fall not in the snare after them/whan they are destroied before the/and that thou axe not after their goddes/and saye: Euē as these nacions haue serued their goddes/so wil I do also. †Thou shalt not do so e xvij b vnto ỹ Lord thy God. For al ỹ is abhomi- r. xix.a nacion vnto ỹ Lord/and that he hateth/ỹ same l xv.a haue they done vnto their goddes. For they haue burnt euen their sonnes & their doughters with fyre vnto their goddes.

All that I commaunde you/shal ye kepe ỹ Deu.iiij.a ye do therafter. †Ye shal put nothing therto/ Josue.j.b nor take ought there from. Apo.xxij.d

The.XIII.Chapter.

IF there ryse vp a †prophet or dreamer a- A mong you/and geue the a token or won- Mat.vij.b der/and that token or wonder/which he spake of come to passe/and then saye: Let vs go after other goddes (whome thou knowest not) & let vs serue them: Thou shalt not herken vnto ỹ wordes of such a prophet or dreamer.

†For the Lorde youre God proueth you/ Deu.viij.a to wete whether ye loue him wt al your herte/ and with all your soule. †For ye shal walke af- Joh.x.a ter the Lord youre God/and feare him/and j.Pet.iij.c kepe his commaundementes/and herke vnto his voyce/and serue him/and cleue vnto him. †As for that prophete or dreamer/he shal dye: Jer.xxviij.c because he hath spoken to turne you awaye and xxix.d from the Lord your God (whiche brought you out of the lande of Egypte/and deliuered you from ỹ house of bondage) to thruste the out of the waye/which ỹ Lord thy God cōmaunded the to walke in/& so shalt thou put away the euel from the.

†If thy brother/the sonne of thy mother or B thyne owne sonne/or thy doughter/or ỹ wyfe Exo. in thy bosome/or the frende whiche is vnto Mat. the as thyne owne soule/entyse the secretely/ Luc. and saye: Let vs go and serue other goddes/ (whom thou knowest not/nor yet thy father) which are amonge the nacions rounde about you/whether they be nye vnto the/or farre frō the/from the one ende of the earth vnto the other: consente not vnto hym/and herken not vnto hym. †Thyne eye shall not pytye Deu.xvij.b hym/and thou shalt haue no compassyon vpon hym/nor kepe hym secrete/but shalt cause hym to be slayne/thyne hande shalbe fyrst vpon hym/to cause hym to be slayne/and than the handes of al the people. He shalbe stoned to death/because he wente aboute to thruste the awaye from the Lorde thy God/which brought the out of the lande of Egypt/from the house of bondage: †that all Jsraell maye Deu.xix.d heare and feare him/and do nomore suche euel amonge you.

If thou hearest in any cityc/which ỹ Lord thy God hath geuen the to dwel in/that it is

L v sayd:

sayd: There are certayne men/ the chyldren of Belial gone out from amonge you/ and haue deceaued ỹ inhabiters of theyr citye/ and saide let vs go/ and serue other goddes/ whome ye
Deu.xvij.b knowe not. †Thē shalte thou seke/ make search and enquere diligently.

¶ And if it be founde of a trueth/ that it is so in dede/ that such abhominacion is wrought amonge you/ then shalt thou smyte ỹ inwellers of thesame cyrye and theyr cattell/ with the edge of the sweарde/ and damme the cytie with all that is therin/ and al the spoyle therof shalt thou gather together in ỹ myddes of the stretes of it/ and burne it with fyre/ both the cytie/ and al the spoyle therof together vnto the Lord thy God/ that it maye lye vpon an heape for euer/ and neuer be builded any
Deu.viij.e more. †And let nothynge of the damned
Ios.vij.a thynge cleue vnto thy hande/ that the Lord
ij.Ma.xij.c maye be turned from the indignacion of his wrath/ and graunte the mercy/ and haue compassion on the/ and multiplye the (as he hath sworne vnto thy fathers) because thou hast herkened vnto the voyce of the Lorde thy God/ to kepe all his commaundementes/ wh I commaūde the this day/ so that thou doest the thynge/ which is right in the syght of the Lord thy God.

The.XIIII.Chapter.

A YE are the chyldren of the Lorde youre
Leui.x.b God/ †cut not your selfes therfore/ and make you no baldenesse betwene youre eyes
Deu.vij.a ouer any deade. †For thou art an holy people
and xxvj.d vnto the Lord/ thy God. *And the Lorde
*Exo.xix.a hath chosen the to be his owne peculiar people/ from amonge al the nacions that are vpō the earth.

Leui.xj.a †Thou shalt eat no abhominacion. These are the beastes which ye shal eate/ oxen/ shepe goates/ hert/ roo/ bugle/ wylde goate/ vnicorn/ origen/ and camelion. And euery beaste that deuideth his claw/ and chewed cudde/ shal ye eate. Nevertheless/ these shal ye not eate of the that chewe cud/ and deuide not the hofe into two clawes: The camell/ the hayr/ and the conye/ for though they chewe cud/ yet deuyde they not the hofe/ therfore shal they be vnclean vnto you. The swyne/ though he deuyde the hofe/ yet chewed he not cud/ he shalbe vncleane vnto you: ye shall not eate of the flesh of them/ and their dead carcases shall ye not touche.

Leui.xj.b †This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales shal ye eate. But whatsoeuer hath no fynnes nor scales/ that shall ye not eate/ for it is vncleane vnto you.

Eate of al cleane foules. But these are they/ ỹ whereof ye shall not eate: The Aegle/ the goshauke/ the cormoraūt/ the ixion/ the vultur/ the fyre with his kynde/ and all rauens in their kinde/ the estriche/ the night crowe/ ỹ cocow/ the sparowhauke with his kinde/ ỹ litle owle/ the great owle/ ỹ backe/ the bitture/ the swāne/ the pellicane/ the gyre/ the storke/ the heron/ the laye with his kinde/ ỹ lapwinge/ ỹ schwalowe: And al foules that crepe/ shalbe vnclean vnto you/ and ye shal not eate thē/ But euery cleane byrde shall ye eate.

Ye shall eate of nothynge ỹ dieth alone: thou mayest geue it vnto the straunger within thy gate/ that he eate it/ or sel it to a straunger. For thou art an holy people vnto the Lord thy
Exo.xxiij.a God. †Thou shalt not seeth a kid whyle it yet
xxxiiij.c sucketh his mother.

Thou shalt separate out the tythe of all the encrease of thy sede/ that commeth out of thy felde euery yeare/ and shalt eate it before the
Esay.lv Lorde thy God/ (in the place/ whiche he choseth/ that his name may dwell there) namely of the tythes of thy corne/ of thy wyne/ of thy oyle/ and the fyrstborne of thyne oxen/ & of thy shepe/ that thou mayst learne to feare ỹ Lord thy God al thy lyfe longe.

† But if the waye be to muche for the/ and ¶
the place/ whiche the Lord thy God hath Deu.xij
chosen/ to set his name there/ be to farre from Baruc.v
the: and thou canst not cary it/ that the Lord thy God hath blessed the withall: Then geue it for money/ and take the money in thyne hāde/ 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/ strōg drīke/ or for whatsoeuer thy soule desyreth/ and eate there before the Lord thy God/ and be mery/ thou and thyne housholde/ and the Leuite that is within thy gates. Thou shalt not forsake hym/
† for he hath no porcyon nor enheritaunce Leui.xij
with the.

† In

Deu.xxvj.c †In the thyrde yeare shalt thou bringe forth all the tythes of thyne encreasse/ of thesame yeare/ and shalt laye it within thy gates. Then shal the Leuite (which hathe no porcion nor enheritaunce with the) and the straūger/ and the fatherlesse/ and the wedowe/ which are within thy gates/ come and eate/ and fyll them selfes/ that the Lord thy God maye blesse the in all the workes of thy handes/ which thou doest.

The.XV.Chapter.

Deu.xxv.a A †In the seuenth yeare shalt thou make a
xxxiij.c †Fre yeare. This is ỹ maner of ỹ fre yea-
Exo.xxiij.c re. *Whosoeuer lendeth ought with his
Ga.xxv.b hande vnto his neyghboure/ shal not require it of his neyghbour or of his brother: For it is called the Fre yeare vnto the Lord: Of a straunger maist thou require it: But vnto him that is thy brother/ shalte thou remitte it.

Deu.xv.a †There shalbe no begger amonge you/ for the Lorde shal blesse the in thy lande/ which the Lord thy God shall geue the to enheritaūce/ to take it in possessyon/ onely that thou herken vnto the voyce of the Lorde thy God/ and kepe all these commaundementes/ whiche I commaunde the this day/ that thou mayest do therafter. For the Lorde thy God shall
xxviij.d blesse the/ as he hath promysed the. †Thē shalt thou lende vnto many nacions/ and shalt borow of no man. Thou shalt raygne ouer many nacions/ and noman shall raygne ouer the.

Deu.xv.c †When one of thy brethren is waxed poore in any cityе within thy lande/ whiche ỹ Lord thy God shall geue the/ thou shalt not harden thine hert/ nor withdraw thine hande from the poore brother: But shalt open thyne hande vnto him/ and lende him/ according as he hath nede.

B Beware/ that there be not a point of Beliall in thyne hert/ that thou woldest saye. The seuenth yeare of Fredome is at hande: For if thou lokest not frendly vpon thy poore brother/ and geuest hym nothinge/ then shall he crye ouer ỹ vnto the Lord/ & it shalbe synne
xij.b vnto the: †But thou geue hym/ and let it not greue thyne hert ỹ thou geuest him. For because of it/ shal ỹ Lord thy God blesse the in
xxviij.a al thy workes/ and in all that thou puttest thine hande vnto. † The lande shal neuer be without poore/ therfore commaunde I the & say/ that thou open thine hande vnto thy brother/ which is nedy and poore in thy lande.

Exod.xxj.a †If thy brother an Hebrue/ or Hebruesse
Leui.xxv.f be solde vnto the/ he shal serue the sixe yeare in
Ie.xxxiij.b the seuenth yeare shalte thou let him go fre. And whan thou deliuerest him fre/ thou shalt not let hym go from ỹ emptie/ but shalt geue hym of thy shepe/ of thy corne/ and of thy wyne/ so that thou geue hym of that/ whiche the Lord thy God hath blessed the withall. And remembre that thou also wast a seruaūt in the lande of Egipt/ and howe ỹ the Lord thy God delyuered ỹ/ therfore commaunde I the thisthinge to daye.

Exod.xxj.a †But if he saye vnto the: I will not go ¶
out awaye from the/ for I loue the and thyne house (in so much as he is well at ease with the) then take a borken/ and bore him thorow his eare to ỹ dore/ and let him be thy seruaunt for euer. And with thy mayden shalt thou do likewise. And let it not seme greuous vnto ỹ/ to let him go fre from the/ (for he hath serued the sixe yeares as a double hyred seruaūt) then shall ỹ Lord thy God blesse the in all that thou doest.

Exo.xiij.a †All ỹ first borne that come of thyne oxen/
Leu.xxvij.d and shepe ỹ are males/ shalt thou halow vnto
Num.iij.b the Lord thy God. Thou shalt not plowe wh ỹ firstborne of thine oxen/ and shalt not clippe the firstborne of thy shepe: Before the Lord thy God shalt thou eate them euery yeare/ in
Deu.xij.d ỹ place that the Lord choseth thou and thine xiij.b.xvj.c housholde.

†But if it haue a deformite/ so that it is Leui.xxij.c lame/ or blind/ or hath any other euel blemish/ Deu.xvij.a thou shalt not offer it vnto the Lorde thy God/ but shalt eat it within thine owne gates (†whether thou be vncleane or cleane) euē Deu.xij.b as the roo and herte. Onely se that thou eate not of the bloude therof/ but put it out as water vpon the grounde.

The.XVI.Chapter.

OBserue the moneth Abib/ that thou offre
†Easter vnto ỹ Lord thy God: for in ỹ Exod.xij.
moneth Abib/ the Lord thy God brought and xxiij.b
the out of Egypt by night. And for the Ea- Leui.xxiij.a
ster vnto the Lord thy God/ thou shalt offre *Num.xv.c
oxen and shepe/ in the *place/ which ỹ Lord a xxviij.c
shal chose/ that his name maye dwell there. Deut.xij.c
Thou xiij.b.xv.c

Thou shalt eate no leuended bread in ỹ feast. Seuen dayes shalte thou eate ỹ vnleuended bread of thy trybulacion: For with sorowfull haste camest thou out of the lande of Egypt/ that thou mayest remembre the daye of ỹ departynge out of the lande of Egipte al thy life longe. In seuen dayes shal there no leuended breade be sene within al thy coastes: and of ỹ flesh that is offered ỹ fyrste daye at euen/ there shall nothynge be lefte ouer nyghte/ vntyl the mornynge.

Thou mayest not offer Easter within any of thy gates/ which the Lorde thy God hath
ij.Pa.xxxv. geuen the: †But in ỹ place/ which the Lorde
a. thy God hath chosen/ that his name maye
B dwel there/ there shalt thou offre this Easter at euen/ whan ỹ Sunne is gone doune/ euen in ỹ same seasō ỹ thou camest out of Egipte. And thou shalt dighte it/ and eate it in ỹ place that ỹ Lord thy God hath chosen/ and then turne the on ỹ morow/ and go home into thy tente. Sixe dayes shalt thou eate vnleuended breade/ and on ỹ seuenth daye is ỹ gatheringe togeather of the Lorde thy God. Thou shalt do no worke therin.

Exo.xxiij.b †Seuen wekes shalt thou numbre vnto
Leui.xxiij.c the/ and beginne ỹ numbre whā the sycle be-
ginneth in ỹ corne/ and thou shalt kepe the
Actu.ij.a †feaste of wekes vnto the Lorde thy God/
that thou geue a frewilofferinge of thyne hande/ accordinge as ỹ Lord thy God hath blessed the: and shalte reioyce before ỹ Lorde thy God/ thou and thy sonne/ thy doughter/ thy seruaunt/ thy mayden/ and ỹ Leuite that is within thy gates/ ỹ straunger/ the fatherlesse/ and the wedowe that are amonge you in the place/ whiche ỹ Lorde thy God hath chosen/ that his name maye dwell there. And remembre that thou waste a seruaunte in Egypte/ so that thou kepe/ and do these ordinaunces.

¶ The feaste of Tabernacles shalt thou kepe seuen dayes/ whan thou hast gathered in the frutes of thy barne/ and of thy wynepresse/ & thou shalt reioyce in thy feaste/ thou and thy sonne/ thy doughter/ thy seruaunt/ thy mayden/ the Leuite/ ỹ straunger/ the fatherlesse/ and the wedowe that are within thy gates.
iij.Re.viij.i †Seuen daies shalte thou kepe the feaste vnto the Lorde thy God/ in the place that he hath chose. For thy Lord thy God shal blesse the in all thy frutes/ and in all the workes of thy handes. Therfore shalt thou be glad.

Exo.xxiij †Thre tymes in the yeare shall all thy males appeare before the Lord thy God/ in ỹ place that he shal chose namely/ in the feast of vnleuended bread: in the feast of wekes: and in the feaste of Tabernacles. He shall not appeare emptye before the Lorde/ but euery one after the gyfte of his hande/ accordinge to the blessyng that the Lord thy God hath geuen the.

The.XVII.Chapter.

Iudges and officers shalt thou ordeyne A
wythin all thy gates/ which the Lord thy God geueth the amonge thy tribes/ that they maye iudge the people with righteous iudgemēt. †Thou shalte not wreste the lawe/ thou shalte knowe no personne also/ nor take gyftes. For *gyftes blynde the eyes of the wyse/ and peruerte the righteous causes. Loke what ryght is/ that shalt thou folowe/ that thou mayeste lyue/ de.xvi
j.Reg.iij
*Ex.xxiij
Eccle.vij
and possesse the lande/ whiche the Lorde thy God shal geue the.

Thou shalt plante no grouec of whatsoeuer trees it be nye vnto the aultar of ỹ Lord thy God/ which thou shalt make ỹ. †Thou shalt j.Reg.xv
ij.R.xvij
set the vp no pyller/ which ỹ Lord thy God hateth. *Thou shalt offer vnto the Lord thy *Leu.xxij
God no oxe/ nor shepe that hath a blemishe/ or Deut.xv
any euel fauouredneſſe on it: for that is abhominacion vnto the Lorde thy God.

†If there be founde amonge you (with- B
in any of the gates/ which the Lord thy God Exo.xxiij
iij.R.xvij
shall geue ỹ) a man or woman/ that worketh iiij.R.xvij
wickednesse in the syght of the Lorde thy iiij.Re.xx
God/ so that he transgresseth his couenaunt Deut.xvij
and goeth/ and serueth other goddes/ & worshippeth them/ † whether it be Sunne or Moone/ or any of ỹ hoost of heauen/ which I haue not commaunded/ and it is tolde ỹ/ and thou heaurest of it. †Then shalt tho make dili- Deut.xiij
and xix
gent seerch therfore. And if thou fyndest that Iosu.vij
it is so of a trueth/ that such abhominacion is wrought in Israel/ then shalt thou bringe forth thesame man/ or thesame womā (which haue done such euell) vnto thy gates/ and shalte stone them to death. †At the mouth of Nu.xxxv
two Deut.xix

two or thre witnesses shal he dye/ that is worthy of death. At the mouth of one witnesse shal he not dye. The handes of the witnesses shalbe the fyrst to kyl him/ and then the handes of al the people that thou mayest put awaye the euel from the.

¶ If a matter be to harde for the in iudgemēt/ betwixte blonde and blonde/ betwixte plee & plee/ betwixte stroke and stroke/ and if there
ent.xxj.a be matters of stryfe within thy gates †then
cl.xlv.d shalt thou ryse/ and go vp vnto the place that the Lord thy God hath chosen/ & shalt come to the priestes/ the Leuites/ and to the iudge/
.xliij.d which shalbe at that time/ and shalt axe. †They shal shewe the how to iudge/ and thou shalt do therafter/ as they said vnto the/ in the place which the Lord hath chosen: and thou shalte take hede that thou do/ according vnto al that they teach the. Accordinge to the lawe/ that they teach the/ and after the iudgement that they tell the/ shalt thou do/ †so that thou turne
ut.v.d not asyde from thesame/ neyther to the right hande nor to the lefte.

And if any man deale presumpteously/ so that he herkeneth not vnto the priest (which standeth to do seruice vnto the Lorde thy God) or to the iudge/ thesame shal dye: and thou shalt put awaye the euell from Israell/ that all the people maye heare/ and feare/ and be nomore presumpteous.

Whā thou arte come into the lande/ which the Lorde thy God shal geue the/ and takest it in possession/ and dwellest therin/ and shalt
e.viij.a saye: †I will set a kynge ouer me/ as all the nacyons haue about me/ then shalte thou set hym to be kynge ouer the/ whome the Lord thy God shal chose.

D One of thy brethren shalte thou set to be kynge ouer the. Thou maist not set a straunger ouer the/ which is not thy brother. Onely
.iiij.e †let hym not haue many horses/ that he bring
ra.ix.e not the people agayne into Egypte/ thorow the multitude of horsses/ for as much as the Lord hath saide vnto you/ that from hence forth ye shoulde come nomore this way again.
.vj.a †He shal not haue many wyues also/ that
Re.x.c his herte be not turned awaye. *Neyther shal
j.b he gather him syluer and golde to muche.

And whan he is set vpon the seat of his kingdome/ he shall take of the priestes/ the Le-

uites this seconde lawe/ and cause it be writte in a boke/ and that shal he haue by hym/ †and Iosu.j.b
he shall rede therein all the dayes of his lyfe/ that he maye learne to feare the Lorde his God/ to kepe all the wordes of this lawe/ and al these ordinaunces/ so that he do therafter.

He shal not lifte vp his hert aboue his brethren/ and shal not turne asyde from the commaundement/ neyther to the right hande nor to te lefte: that he maye prolonge his dayes in his kyngdome/ he and his children in Israel.

The.XVIII. Chapter.

The priestes/ the Leuites/ and all the trybe A
of Leui † shal haue no parte nor enheri- Num.xxviij.c
taunce with Israel. The offerynges of the Deut.x.b
Lorde and his enheritaunce shal they eate. xij.b. xviij.c
Therfore shall they haue no enheritaunce a- Ezc.xliij.d
monge their brethren/ because the Lorde is they: enheritaunce/ as he hath said vnto the. This shalbe the priestes dewty of the people/ and of the ỹ offre/ whether it be oxe/ or shepe/ so that they gaue vnto the priest the shoulder and both the chekes/ and the brest. And ỹ fyrst frutes of thy corne/ of thy wyne/ and of thy oyle/ and the firste of thy shepe shearinge. †For Num.iij.b
the Lorde thy God hath chosen hym out of xxviij.a
all thy tribes/ to stand & minister in the name of the Lord/ he and his sonnes/ al the dayes of they: life.

If a Leuite come out of any of thy gates/ or out of any place of all Israel/ where he is a geste/ and commeth with al the desyre of his soule/ (vnto the place which the Lorde hath chosen) to minister in the name of the Lord his God/ like as al his brethren the Leuites/ whiche stande there before the Lorde: then shal he haue like porcion of meate with the other: besydes that/ which he hath of the solde good of his fathers.

†Whan thou cōmest into the lande/ which B
the Lord thy God shal geue the/ thou shalt Leu.xviij.a
not learne to do the abhominacions of these and xx.d
nacions/ that there be not found amōge you/ Deut.xij.d
that maketh his sonne or doughter go thor- and xviij.b
owe the fyre/ or a prophecier/ or a chofer out iiij.R.xxj.a
of dates/ or that regardeth the foules crieng/ Iere.vij.a
or a wytch/ or a conjurer/ or soythsayer/ or an and xix.a
expounder of tokens/ or that axeth any thinge of the dead.

For whosoeuer doth such/ is abhominacio

vnto

vnto the Lorde: and because of such abhominacyons doth the Lorde thy God dryue them out before the. But thou shalte be perfecte with the Lorde thy God. For these nacyons whome thou shalte conquere / whome the Lorde thy God hath geuen ỹ / herken to the chosers out of dayes / and to the soythsayers: but so shalte not thou do vnto the Lord thy God.

€ †A prophet lyke vnto me / shal ỹ Lord thy
Act. vij. e God rayse the vp euen out of ỹ / and from a-
*Mat. xvij. a. monge thy brethren / *vnto him shall ye herken / accordinge as thou desyredest before the Lord thy God in Horeb / (in the daye of the
Exod. xx. c gatheryng together) & saidest: †Let me heare
Deut. v. c the voyce of the Lorde my God nomore / & se nomore this great fyre / that I dye not. And the Lorde sayd vnto me: They haue well spoken. I wyll rayse them vp a prophet / from amonge theyr brethren lyke vnto the / and wyl put my wordes in his mouth / & he shal speake vnto them all that I shall commaunde hym.
Johan. xij f †And whosoeuer wyll not herken vnto my
Hebr. ij. a wordes / which he shal speake in my name / of him wil I require it.

D †But if a prophet presume to speake ought
Num. xvj. a in my name / which I haue not commaunded
Deut. xiij. a him to speake: and he ỹ speaketh in ỹ name of
Jer. xxviij a other goddes / the same prophet shall dye. But
Ezec. xiij. a if thou saye in thyne hert: How can I knowe what worde the Lord hath not spoken? Euen whan the prophet speaketh in ỹ name of the Lord / and the thynge followeth not / and commeth not to passe / the same is the worde / that the Lord hath not spoken. The prophet hath spoken it presumptcously / therfore be not afrayed of hym.

The. XIX. Chapter.

A WHan the Lord thy God shal haue rooted out the nacions / whose lãde ỹ Lord thy God shal geue the / so that thou hast conquered them / & dwellest in theyr cities & houDeut. iiij. g ses / †thou shalt appoint the out thre cyties in
Nu. xxxv. b ỹ middes of the lande / that ỹ Lord thy God
Josu. xx. a shal geue the to possesse. Thou shalt prepare ỹ waye / and parte the coastes of thy lãde (which the Lord thy God shal deuide out vnto the) into thre partes / ỹ whosoeuer hath cõmitted
Exod. xxj b murther / may flye thither & lyue: †And this shalbe the cause that the slayer shal flye thither and be saued.

†If any man smyte his neighbour vnwa- Nu. xxxv
res / and hath not hated him in time passed (as De. xix
whan a man goeth vnto ỹ woode with hys neyghboure to hewe doune timber / and he turneth his hãde with the axe to hewe doune the wood / and ỹ yron slyppeth from ỹ helue / and hytteth his neyghboure that he dyeth) the same shal flye into one of these cyties / that he maye liue. Lest / ỹ auenger of bloud folowe B after ỹ dead slayer while his herte is whote / & ouertake him whyle the waye is so farre / and slaye him / where as yet no cause of death is in him / for so muche as he hated hym not in time passed. Therfore commaunded I the that thou appoynt out thre cyties.

And whan the Lord thy God enlargeth thy borders / as he hath swore vnto thy fathers / and geueth the all ỹ lãde / which he promised thy fathers to geue (so that thou kepe all these commaundementes / and do that I commaunde ỹ this daie / ỹ thou loue ỹ Lord thy God / and walke in his wayes all thy lyfe long) †then shalt thou adde yet thre cyties Jos. xx. d vnto these thre / that innocent blounde be not shedde in thy lãde (which ỹ Lord thy God geueth the to enheritaunce) and so blounde come vpon the.

†But if any man beare hate against his C neyghboure / and layeth wayte for hym / and ij. Reg. xx
ryseth agaynst hym / and smyteth hym that he dye / and flyeth into one of these cities / then shall the elders of the same cytie sende thyther / and cause him to be fetched from thence / and delyuer hym to the handes of the auenger of blounde / that he may dye: thyne eye shall not pytie hym / and ỹ gyltie blounde shalt thou put awaye frõ Israell / that thou mayest prospere.

†Thou shalt not remoue thy neygbours De. xix
marke / which they of olde tyme haue set in Job. xx
thyne enheritaunce / ỹ ỹ enheredest in ỹ lande / which the Lorde thy God hath geuen the to possesse it.

†One witnesse shal not stande vp alone a- Nũ. xx
gainste a man / ouer any trespasse or synne / Ma. xv
what maner of synne soeuer it be ỹ a mã can Joh. viij
do / But in the mouth of two or thre witnesses ij Cor. xiij
shal euery matter be stably shed.

†But if an vnrighteous witnesse stande D
vp Susan

vp against any man / to testifye any trespasse vpon hym / then shal both ỹ men ỹ stryue together / stande before the Lord / before ỹ priestes and iudges / which shalbe at ỹ same tyme.
t. viij b †And the iudges shall make diligent inquisicyon: and if the witnesse be founde false / and hath geuen false witnesse against his brother / then shall ye do vnto him / euen as he thought to do vnto his brother / that thou mayest put
t. xiij b awaye the euell from the / † that other maye
xvij b heare and feare / and take nomore vpon them to do such wycked poyntes amonge you.
d. xxj e Thyne eye shall not pytie hym. †Soule for
xviij d soule / eye for eye / toth for toth / hande for hãde /
th. v. e foote for foote.

The XX. Thapter.

A WHan †thou goest out to battayl against
t. vij d thyne enemyes / and seyst horses & charrettes of ỹ people / more then thou / be not afrayed of them for ỹ Lorde thy God / which brought the out of ỹ lande of Egipte / is with the. Now / whã ye are come nye vnto the battayll / ỹ priestе shal step forth / and speake to the people / and saye vnto them: Heare Israel: Ye go this daye into the battail against youre enemyes / let not youre herte faynte. † Feare
j. e not: be not afrayed / nor abassed of them. * For
xviij. a the Lorde youre God goeth with you / to
a. iiij. a fight for you against youre enemyes / that he
c. xxviij maye saue you.

And the captaynes shal speake to ỹ people / and saye: Who so hath builded a newe house / and hath not dedicate it / let hym go / and byde in his house / that he dye not in the battail / and
lac. v. g another dedicate it / † who so hath planted a vyneyard / and hath not yet made it cõmune / let hym go / and abyde at home / that he dye not in the battayl / and another make it com-
xviij. a mune. †Who so hath spoused a wyfe / & hath not yet broughte her home / let hym go / and abyde at home / that he dye not in ỹ battayl / & anorther bryng her home.

B And the captayne shal speake further vnto
ic. vij. a ỹ people / and saye: †He that feareth / and hath a faynte herte / let hym go / and byde at home / that he make not his brethrens herte faynte also / lyke as his herte is. And whan ỹ captaynes haue made an ende of speaking vnto the people / they shal set ỹ rulers of the hoost before ỹ people in the forefront.

†Whan thou commest nye vnto a cytie Num. xxj. c
to fyght against it / ỹ shalte offre them peace. Deu. xx. c
If they aunswere the peaceably / and open vnto ỹ / then shall all ỹ people that is founde therin be tributaryes vnto the / and serue the. But if they wyll not deale peaceably with the / and wyll warre with the / then besege it / and whan the Lorde thy God delyuereth it into thy hande / thou shalt smyte all males that are therin with the edge of the swearde: saue the women and the children. †As for Josu. viij. a
ỹ cattell and all that is in ỹ cytye / and all the and xxj. c
spoyle / thou shalt take them vnto thy selfe / and eate the spoyle of thyne enemyes / which the Lorde thy God hath geuen ỹ. Thus shalt thou do vnto all the cytyes ỹ are very farre from ỹ / and are not of the cyties of these nacions.

But in ỹ cyties of these nacyons / which €
ỹ Lorde thy God shall geue the to enheri- Deu. xxj. a
taunce / †thou shalt leaue nothing aliue ỹ hath Josu. vj. e
breth / but shalt vtterly destroy them / namely viij. f. x. e
*ỹ Hethites / Ammorites / Chananites / Pherc- Judic. j. B
sites / Heuites / and Iebusites / as the Lorde *Deu. vij. a
thy God hath commaunded ỹ / ỹ they teache you not to do all the abhominacions / which they do vnto theyr goddes / and so ye / to sinne against ỹ Lord your God.

Whan thou must lye a longe season be- A
fore a citie against ỹ / which thou makest warre to take it / thou shalt not destroye ỹ trees therof ỹ thou woldest hewe them doune with the axe / for thou maist eat therof: & therfore shalt thou not hewe thẽ doune. For it is but wood vpon ỹ felde / and no man: and can not come & be bulwerkes against the. But the trees / ỹ thou knowest that men eate not of / those shalt thou destroye and rote out / & make bulwerkes therof against the citie ỹ warreth with ỹ / tyll thou haue ouercome it.

The. XXI. Chapter.

WHan there is one slayne founde in the A
lande / which the Lorde thy God shall geue the to possesse it / and lyeth in the felde / and it is not knowen who hath slayne hym / then shal thy elders and iudges go forth / and mete from the slayne vnto the cyties that lye rounde about. Loke which cytye is the nexte / the elders of the same shal take a yonge kowe / which hath not bene laboured / nor hath

Drawen

drawen in the yocke/and they shal bringe her into a valley/where as is neyther earinge/nor so winge/and stryke of her heade there in the valley.

Then shal the pristes the children of Leui
Deu.xvij.b come forth. ¶ For the Lord thy God hath
Eccle.xlv.a chosen them/to serue him/and to prayse his name:and at theyr mouth shal all plees and stripes be tryed. ❧ And all the elders of the
B same cytie shall come forth vnto the slayne/& washe theyr hades ouer ỹ yonge kow/whose heade is striken of in the valley/and shal answere and saye: Oure handes haue not shed this bloude/neyther haue our eyes sene it. Be mercyfull(O Lord)vnto thy people of Is-
Ione.j.c racl/whome thou hast delyuered/† laye no innocent bloude vnto thy people of Israels charge:then shal they be reconcyled from the bloude.Thus shalt thou put awaye the innocent bloude from the/in that thou doest the thynge/which is right in the syght of the Lorde.

Whan thou goest forth to warre agaynst thyne enemyes/and the Lord thy God delyuereth them into thyne hādes/so that thou carryest awaye theyr prysoners/and seyst amonge the captyues a beutifull woman/and hast a desyre vnto her/to take her to thy wyfe/ then bringe her home to thine house/and let her shaue her head/and pare her nayles/and put of her clothes/that she was taken prysoner in/and let her sit in thyne house/& mourn for her father and mother a moneth longe: after that lye with her/and mary her/and let her be thy wyfe.But if thou haue no fauoure
C vnto her/then shalte thou let her go whyther she wyll/and not to sell her/nor to make cheuesaunce of her/because thou hast dishonoured her.

Gene.xxix. †If a man haue two wyfes/one that he loxxx. ueth/and one that he hateth/and they beare hym children/both the beloued and the hated/ so that the fyrstborne be hers/that is hated/& the tyme commeth that he dealeth out the inheritaunce vnto his chyldren:then can he not make the sonne of the beloued fyrstborne/before the fyrstborne sonne of the hated/but he shal knowe the sonne of the hated for the first sonne/so that he geue him double of all that
Gen.xlix.a is at hande:† for thesame is ỹ begynning of his strenght/and ỹ fyrst byrth right is his.

†If any man haue a stubborne and disobe-
D dient sonne/which herkeneth not vnto the Exod.xx
voyce of his father and mother/and whan they teache hym nurtoure/wyll not folowe them/then shall his father and mother take him/and bringe him to the elders of theyr cytye/and do ỹ gate of thesame place/and say vnto the elders of the cytie: This our sonne is stubburne and disobedient/and herkeneth not vnto our voyce/and is a ryother/and a dronkarde.Then shal al ỹ men of thesame cytye stone him to death: and thus shalt thou put awaye the euel from ỹ/that al Israel maie heare and feare.

†If a man haue committed a synne that is Iosu.vij
worthy of death/and is put to death/so ỹ he and.xc
is hanged on a tree/then shall not his body remayne all night on ỹ tree/but thou shalt burye him thesame day.¶ For cursed is he of Gal.iij
God that is hanged ❧ ỹ thou defyle not thy lande/which ỹ Lord thy God geueth the to enheritaunce.

The.XXII.Chapter.

If† thou se thy brothers oxe/or shepe go A
Exo.xxiij
astraye/thou shalte not withdrawe/thy selfe from them/But shalt bringe them againe vnto thy brother. But if thy brother be not nye vnto the/and thou knowest hym not/thē shalt thou take them into thyne house/ỹ they maye be with ỹ/till thy brother axe after them/ and then delyuer hym them agayne. In lyke maner shalt thou do with his asse/& with his rayment/and with euery lost thinges of thy brother/which he hath lost/and thou hast founde it:thou mayest not withdrawe thy selfe.

†If thou se thy brothers oxe or asse fallen Matt.v
doune by ỹ waye/thou shalt not withdraw Luce.vi
thy selfe from him/but shalt helpe him vp.

†A woman shall not weare/that whiche j.Cor.xi
pertayneth to a man: neyther shal a man put on womans rayment. For whosoeuer doth suche/is abhominacion vnto the Lorde thy God.

If thou chaunce vpon a byrdes nest by the
B waye in a tree/or on ỹ grounde/with yonge or with egges/and ỹ dame sittynge vpon the yonge/or vpon the egges/thou shalt not take ỹ dame with ỹ yonge/but shalt let the dame flie/and take the yonge/that thou maiest prosper

per and lyue longe.

Whan thou buildest a new house/make a battelment about thy rofe/ that thou lade not bloude vpon thyne house/if any man fall therof.

xix.c †Thou shalt not sowe thy vyneyarde with dyuerse sedes/that thou halowe not to the full-offerynge the sede/ whiche thou hast sowen with the increace of thy vyneyarde.

Thou shalt not plowe with an oxe and an asse together at one tyme.

xx.c †Thou shalt not weare a garment that is myxte with wollen and lynnen togethe.

.xxvd †Thou shalt make gardes vpon the foure quarters of thy garment/where with thou coueredst thy selfe.

.v.b †If a man take a wyfe/and hate her whan he hath lyen with her/and layeth any shamefull thynge vnto her charge/and bringeth vp an euel name vpon her/and saieth:I toke this wyfe/and whan I came to her. I founde her not a mayden: Then shall the father and the mother of the damsel take her/& brynge forth the tokens of the damsels virginite before the Elders of the cytye/euen vnto the gate. And
C the damsels father shall saye vnto the Elders: I gaue this man my doughter to wyfe.Now hateth he her/and layeth a shamefull thynge to her charge/and sayeth: I founde not thy doughter a mayden. And lo/these are the tokens of my doughters virginite. And they shal spreade out the cloth before the Elders of ỹ cytye.So shall the elders of the cytye take that man/and chastice hym/& put a penaunce vpō hym of an hūdreth Sicles of siluer/and geue thesame vnto the father of the damsel/because he hath brought vp an euell name of a maydē in Israell/and he shall take her to wyfe/so that he maye not forsake her all his lyfe longe. But if it be of a trueth/that ỹ damsell is not found a virgyne/then shall she be brought forth vnto
xxiij.e the dore of her fathers house/and the men of the cytye shall stone her to death/ †because she hath wrought foly in Israel/and played the whore in her fathers house. And so shalt thou put awaye the euel from the.

.xx.b †If a man be founde lyenge with a womā ỹ hath a married husband/they shal dye both/ the man & woman that he hath lyen withall. And so shalt thou put a waye euell frō Israel.

If a mayden be handfasted to any man/ D
and another man getteth her in the cytye/and lyeth with her/ye shall bringe them both out vnto the gate of ỹ cytye/and stone them both that they dye. The damsell/because she cryed not/beynge in the cytye.The man/because he hath brought his neighbours wyfe to shame: And thou shalt put awaye the euell from the.

But if a man get an handfasted damsel vpon the felde/and take her/and lye with her/ then ỹ man that laye with her shall dye alone/ and vnto the damsell thou shalt do nothinge: for she hath done no synne worthye of death. Lyke as yf a mā rose agaynst hys neghboure/ and slewe hym/euen so is this also. For he
Exo. xxij.c found her in the felde/& the handfasted damsell cryed/and there was no man to helpe her.

†If a man fynde a mayden ỹ is not hand-
fasted/and take her/and lye with her/and be founde/then shall he that laye with her/ geue her father fyftye sicles of syluer/and shall haue her to wyfe/ because he hath shamed her: he maye not forsake her all his lyfe longe.

†Noman shall take his fathers wyfe/nor Leu.xviij.a
vncouer his fathers couerynge. Deu.xxvij.c

The XXIII.Chapter.

There † shall none ỹ hath hys stones bro- A
ken/or that is gelded come into the cōgre Leuit.xxj.c
gacion of the Lord. There shal no whores Esa.lvj.a
chyld also come into the congregacion of the Lord/no/not after the tenth generacion/but shall neuer come in to the congregacion of ỹ
ij. Esxiij.a Lord.†The Ammonites & Moabites shall not come into the cōgregacion of the Lord/ no/not after the tenth generacion/but shal neuer come in/ because they mete you not with bread & water in the way/whan ye came out
Nu.xxij.a of Egipte.†And besydes ỹ/they hyred against Iosu.xxiij.
you Balam the sonne of Beor/the interpreter b
out of Mesopotamia/to curse the. But the Lorde thy God wolde not heare Balam/& turned the curse to blessynge vnto the:because the Lord thy God loued ỹ. Thou shalt wysh hym/neyther prosperite nor healthal thy lyfe lōge for euer.Thou sholt not abhorre an Edo-
Gen.xxv.c mite:†for he is thy brother.

An Egipcian shalt thou not abhorre/for B
thou wast a straunger in his lāde.The childrē/ whome they beget in ỹ thyrde generaciō/shall come into the congregacion of the Lord.

M †Whan

ij.Cor.x.a Ephes.vj.b †Whan thou goest out to fyghte agaynst thyne enemyes/kepe the from all wickednesse.

If there be any man among'you/which is vncleane/ so that any thynge is chaunced to hym by night/thesame shal go out of ỹ hoost/ vntill he haue bathed hym selfe with water before euen: and whan the Sunne is gone doune/he shal come into the hoost agayne.

And without the hoost thou shalt haue a place to resorte vnto for necessite/& thou shalte haue a shouell onder thy gyrdel/& whan thou wylt set the doune without/thou shalt dygge therwith: & whan thou hast done thyne easement/thou shalt couer that/which is departed from the. For the Lorde thy God walketh in thyne hoost to delyuer the/and to geue thyne enemyes before the. Therfore shal thy hoost be holy/that he se no vncleane thynge in the/and so turne hymselfe from the.

C Thou shalt not delyuer vnto his master the seruaũt/which is escaped from hym vnto the. He shall dwell with the in the place ỹ he choseth within any of thy gates for his wealth/& thou shalt not vexe hym.

xiij.xxv.b Deu.xxij.c *Mich.j.b †There shalbe no whore amõg the doughters of Israel/ neyther whorekeper amonge ỹ sonnes of Israel. *Thou shalt not bringe the hyre of an whore/nor the price of a dogge into the house of the Lorde thy God/ for any maner of vowe: for they both are abhominacion vnto the Lorde thy God.

Exo.xxij.c & cunt.xxv.f ij.Esd.v.a †Thou shalte occupye no vsurye vnto thy brother/neyther with money/nor with foode/ nor with any maner thynge that vsury maye be vsed withall. (Vnto a straunger thou mayest lende vpon vsury / but not vnto thy brother) that the Lorde thy God maye blesse ỹ in all that thou takest in hande / in the lande whyther thou commest into possesse it.

S Num.xxx.a Eccl.v.a Baruc.vj.c Ie.xv.a †Whã thou makest a vowe vnto the Lorde thy God/ thou shalt not be slacke to performe it: for the Lorde thy God shal requyre it of the/and it shalbe synne vnto the. If thou leaue vowynge / then is it no sinne vnto the. But that whiche is proceaded out of thy lippes shalt thou kepe/and do therafter/accordynge as thou hast vowed vnto the Lorde of a fre will/whiche thou hast spoken with thy mouth.

Whan thou goest into thy neyghbours vyneyard/thou mayest eate of the grapes/accordyng to thy desyre/till thou haue ynoughe. But thou shalt put none into thy vessell.

Mat. †Whan thou goest into thy neyghbours cornefelde/thou mayest plucke the eyres with thyne hande/but with a sicle mayest thou not reape therin.

The.XXIIII.Chapter.

A Jere.iij.a Mala.ij.c Mat.v.c and vi.a †WHan a mã taketh a wyfe / and maryeth her/and she fyndeth no fauoure in his eyes/because of any vncleanesse / then shall he wryte a byll of deuorcement / and geue it her in her hande/and sende her out of his house. Jf/whan she is gone out of his house/she go/ and be another mans wyfe/ and the same secondc man hate her also / and wryte a byl of deuorcement/and geue it her in her hande/ & send her out of his house: Or if thesame secondc man dye/whiche toke her to wyfe/then her fyrst husbande that put her awaye/ may not take her agayn to be his wyfe/ in so much as she is defyled/for that is abhominacio before the Lorde: that thou make not the lande to synne: which the Lorde thy God hath geuen the to enheritaunce.

Deu.xx.c †Whan a man hath newly taken a wyfe/ he shall not go a warrefare/neyther shal he be charged withall. He shalbe fre in his house one yeare lõge/ that he may be mery with his wyfe/which he hath taken.

B †Thou shalt not take the nethermost and vppermost mylston to pledge / for he hath set the his lyuynge to pledge.

Exo.xxi.c †Jf any man be founde that stealeth one of his brethren/ from amonge the chyldren of Jsrael/& setteth hym to pledge/or selleth hym/ suche these shal dye/ that thou mayest put awaye the euell from the.

Deu.xxiiij.c Mat.viij.c †Kepe the from the plague of leprosi/that thou obserue diligently/and do accordynge vnto al ỹ the priestes the Leuites teach the/as I haue commaunded them/ that shall ye obserue and do therafter. Remembre what the Lorde thy God dyd vnto Miriam by the waye/when ye were come out of Egipt.

Jf thou lendest thy brother any det/thou shalt not go into his house/and take a pledge/ but shalt stande without: and he/to whõ thou lendest/ shall bringe out his pledge vnto the.

But

C But if it be a poore body / thou shalt not lye doune to slepe with his pledge/ but shalt delyuer hym his pledge agayne/ whan the Sunne goth doune/ỹ he maye slepe in his owne rayment and blesse the/so shal thesame be reckened vnto the for righteousnes before the Lorde thy God.

xxiij.xix.c †Thou shalte not withdrawe the hyre of the nedye and poore amonge thy brethren / or straunger ỹ is in thy lande/ or within thy gates/but geue hym his hyre thesame daye that the Sunne go not doune theron / for so much as he is nedye/& his lyfe susteyned therwith/that he call not vpon the Lorde against the/& it be synne vnto the.

xxiij.d xxiij.a xxv.d †The fathers shal not dye for the chyldren/ nor the chyldren for the fathers/ but euery one shall dye for his owne synne.

xviij.c xvij.a xxvij.c *Thou shalte not wrest the right of ỹ straũger and of the fatherlesse. And the wedowes rayment shalte thou not take to pledge. For thou shalt remẽbre/that thou wast a seruaunt in Egipte/and how that the Lorde thy God delyuered the from thẽce/ therfore cõmaunde I the to do this.

D xxiij.c †Whã thou hast reaped doune thyne harueste in the felde/and hast forgotten a shefe in the felde/thou shalt not turne agayne to fetch it/but it shalbe for the straunger / the fatherlesse/and the wedowe / that the Lorde thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thyne Olyue trees/thou shalt not plucke them vp cleane afterwarde: it shalbe for the straunger/the fatherlesse/and the wedowe. Whan thou hast gathered thy vyneyard/thou shalt not gather it vp cleane afterwarde: it shalbe for ỹ straunger/the fatherlesse/ and the wedowe. And thou shalt remẽbre that thou wast a seruaunt in the lande of Egipt/ therfore commaũde I the to do this.

The.XXV.Chapter.

A WHan there is a stryfe betwene men/they shalbe broughte before the lawe and iudges: and the iudges shal iustifye the righteous/and cõdemne the vngodly. And if the vngodly haue deserued strypes / the iudge shall commaunde to take hym doune / and they shall beate hym before hym / accordynge to the measure and numbre of his trespasse.

ij.Cor.xj.c †Whã they haue geuen him fourtye strypes/ they shall beate him nomore/ lest / (if there be mo strypes geuen hym) he be beatẽ to much/ and thy brother be horrible before thyne eyes.

ij.Cor.ix.b i.Timo.v.c †Thou shalt not mosell the mouth of the oxe/that treadeth out the corne.

Mar.xij.b Luc.xx.d Ruth.iiij.b *Whan brethren dwell together/and one of them dye without chyldren/then shall not the wyfe of the deade take a straunger without/but her kynsman shall go in vnto her / & take her to wyfe: and the fyrst sonne that she beareth / shall he set vp after the name of his brother/ which is dead/that his name be not put out of Jsraell.

B But if the man will not take his kynswoman/then shall his kynswoman go vp vnder the gate vnto the Elders/and saye: My kynsman refuseth to stere vp a name vnto his brother in Jsrael/and will not marye me. Then shal the Elders of the citye call him/ and comen with him. Jf he stande then and saye: I will not take her/then shall his kynswoman steppe forth vnto hym before the Elders/and louse a shue frõ hys fote/ and spyt in his face/ and shall aunswere and saye: Thus shall it be done vnto euery mã that will not buylde his brothers house. And his name shalbe called in Jsrael/the vnshod house.

Jf two men stryue together/ and the wyfe of the one runne to/to delyuer her husbande from the hande of hym that smyteth hym / & put forth her hande/ and take hym by the secretes/then shalt thou cut of her hande / and thyne eye shall not pitye her.

C Leuit.xix.g Mich.vj.b †Thou shalt not haue in thy bagge two maner of weyghtes/a greate & a small. Neyther shalt thou haue in thyne house diuerse measures/a greate & a smal. Thou shalt haue a perfecte and iust weight/ and a perfect and iust measure/that thy lyfe may be longe in the lande/whiche the Lorde thy God shal geue the. For whosoeuer doth such/(ye all they that do cuell) are abhominacion vnto the Lorde thy God. Exo.xxxvij.c †Remembre what the Amalechites did vnto the by the waye / whan ye were departed out of Egipte/howe they buckled with the by the way/and smote thy hynmost/ euen al ỹ were feble/whiche came after ỹ whã thou waste wecrye and faynte / & they feared

not God. Now whan the Lorde thy God
bryngeth the to rest from all thyne enemyes
rounde aboute in the lande/which the Lorde
thy God geueth the for inheritaunce to pos-
i.Re.xiiij.g and xv.a sesse/ †then shalt thou put out the remem-
braunce of the Amalechites from vnder hea-
uen. Forget not this.

The.XXVI.Chapter.

A WHan thou commest in the lande that the
Lorde thy God shall geue the to enhe-
ritaunce/and enioyest it/and dwellest therin/
Exo xxiij.e and xxxiiij.c thou shalte take of all maner †fyrstfrutes of
Prou.iij.b the lande / that come out of thy grounde/
whiche the Lorde thy God geueth the/
and shalt put them in a maunde / and go
vnto the place/ whiche the Lorde thy God
shall chese/(that his name maye dwell there)
and thou shalte come vnto the prieste/whiche
shalbe at that tyme / and saye vnto him : I
knowlege this daye vnto the Lorde thy
God/that I am come into the lande / whiche
the Lorde sware vnto our fathers to geue vs/
and the priest shall take the maunde out of
thyne hande / & set it downe before the aultare
B of the Lorde thy God.
Then shalt thou aunswere/and say before
Gen.xlvj.a the Lorde thy God: The Sirians wolde
haue destroyed my father / †whiche wente
downe into Egipte / and was a straunger
there with a small folke / and became there
a nacion great/mighty / and ful of people.
Exod.j.b †But the Egipcians entreated vs euell/
and troubled vs / and layed a hard bondage
vpon vs. Then cryed we vnto the Lorde/
Exod.iij.e the God of oure fathers. †And the Lor-
de herde our cryenge / and loked on our ad-
Exo xiiij.c uersyte / laboure / and oppression. †And
brought vs out of Egipte with a mightie
hande / and a stretchedout arme / and with
great terribleneſſe/thorowe tokens and won-
ders/and hath brought vs vnto this place / &
hath geuen vs this lande that floweth with
mylke and hony. Therfore bryngе I now the
fyrst frutes of the lande / whiche the Lorde
hath geuen vs. And thou shalt leaue them
before the Lorde thy God / and geue
thankes before the Lorde thy God / and
reioyce ouer all the good/that the Lord thy
God hath geuen the / and thyne house:
thou and the Leuite/and the straunger that is
with the.

†Whan thou hast brought together all C
Deu.xiv.c
your tythes of thyne increace in the thyrde yeare/
whiche is a yeare of tythes / thou shalt geue it
vnto the Leuite / to the straunger/ to the fa-
therlesse/ and to the wedowe / that they maye
eate within thy gates/and be fylled. And thou
shalt saye before the Lorde thy God: †I haue Luc.xv
brought that halowed is out of my house/ &
haue geuen it vnto the Leuite/ the straunger/
the fatherlesse/ and the wedowe / accordynge
to all thy commaundement/ whiche thou hast
commaunded me. I haue not transgressed
thy commaundementes/ nor forgotten them.
I haue not eatē therof in my heauyneſſe / nor
taken awaye therof in vnclennesse. I haue
not geuen therof vnto the dead. I haue ben
obedient vnto your voyce of the Lorde my God/
and haue done all as he hath commaunded
me. †Loke downe from thy holy habitacion Baruc.ij
from heauen/and blesse thy people of Israell/
and the lande that thou hast geuē vs/as thou
swarest vnto our fathers/a lande that floweth
with mylke and hony.

In the daye whan the Lorde thy God cō- D
maunded the/to do accordynge vnto all these
ordinaunces and lawes / that thou shouldest
kepe them/and do therafter with all thy hert/
and with all thy soule. †Thes: me daye may- Exod.p
dest thou a promise vnto the Lorde / tha he and xxv
should by thy God/& that thou woldest walke Deut.xx
in all his wayes/and kepe his ordinañces/ his
commaundementes/and his lawes/ & to her-
ken vnto his voyce. †And the Lorde promi- Exod.xi
sed the vpon thesame day/ that thou shouldest Deut.xx
be his owne peculiar people / lyke as he hath and xxv
sayde vnto the (so that thou kepe all his com-
maundementes) and that he wolde make the
hye in prayse/name and honoure aboue al na-
cions/whiche he hath made/†that thou mayst Jere.xi
be an holy people vnto the Lorde thy God/
as he hath sayde vnto the.

The.XXVII.Chapter.

AND Moses with the Elders of Israell/ A
commaunded the people and sayde: Kepe
al the commaūdementes/which I commaūd
you this day. †And what tyme as ye go ouer Josu.iiij
Jordane/into the lāde that ỹ Lorde thy God
shal

shal geue the / thou shalt set vp greate stones/
and playster them with playster / and write
vpō thē all ỹ wordes of this law: (whan thou
art come ouer) that thou mayst come into the
lande/which the Lorde thy God shall geue
the/a lande that floweth with mylke & hony/
as the Lorde God of thy fathers hath pro-
mised the.

Now/whan ye go ouer Jordane/ye shal set
vp these stones (wherof I commaunde you
this daye) vpon mount Eball / and playster
.viij.g them with playster: †and there shalt ỹ buylde
vnto the Lorde thy God an aultare of stone/
d.xx.d wherevpon ỹ shalt lifte no yron. †Of whole
stones shalt thou buyld thys aultare vnto the
Lorde thy God/and offere burntofferinges
theron vnto the Lord thy God: and thou
shalt offre thankeofferinges / and eate there/
and reioyce before the Lorde thy God: And
vpon the stones thou shalt wryte all the wor-
des of this lawe/manyfestly and well.

B And Moses with the prestes and Leui-
tes spake vnto all Israel/and sayd: Take hede
and heare O Israell: This daye arte thou be-
come the people of the Lorde thy God/ that
thou mayest be obedient vnto the voyce of the
Lorde thy God/and do accordinge vnto all
his cōmaundementes & ordinaunces / which
I commaunde the this daye.

ut.xj.d †And Moses charged the people thesame
.viij.g daye/and sayd: These shall stāde vpon mount
Grisim to blesse the people/whan ye are gone
ouer Jordane: Simeon/Leui/Juda/Isachar/
Joseph/& Ben Jamin. And these shall stande
vpon mount Eball to curse: Ruben / Gad/
Asser/Zabulon/Dan and Nephtaly. And the
Leuites shall beginne / & saye vnto euery man
of Israell with a loude voyce.

d.xx.a †Cursed be he / that maketh any carued
.lvj.a Idol'/or molten ymage (an abhominacion of
the Lorde/a worke of the handes of the craf-
tesman) and putteth it in a secret place. And
all the people shall aunswere and say Amen.

C †Cursed be he / that curseth his father
o.xx.b and mother. And all the people shall saye
Amen.

eut.x.c †Cursed be he/that remoueth his neyg-
bours marke. And all the people shall saye
Amen.

uit xix.d †Cursed be he/that maketh a blynde man
go out of his waye. And all the people shall
saye Amen.

†Cursed be he/that wresteth the right of the Deu.xxiiij.c
straūger/of the fatherlesse/and wedowe. And
all the people shall saye Amen.

†Cursed be he/that lyeth with his fathers Leuit.xviij.a
wyfe/to vncouer his fathers couerynge. And and.xx.b
all the people hall saye Amen. Deu.xxij.d

*Cursed be he / that lyeth with any maner *Exo.xxij.c
beast. And all the people shall saye Amen. Leuit.xx.b

†Cursed be he/that lyeth with his syster/ Leu.xviij.a
which is the doughter of his father or of his ij.Re.xiij.d
mother. And all the people shall saye Amen.

†Cursed be he / that lyeth with his mother Leu.xviij.a
in law. And all the people shall saye Amen.

†Cursed be he/that slayeth his neybhboure Exo.xxi.b
secretely. And all the people shal saye Amen. Lc.xx.iij.d

*Cursed be he/that receaueth giftes to Deut.x.a
slaye the soule of innocent bloude. And all the *Ez.xxij.b
people shall saye Amen. Mich.iij.c

†Cursed be he / that cōtinueth not in all the †Gal.iij.b
wordes of this lawe to do them. And all the
people shall saye Amen.

The.XXVIII. Chapter.

AND † if thou shalt herken vnto the voyce A
of the Lord thy God / to obserue and do Leu.xxvj.a
all his commaundementes / which I com-
maunde the this daye/ then shall the Lorde
thy God set the on hye aboue all nacions vpō
earth/and all these blessinges shall come vpon
the/and ouertake the/because thou hast ben o-
bediēt vnto the voyce of the Lord thy God.
Blessed shalt thou be in the towne / & blessed
in the felde. Blessed shalbe the frute of thy bo-
dy/the frute of thy grounde/ and the frute of
thy cattell/ and the frute of thyne oxen / & the
frute of thy shepe. Blessed shalbe thy basket/ &
thy stoare. Blessed shalt thou be whan thou
goest out. †And thyne enemies that ryse vp Deut.xx.a
agaynst the/shall the Lord cause to be smyttē
before thy face. They shall come out agaynst
the one waye/and flye before the seuē wayes.

The Lord shall commaunde the blessyng
to be with the in thy cellers / and in all that
thou takest in hande/and shal blesse the in the
lande that the Lorde thy God hath geuen
the. The Lord shall set the vp to be an holy
people vnto hym selfe / (as he hath sworne
vnto the) if thou kepe the commaundemētes

of the Lord thy God: so that al nacions vpon earth shal se that thou art called after the name of the Lord / and they shalbe afrayed of you. And the Lord shall make the plenteous in goodes in the frute of thy wombe/ in the frute of thy cattell/ and in the frute of thy grounde/ in the lande that the Lorde sware vnto thy fathers to geue the.

B †And the Lorde shall open vnto the his
Deut. xj. d good treasure/ euen the heauen to geue rayne vnto thy lande in due season/ and to prospere
Deut xv. a all the workes of thyne handes. †And thou shalt lede vnto many nacions/ but thou shalt borowe of noman. And the Lord shal set the before/ and not behynd: and thou shalt be aboue onely/ and not beneth/ if thou be obediēt vnto the commaundementes of the Lord thy God/ which I commaunde the this daye
Deut. iiij. a to kepe/ and to do them: and if thou † bowe
and xvij. c not asyde from any of these wordes/ which I commaunde the this daye/ eyther to the right hande/ or to the lefte/ that thou woldest walke after other goddes to serue them.

Leui. xxvj. b †But if thou wilt not herken vnto ỹ voyce of the Lorde thy God / to kepe and to do all his commaundementes / and ordinaunces/
Barue. j. b which I commaunde the this daye / † then
Dan. ix. b shal al these curses come vpon the/ and ouertake the. Cursed shalte thou be in the towne/ and cursed in the felde: cursed shal thy basket be/ & thy stoare. Cursed shalbe the frute of thy body/ the frute of thy lande/ the frute of thyne oxē/ & the frute of thy shepe. Cursed shalt thou be whā thou goest in/ & cursed whā thou goest out. The Lord shal sende into the cōsumyng and complaynynge/ and cursynge in all that thou takest in hande to do / till he haue destroyed the / & shortly brought the to naught/ because of thy wicked inuencios/ in that thou hast forsaken me.

C The Lorde shall make the pestilence to byde longe with the / tyll he haue consumed the out of the lande/ into the which thou commest to possesse it. The Lord shall smyte the with swellynge/ scuers/ heate/ burnynge/ venyme/ drought and palenesse/ and shall persecute the/ tyll he haue destroyed the. †The heauen
Deut. x c that is ouer thy heade / shalbe of brasse/ and the earth vnder the of yron. The Lord shall geue thy lāde dust for rayne/ and ashes from heauen vpō the/ vntyll thou be brought to naught. The Lord shal cause the to be smytten before thyne enemyes. Thou shalt come out one waye agaynst them / and seuen wayes shalt thou flye before them: & shalt be scattered amonge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner fooles of the ayre / and to all the beastes vpon earth/ and there shalbe noman to fraye them awaye.

†The Lorde shal smyte the with the botches of Egipt/ with ỹ emorodes/ with scalle/ and maungynesse / that thou shalt not be healed therof. †The Lorde shall smyte the with madnesse/ and blindnes/ and dasyng of hert. And thou shalt grope at the noone day/ as the blynde groperh in darknesse/ and shalt not prospere in thy way. And thou shalte suffre violence and wronge all thy lyfe longe / & noman shall helpe the. †Thou shalt spouse a
wyfe/ but another shall lye with her. *Thou
shalt buylde an house / but another shal dwel therin. Thou shalt plante a vyneyarde/ but shalt not make it commune.

Thyne oxe shalbe slayne before thyne eyes/ & but thou shalt not eate therof / thyne asse shalbe violently taken awaye (euen before thy face) and shall not be restored the agayn. Thy shepe shalbe geuen vnto thyne enemyes/ and noman shall helpe the. Thy sonnes and thy doughters shalbe geuen vnto another nacion/ and thyne eyes shall se it/ and pase vpon them all the day longe/ and thy hande shal not be able to delyuer them. The frute of thy lāde/ and all thy laboure shal a nacion eate/ whiche thou knowest not: and thou shalt but onely be he that shalbe oppressed/ and suffre wronge all the dayes of thy lyfe. And thou shalt be clean besyde thy selfe for the sight / whiche thyne eyes shall se.

The Lorde shal smyte the with a mischeuous botche in the knees and legges / so that thou canst not be healed/ euen from thy sole of thy fote/ vnto the crowne of heade.

†The Lord shall brynge the and thy kyng
Deut. xvij. c (whiche thou hast set ouer the) vnto a nacion/ whome thou knowest not / neyther thy
ij. Par. xxv. d fathers: and there shalt thou serue other goddes/ euen woode and stone: and thou shalt go
Jer. xxvij. c to wayest / and become a byworde/ and a laughynge

ghynge stocke among all nacions/ whether ỹ Lorde hath caried the.

Mich. vj. c † Thou shalt cary out much sede into the felde/ & shalt gather but lytle in: for the gresshoppers shall destroye it. Thou shalt plante vyneyardes and dresse them / but thou shalt neyther dryncke of the wyne/ nor gather of the grapes: for the wormes shall consume it. Thou shalt haue olyue trees in all thy coastes/ but shalt not be anoynted with the oyle: for thyne olyue trees shalbe roted out. Thou shalt get sonnes and doughters/ and yet not haue them: for they shalbe caried away captyue. All thy trees and frute of thy lande shalbe marred with blastynge.

The straūger that is with the/ shal clymme vp ouer the/ and be alway aboue the: but thou shalt come doune low/ & lye euer beneth. He shal lēde vnto ỹ/ but thou shalt not lende him. He shalbe before / but thou shalt be behynde.

E And all these curses shall come vpon the/ and folowe the/ and ouertake the/ till thou be destroyed / because thou harkenest not vnto the voyce of the Lorde thy God/ to kepe his commaundementes and ordinaunces/ which he hath commaunded the. Therfore shal there be tokens and wonders vpon the / and vpon thy sede for euer/ because thou hast not serued the Lord thy God/ with a ioyfull & a good herte whan thou haddest abundaunce of all thynges. And therfore shalt thou serue thyne enemye/ whiche the Lorde shall sende vpon the/ in hunger/ and thyrst / in nakednesse/ and nede of all thynge: and he shall put a yocke of yron vpon thy necke/ vntill he haue brought the to naught.

Jere. v. e † The Lorde shall brynge a nacion
Baru. iiij. e vpon the from farre / euen from the ende of the worlde / as a flyenge Aegle: a people/ whose speache thou canst not vnderstande/ an harde fauoured people / whiche regarde not the personne of the olde/ nor haue compassion on the yonge: And they shall eate vp the frute of thy cattell/ and the frute of thy lande/ till they haue destroyed the/ and shal leaue the nothynge in corne/ wyne/ oyle / in the frute of thy oxen and shepe / vntill they haue brought the to naught: and shall laye sege vnto the within all thy gates / till they cast doune thy hye & stroge walles/ wherin thou trustest thorow out al thy lande. And thou shalt be besieged within all thy portes / thorow out al thy lande/ which ỹ Lord thy God hath geuē the.

† Thou shalt eate the frute of thyne owne iiij. Re. vj. f
body/ the flesh of thy sonnes & of thy dough- Tren. iiij. b
ters/ whiche the Lord thy God hath geuen Bar. ij. a
the/ in that straytnesse and sege / wherwith f
thyne enemye shall besege the: so that it shall greue the man/ that afore hath lyued tenderly and in voluptuousnesse amonge you / to loke vpon his brother / and vpon his wyfe that lyeth in his bosome / & on the sonne that is left ouer his sonnes/ lest/ he should geue any of them of the flesh of his children that he eateth/ in as muche as there is nothynge left hym / in that straytnesse and sege / where with thyne enemye shall besege the within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously among you/ that she durst not set the sole of her foote vpon the grounde for tendernesse / and voluptuousnesse / shalbe greued to loke vpon her husbande that lyet in her bosome / and on her sonne / and on her doughter / euen because of her doughters / whiche she hath noushed betwixte her legges / in her lappe/ & because of her sonnes that she hath borne: For she shall eate them secretely/ for very scarcenesse of all thynges / in the straytnesse and sege/ wherwith thyne enemye shall besege the within thy gates.

If thou wilt not be diligent to do all the wordes of this lawe/ whiche are writtē in this boke/ that thou mayest feare this glorious and fearefull name/ euen the Lorde thy God/ then shall the Lorde entreate the wonderously/ with plagues vpō the and thy sede/ yee/ with great and continuall plagues with euel and continuall sickenesses / and shall brynge vpon the al the sickenesses of Egipte/ (wherof thou wast afrayed) and they shall cleue vnto the. Therto al maner sickenesses & plagues/ which G
are not wrytten in the boke of this lawe/ shall the Lord thy God cause to come vpon the/ vntil he haue destroyed the. And there shalbe
left but a fewe people of you/ † which afore were Deut. x d
as the starres of heauen in multitude: because thou hast not herkened vnto the voyce of the Lorde thy God.

† And as the Lord reioyced ouer you a Jere. xxxj. e

& foreto do you good / & to multiplye you: euē so shall he reioyce ouer you/to destroye you/ & to bringe you to naughte/& ye shalbe waysted from of the lande/whether thou goest now to possesse it. For the Lorde shall scatter the amonge al nacions / from the one ende of the world vnto another / & there shalt thou serue other goddes/whome thou knowest not/ nor yet thy fathers/euen wood and stone.

And amonge thosesame naciōs shalt thou haue no quietnesse/neyther shal the sole of thy foote haue any reste: for the Lorde shall geue the there a fearefull hert/ and dasyng of eyes/ & a troubled soule/so that thy lyfe shall hange before the: Night and daye shalte thou feare/ and shalt haue no trust in thy lyfe. In the morynnge thou shalt saye: Who shal geue me the euenynge? And at euen thou shalt saye: Who shall geue me the morynnge? For ỹ very greate feare of thyne herte/whiche shall make the afrayed: & for ỹ sight of thyne eyes / which thou shalt se.

And the Lorde shal brynge the again into Egipte by shipfulles / euen thorow the way
Exo. xiiij. c wherof I sayd vnto the: †Thou shalt se it no more: & there shall ye be solde vnto youre enemyes/ for bonde seruauntes and bonde maydens/& there shalbe no man to bye you.

The. XXIX. Chapter.

A These are the wordes of the couenaunt/ whiche the Lorde commaunded Moses to make with the chyldren of Israell/ †in
Num. xxj. c the lande of the Moabites/ *beside the con-
*Exo. xix. a uenaūt/which he made with them in Horeb. And Moses called all Israel/ and sayde vnto them: Ye haue sene all that the Lorde did before youre eyes in the lande of Egipte / vnto Pharao with al his seruauntes & al his lāde/ the great temtacions/whiche thyne eyes haue sene/that they were great tokens & wonders:
Deu. xxx. b †And yet vnto this daye hath not the Lorde
Jere. xxxj. d geuen you an herte that vnderstandeth / eyes that se/and eares that heare.
Deu. viij. a †He hath caused you to walke fourtye yeares in the wilderneſſe / your clothes are not waxed olde vpō you/neyther is thy shue waxed olde on thy fote. Ye haue eaten no breade/ and dronke no wyne/nor stronge drynke/that ye might knowe that he is the Lorde youre God.

†And when ye came vnto this place Si B
hon/the kynge of Hesbon/and Og the kynge Nūm. xxj. d.
of Basam/came out against vs vnto battayl/ Deut. ij. f
and we smote them/and toke their lande/ and and iij. a
gaue it to enheritaunce vnto the Rubenites and Gaddites/& to the half trybe of the Manassites. †Kepe now therfore the wordes of Deut. iiij.
this couenaunt/& do therafter/that ye maye haue vnderstandynge in all that ye do.

Ye stande this daye all before the Lorde youre God/ the chefe rulers of youre trybes/ youre elders/your officers/ euery man in Israel/youre chyldren/youre wyfes / the straungers that are in thyne hoost/†from the hewer Josu. ix. d
of the wood / vnto the drawer of the water: that thou shouldest entre into the couenaūt of the Lorde thy God: & into the ooth/which the Lorde thy God maketh with the this daye/that he might set the vp this daye to be a people vnto hym selfe/and that he might be thy God/as he hath sayde vnto the/and † as Gen. xvij.
he sware vnto thy fathers/ Abraham/ Isaac and Jacob.

For I make not this couenaunt and this ooth with you only / but both with you that are here this daye/ and stande with vs before the Lorde oure God / & also with them that are not here with vs this daye. For ye knowe howe we haue dwelt in the lande of C
Egypte/and how we came thorow the middes of the Heythen/whome ye passed by/and saw their abhominacions / and their Idols wood and stone/syluer and gold/whiche were with them. Lest/ there be amonge you man or woman/or an housholde/or a trybe/whiche turneth awaye his herte this daye from the Lorde oure God/to go and to serue the goddes of these nacions: and lest/there be among you some rote that beareth gall / and wormwoode: so that though he heare the wordes of this curse / he blesse hym selfe yet in his herte/and say: †Tush/it shall not be so euell. Jere. v. d Sopho. i. *Deu. xix.
I will walke after the *meanyng of myne owne herte/that the dronken may perish with the thyrstye.

Then shal not the Lorde be mercifull vnto hym/but his wrath and gelousy shal smoke ouer such a man / and all the curses that are written in this boke / shall lighte vpon hym/ and the Lorde shal put out his name from vnder

vnder heauen/and shal seperate him vnto euel/out of al the tribes of Israel / accordynge vnto al the curses of the couenaunt / that is written in the boke of this lawe.

D So the posteritees of youre children/which shal rise vp after you/and the straungers that come out of farre contries / shall saye (when they se the plagues of this lande / and the diseases wherwith the Lorde hath smitten it) ỹ he hath brent vp al their lande with brimstone and salt/so that it can not be sowen/ nor is fruteful/neither groweth any grasse therin.
Gene. xix. i †Lyke as Sodom & Gomor: Adama / & Zeboim are ouerthrowen/whiche the Lorde ouerthrewe in his wrath and anger.
Then shal al nacions say: †Wherfore hath
Jere. xxij. b the Lorde done thus vnto this lande? What
Re. ix. b great wrothfull displeasure is this? Then shal it be sayde: Euen because they haue forsaken the cōuenaunt of the Lorde God of their fathers/(which he made with them / when he brought them out of the lande of Egypt) and they wēt/and serued other goddes/and worshipped them/euē such goddes as they knewe not/and whome he had not deuyded vnto them. Therfore the wrath of the Lorde waxed whote ouer this lande / to bringe vpon it all the curses that are written in this boke. And the Lorde thrust them out of their lāde with greate wrath/ indignacion and displeasure: & hath cast thē into another lande/as it is come to passe this daye.
Deu. iiij. a These are the †secretes of the Lorde oure God/whiche are opened vnto vs / and oure children for euer/that we shoulde do al ỹ wordes of this lawe.

The. XXX. Chapter.

A NOw whan all this commeth vpon the/
Re. viij. c †whether it be the blessyng or the curse/
D. xxxij. e which I haue layed before the/and thou goest in thine herte/beinge amonge the Heythen: whither the Lorde thy God hath trust the/ and thou turnest vnto the Lorde thy God/ so that thou herkenest vnto his voyce / thou and thy chyldren with al thy hert / and with all thy soule/in al that I commaunde the this
D. xxxij. e daye/†then shal the Lorde thy God turne thy captuite/and haue compassion vpon the/ and shall gather thy congregacyon agayne from amonge al nacions/whither the Lorde thy God hath scatered the.

And though/thou werest thrust out vnto ỹ vttermost partes of the heauen / yet shal the Lorde thy God gather the from thence/ and from thence shal he fetch the/& bringe the into the lande/whiche thy fathers haue possessed/ & thou shalt enioye it/& he shal do the good/ & multiplye the aboue thy fathers.

†And the Lorde thy God shal circumcise B
thine herte/and the herte of thy sede/that thou Deut. x. d
mayest loue the Lorde thy God/with all thy herte/& with al thy soule/ỹ thou maiest lyue. But al these curses shal the Lorde thy God laye vpon thine enemyes/and vpon thē that hate the/ and persecute the. But thou shalt turne and herkē vnto the voyce of the Lorde/ to do al his commaundementes/which I cōmaunde the this daye. And the Lorde thy God shal make the plenteous in all the workes of thyne handes/in the frute of thy body/ in the frute of thy cattell / in the frute of thy lande to good.

†For the Lorde shal turne to reioyce ouer Jer. xxxij. c
the for good/as he reioyced ouer thy fathers/ so that thou herken vnto the voyce of ỹ Lorde thy God (to kepe his commaundementes & ordinaūces/which are writtē in ỹ boke of this law) and turne vnto ỹ Lorde thy God/with al thy herte/and with al thy soule.

†For the commaundement/which I com- C
maunde the this day/is not to wonderful for Rom. x. a
the/neyther to farre/ nor yet in heauen / that thou nedest to saye: Who wil go vp for vs into heauen/and bring it vnto vs/that we may heare it/and do it? Neither is it beyonde the see/that thou nedest to saye: Who wyll go ouer ỹ see for vs/and fetche it vs/ that we may heare it/and do it? For the worde is very nye vnto the/euen in thy mouth / & in thine herte that thou do it.

†Beholde/I haue layed before you this Deu. xxx. a
daye lyfe and good / death and euell. For I Jere. xxj. b
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 lande / whyther thou goest to possesse it.

But if thou turnest awaye thyne hert / so D

that thou wilt not heare / but fall awaye to worshippe other goddes/ and to serue them. I certifie you this daye/that ye shal perish / & not lyue longe in ỹ land/ whither thou goest ouer Jordane to possesse it.

Deut.viij.d and xxxj.g †I take heauen and earth this daye to record ouer you: I haue layed before you lyfe & death/blessinge and cursing/that thou maiest chose life/& that thou & thy sede maye liue/that ye maie loue the Lord your God/and herke vnto his voyce/& cleue vnto him: (for he is thy lyfe/and thy longe age) that thou mayest dwell in the lande / which the Lord sware vnto thy fathers Abrahã/ Jsaac and Jacob/ to geue them.

The.XXXI.Chapter.

AND Moses wente/and spake these wordes to all Jsrael/and sayd vnto them: I am this day an hundreth and twenty yeare olde. I can nomore go out and in/ the Lord

Num.xx.d also hath said vnto me. †Thou shalt not go ouer this Jordane. The Lord thy God him selfe shal go before the ouer Jordane: and he him selfe shal destroye these nacyons before ỹ/ that thou mayest conquere them: and Josua/

Nũ xxvij.d he shall go before the/ †as the Lorde hath sayd. And the Lord shall do vnto them / as he dyd vnto Sihon and Og/the kynges of

Num.xxj.d the Ammorites vnto theyr lande/ †which he destroyed.

Deut.vij.a and xx.c †Now/ whan the Lorde shall delyuer them before you/ye shall do vnto them/ according vnto all the commaundementes/ which

B I haue commaunded you. Be manly and stronge/feare not/and be not afrayed of them. For the Lorde thy God hym selfe shall go

Josu.j.a Hebr.xiij.a with the/ †and shal not fayle the / nor forsake the.

And Moses called Josua/ and sayd vnto

Josue.j.b hym before all Jsrael: †Be stõge and bolde/

g.Reg.ij.a for thou shalte bringe this people into ỹ lãde/ which the Lord hath sworne vnto theyr fathers to geue them/and thou shalt parte it amonge them by lotte. But the Lorde hym selfe/that goeth before you / euen he shalbe wt the/and shal not fayle the: feare not / and be not afrayed.

And Moses wrote this lawe/ and delyuered it vnto ỹ priestes/the childrẽ of Leui/ (†which

Nu.iij. iiij. bare the Arcke of the conuenaunt of ỹ Lord) and vnto al the Elders of Jsrael.

And he commaunded them / and sayde: C †At the ende of seuen yeares / in the tyme of the fre yeare/in the feast of Tabernacles/whã all Jsrael come to appeare before the Lorde thy God/in the place that he shal chose / thou shalte cause this lawe to be proclamed before all Jsrael in theyr eares/namely/Before the cõgregacion of the people / both men and womyn/chyldren/and thy straungers/ which are within thy gates: that they maye heare and learne to feare the Lorde theyr God/ and be diligẽt to do all the wordes of this lawe: and that theyr childrẽ also/ which knowe nothige/ maye heare / and learne to feare the Lorde your God/all your lyues dayes/which ye liue in the lande/whyther ye go ouer Jordane to possesse it.

And the Lorde sayde vnto Moses: Be- D holde/thy tyme is come that thou must dye/ cal Josua / and stande in the Tabernacle of witnesse/that I maye geue him a charge. Moses went with Josua/and stode in the Tabernacle of witnesse. And the Lorde appeared in the Tabernacle/in a cloudy pyller / † & the- Ex.xxxiij same cloudy pyller stode in the dore of the Tabernacle.

And the Lord said vnto Moses: Behold/ thou shalt slepe with thy fathers/ & this people wyll ryse vp / and go a whoringe after the straunge goddes of the lande/ into the which they come/ †and wil forsake me / and breake ỹ j.Re.viij. conuenaunt/whiche I haue made with thẽ. And thẽ shall my wrath ware whote against them/at thesame tyme/and I shal forsake thẽ/ and hyde me face from them/ that they maye be consumed. †And so/whan much aduersite Jere.ij.d and trouble commeth vpon them / they shall saye: Js not all this euel come vpon me / Because God is not with me? But I shal hyde my face at thesame time/because of al the euel that they haue done/in that they haue turned them vnto other goddes.

Wryte ye now therfore this songe / and E teach it the children of Jsraell / and put it in their mouth/that this †songe maye be a wit- De.xxxi. nesse vnto me/amonge the childrẽ of Jsrael. For I wyl bringe them into the lande/which I sware vnto theyr fathers / that flowerth wt mylke and hony. †And whan they eate/ and Deu.vi.c are Pro.xxx.

are full and fatte/they shall turne vnto other goddes/and serue them/& blaspheme me/and breake my conuenaunt.

And so/whan much myschefe and tribulacion is come vpon them/this songe shal answere before them for a witnesse. It shall not be forgotten out of the mouth of theyr sede: for I knowe their ymaginacion/that they go about euen now/before I bringe them into the lande/which I sware vnto them.

F So Moses wrote this songe at thesame tyme/and taught it the childrẽ of Jsrael. And

Josue.j.b the Lorde gaue Josua the sonne of Nun a

d xviij.c charge/ and sayd: †Be stronge and bolde / for

Reg.ij.a thou shalt bringe the children of Jsraell into the lande / which I sware vnto them/ and I wil be with the.

Now whan Moses had written out all the wordes of this lawe in a beke/ he cõmaunded the Leuites (which bare the Arcke of the Lordes conuenaunt) and sayd: Take the

ut.x.a boke of this lawe/ †and laye it by the syde of the Arcke of the conuenaunt / of the Lorde your God/that it maye be there a witnesse a-

R.xvij.c gainst the: † for I knowe thy stubburnesse &

ala.iij.b thy harde necke. Beholde/whyle I am yet alyue with you this daye/ye haue bene disobedient vnto the Lorde: how muche more after my death.

G Gather now vnto me all the Elders of your trybes/and your officers / that I maye

nt.iiij.d speake these wordes in theyr eares / †and take

xxx.d. heauen an earth to recorde against them. For I am sure/that after my death ye shall marre your selfes/and turne asyde out of the waye/ which I haue commaunded you/and so shall misfortune happen vnto you herafter / because ye haue done euell in the syghte of the Lorde/in prouokynge hym/thorowe ỹ workes of your handes.

So Moses spake out the wordes of this songe/euen to the ende/in the eares of all the congregacion of Jsrael.

The.XXXII.Chapter.

A HERken (O ye heauens) I wyl speake: and

a.j.a let the earth heare the woorde of my

ch j.a mouth.

f.lv.c *My doctrine droppe as doth the rayne/ and my speche flowe as doth the dew.

Euen as the rayne vpon the grasse/and as the droppes vpon the herbe.

For I wil cal vpon ỹ name of the Lorde/ geue ye the glorye vnto our God.

†Perfecte are the workes of the Stone/for Gene.j.d al his waies are righteous. Ecc.xliij.d

God is true/and no wickednesse is there in him/righteous and iust is he.

The frowarde and ouerthwarte generacion hath marred them selfes to hymward/ and are not his children/because of theyr deformite.

Thankest thou the Lorde thy God so/thou folish and vnwise people?

†Js not he thy father & thy Lorde? *Hath Mala.j.a not he made the/& prepared the? *Gen.j.d

Remembre the daies that are past / considre the yeares of the generacions afore time.

†Axe thy father/he shal shewe the: thyne el- Job.viij.a ders/they shal tel the.

†Whan the moost hyghest diuided ỹ nacions/& seatred the children of men. Gen.xj.b Act.xvij.d

Then set he the borders of the nacions/ accordynge to the numbre of the chyldren of Jsrael. B

†For the Lordes part is his folke / Jacob Deut.iij.c is the meetline of his inheritaunce.

He founde him in the wilderneesse/ euen in the drye deserte where he roared.

He ledde hym aboute/ and gaue hym vnderstandynge: He kepte him as the apple of his eye.

As an Aegle stretcheth vp her nest/and flotereth ouer her yonge: Euen so stretched he out his fethers/and toke hym/ †and bare him Exod.xix.c on his wynges.

The Lord onely was his gyde/and there was no straunge God with hym.

He caryed hym ouer the heyght of the earth / and fedde hym with the increase of the felde.

†He caused him to suck hony out of ỹ rocke Psal.lxxx.b and oyle out of the harde stone.

Butter of the kine/ and milke of ỹ shepe/ wt the fat of the lambes/and rammes of ỹ sones of Basan/& hegoates/with the fat of the kidneys/and wheat: And gaue him drinke of the very blonde of grapes.

†And whan he was fat/and had ynough Deut.xxxi.c he waxed wanton.

He is fat an thycke/and smoth/and hath

lotten

letten God go/that made him/& despised the rocke of his saluacion.

C He hath prouoked him to indignacio thorowe straūge goddes/& thorow abhominacion hath he angred him.

Psal. cv.a †They offred vnto felde deuels/& not vnto theyr God.

Vnto goddes whome they knewe not/euē vnto new goddes that cam newly vp/whom their fathers honoured not.

Thy rocke ỹ begat the/hast thou despysed:& hast forgotten God ỹ made the.

And whan the Lorde sawe it/he was moued vnto wrath ouer his sonnes and his doughters.

And he said: I wil hide my face frō them. I wil se what theyr ende shalbe: for it is a frowarde generacion: they are childrē/in whome is no fayth.

They haue prouoked me in it that is not God/with theyr vanyties haue they angred me.

Rom. x.c Jere. xv.c †And I againe wil prouoke them by those that are no people: by a folysh nacion wyll I anger them.

For ỹ fyre is kindled in my wrath/and shall burne vnto ỹ bottom of hel/& shall cōsume the lande wt the increace therof/& set the foundacion of ỹ mountaines on fyre.

D I wil heape mischeues vpon them/I wyll spende al myne arrowes at them.

They shall pine awaye thorowe hunger/& be consumed of the feuers/and of bytter sickenesses.

Jere. v.b Joel. j. a †I wil send among them the teeth of beastes/and furious serpentes.

Without shal ỹ swearde robbe them/and feare in ỹ chaumbers/both the yonge man & yonge woman/the suckinge children with the grayheaded man.

I wyll saye: Where are they? I shal make theyr remembraunce to ceasse from amonge men.

If the wrath of the enemyes were not gathered/their enemies shoulde be proude/and might saye: Our hande is hye/& the Lorde hath not done al this.

For it is a people/wherin is no counsayl/& there is no vnderstandinge in them.

O that they were wyse & vnderstode this/ that they wolde consider what shoulde happe vnto them hereafter.

How cōmeth it/that one shal chace a thousande of thē/& that two shoulde put ten thousande to flyght?

Is it not so/euen because theyr rocke hath solde them/and because the Lorde hath geuē them ouer.

For our rocke is not as their rocke/† of this E are our enemies iudges them selues. Exo. xiij

Theyr vyne is of the vyne of Sodome/ j Reg.vi and of the feldes of Gomorra: theyr grapes are the grapes of gall/they haue bytter clusters.

Theyr wyne is the poyson of Dragons/& the furious gal of Adders.

Is not this hid with me/and sealed vp in my treasures?

† Vengeaunce is myne/and I wil reward Rom. xij. in due season. Theyr fote shall slyde/for the Heb. x.d tyme of theyr destruccion is at hand/and the thynge that is to come vpon them/maketh hayst.

For the Lorde shal iudge his people/† and ij. mac. vij shal haue compassion on his seruauntes. For he shal consydre that theyr power is away: & that it is gone vth them/which were shut vp & remayned ouer.

And he shal saie: † Where are theyr goddes/ Jere. ij. theyr rocke wherin they trusted?

Of whose sacrifices they dyd eat the fat/& dranke the wyn of their drinkeofferinges? Let them ryse vp and helpe you/and be your protecteyon.

Se now that I I am/† & that there is none F other God but I. Deu. xxxij

† I cā kyl & make alyue: what I haue smitten/that can I heale: * and there is no man able to deliuer out of my hande. j. Reg. ij. *Job v.

For I wil lifte vp my hande to heauē/and wyll saye: I liue euer.

If I whet the edge of my swearde/and my hande take holde of iudgement/thē wyl I auenge me on myne enemyes/& rewarde thē that hate me.

I wyll make myne arrowes dronken with bloude/and my swearde shall eat flesh ouer the bloude of the slayne/and ouer the captiuite/and in that the enemyes heade shalbe discouered.

† Reioyce

Rom. xv.a † Reioyce ye Heythen with his people: for he wil auenge the bloude of his seruauntes/& wyl auenge hym on his enemyes/and wil be mercyfull vnto the lande of his people.

And Moses came and spake al the wordes of this songe in the eares of ỹ people/he and Josua the sonne of Nun. Now whan Moses had made an ende of spekynge all these wordes vnto al Israel/he sayd these wordes vnto al Israel/he sayd to them: † Take to herte all G the wordes/which I testifie vnto you this Deu. vj.b day/that ye commaunde youre childrē/to obserue/and do all these wordes of this lawe. Ecclus. xxij.c For it is no vayne worde vnto you/but it is your lyfe: and this worde shal prolonge your lyfe in the lande/whether ye go ouer Jordane to conquere it.

And the Lorde spake vnto Moses the same daye/and sayd: Get the vp to this moūt Abarim/vpon mount Nebo/which lyeth in the lande of the Moabites/ouer against Jericho/and beholde the lande of Canaan/which I shal geue vnto the children of Israel in possession. And dye thou vpon the mount/whan thou arte come vp/and be gathered vnto thy Num. xx.d people/† lyke as Aaron thy brother died vpon mount Hor/and was gathered vnto his people: Because ye trespassed against me among Num. xx.a the children of Israel/by the † water of stryfe at Cades/in the wildernesse of Sin/and sanctified me not amonge the children of Israel. For thou shalt se the lande ouer against the/ whiche I geue vnto the children of Israel/but thou shalt not come into it.

The XXXIII. Chapter.

A † This is the blessinge/wherwith Moses the man of God blessed the children of Israel before his death/and said: † The Lorde came from Sinai/* and rose vp vnto thē from Scir. He appeared fro mount Paran/ and came with many thousande sayntes. At his right hande is there a lawe of fyre for thē: O how loued he ỹ people. † All his sayntes are in his hande: * they shall set them selues doune at thy fete/and receaue of thy wordes. Moses commaunded vs the lawe/which is the enheritaunce of the congregacion of Jacob. And he was in the fulnesse of the kinge/ and helde the rulers of the people together/ with the trybes of Israel.

Let Ruben lyue/and not dye/and his people be fewe in numbre.

This is the blessynge of Juda. And he sayde: Lorde heare the voyce of Juda/and bringe hym vnto his people: Let his handes multiplye/and let him be helped from his enemyes.

And vnto Leui he said: † Thy perfectnesse B and thy lyghte be accordinge vnto the man Mala. iij.b of thy mercy/*whome thou hast tempted at *Nū. xx.a Massa/whan ye stroue by the water of stryfe. † He that sayeth vnto his father/and to his Mat. xix.d mother: I se him not/and to his brother/I Luce. xiij.d knowe him not: and to his sonne/I wote not of him: those haue obserued thy wordes/and kepe thy conuenaunt: they shall teache Jacob thy iudgementes/and Israel thy lawe: they shall laye incense before thy nose/and burntofferinges vpon thine aultare. Lorde/blesse thou his power/and accept the workes of his handes: smite the loynes of them that ryse vp against him/and of them that hate him/that they lifte not vp them selues.

And to Ben Jamin he saide: The beloued of the Lorde shal dwel in hope on him: All ỹ daye longe shal he wayte vpon him/and shall dwel betwene his shoulders.

And to Joseph he saide: † His lande lyeth C in the blessinge of the Lorde/there are noble Josue xvj. frutes of heauen/of the dew/and of the depe and xvij. that lyeth beneth: There are noble frutes of ỹ increace of the Sunne/and noble rype frutes of the monethes: And of the toppes of the mountaines of olde/and of the hylles alwaie/ and of the noble frutes of the earth/and of the fulnesse therof. The good will of him/† that Exod. iij.a dwelleth in the bushe come vpon ỹ heade of Joseph/and † vpon the toppe of his head that Gen. xlix.c was separated from amonge his brethren.

His bewtye is as a firstborne oxe/and his hornes are as the hornes of an Vnicorne: wt thesame shal he pushe the nacions together/ euen vnto the endes of the worlde. These are the thousandes of Ephraim/and the thousandes of Manasse.

And vnto Zabulon he saide: Reioyce Za- D bulon of thy outgoynge: Reioyce thou Issachar of thy tentes. They shal cal the people vnto the hil/and there shal they offre the offeringes of rightcousnes. For they shal sucke the abun-

abundaunce of the see/and the treasures hyd in the sande.

And to Gad he saide: Blessinge haue Gad/ which maketh rowme. He dwelleth as a Lyō/ and spoyleth ỹ arme and the toppe of ỹ heade. And he sawe his beginning/that the heape of the teachers laye hydde there/and came with the rulers of the people/ & executed the ryghtousnesse of the Lorde/and his iudgement on Israell.

And to Dan he sayd: Dan a yonge Lyon he shal flewe from Basan.

And to Nephthaly he sayd: Nephtaly shal haue abundaunce of pleasure/and shalbe full of the blessynge of the Lorde: his possession shalbe towarde the West and South.

E And to Asser he sayd: Asser be blessed with sonnes/accepted be he vnto his brethren/ and dippe his fote in oyle. Yron an brasse be on his shues. Thyne age be as his youth.

There is no God as the God of the iust. He that sitteth vpō heauen/be thy helpe. And his glorye is in the cloudes/that is the dwellinge of God from the beginninge/and vnder ỹ armes of the worlde. And he shal driue out thine enemye before the/ and say: Be destroyed. †And Israel shal dwel safe alone. The Jer. xxiij.b eye of Jacob shalbe vpon the lande where corne and wine is/ heauen also shall droppe with dew. Happye art thou Israel/ who is lyke vnto the? O thou people ỹ art saued by the Lord/which is thy helpe/shilde/ and the sweard of thy glorie. Thine enemies shal pine awaye/and thou shalte treade vpō the height of them.

The.XXXIIII.Chapter.

A AND †Moses wente from the felde of the Num.xxvij.c Moabites/vp vnto mounte Nebo/ vpon ỹ Mac.ij.a the toppe of mount Pisga/ouer against Jericho. And the Lorde shewed him all ỹ lande of Gilead vnto Dan/ and al Nephtaly/ and the lande of Ephraim and Manasse/ and all the lande of Juda/vnto the vttermost see/and towarde the South/ & the regiō of the plaine of Jericho/the cytie of the palme trees/ euen vnto Zoar. And the Lorde sayd vnto hym: This is ỹ lande that I sware vnto Abraham/ Isaac and Jacob/and sayd: I wil geue it vnto thy sede. Thou hast sene it with thine eyes/ Num.xx.b †but thou shalt not go ouer thither.

B So Moses the seruaūt of the Lord dyed there in the lande of the Moabites/according vnto the worde of the Lord. And he buried him in a valley/in the lande of the Moabites/ ouer against the house of Peor. And no man knewe of his graue vnto this daie. And Moses was an hundreth and twenty yeare olde whan he dyed: his eyes were not dymme/ & his chekes were not fallen. And the children of Israel †weped for Moses in the feld of the Num.xx Moabites thyrty dayes. And the dayes of De.xxxiv the weping and mournyng for Moses were fulfylled.

And Josua the sonne of Nun/ was fylled C with the spirete of wisedome/ for Moses Nu.xxvij had layed his hande vpon him/and the chyldren of Israel herckened vnto hym/ and dyd as the Lord commaunded Moses. And there arose no Prophete more in Israell lyke vnto Moses/whome the Lord knewe face to face in al tokēs & wōders (whiche ỹ Lord sent hym to do in the lande of Egypte/ vnto Pharao/& to all his seruauntes/ & his lande) & in al this myghtye hande/ & great visions/ whiche Moses dyd in the syght of al Israell.

The ende of the fyfte boke of Moses/called Deuteronomium.

The boke of Josua.

The fyrst Chapter.



After the death of Moses/ A the seruaunte of ỹ Lord/ spake the Lord vnto Josua the sōne of Nun Moses † minister: My ser- Ex.xxxiij uaunt Moses is dead/vp now/& go ouer this Jordane/thou and all this people into the lande that I haue geuen the children of Israel. † All Deut.xj the places that ỹ soles of your fete shal treade vpon/haue I geuen vnto you. As I sayde vnto Moses: From the wildernesse and this Libanus/vnto the great water Euphrates: All the

the lande of the Hethites vnto the great see towarde the West shalbe your border. There shal no man be able to ỹ stande ỹ al thy lyfe Josue.iij.d longe. †And lyke as I was ỹ Moses/ so wil De.xxxj.b I be with ỹ also. *I wil not faile the/ neyther Hebr.xiij.a forsake ỹ. Be stōge & bolde: for vnto this people shalt thou deuide the lāde/which I sware vnto they: fathers to geue it them.

B †Be stronge therfore and very bolde/ that Deu.xxxj.b thou mayest kepe and do euery thynge/accordinge to the lawe/ that Moses my seruaunt commaunded the. †Turne not aside from it/ Deut.v.d neyther to the right hande nor to the left/that Deu.xvij.d thou mayest deale wisely/whether soeuer thou goest. †And let not the boke of this lawe departe out of thy mouth/ but exercise thy selfe therin daie and night/th at thou mayest kepe/ and do euery thynge/ accordinge to it that is wrytten therin: Then shalt thou prospere in thy wayes and deale wisely. Lo/I haue cōmaunded the to be stronge and bolde. Feare not/ and be not afrayed: for the Lorde thy God is with the/ whersoeuer thou goest.

Then commannded Josua the officers of the people/and sayde: Go thorow the hoest/ and charge the people/and saye: Prepare you vitalles/ for ouer thre dayes shal ye go ouer this Jordane/that ye maye come in and take possession of the land/which the Lord youre God shal geue you.

C And to the Rubenites/ Gaddites/and to ỹ halfe trybe of Manasse/saide Josua: Thinke Deu.xxvij.d vpon the worde/†that Moses the seruaunt of the Lorde spake vnto you/ and saide: The Lorde your God hath brought you to rest/ and geuen you this lande. Let youre wyues/ & children/ and cattel remayne in the lande/that Moses gaue you on this syde Jordane: But ye youre selues (as many as be fyghtinge mē) shal go forth before youre brethrē in harnasse/ and helpe them/til the Lorde haue brought youre brethren to reste also as well as you: that they also maye take possessyon of the lande/ whiche the Lorde youre God shall geue them: Then shal ye turne agayne in to the lande of your possessyō that ye may enioye it/whiche Moses the seruaunt of the Lord hath geuen you on this syde Jordane/toward the East. And they aunswered Josua and sayde. †All that thou hast commaunded vs/ Sen.v.d wyll we do: and whethersoeuer thou sendest j.Mac.ij.d vs/we wil go thither. Like as we haue obeied Jere.xlij.a Moses/so wyl we be obedient also vnto the: Onely that the Lorde thy God be with the/ lyke as he was with Moses. Whosoeuer disobeyeth thy mouth/and herkeneth not vnto thy wordes in all that thou hast commaunded vs/ shall dye: Onely be thou stōge and bolde.

The.II.Chapter.

JOsua the sonne of Nun/ sente out two A spyes preuely from Setim/ and sayde vnto them: Go youre waye/ loke vpon the lande and Jericho. They went forth/ † and Hebr.xj.c came into the house of an harlot/ called Ra- Jaco.ij.c hab/and lay there. Then was it tolde ỹ kinge of Jericho: Lo/ther are mē come in this night from the children of Israel to spye the lande. Then sent the kynge of Jericho vnto Rahab/ sayenge: Deliuer the men forth that are come vnto the in to thy house/ for they are come to spye out ỹ whole lande. 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 ỹ shuttynge in of the gate whan it was darke/ they wente out/so that I can not tell whether they be gone: folowe sone after them/ for ye shall ouertake them. But she had caused them to clymme vp vnto the house toppe/ and hydde them vnder the stalkes of flaxe/ that she had prepared her vpon the toppe of the house. Howebeit/the men folowed after them in the waye towarde Jordane/euen vnto the fery: & whan they that folowed vpon thē were gone forth/the gate was shut.

And or euer the men layed them doune to B slepe/she wente vp to thē vnto ỹ house toppe/ and sayde vnto them: I knowe that ỹ Lord shal delyuer you the lande/ †for the feare of De.xxviij.c you is fallen vpon vs/and all the inhabiters Josue.v.c of the lāde are discouraged at youre cōminge. †For we haue herde how the Lorde dryed Exo.xiiij.c vp the water in the reade see before you/ whā Josue.ix.b ye departed out of Egypte: †and what ye *Nu.xxi.d dyd vnto the two kynges of the Ammonites/ Sihon and Og beyonde Jordan/how ye roted them out/and destroyed them. And sence we herde therof/oure hertes hath fayled vs/ neyther

neyther is there a good stomacke more in any man/by the reason of youre cõmynge. For the Lord your God is both the God aboue in heauen/and beneth vpon earth.

C Sweare now then vnto me † euen by the
Deut.x.d Lord (for so muche as I haue dealte mercyfully with you) that ye also will shew mercy vpon my fathers house/ and geue me a true token/that ye wyll let my father lyue and my mother/my brethren/ and my sisters/ and al that they haue/and delyuer our soules from
Josue.vj.d death. The men sayd vnto her: † If we shewe not mercy and faythfulnesse vpon the/ whan the Lord geueth vs the lande: then let oure soules dye for you/so farre as thou betrayest
j.Reg.xix.c not oure deuice. † Then let she them doune
Actu.ix.d thorow ỹ windowe by a coarde: for her house was in the walle of the cytie/and in the walle was her dwellinge. And she sayd vnto them: Go your waye vp to the mõtaynes/lest/they mete you that folow vpõ you: and hyde your selfes there thre dayes/til they be come againe that folow after you: and then get you your way.

D But the men saide vnto her: As for this ooth that thou hast take of vs/we wyl be discharged of it whan we come in the lande/excepte thou knittest in the wyndowe the lyne of this rose coloured read rope (that thou hast letten vs doune withall) and gatherest vnto the into thy house/thy father/thy mother/ thy brethren/and al thy fathers house. And loke whosoeuer goeth out at the dore of thy house/ his bloude be vpon his owne heade/ & we be gyltlesse. But of all those that are in thy house/ if a hande be layed vpon them/ their bloude shalbe vpon oure owne heade. And if thou bewrayst any of this deuice of ours/ then will we be discharged of the ooth that thou hast taken of vs. She saide: Let it be so as ye saie/and she let them go. And they wente their waye. And she knitte the rosecoloured lyne in the windowe.

They wente on they: waye/and came to the mountaines/and remayned there thre dayes: tyl they that folowed vpon them were come agayne: for they sought them thorow euery strete/and yet they founde them not. So the two men turned againe/ and departed from the mountaines/ and passed ouer (Jordane) and came to Josua the sonne of Nun/ and tolde hym euery thynge/ as they had founde it/and they said vnto Josua: The Lord hath geuen vs all the lande into oure handes/ and al they that dwell in the lande/are sore afraied of vs.

The.III.Chapter.

A Nd Josua rose vp early/and they departed frõ Setim/ and came vnto Jordane/ he and all the children of Israel/ and remayned there al night afore they wente ouer. But after thre dayes wente the officers thorowe the hoost/and commaunded the people/ and sayde: Whan ye se the Arke of the conuenaunt of the Lord youre God/ and the priestes frõ amonge the Leuites bearinge it/ departe ye then out of youre place/and folow after/ (But so/that there be rowme betwene you and it/ By two thousand cubites/ and that ye come not nye it) that ye may know what way ye shoulde go: for ye neuer wente that waye afore.

B And Josua said vnto the people: † Halowe
Leui.xx.a youre selfes/ for to morowe shall the Lorde
Num.xi bringe wonderous thinges to passe amonge
j.Re.xxi you. And vnto the priestes he sayde: Beare ye the Arke of the conuenaunt/and go before the
Num.x people. Then † bare they the Arke/ and wente before the people. And the Lorde saide vnto
Josu.xxi Josua: † This daie wil I beginne to make thy greate in the syght of all Israel/ ỹ they maye knowe/howe that lyke as I was with Moses/so am I with ỹ also. And commaunde thou the priestes that beare the Arke/and say: Whan ye come before the water of Jordane/ stande styll.

C And Josua saide vnto the children of Israel: Come hither/and heare the worde of the Lorde youre God. He saide moreouer: By this shal ye perceaue/that the lyuinge God is amonge you/ and that he shall dryue out before you the Cananites/Hethites/ Heuithes/ Pherezites/Gergosites/Ammorites/and Jebusites. Beholde/the Arke of the conuenaunt of him that hath dominion ouer all landes/ shal go before you in Jordan. Take now therfore twelfe men out of the tribes of Israel/out of euery tribe one. And whan the soles of the fete of the priestes that beare the Arke of the Lorde/the gouernoure of all landes/ are set in

in the water of Jordane/ then shall the water of Jordane withdrawe it selfe/from the water that floweth from aboue/ that it may stande on an heape.

D Now whan all the people departed out of
iij.iiij.c they: tẽtes/to go ouer Jordan/ and the † priestes bare the Arke of conuenaunt before the people/ and came in Jordane/and dipte they: fete before in the water (as for Jordane on all his banckes it was full of all maner waters
me rea of the est. cxiij.a & of the lande) † then the water that came doune from aboue/stode streight vp vpon one heape/very farre from the cytye of Adom/that lyeth on the syde of Zarthan: But the water that ranne doune to the see (euen to ỹ salt see) fell away/and vereaced.

l.xv.a † So the people wente thorowe ouer a-
gaynst Jericho. And the priestes that bare the Arke of the Lordes conuenaunt/ stode drye in the myddes of Jordane/ ready prepared: and all Israel wente thorowe drye shode/ vntyll the whole people were all come ouer Jordane.

The.IIII.Chapter.

A Nd the Lorde sayde vnto Josua: Take
xxvij.a ye twelfe men/out of euery trybe one/ and commaunde them/and say: † Take vp twelfe stones out of Jordane/ from the place where the fete of the priestes stode in they: araye: and carye them with you/that ye maye leaue them in the lodgynge/ where ye shal lodge this nyght. Then Josua called twelfe men/ which were prepared of the children of Israel/out of euery trybe one/ & sayde vnto them: Go youre waye ouer before the Arke of the Lord your God/in the myddes of Jordane/ & take euery man a stone vpon his shoulder/ after the numbre of the trybes of the children of Israel/ that they maye be a token amonge you. And whan youre children axe they: fathers hereafter and say: What do these stones there? That ye maye then saye vnto them/ how that the water of Jordane cloue in sunder before the Arke of the Lordes conuenaunt/ whan it wente thorow Jordane/and that these stones are set for a perpetual remembraunce vnto the children of Israell.

B Then dyd the children of Israel as Josua commaunded them/ and bare twelfe stones out of the myddes of Jordane (as the Lord hath sayde vnto Josua) † accordyng to the numbre of the trybes of the children of Israel/ and brought the same with thẽ in to the lodgyng/and left them there. And Josua sette vp twelfe stones in ỹ myddes of Jordane/ where the fete of the priestes stode that bare the Arke of the conuenaunt: and there they be yet vnto this daye. As for the priestes that bare ỹ Arke/ they stode in the myddes of Jordane/ vntyll all was perfourmed that the Lord charged Josua to say vnto the people/ † accordynge as Moses gaue Josua in cõmaundement. The people also made hayst/and wente ouer. Now whan all the people was gone ouer/the Arke of the Lorde wẽte ouer also/and the priestes wente before the people. iij.Re.xviij.d Deu.xxvij.a

† And the Rubenites and Gaddites/and C
ỹ halfe trybe of Manasse went harnessed be-
Nu.xxxij.e fore the children of Israel/lyke as Moses had
Josu.j.c sayde vnto them: Aboute a fourtye thousande men ready harnessed to ỹ warre/went before the Lorde to the battayll/ vpon the felde of Jericho. † In that daye the Lord made Jo-
Josu.iij.b sua greate in the syght of all Israel: and lyke as they feared Moses/ so stode they in awe of hym al his lyfe longe.

And the Lorde sayde vnto Josua: Commaund ỹ priestes which beare the Arke of witnesse/ that they come vp out of Jordane. So Josua commaunded the priestes/ and sayde: Come vp out of Jordane. † And whan the
Josue.iij.d priestes that bare the Arke of the conuenaunt of the Lord were come out of Jordane/ and trode with the soles of they: fete vpon the drye lande/ the water of Jordane came agayne in to his place/and flowed (lyke as afore tyme) vpon all his bankes.

D It was the tenth daye of the fyrst moneth/
whan the people came out of Jordane: and they pitched they: tentes in Gilgall vpon the Eastesyde of the cytye of Jericho. And the twelfe stones/ which they hadde taken out of Jordane/dyd Josua set vp at Gilgal/ & sayd vnto the children of Israel: † Whan youre
Exod.xij.d children axe they: fathers hereafter/ and say: What meane these stones? Ye shall tell them/ & saye: Israel wente drye thorowe Jordane/ what tyme as the Lord youre God dryed vp the water of Jordane before you/ vntyll ye were ouer: lyke as the Lorde your God dyd

Exo. xiiij. c in the read see/ † whiche dryed vp before vs/ ỹ we might go thorow: ỹ al ỹ people vpō earth might knowe the hande of the Lorde/ how mightye it is/to the intent that ye shoulde alwaye feare the Lord youre God.

The. v. Chapter.

A NOw whan al the kynges of the Ammorites/that dwelt beyond Jordane Westwarde/and al the kynges of the Cananites by the see syde/herde how the Lorde had dryed vp the water of Jordane/ before the chyldren
Josue. ij. b of Israell/ tyll they were come ouer/ † theyr hertes fayled them/ neyther was there any more courage in them at the presence of ỹ chyldren of Israel.

At the same tyme sayde the Lord vnto
Exod. iiij. e Josua: Make the knyues † of stone/and circumcyse the chyldren of Israel agayne the seconde tyme. Then Josua made hym knyues of stone/and circumcised the chyldren of Israel vpon the toppe of the foreskynnes. And the cause why/Josua circumcysed al the males of ỹ people/that were come out of Egipte is this: for al the men of warre dyed in ỹ wilderneſſe by the way/ after they were departed out of Egipt: for al the people that came forth were circumcysed.

B But al the people that were borne in the wylderneſſe by the waye (after they departed out of Egypte) were not circumcysed: for the chyldren of Israel walked fourtye yeares in ỹ wylderneſſe/vntyl al the people of the men of warre that came out of Egipt were cōsumed/ because they herkened not vnto the voyce of the Lord/lyke as ỹ Lord sware vnto them/
Nu. xiiij. d † that they should not se the lande/ whiche the Lord sware vnto theyr fathers to geue vnto vs/euen a lande that floweth with mylke and hony: theyr chyldren/ which were come vp in theyr steade/ did Josua circumcyse: for they had the foreskynne/ & were not circumcysed by the waye.

C And whan all the people were circumcysed/they abode in theyr place/euen in the tentes/tyl they were whole. And the Lord sayd vnto Josua: To daye haue I turned ỹ shame of Egipte awaye from you/ & the same place was called Gilgal vnto this day. And whyle the chyldren of Israel lay thus at Gilgal/they
Exod. xij. a kept Easter/ † the fourtenth daye of ỹ moneth/ at euen/in the felde of Jericho. And they dyd eate of the corne of the lande the seconde daye of the Easter: namely/vnleuended breade and fyrmentye of that yeare/ euen the same daye.
Exod. xvj. And vpon the morowe/the † Manna fayled/ whan they dyd eate of the corne of the lande/ so ỹ the chyldren of Israel had nomore Manna/but dyd eate of the corne of the lāde of Canaan the same yeare.

And it fortuned that whan Josua was by D Jericho/he lyft vp his eyes/ & was ware that there stode a man against hym/and had a naked swearde in his hande. And Josua wente to hym/and sayde vnto hym: Art thou one of vs/or of oure enemyes? He sayd: No/but I
Dan. xij. am † the prince of the Lordes hoost/ & now am I come: Then fel Josua doune to the earth vpon his face/and worshipped hym/ & sayde vnto him: What sayeth my Lorde vnto his seruaunt? And the prynce ouer the Lordes
Exod. iij. hooste sayde vnto hym: † Put of thy shues frō
Actu. vij. thy fete/for the place where vpon thou stādest is holy. And Josua dyd so.

The. VI. Chapter.

NOw for Jericho it was shut/ and kepte/be- A cause of the chyldren of Israel/ so that no man myght go out nor in. But the Lorde sayd vnto Josua: Beholde/I haue geuen Jericho with the kynge and men of warre therof in to thy hande. Let al the man of warre go once rounde aboute the citie/and do so sixe dayes. But vpon the seuēth daye/let the priestes take the seuen trompettes of the yeare of Jubilye before the Arcke/and go the same seuenth daye/seuen tymes aboute the cytie/ & let the priestes blowe the trompettes. And whan the horne of the yeare of Jubilye bloweth/ & maketh a founde/ so that ye heare the trompettes/al the people shal make a greate shoute/ then shal the walles of the cytie fall doune/ & the people shall fall in/ euery one strayght before hym.

Then Josua/the sonne of Nun called the B priestes/and sayd vnto them: Beare ye ỹ Arcke of the conuenaūt/and let seuen priestes take the seuen trompettes of the yeare of Jubilye before the Arcke of the Lorde. But vnto the people he sayde: Get you hence/ and go roūde aboute the citie: and let him that is harnessed/ go before the Arcke of the Lord. Whan Josua

sua had spoken this vnto the people/the seuen priestes bare the seuen trompettes of the yeare of Jubilye/before the Arcke of the Lord/and wente and blewe the trompettes/ & the Arcke of the Lordes conuenaunt folowed after them: and who so was harnessed/ wente before the priestes that blewe the trompettes/ & the multitude folowed the Arcke. And al was full of the noyse of the trompettes. But Josua commaunded the people/ & sayd: Ye shall make no shoute/nor let youre voyce be herde/ neyther shall ye geue any worde out of youre mouth: vntyll the day that I saye vnto you: Make a shoute/then make a shoute.

C So the Arcke of the Lorde wente once rounde aboute the cytie/ and came agayn in to the hoost/and remayned therin: for Josua vsed to ryse vp early in the mornynge. And the priestes bare the Arcke of the Lord: so did the seuen priestes beare the seuen trompettes of the yeare of Jubilye/before the Arcke of the Lorde/and wente & blewe the trompettes: & who so was harnessed/went before thē/but the multitude folowed the Arcke of ỹ Lord. And all was full of the noyse of ỹ trompettes.

The seconde day wente they once aboute ỹ cytie also/ & came agayn in to the hoost. Thus did they sixe dayes. But vpō the seuenth day/ whan the mornynge sprynge arose/ they gat them vp early/and wente after the same maner seuen tymes aboute the cytie/so that vpon the same one seuēth day/ they wente seuen tymes aboute the cytie.

D And at the seuenth tyme/whan the priestes blewe the trompettes. Josua sayde vnto the people: Make a shoute/ for the Lorde hath delyuered you the cytie. Howbeit/ this
Josue. ij. e cytie & all that is therin/shalbe damned vnto the Lorde: † onely the harlot Rahab shall lyue/and all that are with her in the house/for she hyd the messaungers/ whome we sent
Josue. vij. a forth. † Onely beware of it that is damned/ lest/ye damne your selfes/(if ye take ought of it/whiche is damned) and make the hoost of Israel to be damned/and bringe it in to misfortune. But al the syluer and golde/ with the ornamentes of brasse and yron/shalbe sanctifyed vnto the Lord/that it maye come to the Lordes treasure.

Then made the people a greate shoute/ and the priestes blewe the trompettes/ (for whan the people herde the noyse of the trompettes/they made a great shoute) † & the walles fell/ & the people clymned vp in to the cytie euery one strayght before hym. Thus they wanne the the cytie/ † & destroyed al that was
Deut. xx. e in ỹ cytie ✠ the edge of the sweard/both man and woman/yonge & olde/ oxe/ shepe/ & asse.

But Josua sayd vnto the two men/whiche E had spyed out the lande: Go into the house of the harlot/ and bringe out the woman from thence with all that she hath/accordynge as ye haue sworne vnto her. Then the yonge mē (the spyes) wēt in/and brought forth Rahab with her father and mother/ and brethren/ & all that she had/and al her kynrede/ and caused her to dwell without the hoost of Israell. As for the cirye/they brent it with fyre/and al that was therin: onely the syluer and golde/ & the ornamentes of brasse and yron/ put they vnto the treasure in the house of the Lorde: but Josua let † the harlot Rahab lyue/ with
Heb. xj. e her fathers house/and al that she had: and she
Jacob. ij. e dwelt in Israell vnto this daye/ because she had hyd the messaungers/whome Josua sent vnto Jericho to spye.

At the same tyme sware Josua/and sayd: iij. Re. xvj. d † Cursed be that man before the Lord/which setteth vp this cytie of Jericho/ & buyldeth it. Whan he layeth the foundacō therof/lette it cost hym his first sonne: And whan he setteth vp the gates of it/ let it cost hym his yongest sonne. Thus the Lord was with Josua/ so that he was spoken of in all landes.

The. VII. Chapter.

BVt † the chyldren of Israell had com- A
Deut. viij. e mitted a synne/in the thynge that was
Josu. vij. d damned/for Achan the sonne of Charmi/ the
j. mac. xij. f sonne of Sabdi/the sonne of Sarah/of the trybe of Juda/toke some of it that was damned. Then was the wrath of the Lord fearce ouer the chyldren of Israell.

Now whan Josua sent out men from Jericho vnto Hai/which lyeth besyde Bethauen on the East syde of Bethel/he sayde vnto thē: Go vp/and spye the lande. And whan they had gone vp/ and spyed out Hai/they came agayne to Josua/ and sayde vnto him: Let not all the people go vp/ but vpon a two or thre thousande/that they maye go vp & smyte

Hai/lest/al the people wery them selfes there/ for they are but few.

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 sixe & thirtye mē of them/& chaced them from the porte vnto Sebarim/& smote them doune the waye. Then was the herte of the people discouraged/† & became like water. As for Josua he rente his clothes / & fell vpon his face vnto the earth before the Arke of the Lorde/ vntyl the euenynge/with the elders of Israel/ & caste duste vpon theyr heades.

Psal.xxj.b

B And Josua sayd: † Oh Lord Lord/ wherefore hast thou brought this people ouer Iordane/to delyuer vs in to ỹ handes of the Amorites to destroye vs? O that we had taried beyonde Iordane as we beganne. O my Lorde what shall I saye/ whyle Israell turneth his backe vpon his enemyes? Whan the Cananites heare of this / they shall compasse vs rounde aboute/ yee/ and rote out our names from of the earth. What wylte thou do then vnto thy greate name?

Deu.ix.c

Thē sayd the Lord vnto Josua: Stande vp/ why lyest thou so vpon thy face? Israel hath offended/& transgressed ouer my conuenaunt/which I commaunded them. They haue taken also of the thynge that was damned/& haue stolen/& dissembled / & layed it amonge theyr ornamentes. The chyldren of Israel are not able to stande before theyr aduersaryes / but muste turne theyr backes vpon theyr enemyes: for they are accursed: I will nomore be with you from hēceforth/ if ye put not out the damned from amonge you.

C † Stande vp/ and sanctifye the people/ and saye: Sanctifye youre selfes agaynste to morow/ for thus sayeth the Lord God of Israell: † There is a damned thynge in the O Israell/ therefore canst thou not stande before thyne enemyes / tyll ye putte awaye the damned from amonge you. And ye shall ryse vp early / one trybe after another: and loke whiche trybe soeuer the Lord taketh / the same shall come forth / one kynred after another: and loke whiche kynred the Lorde taketh/ the same shal come forth/ one house after another. And loke what house the Lord taketh/ the same shall come forth / one housholder after another. And whosoeuer is founde in the curse/ the same shalbe burnt in the fyre with al that he hath: because he hath gone beyonde the conuenaunt of the Lord / & committed folye in Israel.

i.Reg.xvj.a

Deut.xiij.e and xvij.b

Then Josua gat hym vp by tymes in the mornyng/ and brought forth Israel/ one trybe after another/ and the trybe of Juda was taken. And whan he hath brought forth the kynreds in Juda / the kynred of the Serahites was taken. And whan he hath brought forth the kynred of the Serahites / one housholde after another. Sabdi was taken. And whan he had broughte forth his house / one housholder after another. Achan the sonne of Charmi/ ỹ sonne of Sabdi / the sonne of Serah/ of the trybe of Juda was taken.

And Josua sayde vnto Achan: † My sonne: geue the glory vnto the Lorde the God of Israel/ and geue him the prayse/ and tel me what thou hast done/ & hyde nothinge from me.

i.Reg.xiiij Joh.ix.c

D Then answered Achan vnto Josua/ and sayd: Verely I haue synned againste ỹ Lord God of Israell/ thus and thus haue I done: I sawe amonge the spoyles a costly Babilonish garment/ and two hundreth sicles of syluer/ and a tunge of gold/ worth fyfty sicles in weyght/ vnto 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 Josua sent messaungers thither/ which ranne to the tente/ & behold it was hyd in his tente/ and the syluer vnder it. And they toke it out of the tent/ & broughte it vnto Josua/ and to all the chyldren of Israel/ & poured it before the Lord. Then Josua & all Israell with hym/ toke Achan the sonne of Serah wt the syluer/ the garmēt/ and golden tunge/ his sonnes and doughters/ his oxes and asses / & shepe / and all that he had/ brought they in to the valley of Achor.

Leui.xxvij

And Josua sayde: For so muche as thou hast troubled vs/ the Lorde trouble the this daye. And al Israel † stoned hym/ and burned hym with fyre/ with al that he had. And whan they had stoned hym / they made ouer hym a great heape of stones / which remayneth vnto this daye (So the Lord turned from the rygorousnes of his wrath.) Therfore is

is the same place called the valley of Achor vnto thys daye.

The VIII. Chapter.

Deut.vij.d

A And the Lorde sayd vnto Josua: † Feare not/ and be not afrayed. Take all the men of warre with the/ and ryse/ & get the vp vnto Hai. Beholde/ I haue geuen in to thy hande/ the kynge of Hai/ with his people in his cytye and contrie. And thou shalt do with Hai and the kynge of it / † as thou dyddest with Jericho and the kynge therof / sauynge that ye shall † deale amonge you theyr spoyle and cattel: but set thou a * preuy watch behynde the cytye.

Josu.vj.c

Deut.xx.b

Josu.viij.c

Then Josua arose/ and all the men of warre to go vp vnto Hai: and Josua chose thyrtye thousande syghtynge men/ and sent them out by nyght / and commaunded them and sayd: Take hede/ ye shall be the preuye watch behind the citie/ but go not to farre from the citie/ and se that ye be ready altogether. As for me and al the people that is with me / we wyll get vs to ỹ cytye. And whan they come forth against vs († as afore) we wyll flye before them/ that they maye folowe out after vs / tyll we haue prouoked them forth of the cytye: for they shall thynke that we flye before them / lyke as at the fyrst. And whyle we flye before them / ye shall get you vp out of the preuye watch/ and wynne the cytye. For the Lorde your God shall delyuer it in to your handes. But whan ye haue wonne the cytye/ set fyre vpon it/ doynge † according vnto the worde of the Lorde. Beholde/ I haue commaunded it you.

Josu.viij.a

B

Deut.xx.c

So Josua sent them awaye / and they wente vnto the place of the preuye watche/ and laye betwixte Bethell and Hai / on the Weste side of Hai. But Josua abode that night amonge 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 ỹ men of warre that were with hym wente vp/ and gat them forth / and came ouer agaynst the cytye / and pytched theyr tentes on the North side of Hai/ so that there was but a valley betwene hym and Hai.

C He had taken aboute a fyue thousande men/ & set them in the hinder watch betwene Bethell and Hai/ on the Weste syde of the cytie/ and they ordred the people of the whole hooste that was on the Northsyde of the cytie/ so that the vttermoste of the people reached vnto the West ende of the cytye. So Josua wente the same nyght in to the myddes of the valley.

But whan the kynge of Hai sawe that / he made haist/ and gat hym vp early / and ỹ men of the citie to mete Israel to the battaile/ with al his people/ euen ryght before the feld: for he wist not that there was a preuy watch behind hym/ on the backe syde of the cytie. But Josua and all Israel were feble before them/ and fled by the way to the wildernesse. Then cryed D al the people in the cytye/ that they shoulde folowe vpon them/ and they folowed after Josua / and rushed out of the cytye/ so that there remayned not one man in Hai and Beth.l/ which wente not out to folowe vpon Israel/ and they lefte the cytie standynge open/ that they myght persecute Israel.

Then sayd the Lorde vnto Josua: Reach out the speare that thou hast in thine hande towarde Hai: for I wyll delyuer it in to thy hande. And whā Josua reached out the speare that was in his hande towarde the cytie/ the hynder watch brake vp out of theyr place/ and ranne (whan he had stretched out his hande) and came in to the cytie and wanne it/ and made haist/ & set fyre vpon it. And the men of Hai turned them / and loked behynde them/ and the smoke of the cytie wente vp toward heauen/ & they had no place to flie vnto/ neyther hither nor thither: and the people that fled towarde the wildernesse/ turned about to folowe vpon them.

And whan Josua and al Israel sawe/ that E the hynder watch had wonne the cytie (for the smoke of the cytie ascended) they turned agayne / and smote the men of Hay. And they in the cytie came forth also agaynst them / so that they came in the myddes amonge Israel on both the sydes/ and they slewe them/ so that there was not one man of them lefte ouer or escaped: and they toke the kynge of Hai alyue/ & brought hym vnto Josua. And whan Israel had slayne all the inhabiters of Hai/ which had folowed vpon thē in the feld / and in the wylderneste: and whan they were all fallen thorowe the edge of the swearde/ til they were destroied/ thē turned al Israel vnto Hai/

& smote it with the edge of the swearde. And of all them which fel that day frō man vnto womā/there were xij. thousand/al mē of Hai.

F But Josua withdrew not his hāde (wherwith he reached out the speare) tyll al the inhabiters of Hai were vtterly destroyed/ † sauynge the cattell and the spoyle of the cytie/ dyd Israel parte amonge them selfes/ accordynge vnto the worde of the Lord/ whiche 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 tree vntyll the euen.

† But whan the Sunne was gone doune/ he cōmaunded to take his body from the tree/ & to cast it vnder the gate of the cytie/ & made vpon hym a great heape of stones/ whiche is there yet vnto this daye.

Then buylded Josua an aultare vnto the Lorde God of Israell vpon mount Eball/ † accordynge as Moses the seruaunt of the Lord commaunded the chyldren of Israell/ as it is wrytte in the boke of the lawe of Moses/ euen an aultare of whole stone/ wherupō there was no yron lyfted: & he offered burntofferynges/ and thankofferynges/ and there vpon the stone he wrote the seconde lawe of Moses/ whiche he wrote before the chyldrē of Israel.

And all Israell with theyr Elders and officers and iudges/ stode on both the sydes of the Arcke/ ryght ouer agaynst the priestes that bare the Arcke of the conuenaunt of the Lorde/ the straunger as well as one of them selfes/ yͤ one halfe besyde moūt Gisim/ and the other halfe besyde mount Eball/ † as Moses the seruaunt of the Lord commaunded afore/ to blesse the people of Israell. Afterwarde caused he to proclayme all the wordes of the lawe/ of the blessynge and cursynge/ as it is wrytten in the boke of the lawe. There was not one worde that Moses commaunded/ but Josua caused it to be proclaymed before all the congregacion of Israel/ and before the women/ and chyldren/ and straungers/ which walked amonge them.

The. IX. Chapter.

A NOw whan all the kynges that were beyonde Jordane vpō the mountaynes/ & in the contreies/ and in all the hauens of the great see/ and besyde mount Lybanus/ herde this (namely the Hethites/ and Ammonites/ Cananites/ Pheresites/ Heuites and Jebusites/) they gathered them selfes together with one accorde/ to fyght agaynst Josua/ and agaynst Israel.

† But whan the inhabiters of Gibeon herde/ what Josua had done with Jericho and Hai/ they dealth craftely/ wente on theyr waye/ and made a message/ and toke olde sackes vpon theyr asses/ and olde rente wyne bottels/ and olde mended shues vpon theyr fete/ and put on olde and pieced garmentes/ and al yͤ bread of theyr vittayles was hard & mould/ and they wente vnto Josua into the hoost at Gilgal/ and sayde vnto hym/ and to euery man in Israel: We are come out of a farre contre/ and therfore make now a conuenaunt with vs. Then sayd euery man in Israel vnto the Heuites: Paraduenture thou dwellest amonge vs/ how can I then make a conuenaunt with the.

They sayd vnto Josua: We are thy seruauntes. Josua sayd vnto them: What are ye/ and whence come ye? They sayd: Thy seruaūtes are come out of a farre contre/ because of yͤ name of the Lorde thy God/ † for we haue herde the report of hym/ and al that he dyd in Egipte/ and all that he did vnto the two kynges of the Ammonites beyonde Jordane/ Sihon the kynge of Hesbon/ and Og the kynge of Basan/ which dwelt at Astaroth. Therfore sayd our elders and inhabiters of oure cōtrie: Take with you for your iourney/ and go mete them/ saye vnto them: † We are your seruaūtes/ therfore make now a bonde with vs: This our bread that we toke out of oure houses for our foode/ was newe whan we toke our iourney to warde you: but now/ lo/ it is hard and moulded. And these bottels fylled we newe/ & lo/ they are rente. And these our clothes and shues are waxed old/ by the reason of the sore longe iourney.

Then the captaynes toke theyr vittayls/ and axed not the mouth of the Lorde.

† And Josua made peace with them/ and set vp a conuenaunt with them/ that they should be saued alyue/ and the rulers of the congregacion sware vnto them. But thre dayes after

ter that they had made & conuenaunt with them/ they herd that they were theyr neyghboures/ and dwelt amonge them: For as the chyldren of Israel wente forth on theyr iourney/ they came on yͤ thyrde day vnto theyr cyties/ which are called Gibeon/ Caphira/ Beeroth/ & Kirath/ Jearim/ and smote them not/ because that the rulers of the congregacion had sworne vnto thē by the name of yͤ Lord the God of Israel.

But whan al the congregacion murmured against the rulers/ al the rulers sayd vnto the whole congregacion: We haue sworne vnto them by the Lord the God of Israell/ therfore may we not touch them. But this wyll we do vnto them: Let them lyue/ yͤ there come no wrath vpon vs/ because of the oothe that we haue made vnto them.

G And the rulers sayde vnto them: Let them lyne/ that they maye be † hewers of wood/ and bearers of water for the whole congregacon/ as the rulers haue sayd vnto them. Then Josua called them/ and communed with them/ and sayd: Wherfore haue ye deceaued vs/ and sayd/ that ye were farre from vs/ where as ye dwell amonge vs? Therfore shal ye be cursed/ so that of you there shall not ceasse seruauntes to hew wood/ and to beare water for the house of my God.

They aunswered Josua and sayde: It was tolde thy seruauntes/ that the Lord thy God commaunded Moses his seruaunt/ that he shoulde geue you the whole lande/ and that he wolde destroye all the inhabiters of the lande before you: therefore were we sore afrayed of oure lyues before you: & thus haue we done. But now/ lo/ we are in thy handes: loke what thou thynkest good and ryght to do vnto vs/ that do.

And he dyd euen so vnto them/ and delyuered them frō the chyldren of Israels hande/ that they should not slaye them. So vpon the same daye/ Josua made thē hewers of wood/ and water bearers for the congregacion/ and for the aultare of the Lorde vnto this daye/ in the place that he shal chose.

The. X. Chapter.

A WHan Adonisedech the kynge of Jerusalem herde/ that Josua had wonne Hai/ and damned it/ and had done vnto Hai/ and

the kynge of it/ lyke as he dyd vnto Jericho/ & to the kynge therof/ † & that they of Gybeon had made peace with Israel/ & were come vnder them/ they were sore afrayed: For Gybeon was a great cytie/ lyke as one of the kynges cyties/ and greater then Hai/ and all yͤ cytesyns therof were men of armes. Therfore sent he vnto Hoham the kyng of Hebron/ & to Pirea kynge of Jarmuth/ to Japhia the kynge of Lachis/ and to Debir the kynge of Eglon/ & caused to saye vnto them: Come vp vnto me/ & helpe me/ that we waye smyte Gibeon: for they haue made peace with Josua/ & the chyldren of Israel. Then came the fyue kynges of the Ammonites together/ and wente vp: the kynge of Jerusalem/ the kynge of Hebron/ the kynge of Jarmuth/ the kynge of Lachys/ the kynge of Eglon/ with all theyr armyes/ and layed sege vnto Gibeon/ and fought agaynste it.

B Howbeit/ they of Gibeon sent vnto Josua at Gilgal/ and caused to say vnto him: Withdrawe not thyne hande from thy seruauntes/ come vp sone vnto vs: delyuer and helpe vs/ for al the kynges of the Ammonites that dwel vpon the mountaynes/ are gathered together agaynst vs. Josua wente vp from Gilgall/ & al the warriers/ and al the men of armes with hym. And yͤ Lord sayd vnto Josua. † Feare thē not/ for I haue geuen them in to ty hāde. There shall not one of them be able to stande before the. † So Josua came sodenly vpon them/ for al that night went he vp from Gilgall. † And the Lorde discomfited them before Israel/ & smote them with a great slaughter at Gibeon: and they chaced them the waye doune to Beth Horon/ and smote them vnto Aseka and Makeda.

C And whan they fled before Israel/ the way doune to Bethoron/ the Lord caused a great hayle from heauen to fall vpon them/ vnto Aseka/ so that they dyed: and many mo of them dyed of the hayle/ then the chyldren of Israell slewe with the swearde.

Then spake Josua vnto the Lorde the same daye/ that the Lord gaue ouer the Ammonites before the chyldren of Israell/ and sayd in the presence of Israel: † Sunne/ holde styll at Gibeon/ and thou Moone in the valley of Aialon.

Num. xxxj. d
Deut. xx. c
Josu. viij. a. and xxij. b

Deut. xj. d and xxvij. b

Deut. xxij. d
Josu. x. e

Deu. xxvij. a
Exod xx. d

Josu. ix. c

ij. Re. xxj.

Josu. ix. b

Deu. xxiij. b

Josu. ix. a

Josu. viij. c

Josu. xj. b

esa xxviij. d

Eccl. xlvj. a

Then the Sunne helde styl/and the Moone stode/vntyll the people had auenged them selfes on theyr enemyes. Is not this wrytten in the boke of the righteous? Thus the Sunne stode styll in the myddes of heauen/ and deferred to go doune for the space of a whole day after. And there was no day lyke vnto this/(neyther before nor after)whan the Lord herkened vnto the voyce of one man/ for the Lorde fought for Israel. And Josua wente agayne to Gilgal in to the tentes/ and al Israel with hym. As for the fyue kynges they wer fled/ and had hyd them selfes in the caue at Makeda.

D Then was it tolde Josua: We haue found the fyue kynges hydde in the caue at Makeda. Josua sayd: Rolle great stones thē before the hole of the caue/ and set men there to kepe them.

As for you/stande ye not styll/but folow after youre enemyes/& smyte them behynde/ and let them not come in theyr cyties/for the Lorde youre God hath delyuered them in to your hande. And whā Josua and the chyldren of Israel had ended ỹ sore greate slaughter vpon them/ so that they were brought to nought/the remnaunt of them came into the stronge cyties.

So al the people came agayne to the hoost vnto Josua to Makeda in peace/and no man durst moue his tunge agaynst the chyldren of Israell. Josua sayde: Open the mouth of the caue/and bringe the fyue kynges forth vnto me. They dyd so/and brought the kynges vnto hym out of the caue/the kynge of Jerusalem/the kynge of Hebrō/the kynge of Jarmuth/the kynge of Lachis/the kynge of Eglon.

Whā these fyue kynges were brought forth vnto hym/Josua called euery man of Israel/ and sayd vnto the rulers of the men of warre that went with hym: Come forth/and tread vpon the neckes of these kynges with youre fete. And they came forth/& trode vpon theyr neckes with theyr fete/ and Josua sayd vnto
E them: Be not afrayed/ & feare not: be stronge & bolde/for thus shall the Lorde do vnto all your enemyes/agaynst whom ye fyght.

And Josua smote them afterwarde/and
Josu. x. c put them to death/ †and hanged them vpon fyue trees. And they hanged styl vpon ỹ trees vntill the euenynge. †But whan the Sunne Deut. xxi
was gone doune/he cōmaunded to take them of frō the trees: & they caste them in the caue/ wherin they had hyd them selfes/& before the hole of the caue they layed great stones/which are there yet vnto this daye. The same daye wāne Josua Makeda also/and smote it with the edge of the sweard/and the kynge therof/ and † damned it/ and all the soules that were Deut. xx
therin/and let none remayne escaped: and did
u xx. c vnto the kynge of Makeda † as he dyd vnto Josu. vi
the kyng of Jericho.

Thē Josua and al Israel with him departed frō Makeda vnto Libna/and fought agaynst it. (And the Lord gaue it with the kyng therof in to the hande of Israel)& smote it/& al the soules that were therin with ỹ edge of the sweard/and let not one remayne in it/ & dyd vnto the kynge therof as he had done vnto the kynge of Jericho.

Afterwarde wente Josua and al Israel wt F hym from Libna vnto Lachis/and layed sege vnto it/and fought agaynst it. And the Lord delyuered Lachys also in to the hande of Israel/ so that they wanne it vpon the seconde daye/and smote it with ỹ edge of the sweard/ and al the soules that were therin/accordyng to al as he had done vnto Libna. At the same tyme Horam/ the kyng of Gozer went vp to helpe Lachis. But Josua smote hym with his people/tyll there remayned not one.

And Josua wente with all Israell from Lachis vnto Eglon/ and layed sege vnto it/ and fought agaynst it/and wanne it the same daye/& smote it with the edge of the sweard/ & damned al the soules that were therin the same daye/according vnto all as he had done vnto Lachis.

After that went Josua with al Israel from Eglon vnto Hebron/ and fought agaynst it/ & wanne it/and smote it with the edge of the swearde/and the kynge of it/and al the cyties therof/and al the soules that were therin/ and let not one remayne/according vnto al as he had done vnto Eglon/and damned it/and al the soules that were therin.

Then turned Josua agayne with all Is- G
racll towarde Debir/ and fought agaynst it/ and wanne it with the kynge of it/and al the cyties

cyties therof/and smote them with the edge of the sweard/and damned all the soules that were therin/ and let not one remayn ouer. Euen as he had done vnto Hebron & Lybna & theyr kynges/so dyd he also vnto Debir/and the kynge therof.

Thus Josua smote all the lande vpon the mountaynes/and towarde the South/and in the lowe contries/and by the ryuers with al their kinges/and let not one remaine ouer/& damned al that had breth/ † as ỹ Lord God of Israel had cōmaunded. And Josua smote them from Cades Bernea vnto Gaza/ and al the lande of Gosen vnto Gibeon/and toke all these kynges with theyr lande at one time: for the Lorde God of Israel fought for Israel. And Josua wente agayne with al Israell to the tentes vnto Gilgal.

The. XI. Chapter.

A WHan Jabin ỹ kynge of Asor herde this/ he sent vnto Jabob the kynge of Madon/and to the kynge of Samron/and to the kynge of Achsaph/& to the kinges that dwelt towarde the North vpon the mountaynes/& in the playne on the South syde of Cineroth/ and in the lowe contries/and in the lordshippes of Dor by the see syde/and to the Cananites towarde the East and West/to the Ammorites/Herthites/Pheresites/ and Jebusites/vpon the mountaynes/and to the Heuites/vnder mounte Hermon/in the lande of Mispa These wente out wt all theyr armyes/ a great people/as many as the sand of the see/ and exceadinge many horses and charrettes. Al these kynges gathered them selfes & came/ and pitched together by the water of Merō/ to fyght with Israel.

B And the Lorde sayde vnto Josua: Feare them not/for to morowe aboute this tyme wyl I delyuer them all slayne/before the chyldren of Israell: thou shalt lame their horses/
u. x. b and burne theyr charrettes with fyre. † And Josua came sodenly vpon them/and all the men of warre with hym by the water of Merom/and fell vpon them. And ỹ Lorde delyuered them into the handes of Israel/& they smote them/and chaced them vnto great Sidon/and to the warme water/and to ỹ plaine of Mispa towarde the East: & smote thē/ vntil there remayned not one.

Then dealt Josua with them as the Lord had sayd vnto him/and lamed theyr horses/& brent theyr charrettes. And he turned backe at thesame tyme/and wanne Hasor/& smote the kynge of it wt the sweard/(for Hasor was afore tyme the heade cytye of al these kyngdomes)and smote al the soules that were therin with the edge of the sweard/and damned it/and let nothynge remayne that had breth/ & damned Hasor with fyre. Al the cities of these kyngdomes wanne Josua also/& smote them with ỹ edge of the sweard/and damned them/ † according as Moses the seruaunt of Deut. xx. c
the Lorde commaunded.

Howbeit/the cities that stode vpon the hil- C
les/did not the children of Israel burne with fyre: but Hasor only did Josua burne. † And Nu. xxxj. d
al the spoyles of these cities/and the cattel dyd the children of Israel deale among them/but smote all the men with ỹ edge of the swearde/ tyll they had destroyed them/and let nothing remayne that had breth. As the Lord commaunded his seruaunt Moses/and as Moses commaunded Josua/euen so dyd Josua/ so that there was nothinge vndone of al that the Lord commaunded Moses.

So Josua toke all this lande vpon the mountaynes/and all that lyeth toward the South/and al the lande of Gosen/& the lowe contrie/and the playne felde/and the mountayne of Israell with the velley therof/from the mountayne that parteth the lande vp toward Seir vnto Baalgad/in the plaine of mount Libanus/beneth mount Hermon. All theyr kynges toke he/and smote them/& put them to death. † Howbeit/he warred a Ex. xxviij. d
longe season with these kynges.

Yet was there not one cytie/that yelded it S
selfe peaceably vnto the chyldren of Israell †(excepte the Heuithes/which dwelt at Gi- Jos. ix. &
beon) But they wanne them all with battayl. x.
And this was done so of the Lord that their herte was so hardened/to come against the chyldren of Israel with battail/ ỹ they mighte be damned/and no fauoure to be shewed vnto them/but to be destroyed/ † as the Lorde Deut. xx. c
commaunded Moses.

At thesame tyme came Josua/and roted out the Enakims from the mountayne/from Hebron/from Debir/from Anab/frō euery

mountaine of Juda/& frō euery mountain of Israel/& dāned them wᵗ theyr cities/& let none of the Enakims remaine in the lande of the
j.R.xvij.a children of Israel/saue at Gasa/†at Gath/at Asdod/there remayned of them.

Thus Josua conquered al the lande/accordinge vnto al as the Lorde said vnto Moses/and gaue it vnto Israel to enheritaunce/
Nu.xxvj.f †vnto euery trybe his porcion/& the lande rested from warre.

The.XII.Chapter.

A THese are the kinges of the lande/whome the chyldren of Israel smote/and cōquered theyr lande beyonde Jordane Eastward/from the water of Arnon/vnto mount Hermon/and vnto all the playne felde towarde
Num.xxj.d the East: †Sihon the kynge of the Ammorites/whiche dwelt at Hesbon/and hath dominion from Aroer that lyeth by the waterside of Arnon/and vnto the myddes of the water: and ouer halfe Gilead/vnto the water of Jabocke/which is the border of the chyldren of Ammon: and ouer the playne felde/vnto the see of Cynneroth Eastwarde/and vnto the see of the playn felde/namely/the salt see towarde the East/the way vnto Beth Jesimoth: and from the South/beneth by the ryuers of mount Pisga.

B †And the border of Og the kynge of Ba-
Num xxj.e san/which remained yet of Raphaim/& dwelt
Deut.iij.a at Astaroth and Edrei/and had ỹ dominion ouer mount Hermō/ouer Salcha/and ouer al Basan/vnto the border of Gessuri & Maachaty/and of halfe Gilead/which was ỹ border of Sihon the kynge at Hesbon. Moses the seruaunt of the Lorde/and the chyldren of Israel smote them.

Nū xxxij.d †And Moses the seruaunt of the Lorde
& xxxiij.c gaue it vnto the Rubenites/Gaddites/and
Deut.iij.b vnto the halfe tribe of Manasse in possession.
Josu.xiij.b These are the kynges of the lande/whome Josua and the chyldren of Israel smote on this syde Jordane Westwarde/from Baalgad vpon ỹ playne of mount Libanus/vnto the mount that parteth the lande vp towarde Seir/and that Josua gaue vnto the trybes of Israel in possession/vnto euery one his parte/whatsoeuer was in the mountaines/valleies/playne feldes/by the ryuers/in the wildernes and towarde the South/the Hethites/Amorites/Cananites/Pheresites/Heuites/and Jebusites.

†The kynge of Jericho/*the kynge of Hai/ C
which lyeth beside Bethell/†the kynge of Je Josu.vj.
rusalem/the kynge of Hebron/the kynge of *Jos.viij.
Jarmoth/the kynge of Lachis/the kynge of †Jo.x.a
Eglon/the kynge of Geser/the kynge of Sebir/the kynge of Geder/ỹ kynge of Horma/ỹ kynge of Arad/the kynge of Libna/the kynge of Adulla/the kyng of Makeda/the kynge of Bethel/the kyng of Tapuah/the kynge of Hepher/the kynge of Aphek/the kynge of Lazaron/the kynge of Madan/the kynge of Hasor/the kynge of Simron Meron/the kynge of Achsaph/the kynge of Tahenah/the kynge of Megido/the kynge of Cades/the kynge of Jakneam by Carmel/the kynge in ỹ lordshippes of Dor/the kynge of the Heythen at Gilgal/the kynge of Thirza. These are one and thyrtye kynges.

The.XIII.Chapter.

NOw whan Josua was olde/and well A
stryken in age/the Lorde sayd vnto him: Thou art olde/and well aged/and there remayneth yet muche of the lande to conquere/namely/all Galile of the Philistines/and all Gessuri/from Sihor which floweth before Egypte/vnto the border of Ekron Northward/which is reckened vnto the Cananites: fyue lordes of the Philistines/namely/the Gasites/the Asdodites/the Ascalonytes/the D
Gethites/the Ekronites/and the Auites. But from the South it is all the lande of the Cananites/and Maara of the Sidonians vnto Aphek/euen vnto the border of the Ammorites. Moreouer the lande of the Giblytes and all Libanus Eastward/from Baalgad vnder mount Hermon/tyll a man come vnto Hamath. All they that dwell vpon the mount/from Lybanus vnto the warme waters/and all the Sidonians. I wyl dryue them out before the chyldren of Israel. Onely let them be dealt out amonge Israel/as I haue commaunded the.

Deuyde thou this lande now to to enheri- B
taunce amonge the nyne trybes/& the halfe tribe of Manasse. †For the Rubenites and Josue.xij
Gaddites with the halfe trybe of Manasse/haue receaued theyr enheritaunce/whiche Moses gaue them beyonde Jordane Eastwarde/

u.xxxij.d warde/†accordinge as Moses the seruaunt of the Lord gaue them thesame/from Aroer which lyeth vp by the waterside of Arnon/and the cityc in the middes of the water/and all the coastes of Medba vnto Sibon/and al the cytics of Sihon the kynge of the Ammo-
suc.xij.a rites/which dwelt at Hesbon/†vnto the border of the children of Ammon: and Gilead ỹ border of Gessuri and Maachati/and al moūt Hermon/and all Basan vnto Salcha: al the kyngdome of Og at Basan/which dwelt at Astaroth and Edrei/that remayned yet ouer of Raphaim. But Moses smote them and droue them out.

The children of Israel droue not out the Gessurites & Maachathites/but both Gessur and Maachat dwelte amonge the childrē
u xviij.d of Israel vnto this daye. †But vnto the tribe
Jos.xviij.a of the Leuites he gaue no enheritaunce: for the offeringe of the Lord God of Israell is theyr enheritaunce/according as he hath promised them.

C †So Moses gaue vnto the trybe of the
u.xxxij.f chyldren of Ruben after theyr kynredes/so ỹ theyr border was Aroer/which lyeth vpon ỹ waterside of Arnon/and the cytie in the myddes of thesame water/with all the playn felde vnto Medba/Hesbon/and all the cytyes therof whiche lye in the playne felde: Sibon/Bamoth Baall/and Beth Baal Meon/Jahza/Kedemoth/Mephaath/Kiriathaim/Sibama/Zeretha Sahar/vpon mount Emek/Bethpeor/the ryuers by Pisga/and Beth Jesimoth/and all the cities vpon the plaine/and all the realme of Sihon/kynge of the Ammo-
u.xxj.d rites/which dwelt at Hesbon/† whome Mo-
d xxxj.a ses smote with the prynces of Madian/Eui/Reken/Sur/Hur/and Reba/the myghty mē of kynge Sihon/which were inhabiters of ỹ lande. And Balaam the sonne of Beor the prophecyer/did the children of Israel kil with the swearde amōg the other that were slaine/and the border of the children of Ruben was Jordane. This is the enheritaunce of the children of Ruben amonge theyr kynreds/cyties and villages.

D Vnto the trybe of the children of Gad a-
monge theyr kynredes gaue Moses/so that theyr border was Jahesar/and al the cytyes in Gilead/and the halfe lande of the chyldren of Ammon/vnto Aroer/which lyeth before Rabbath: and from Hesbon vnto Ramath Mispe and Betonim: and from Mahanaim vnto the border of Debir. But in the valleye/Beth Haram/Beth Nimra/Suchoth and Saphō (which remayned yet of the realme of Sihon kynge of Hesbon) and was by Jordane/vnto the edge of the see of Cineroth/on this side Jordane Eastwarde. This is the enheritaūce of the chyldren of Gad in theyr kynredes/cyties and villages.

†Vnto the halfe tribe of ỹ children of Ma- Jos.xvij.a
nasse after theyr kynreds/gaue Moses so/that j.Par.vj.d
theyr border was fro Mathanaim/all Basan/all the kyngdome of Og kynge of Basan/and all the tounces of Jair/whiche lye in Basan/namely three score cyties. And halfe Gilead/Astaroth/Edrei/the cityes of the kyngdome of Og at Basan/vnto the chyldren of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after theyr kynreds.

This is it that Moses dealte out vpon the felde of Moab/beyonde Jordan ouer against Jericho Eastwarde. † But vnto the trybe of Jos.xiij.b
Leui gaue Moses no enheritaunce: for the & xviij.c
Lord God of Israel is theyr enheritaunce/as he hath promised them.

The.XIIII.Chapter.

THis is it that the children of Israel haue A
enherited in the lande of Canaā/† which Nu.xxxiiij.e
Eleazar the priest/and Josua the sonne of Nun/and the chiefe of the fathers amonge ỹ trybes of the children of Israel/parted out amonge them. †But by lot dyd they deuide it Nu.xxvj.f
out amonge them/accordinge as the Lorde & xxxiij.f
commaunded Moses to geue vnto the nyne trybes and ỹ halfe. For vnto the two tribes & the halfe/dyd Moses geue enheritaunce beyonde Jordane. †But vnto ỹ Leuites he gaue Josu.xiij.b
no enheritaunce amonge them. *For of the *G.xlviij.c
children of Joseph there were two trybes/Manasse and Ephraim. Therfore gaue they the Leuites no porcion in the lande/but cityes to dwel therin/and suburbes for theyr cattell & goodes. †Euen as the Lorde commaunded Nu.xxxv.a
Moses so dyd the children of Israel/& deuyded the lande.

Then came forth the children of Juda to B
Josua at Gilgall/and Caleb the sonne of
Jephune

Jephune ỹ Kenesite/& sayde vnto him: Thou
Nu. xiiij. e knowest what the Lord †sayde vnto Moses the man of God/concerninge me and the/
in Cades Bernea. I was fortye yeare olde/
whan Moses the seruaunt of the Lorde
Num. xiij. a †sente me out from Cades Bernea to spye out
the lande/& I brought hym worde againe/e-
uen as I had it in myne hert. Howbeit/my
brethren that wente vp with me/discouraged
ỹ herte of the people: but I folowed ỹ Lord
my God vnto the vttermost.

C Then sware Moses vnto me thesame day/
and sayde: The lande were vpon thou hast
troden with thy foote/shalbe thyne enheri-
taunce and thy childrēs for euer/because thou
hast folowed the Lorde my God vnto the
vttermost. And now hath the Lorde letten
Nu. xiiij. c me lyue/†accordinge as he sayd. It is now
fyue and fourtye yeare sence the Lord spake
this vnto Moses/whan Israel walked in the
wylderneſſe. And now lo/this day am I
Eccl. xlvj. b fyue & foure score yeare olde/†and am yet
as stronge to daye: as I was in that day
whā Moses sent me out: cuē as my strength
was than/so is it now also to fyght/and to
go out and in.

D Geue me now therfore this mountayne
wherof the Lord spake in that daye: & thou
herdest it thesame daye. For now the Ena-
kims dwell theron/and it hath greate and
stronge cities: if happly the Lord wyl be wᵭ
me/that I maye dryue them out/as he hath
j. Par. vij. d sayde. Then Josua blessed hym/†and so gaue
Jos. xxj. b Hebron vnto Caleb the sonne of Jephune/
therfore was Hebron the enheritaunce of Ca-
leb/the sōne of Jephune ỹ Kenesite/vnto this
day/because he folowed the Lorde God of
Josue. xv. c Israel vnto the vttermost. † But afore tyme
was Hebron called Kiriath Arba/and great
people were there among the Enakims. And
the lande ceased from warre.

The. XV Chapter.

A THe lot of the trybe of the childrē of Ju-
da amonge theyr kynreds/was the coast
of Edom by the wylderneſſe of Zin/which
bordereth Southwarde on the edge of the
South countries. Their South borders were
from the vttermooſt side of ỹ salt see/ỹ is from
the coast that goeth Southwarde/& cōmeth
out from thence towarde ỹ Eastsyde of Acra-
bim/& goeth forth thorow Zinna/& yet goeth
vp from ỹ South towarde Cades Bernea/&
goeth thorow Hesrō/& goeth vp to Adara/&
fetcheth a compasse aboute Carcaa/and goeth
thorow Asmona/& commeth forth to ỹ ryuer
of Egypte/so that the see is the ende of ỹ bor-
der. Let this be your border Southward.

But the East border is from the salt see to
the vttermost parte of Jordane.

The Border Northwarde is from the see B
coast/which is on the edge of Jordane/and
goeth vp vnto Beth Hagla/and stretcheth
out from the North vnto Beth Araba/and
commeth vp vnto the stone of Bohen the
sonne of Ruben/and goeth vp vnto Debir
from ỹ valleye of Achor/and from the North
coast that is toward Gilgall/whiche lyeth o-
uer agaynst Adummim vpwarde/which is on
the Southsyde of the water. Then goeth it
vnto the water of Ensemes/and commeth
out vnto the †welle of Rogell. Then goeth it iij Reg. j.
vp to the valley of the sonne of Hinnam/a-
longe besyde the Jebusite ỹ dwelleth South
warde that is Jerusalem: and commeth vp
vnto the toppe of the mount/whiche lyeth be-
fore the valley of Hinnam Westwarde/that
bordereth on the edge of the valleye of Ra-
phaim towarde the North.

Then commeth it frō the toppe of thesame C
mount vnto the water welle of Nephtoah/&
cōmeth out vnto the cities of mounte Ephrō/
and boweth towarde Baala/that is Kiriath-
Jarim/and fetcheth a compasse aboute from
Baala Westwarde vnto mount Seir/and
goeth by ỹ Northside of the moūt Jarim/that
is Chessalō: and cōmeth doune to Bethsemes
& goeth thorow Thimna/& breaketh out in the
Northsyde of Acron/and stretcheth forth to-
warde Sicron/and goeth ouer moūt Baala/
& commeth out vnto Jabneell/so that theyr
vttermost border is the see.

The West Border is the greate see. This is
the border of the childrē of Juda/rounde a-
boute in theyr kynredes. Caleb the sonne of
Jephune had his portion geuen among the
childrē of Juda/as the Lord commaun-
ded Josua namely †Kiriath Arba of ỹ father Josu. xiiij
of Enak/that is Hebron.

†And Caleb droue frō thence the thre son- D Judi. j. b
nes of Enak/Sesai/Ahiman/and Thalmas
begotten

begotten of Enak. And from thence he wente
vp to the inhabiters of Debir. (As for De-
bir/it was called Kiriath Sepher afore time.)
dic j. c And Caleb sayd: † Whoso smyteth Kiriath
Re. xvij c Sepher and wynneth it/I wil geue him my
Dar. xij. a doughter Achsa to wyfe. Then Athniell the
sonne of Kenas the brother of Caleb wanne
it: and he gaue hym his doughter Achsa to
wyfe.

And it fortuned whan they wente in/that
she was counsayled of her husbande/to axe a
pece of lande of her father. And she fell doune
from the asse. Then sayde Caleb vnto her:
What ayleth the? She sayd: Geue me a bles-
synge/for thou haste geuen me a South (and
drie) lande: geue me welles of water also. The
gaue he her welles aboue and beneth.

E This is the enheritaunce of ỹ trybe of Ju-
da amonge theyr kynredes. And the cyties of
the trybe of the children of Juda/from one to
another/by the coastes of the Edomites to-
warde the South/were these: Cabzeel/Eder/
Jagur/Kina/Dimona/Adada: Redes/Ha-
zor/Jethnam/Siph/Telem/Bealot/Hazor-
Hadatha/Kirioth Hezron/that is Hasor: A-
mam/Sema/Molada/Hazor Gadda/Hes-
mon/Beth Palet/Hazer Suall/Beer Seba/
Bisiothia/Baala/Jim/Azem/Eltholad/Che-
sill/Harma/Ziklag/Madmanna/San San-
Josu. xix. a na/Lebaoth/Silhim/Ain/Rimō. † These are
nine and twentye cities and theyr villages.

But in the lowe contries was Eshaol/
Zaren/Asna/Saroah/Engannim/Thapua/
Enam/Jarmoth/Adullam/Socho/Aseka/
Saaraim/Adithaim/Gedera/Gederothim.
These are fourtene cities and their villages.

F Zenan/Hadasa/Migdal Gad/Sileam/
Mispa/Jakthiel/Lachis/Bazekath/Eglon/
Chabon/Lachmā/Chithlis/Gederoth/Beth-
dagon/Naama/Makeda. These are sixtene
cities and their villages.

Libna/Ether/Asen/Jephthath/Asna/Ne-
zib/Keila/Achsib/Maresa. These are nyne ci-
di. j. d tyes and theyr villages. †Ekron wᵭ her dou-
ghters and villages. From Ekron vnto ỹ see/
all that reacheth vnto Asdod/and the villa-
ges therof. Asdod with the doughters and ỹ
villages therof. Gasa with her doughters &
the villages vnto the water of Egypte. And
the greate see is his border.

But vpon the mount was Samir/Jatir/
Socho/Sanna/Kiriath Sanna/that is De-
bir: Anab/Esthemo/Annim/Gosen/Holon/
Gilo. These are eleuen cytes and their villa-
ges. Arab/Duma/Escan/Janun/Beth Tap G
uah/Apheka/Humpta/Kiriath Arba/that
is Hebron/Zior. These are nyne cities & their
villages. Maon/Carmel/Siph/Juta/Jesra-
ell/Jakdeam/Sanoah/Kain/Gibea/Thim-
na. These are ten cities and their villages.
Halhull/Bethzur Gedor/Maarath/Beth-
Anoth/Elhekon. These are sixe cities & theire
vyllages/Kiriath Baal (that is Kiriath Jea-
rim) Harabba: two cityes and their villages.
And in ỹ wilderneſſe was Betharaba/Mid-
din/Sechacha/Nibsan/and the salt citie/and
Engaddi. These are sixe cities and their villa-
ges. †But the Jebusites dwelt at Jerusalē/ Jud. j. d
and the children of Juda could not dryue thē
awaye. So the Jebusites remayne with the
chyldren of Juda at Jerusalē vnto this daye.

The. XVI. Chapter.

AAnd the lot fel vnto the children of Joseph A
from Jordane ouer against Jericho/vnto
the water on the Eastsyde of Jericho and the
wilderneſſe/that goeth vp from Jericho tho-
row the mountayne of Bethel/and commeth
out from Bethel vnto Lus/and goeth tho-
row the coast of Arci Ataroth/and stretcheth
doune Westward vnto the coast of Japhleti/
to the border of the lower Bethoron/and vn-
to Gaser: and the ende therof is by the greate
see. This the children of Joseph/Manasses/&
Ephraim/receaued to enheritaunce.

The border of the children of Ephraim/a-
mong their kinreds of their enheritaunce frō
the East/was Ataroth Adar vnto the vpper
Bethorō/and goeth out Westward by Mich
methath/that lyeth towarde the North/there
fetcheth it a compasse towarde the Eastsyde B
of the citie Thaenath Silo/and goeth there
thorow from the East vnto Janoha/and cō-
meth doune from Janoha vnto Ataroth and
Naaratha/and bordereth on Jericho/and
goeth out at Jordane. From Tapuah goeth it
Westward vnto Naalkan/and the outgoinge
of it is at the see.

This is the enheritaunce of the tribe of the
chyldren of Ephraim amonge their kynreds.
And all the borders/cyties with their villa-

ges

ges of the chyldren of Ephraim / lay scatered amonge the enheritaunce of the chyldren of
Nu.xxxiij.f Manasse. †And they droue not out the Cananites/which dwelt at Gaser. So the Cananites remayned amonge Ephraim vnto this
Judi. j.f daye/and became tributaries.

The.XVII.Chapter.

A ¶And the lot fell vpon the trybe of Manasse(for he is Josephs fyrst sonne) and
Ge.xlviij.c it fell vpon Machir the fyrst sonne of Manasse the father of Gilead: for he was a man of armes/therfore had he Gilead and Basan.
Iit fell also vnto the other chyldren of Abieser/ the chyldren of Helek/the chyldren of Asriel/ ỹ chyldren of Sechem/ỹ childrē of Hepher/ and the chyldren of Semida. These are the chyldren of Manasse the sonne of Joseph/ males amonge theyr kynreddes.

Nu.xxvij.a †But Zelaphead the sonne of Hepher/the
and xxxvj.a sonne of Gilead / the sonne of Machir / the sonne of Manasse had no sonnes / but doughters: and theyr names are these: Mahala/ Noa/Hagla/Milca/Tirza/and they came before Eleasar the priest / and before Josua the sonne of Nun/and before ỹ rulers/and sayde: The Lord commaunded Moses/to geue vs an enheritaunce amonge oure brethren. And so they had enheritaunce geuen them among their fathers brethren/accordinge to the commaundement of the Lorde.

B There fell vp on Manasse ten meetlynesse/ without the lande of Gilead & Basan/ which lyeth beyonde Jordane. For the doughters of Manasse receaued enheritaunce amonge his sonnes: but the other childrē of Manasse had the lande of Gilead. And the border of Manasse was from Asser forth vnto Michmethat/that lyeth before Sichem / and reacheth vnto ỹ right syde of them of EnTapuah: for the lande of Tapuah fel vnto the tribe of Manasse: and the border of Manasse is vnto the chyldren of Ephraim. Thē commeth it doune to Nahelcana towarde the South syde of the ryuer cities/whiche are Ephraims amonge the cyties of Manasse. But from the North is the border of Manasse by the ryuer/ and goeth forth by the see syde/ Southwarde vnto Ephraim/an to Manasse Northwarde/ and the see is his coaste. And it shal border on Asser from the North / and on Jsachar from the Easte.

†So (amonge Jsachar and Asser) Ma- C
nasse had BethSean and the tounes there- Judi.j.g
of/and Jeblaam and the tounes thereof/ and them of Dor and theyr tounes / and them of EnDor and theyr tounes / and them of Thanach and theyr tounes / and them of Mageddo & theyr tounes /and the thirde parte of (the cytye) Nophet. And the chyldren of Manasse coulde not dryue away the inhabiters of these cytyes/but the Cananites beganne to dwell in thesame lande. Howbeit/whan the chyldren of Jsraell were able/ they made the Cananites tributaries / and droue them not out.

Then spake the chyldren of Joseph vnto Josua/and sayd: Wherfore hast thou geuen me but one porcion/and one meetlyne of enheritaunce/& I am yet a great people/as ỹ Lord hath blessed me so largely? Then sayd Josua vnto them: For so muche as thou arte a greate people/go vp therfore into the wood/ & make thy selfe rowme there in the lande of the Pheresites and Raphaim/seinge mounte Ephraim is to narow for the.

Then sayd the chyldren of Joseph: We shal D
not be able to attayne vnto thy mountaynes/ for there are yron charrettes among al the Cananites/that dwel in the lande of Emek / by whom lyeth BethSean/and ỹ villages therof/and Jsrael in Emek. Josua sayd vnto the house of Joseph/euen to Ephraim and Manasses: Thou art a great people/& for so much as thou art so great/thou must not haue one lot/But ỹ mountayne where ỹ wood is/shalbe thin: rote that out for the/so shal it be the outgoynge of thy porcion/whan thou driuest out the Cananites/which haue yron charrettes/ & are myghtye.

The.XVIII.Chapter.

¶And all the multitude of the chyldren of Jsrael gathered them sefes together vnto Silo/and they set vp the Tabernacle of witnesse/and the lande was subdued vnto them. But there were yet seuen trybes of the chyldren of Jsrael/vnto whom they had not deuided theyr enheritaunce. And Josua sayde vnto the chyldren of Jsrael: How longe are ye so slowe to go and conquere the lande/which the Lorde God of youre fathers hath geuē you:

you? Chose you thre men out of euery trybe / ỹ I may sende them/and that they may get thē vp/and go thorowe the lande/& it describe accordinge to the enheritaunces therof / & come vnto me.

Deuyde the lande in seuen partes. Judas shall remayne vpon his borders of the Southsyde: and the house of Joseph shall remayne vpon his borders of the North parte: but describe ye the lande in seuen partes/ and bringe them vnto me/then shal I cast the lot
Josu.xiij.d for you before the Lorde our God/ †For the
d xiiij.a Leuites haue no porcion amonge you/but the priesthode of the Lord is theyr enheritaūce. †As for Gad and Ruben/and the half trybe
f xij.b of Manasse / they haue receaued theyr enheritaunce beyonde Jordane Eastwarde / which Moses the seruaunt of the Lorde gaue them.

B Then the men gat vp to go theyr way: And whan they were aboute to go for to describe the lande/ Josua commaunded them/ and saide: Go youre waye/and walke thorow the lande/ and describe it / and come agayne vnto me/that I maye cast the lot for you before the Lord at Silo. So the mē departed/ and wente thorow the lande/and described it in seuen partes vpon a letter / accordynge to the cyties/and came to Josua into the hoost at Silo. Then Josua cast ỹ lot ouer them at Silo before the Lord/and there distributed the lande amonge the chyldren of Jsrael / vnto euery one his parte.

And the lot of the trybe of the chyldren of BenJamin fel/ accordinge to theyr kynreds/ and the border of their lot wente out betwene the chyldren of Juda/and the chyldren of Joseph. And their border was on ỹ Northquarter of Jordane/and goeth vp from ỹ Northsyde of Jericho/& cōmeth vp to ỹ mountayne Westwarde/and goeth out by ỹ wildernesse of Bethauen/and goeth from thence toward Lus/euen by the South syde of Lus (that is Bethel) and commeth doune vnto Ataroth-Adar by ỹ mountayne / whiche lyeth on the Southsyde of the lower Bethoron. Then boweth it doune/and fetched a compasse into ỹ Southwest quarter/from the mouṫ that lieth ouer againste Bethoron towarde the South/ and goeth out vnto KiriathBaal/that is Kiriath Jearim/a citye of the chyldren of Juda. This is the Westborder.

But the South Border is from Kiriath- C
Jearim forth/and goeth out toward ỹ West/ and commeth forth vnto the water welle of Nephthoah: and goeth doune by ỹ edge of the mount/that lyeth before the valleye of ỹ sonne of Hinnam: and goeth doune thorow ỹ valley of Hinnam/on the Southsyde of the Jebusites/& cōmeth doun to the welle of Rogel/ & stretcheth from ỹ Northward / & commeth out vnto EnSemes/and commeth forth to ỹ heapes that lye vp towarde Adumim/& cōmeth doune vnto the stone of Bohem ỹ sonne of Ruben/and goeth a longe besyde the plain felde/whiche lyeth Northwarde/and cōmeth doune vnto the playn felde/and goeth besyde BethHagla/that lyeth towarde the North/ & his ende is at the North border of the salt see/ vnto the edge of JordaneSouthwarde. This is the South border.

But Jordane shalbe the ende of the East- D
quarter. This is the enheritaunce of ỹ childrē of BenJamin in theyr borders/ round about amonge theyr kynreds.

The cities of the trybe of ỹ childrē of Bē-
Jamin/amonge their kynreds are these Jericho/ BethHagla / EmekKezit / BethAraba/ Zemaraim/Bethell/Auim/Kaphar/Aphra/ CapharAmonai / Aphni / Gaba: these are twelfe cities and their villages.

Gibeon/Rama/Beeroth/ Mispa / Caphira/Moza/Rekem/Jeerpeel / Thareala/Sela/ Eleph/and the Jebusites/that is Jerusalem/ Gibeath/Kiriath: These are fourtene cyties and theyr villages. This is the enheritaunce of the chyldren of BenJamin in their kynredes.

The.XIX.Chapter.

THen fel the seconde lot of the trybe of the A
chyldren of Simeon/accordinge to their kynreds / and theyr enheritaunce was amonge the enheritaunce of the chyldren of
Juda. †And to their enheritaunce they had ỹ Para.v.a
BeerSeba / Seba / Molada / HazarJual/ BaalaAzem/ElCholad/Bethul/Harma/Ziklag/BethaMarkaboth/HazarSussa/Beth Lebaoth/and Saruhen: These are thirtene cyties and theyr villages/Ain / Rimon / Ether/Asan: These are foure cyties and theyr villages.

villages. And all the villages that lye aboute the cities vnto Balath/Beer Ramath toward the South. This is the enheritaunce of the tribe of the chyldren of Simeon/in their kynreds: for the enheritaunce of the children of Simeon/is vnder the porcion of the children of Juda. For so muche as the enheritaunce of the children of Juda was to great for them/ therfore inherited the children of Simeon amonge their enheritaunce.

The thirde lot fell vpon the children of Zabulon after theyr kynreds. And the border of they: enheritaunce was vnto Sarid/& goeth vp Westwarde to Mareala/ and bordereth vpon Sabaseth/and reacheth vnto the ryuer that floweth ouer against Jakneam: and turneth from Sarid Eastwarde vnto the border of Cisloth Thabor/and commeth out vnto Sabrath/and reacheth vp to Japia/and from thence goeth it Westwarde thorowe Githa Hepher/and Itha Kazim/and commeth out towarde Rimon/Hamahoar Hanea/& fetcheth a compasse aboute from ỹ North vnto
B Nathon/and the goynge out of it is in the valley Jephtah/El Katath/Nahalal/Simrō/ Jedeala/and Bethlehem: These are twelue cityes and theyr villages. This is the enheritaunce of the children of Zabulon in theyr kinreds/these are the cytics and villages.

The fourth lot fell vpon the chyldren of Issachar after their kynredes/and theyr border was Jesrael/Chessulloth/Sunen: Hapharaim/Sion/Anaharath/Raobith/Kision/Abez/Remeth/En Ganim/Enhada/Beth Pazez/and bordereth vpon Thabor/Sahazima/ Beth Semes/and the outgoynge of it was at Jordane. These are sixtene cities and theyr villages. This is the enheritaunce of the tribe of the children of Issachar in theyr kynreds/cityes and villages.

The fyfte lot fell vpon the trybe of the chyldren of Asser/after theyr kynreds. And theyr border was Helkath/Hali/Beten/Achsaph/ Alamelech/Amead/Miseall/and bordereth on Carmell vnto the see/and on Sihor/& Libnath/& turneth towarde the East vnto Beth Dagon/and bordereth on Zabulon/and on the valleye of Jephtael/and towarde ỹ North syde of Beth Emek and Negiel/and commeth out vnto Cabul/on the left syde of Ebron/Rehob/Hamon & Cana/vnto great Sidō. And C turneth towarde Rama/vnto the stronge cities of Tor/and turneth towarde Hossa/ and goeth out vnto ỹ see/after ỹ meetline towarde Achsib/Uma/Aphek/Rehob.

These are two and twentie cytics and their villages. This is the enheritaunce of the tribe of the children of Asser in theyr kynreds/ cyties and villages.

The sixt lot fell vpon the children of Nephtali in theyr kynredes. And theyr border was from Heleph Elon thorow Zaanaim/Adai Neked/Jabne El vnto Lakum/and goeth out vnto Jordane/and turneth Westwarde to Asnoth Thabor/and commeth out frō thence vnto Hukok/and bordereth on Zabulon towarde the South/and on Asser towarde the West: and on Juda by Jordane towarde the East: and hath stronge cyties/Zidimzer/Hammath Rakath/Chinnareth/Adama/Rama/ Hazor/Kedes/Edrei/En Hazor/Jereon/ Migdal/Elharen/Beth Anath/Beth Sames. These are the nyentene cities and theyr villages. This is the enheritaunce of the tribe of the children of Nephtali in theyr kynredes/ cities and villages.

The seuenth lot fell vpon the trybe of ỹ chil- D
dren of Dan after theyr kynreds/& the border of theyr enheritaunce was Zarca/Esthaol/Irsames/Saalabin/Aialon/Jethla/Elon/Thinata/Ekron Elthcke/Gibethon/Baalath/Jehud/Buerbarak/Gat Rimon/Me Jarkon/ Rakon with the border by Japho/and on the same goeth the border of the chyldren of Dan out. And the children of Dan wente vp/ and fought against Lesem/and wanne it/& smote it with the edge of the sweard/ and toke it in possession/and dwelt therin/ and called it †Dan/after the name of theyr father. This is Jud.xviij.
the enheritaunce of the trybe of the chyldren of Dan in theyr kynredes/ cyties and villages.

And whan the lande was all parted out vn the borders therof/the children of Israel gaue Josua the sonne of Nun/an enheritaunce amonge them/ and (accordinge to the commaundement of the Lorde) they gaue hym the cytie that he required/ namely Timnath/ †Serah/vpō mount Ephraim/there builded Jos.xix.
he the citie/ and dwelt therin.

†These

xxiiij. †These are the enheritaunces/whiche Eleasar the priestе and Josua the sonne of Nun/& the chiefest of the fathers amōg the trybes deuyded out by lot/vnto the chyldren of Israel at Silo before the Lord/euen before the dore of witnesse/and so they ended the deuydynge out of the lande:

The. XX. Chapter.

A AND the Lorde spake vnto Josua/ and
d.xxj.b sayde: Speake to the chyldren of Israel:
e.xxj.c Geue amōg you fre cyties/ † wherof I spake vnto you by Moses/that the dead slaier which slayeth a soule vnwares and vnwyttyngly/ may flye thither/that they may be fre amonge you from the auenger of bloud. And he that flyeth to one of those cityes shall stāde without before ỹ porte of the cytie/and shewe his cause before the Elders of the cytie/ then shall they take him to them in to the cytie/and geue hym place to dwell with them.

B And yf the auenger of bloude folow vpon hym/ they shall not delyuer the dead slayer in to his handes/ for so much as he hath slayne his neyghboure vnwares/ and was not his enemye afore: but he shall dwell in the cytie/ tyll he stande before the congregacion in iudgement/ vntyll the hye priestе dye/ whiche shalbe at that tyme. Then shall the dead slayer returne/and go vnto his owne cytie/ and vnto his house to the cytie/from wence he was fled.

C Then appointed they Kedes in Galile vpō mount Nephtali: and Sechem vpon mount Ephraim: And Kiriatharba/that is Hebron vpon mounte Juda: And beyonde Jordane on ỹ Eastsyde of Jericho/they gaue Beser in the wilderneſſe vpon the playne out of ỹ trybe of Ruben: And Ramoth in Gilead out of the trybe of Gad: And Golan in Basan out of the trybe of Manasse.

These were the cityes appoynted for all the chyldren of Israell/ and for the straungers which dwelt amonge them/ that whosoeuer had slayne a soule vnwares/ mighte flye thether/ ỹ he shoulde not be put to death by the auenger of bloude/tyl he had stande before the congregacyon.

The. XXI. Chapter.

THen the chiefe fathers amonge the Leui A
tes came forth vnto Eleasar the priest/& to Josua the sonne of Nun/ and to the auncyent fathers amonge the trybes of the chyldren of Israel/and spake vnto them at Silo/ in the lande of Canaan and sayd: †The Lord Nu.xxxv.a
commaunded by Moses/ that we shoulde haue cyties geuen vs to dwell in/and the suburbes of the same for our cattell. Then the chyldren of Israel gaue of their enheritaunce these cities/and the suburbes therof vnto the Leuites/ accordynge to the commaundement of the Lorde.

And the lot fell vpon the kynred of †the Ka Nu.xxij.iiij.
hathithes/and the children of Aaron the priest amōge the Leuites/had by the lot thirtene cyties of the trybe of Juda/ of the trybe of Simeon/and of the trybe of Ben Jamin. The other chyldren of Kahath of the same kynred had by the lot tē cities/of ỹ trybe of Ephraim/ of the halfe trybe of Dan/and of the halfe trybe of Manasse.

But the chyldren of Gerson/of the same B
kynred had by the lot thirtene cyties/ of the trybe of Issachar/ of the trybe of Asser/of the trybe of Nephtali/ and of the trybe of Manasse at Basan.

The children of Merari of theyr kinred had twelf cyties/of the trybe of Rubē/of the trybe of Gad/and of the trybe of Zabulon. So the chyldren of Israel gaue these cyties and theyr suburbes vnto the Leuites by lot/as ỹ Lord commaunded by Moses.

Of the trybe of the chyldren of Juda/and of trybe of the chyldren of Simeon/they gaue these cities (which they named by name) vnto the chyldren of Aaron of the kynrede of the Kahathites/amonge the chyldren of Leui: for the fyrst lot was theyrs.

So they gaue them Kiriatharba/ which was the fathers of Enak/that is Hebron vpon the mount Juda/and the suburbes therof rounde aboute. †But the felde of the cytie Jos.xiiij.d
and the villages therof/gaue they vnto Caleb j.Par.vij.d
the sonne of Iephune for his possession.

Thus gaue they vnto the chyldren of Aa- C
ron the priest/ the fre cytie of the dead slayers/ Hebron and the suburbes therof/ Libna and the suburbes therof/ Jathir and the suburbes therof/ Esthuma/ and the suburbes therof/

Holon and the suburbes therof / Debir and
ỹ suburbes therof / Ain & the suburbes therof
Juta and the suburbes therof / BethSemes
and the suburbes therof / euen nyne cyties
of these two trybes.

But of the trybe of Ben Jamin they gaue
foure cyties/Gibeon and the suburbes ther-
of/Gaba and the suburbes therof / Anathot
and the suburbes therof/Almon and the sub-
urbes therof: so that all the cyties of the chyl-
dren of Aaron the priest were thyrtene with
theyr suburbes.

The kynredes of the other chyldren of
Kahath the Leuites had by theyr lot foure
cyties/of the trybe of Ephraim and they gaue
them the fre cytie of the deadslayers/Sechem
and the suburbes therof vpon mou̅t Ephra-
im/Gaser and the suburbes therof/ Kibzaim
and the suburbes therof/Bethoron & the sub-
urbes therof.

D Of the trybe of Dan four cyties/Eltheke &
the suburbes therof/Gibthon and the subur-
bes therof/ Aialon and the suburbes therof/
GathRimon and the suburbes therof. Of
the halfe trybe of Manasse two cyties/ Thae-
nach and the suburbes therof/ GathRimon
and the suburbes therof: so that all the cyties
of the other chyldren of the kynred of Kahath/
were ten with theyr suburbes.

But vnto the chyldren of Gerson amonge
the kynredes of the Leuites were geuen.
Of the halfe trybe of Manasse two cyties/
the fre cytie of the deadslayer/ Gola in Basan
and the suburbes therof / Beasthra and the
suburbes therof. Of the trybe of Jsachar
foure cyties/Kision and the suburbes therof/
Dabrach and the suburbes therof / Jarmuth
and the suburbes therof/Engannim and the
suburbes therof. Of the trybe of Asser foure
cyties/Miseal/Abdon/ Helkath/ and Rehob
with the suburbes therof. Of the trybe of
Nephtali thre cyties/the fre cyte Kedes for the
deadslayer in Galile/Hamoth/ Dor/ & Kar-
than with the suburbes therof: so that all cy-
ties of the kynred of ỹ Gersonites were thyr-
tene with theyr suburbes.

E Vnto the kynredes of Merari the other
Leuites were geuen/ Of the trybe of Zabu-
lon foure cyties/ Jakneā/Bartham/Simna/
and Nahalal with the suburbes therof. Of
the trybe of Ruben foure cyties. Bezer/Jah-
za/Kedemoth and Nephaat with theyr sub-
urbes. Of the trybe of Gad foure cyties/the
fre cytie for the deadslayer / Ramoth in Gi-
lead/Mahanaim/Hesbon/and Jaeser with
theyr suburbes: so that al the cyties of the chyl
dren of Merari amonge theyr kynreds of the
other Leuites/were twelfe. Thus al the cyties
of the Leuites amonge the possession of the
chyldrē of Jsrael/were eyght and fourty with
theyr suburbes. And these cyties were so dealt
out/that euery one had theyr suburbes roūde
aboute/the one as the other.

Thus the Lorde gaue the chyldren of Is-
rael all the lande/whiche he had swome vnto
theyr fathers to geue: & they toke possession of
it/& dwelt therin. And the Lord gaue them
rest before al those ỹ were aboute them/ lyke
as he sware vnto theyr fathers / and none of
theyr enemyes stode agaynst thē/but all theyr
enemyes delyuered he in to theyr hande. And
they myssed nothynge of al the good that the
Lord had promysed vnto the house of Is-
rael/it came euery whyt.

The. XXII. Chapter.

THen Josua called the Rubenites and A
Gaddites/ and the halfe trybe of Manas-
se/and sayd vnto them: Ye haue kept al † that Nū.xxxij.
Moses the seruaunt of the Lord commaū- Deut.
ded you/and haue herkened vnto my voyce Josu.i.
in all that J haue commaunded you. Ye haue
not forsaken your brethren a'longe season vn-
to this daye/and haue wayted vpon the com
maundement of the Lorde your God. For
so much now as the Lorde your God hath
brought youre brethren to rest/ as he promy-
sed them/turne you now/and go youre waye
to your tentes in to the lande of youre posses-
sion/which Moses the seruaunt of the Lord
gaue you beyonde Jordane.

But take diligent hede now/that ye do ac-
cordynge to the commaundement and lawe/
which Moses the seruaūt of the Lord hath
commaunded: † That ye loue the Lord your Deut.
God/& walke in al his wayes/& kepe his com B
maundementes/and cleue vnto hym/& serue
hym with al your hert/ & with al youre soule.
So Josua blessed them/& let them go. And
they wente vnto theyr tentes.

Vnto the halfe trybe of Manasse had Mo-
ses

ses geuen possession at Basan/vnto the other
halfe gaue Josua amonge theyr brethren on
this syde Jordane Westwarde. And whan
he let them to go theyr tentes & blessed them/
he sayde vnto them. Ye come agayne with
great good vnto your tentes/with exceading
much cattell/syluer/gold brasse/yron/and ray-
ment/ † distribute therfore the spoyle of youre
enemyes amonge your brethren.

So the Rubenites/Gaddites / & the halfe
trybe of Manasse returned/and went frō the
chyldren of Jsrael out of Silo (which lyeth in
the lande of Canaan) to go in to the contrie of
Gilead to ỹ lande of theyr possession/that they
myght possesse it/accordynge to the cōmaun-
dement of the Lorde by Moses.

C And whan they came vnto the heapes by
Jordane/whiche lye in the lande of Canaan
the same Rubenites/Gaddites/and the halfe
trybe of Manasse buylded there besyde Jor-
dane/a fayre great aultare But whan ỹ chyl-
dren of Jsrael herde saye: Behold/the chyldrē
of Ruben/the chyldrē of Gad/the halfe trybe
of Manasse haue buylded an aultare ouer a-
gaynst the lande of Canaan/vpō the heapes
by Jordane on this syde ỹ chyldren of Jsrael/
they gathered them selfes together with the
whole cōgregacion at Silo/to go vp agaynst
them with an armye. And (in the meane sea-
son) they sent to them in to the lande of Gi-
lead/Phineas the sonne of Eleazar the priest/
& with hym ten chiefe princes among ỹ hou-
ses of their fathers/out of euery tribe in Jsrael
one. And they came to the chyldren of Rubē/
to the chyldren of Gad/& to the halfe trybe of
Manasse in the lande of Gilead/and sayd:

D Thus sayth the whole congregacion of the
Lorde vnto you: † What trespasse is this/
that ye haue trespassed agaynst ỹ God of Is-
rael/that ye shoulde turne backe from ỹ Lord
this daye/to buylde you an aultare / for to fall
awaye from the Lorde.

† Haue we not ynough of the wyckednesse
of Peor: from the which we are not yet cleused
this daye/& there came a plague amonge the
congregacion of the Lorde: & ye turne you
backe this daye from the Lord / & this daye
are ye fallen awaye from the Lorde/ that he
maye be wroth to daye or to morowe / at the
whole congregacion of the Lorde.

If the lande of youre possessiō be vncleane/
then come ouer in to the lande that the Lord
possesseth/where the dwellynge of the Lord
is/and take possession amonge vs / & fall not
awaye from the Lorde & from vs/to buylde
you an aultare without the aultar of ỹ Lord
our God. † Syd not Achan of the sonne of Josu.vij.&
Serah trespasse in the thyng that was dam-
ned/and the wrath came ouer the whole con-
gregacion of Jsrael/and he wente not doune
alone for his mysdede?

Then aunswered the chyldren of Ruben/& E
the chyldren of Gad/& the halfe trybe of Ma-
nasse/and sayd vnto the heades and prynces
of Jsrael: The myghtye God the Lord kno-
weth/and Jsrael knoweth also. If this be a
transgressynge of trespassynge agaynst the
Lorde/then let it not helpe vs this daye: If
we haue buylded ỹ aultare/because we wolde
turne awaye backe from the Lorde/ to offre
burntofferynges or meatofferynges theron/
or to make any thākeofferynges vpon it/then
let the Lord requyre it: And if we haue not
done it rather for very feare of this thynge/ &
sayde: To daye or to morow myght youre chyl-
dren say vnto our chyldren.

What haue ye to do with the Lorde the
God of Jsrael? The Lord hath set Jordane
for a border betwene vs and you/ ye chyldren
of Ruben and Gad/ye haue no porcion in the
Lord: By this shoulde youre chyldren make
our chyldren to turne away from the feare of
the Lorde.

Therfore sayde we: Let vs make oure chyl- F
drē an aultare/not for sacrifice/ nor for burnt-
offerynge/ † but that it maye be a token be- Gen.xxx.g
twene vs & you/& oure posterities/ ỹ we maye Deu.xxx.d
serue the Lord in his syght with our burnt- Jos.xxiij.f
offerynges/ thankeofferynges / & other offe-
rynges: & that youre chyldren to daye or to mo-
rowe nede not to saye vnto oure chyldren: Ye
haue no parte in the Lorde.

And we sayd: But if they should speake so
vnto vs/or to oure posterities to daye or to
morowe/then may we say: Beholde/the simi-
litude of the aultare of the Lord/which oure
fathers made/not for sacrifice/ nor for burnt-
offering/but for a witnesse betwene vs & you.

God forbyd/that we shoulde fall awaye
from the Lorde/ to turne backe from hym

this daye/and to buylde an aultare for sacrifice for burntofferynge/ and for any present/ without the aultare of the Lorde oure God/ that standeth before this habitacion.

G But whan Phineas the preest/& the chiefe of the congregacion/the princes of Israell whiche were with him/ herde these wordes that the chyldren of Ruben/ Gad and Manasse had spoken/they pleased them well. And Phineas the sonne of Eleasar the preeste sayd vnto the chyldren of Ruben/ Gad and Manasse: This daye we knowe that the Lorde is among vs/in that ye haue not trespassed agaynst the Lord in this dede. Now haue ye delyuered the chyldren of Israell out of the hande of the Lord.

Then Phineas the sonne of Eleasar the priest/and the rulers returned out of the lāde of Gilead/from the chyldren of Ruben/ and Gad/vnto the lande of Canaan/to the chyldrē of Israel/and brought them worde agayn of the matter.

Then were the chyldren of Israell well content with the thynge. And they praysed the God of Israel/and sayd nomore that they wolde go vp against them with an armye/ to destroye the lande that the chyldren of Ruben and Gad dwelt in. And the chyldren of Ruben and Gad called the name of the aultare: This aultare be wytnesse betwene vs/that the Lord is God.

The. XXIII. Chapter.

A AND after a longe season/whan the Lord had brought Israell to rest from all theyr enemyes roūde aboute: and Josua was now olde/and well stycken in age/ he called al Israel and theyr Elders/ heades/ iudges/ and officers/and sayd vnto them: I am olde and well aged/and ye haue sene al that the Lord youre God hath done vnto al these nacyons in your syght. For the Lord youre God him selfe hath foughte for you. †Beholde/I haue parted amonge you the remnaunt of the nacyons by lot/vnto euery tribe his enheritaūce from Iordane forth/& al the nacyons whom I haue roted out vnto the great see Westwarde. Jud.j.a

B And the Lorde youre God shall thrust them out before you/ and dryue them awaye from you/that ye maye haue theyr lande in possession/ as the Lorde youre God hath promysed you. Be stronge now therfore ye maye obserue/and do al that is written in the boke of the lawe of Moses: †so that ye turne not a syde from it/ neyther to the right hande nor to the lefte: that ye come not amonge the remnaunt of these nacyons/ whiche are with you: And se ye make no menciō/ nor †sweare by the names of theyr goddes/ neyther serue them/ nor bowe your selfes vnto them: But cleue vnto the Lorde your God/as ye haue done vnto this daye: then shall ye Lord dryue awaye great and myghtye nacions before you/ like as there hath no man bene able to stande before you vnto this daye. †One of you shall chace a thousande: for ye Lord your God fyghteth for you/accordynge as he promysed you. Take diligent hede therfore vnto your soules/that ye loue ye Lord your God. Deut.xi. and vj.d Deut.x C Leui.xx Esa.xxx

†But if ye turne backe/ and cleue vnto these other nacions/& make marryages with them/so that ye come amonge them/and they amonge you/be ye sure then that the Lorde youre God shall nomore dryue out all these nacyons before you/ † but they shalbe vnto you a snare and net/ and pyckes in youre sydes/and thornes in your eyes/ vntyll he haue destroyed you from the good lande/which the Lord your God hath geuen you. Deut.vij. and xj.d Nū.xxxiij

Beholde/†this daye do I go the waye of al the worlde/and ye shal knowe euen from al your herte/and from all youre soule/that there hath not fayled one woorde of all the good ye the Lord your God promysed you. Now lyke as all the good is come that the Lorde your God promysed you: † euen so shall the Lord cause al euell to come vpon you/tyll he haue destroyed you from this good lande/ wch the Lorde your God hath geuen you/ if ye transgresse ye conuenaunt of the Lord youre God: which he hath commaunded you. And if ye go youre way: and serue other goddes/& worshipe them/then shal ye wrath of ye Lorde waxe whote ouer you/& shall shortly destroye you out of the good lande that he hath geuen you. S iij.Reg Deu.xxx

The. XXIIII. Chapter.

JOsua gathered all the trybes of Israell A together vnto Sichem/and called the Elders of Israel the heades/ iudges/ & officers. And whan they were come before God/ he sayd vnto al the people: Thus sayeth ye Lord the God of Israel: † Your fathers dwelte aforetyme beyonde the water/ Abraham and Nahor/ with Tarah theyr father/and serued other goddes. †Then toke I your father Abraham beyonde the water/ and caused hym to walke in the lande of Canaan/and multiplied his sede/†and gaue hym Isaac/*and vnto Isaac I gaue Jacob and Esau/†& gaue Esau moūt Seir to possesse. *As for Jacob and his chyldren/they wente doune in to Egypte. Gen.xxj.d Gen.xxj.a Ge.xxv.c ge.xxxij.a Ge.xlvj.a

B Then sent I Moses and Aaron/†and plagued Egipt as I haue done amonge them. After that* brought I you and your fathers out of Egypte. And whan ye came to the see/ and the Egipcyans folowed vpon your fathers with charrettes and horsemen vnto the read see/ then cryed they vnto the Lorde/ which put a darcknesse betwene you and the Egipcyans/ and brought the see vpon them/ and ouerwhelmed them: And your eyes haue sene what I dyd to the Egipcyans/ and ye dwelt in the wildernesse a lōge season. †And I brought you in to the lande of the Ammorites/which dwelt beyonde Jordane/& whan they fought agaynst you/I delyuered them in to your handes/that ye myght haue theyr contrie in possession/and I destroied them before you. †Then Balaac the sonne of Ziphor/ the kynge of the Moabites gat hym vp/& fought against Israel: and he sent/and bad call Balaam ye sonne of Beor to curse you/ neuertheles/I wold not heare him/but I blessed you and delyuered you out of his hande. Exo.vij.viij. x.xj. Exo.xiiij. Num.xxj.d Iu.xxij.a Iu.xxij.a

C And whan ye went ouer Jordane/& came vnto Jericho/ the cytesins of Jericho fought agaynst you/the Ammorites/Pheresites/Cananites/Hethites/Girgosites/Heuites/ and Jebusites: howbeit/ I delyuered them in to your hāde. †And I sent hornettes before you/ which droue them out before you/namely the two kynges of the Ammorites: not thorowe thy swearde/nor thorowe thy bowe. †And I haue geuen you a lande/wherupon ye bestowed no labour/and cyties which ye haue not buylded/ that ye myghte dwell therin/ and ye myght eate of the vyneyardes and olyue trees/whiche ye haue not planted. †Feare the Lord now therfore/and serue him perfectly/ Deu.vij.d Deut.vj.b Reg.viij.a Iob.xiiij.i

and in the trueth/& lette go the goddes/ whō your fathers serued beyond the water and in Egypte/and serue ye the Lorde.

But if ye lyke not to serue the Lorde/then D chose you this daye whome ye will serue: the God whom your fathers serued beyond the water/ or the goddes of the Ammonites/ in whose lāde ye dwell: As for me and my house/ we wyll serue the Lorde. Then aunswered the people and sayd: God forbydde/ that we shoulde forsake the Lorde/ and serue other goddes. For the Lord oure God brought vs and our fathers out of the lande of Egypte/ from the house of bondage/ and dyd suche great tokens before our eyes/ and preserued vs all the waye that we wente/ and amonge all the nacyons/whom we trauayled by. And the Lorde thrust out before vs all the people of the Ammonites that dwelt in the lande. Therfore wyll we also serue the Lorde/for he is our God.

Josua sayd vnto the people: Ye can not E serue ye Lord: for he is an holy God/myghtye and gelous/which spareth not your transgressions and synnes. But if ye forsake the Lord/and serue a straunge God/†then shal the Lord turne hym/ and do you euell/ and consume you/ after ye he hath done you good. The people sayd vnto Josua: not so/ but we wyll serue the Lord. Then sayd Josua vnto the people: Ye are wytnesses ouer your selfes/ that ye haue chosen you the Lorde to serue hym. And they sayd: Yee. Then put awaye frō you (sayd he) the straunge goddes that are amonge you/ and enclyne your hert vnto the Lorde the God of Israel. And ye people said vnto Josua: We wyll serue the Lorde our God/and be obedient vnto his voyce. So Josua †made a conuenaunt with the people the same day/and layed statutes and lawes before them at Sichem. Jos xxiij.b iiij re.xx.iij.a

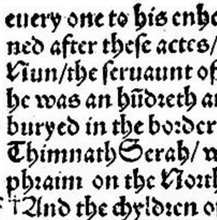
And Josua wrote this acte in the boke of F the lawe of God/†and toke a great stone/ and set it vp there vnder an Oke/which was in the Sanctuary of the Lorde/ and sayd vnto all the people: Beholde/this stone shalbe witnesse ouer you. For it hath herde all the wordes of the Lorde/ which he hath spoken vnto vs/ and shalbe a witnesse ouer you/that ye denye not your God. So Josua let the people go j.Re.vij.a

Judi.ij.b euery one to his enheritaunce. †And it fortuned after these actes/that Josua the sonne of Nun/the seruaunt of the Lorde dyed/whan he was an hundreth and ten yeare olde/& was
Josu.xix.d buryed in the border of † his enheritaunce at Thimnath Serah/ which lyeth on mount Ephraim on the North syde/of mount Gaas.
i.pa.xxxiij.f †And the chyldren of Israel serued the Lord as longe as Josua lyued/& the Elders/ (that lyued longe after Josua) which knewe all the workes of the Lord / that he had done vnto
Gene.l.d Israel. †The bones of Joseph/which the chyl-
Exod.xiij.d dren of Israel had brought out of Egipt/ bu-
Actu.vij.b ryed they in Sichem/in the pece of the lande/
*ge.xxxiij.d *that Jacob bought of the chyldren of Hemor/ỹ father of Sichem for an hundreth pēs/ and was the enheritaunce of the chyldren of Joseph. Eleasar the sonne of Aarō dyed also/ and they buryed hym at Gibeath/which was Phinees his sonnes/that was geuē him vpon mount Ephraim.

The ende of the boke of Josua.

The boke of the Judges/ called Judicum.

The fyrst Chapter.

A Fter the death of Josua/ the chyldren of Israell axed the Lorde & sayd: Who shall go vp and be oure captain of warre a-

gainst ỹ Cananites: The
Josu.xxiij.a Lord sayd: Juda shall go vp. †Behold/ I haue delyuered the lande in to this hande. Then sayd Juda vnto his brother Simeon: Go vp with me into my lotte/& let vs fyght agaynst the Cananites / then wyll I go agayne with the in to thy lot: So Simeon wēt with hym.

Now whan Juda went vp/the Lorde delyuered the Cananites and Pheresites in to they⁹ handes/& they slewe ten thousande men at Besek/and they fouūde Adoni Besek at Besek/and fought against hym/and slewe the Cananites/and Pheresites. But Adoni Besek fled / and they folowed after hym/and whan they had ouertake hym/they cut of the thombes of his handes and fete.

Then sayd Adoni Besek: Thre score and B
ten kynges with the thombes of they⁹ hādes and fete cut of/ gathered vp the meate that was lefte vnder my table. †Now as I haue Leu.xxiij
done/so hath God rewarded me agayne. Judi.pp.c
And he was brought vnto Jerusalem/where he dyed.

But the chyldren of Juda foughte a-
gaynst Jerusalem/and wanne it/†and smote Deu.xx.c
it with the edge of the swearde/and set fyre vpon the cytie. Then went the chyldren of Juda doune to fyght against the Cananites/ that dwelt vpon the mount/and toward the South/and in the valleys. †And Juda went Josu.xv.
agaynst the Cananites/ whiche dwelt at Hebron. (As for Hebron/it was called Kiriath-Arba afore tyme) and they smote Sesai / and Achiman/and Thalmai.

And from thence he wente against the in- C
habiters of Debir (but Debir was called Kiriath Sepher afore tyme.) And Caleb sayde: †He that smyteth Kiriath Sepher / & wyn- Josu.xv.d
neth it/I wyll geue hym my doughter Achsa ij.Par.xij.a
to wyfe. Then Athniel the sonne of Kenas/ i.Re.xvij.a
Calebs yongest brother wanne it. And he gaue hym his doughter Achsa to wyfe. And it fortuned that whan they went in / she was counsayled of her husbande/to axe a pece of lande of her father. And she fel from the asse. Then sayd Caleb vnto her: What eyleth the? She sayd: Geue me a blessynge/for thou hast geuen me a south and drye lande: geue me also a watery lande. Then gaue he her a lande/ that was watery aboue and beneth.

And the chyldren of ỹ Kenytes Moses bro- D
ther in lawe: went vp out of the †palme cytie/ De.xxxiiij.d
with the chyldren of Juda in to the wylder-
nesse of Juda/ that lyeth on the Southsyde of the cytie Arad: † and wente they⁹ waye/and Num.xd
dwelt amonge the people. And Juda went i.Reg.xvd
with his brother Simeō/ and they smote the Cananites at Zephath/ & damned them/and Num.xxi.a
†called the name of cytie Horma. *Juda also *Josu.xv.f
wāne Gasa with ỹ borders therof/& Ascalon with her borders/and Accaron with the coastes

stes therof. And the Lord was with Juda/ so that he conquered the mountaynes: but them that dwelt in ỹ valley/could he not conquere/because they had yron charettes. And
Josxiij.d accordynge as Moses had sayd: †they gaue Hebron vnto Caleb/which droue out the thre
Josu.xv.g sonnes of Enak †Howbeit/the chyldren of Ben Jamin droue not out the Jebusites / yͭ dwelt at Jerusalem/but the Jebusites dwelt amonge the chyldren of Ben Jamin at Jerusalem/vnto this daye.

E †Lykewyse the chyldren of Joseph wente
Josu.xvj.a by also vnto Bethell/& the Lorde was with them. And ỹ house of Joseph spyed out Bethell/ (which afore tyme was called Lus) and the watchmen sawe a man goyng out of the cytie/and sayde vnto hym: Shewe vs where
Josu.ij.c we may come in to the cytie/†& we wil shewe mercy vpon the. And whan he had shewed them where they myght come in to the cytie/ they smote the cytie yͭ the edge of ỹ swearde: but they let the man go/and al his frendes.

Then wente the same man vp in to the cō-
trie of the Hethites/and buylded a cytie / and called it Lus/and so is the name of it yet vnto
Nū.xxxiij.g this daye. And Manasses † droue not out
Josu.xvij.c Beth Sean with the villages therof / nor
F Thaenach with the villages therof / nor the inhabiters of Dor with the villages therof/ nor the inhabiters of Jebleam with the villages therof / nor the inhabiters of Mageddo with the villages therof/ & the Cananites beganne to dwell in the same lande. But whan Israel was mightye/he made the Cananites
Jos.xvj.b tributaries/and droue them not out.

†In lyke maner/ Ephraim droue not out the Cananites that dwelt at Gaser/but ỹ Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiters of Kitron and Nahalol / but the Cananites dwelt amonge them/and were tributaries.

G Asser droue not out the inhabiters of Aco/
& the inhabiters of Sidon/of Ahelab of Achsib/of Helba/of Aphik/and of Rehob/ but the Asserites dwelt amonge the Cananites that dwelt in the lāde/for they droue them not out. Nephtali droue not out the inhabiters of Beth Semes/nor of Beth Anath/ but dwelte amonge the Cananites/whiche dwelte in the lande: Howbeit/ they of Beth Semes and of Beth Anath were tributaries.

And the Ammorites subdued the chyldren of Dan vpon the mountayne/ & suffred them not to come doune in to the valley. And the Ammorites beganne to dwell vpon mount Heres at Aiolon/and at Saalbim. Howbeit/ the hande of the house of Joseph was to sore for them/& they became tributaries. And the border of the Ammorites was as man goeth vp to ward Acrabim/and from the rocke/and from the toppe.

The.II.Chapter.

BVt there came a messaunger of ỹ Lord A
from Gilgall vnto Bochim / and sayde: I haue caried you vp hether out of Egypte/ and brought you in to the lande that I sware vnto youre fathers/and sayde†: I wyll neuer Deut.vij.a
breake my couenaunt wͭ you / that ye should and xij.a
make no couenaunt with the indwellers of this lāde/ but breake doune they⁹ aultares: Neuertelesse / ye haue not herkened vnto my voyce. Wherfor haue ye done this? Then sayd I moreouer: I wyll not dryue them out before you / that they maye be a fall vnto you/ and they⁹ goddes a snare. And whan the messaunger of the Lorde had spoken these wordes vnto al the children of Israel/the people lyfte of they⁹ voyce/ and wept / and called the name of place Bochim / and offred there vnto the Lorde.

For whan Josua had sent away the peo-
ple/and the chyldren of Israell were gone / e-
uery one to his enheritaūce/ for to take possession of the lande/† the people serued the Lor- Jos.xxiiij.f
de as longe as Josua lyued and the Elders/ whiche lyued longe after Josua/and that saw al the greate workes of the Lorde/which he dyd for Israel.

†Nowe whan Josua the sonne of Nun/ B
the seruaunt of the Lord was dead (whan Jos.xxiiij.f
he was an hundreth and ten yeare olde) they buryed hym in the border of his enheritaunce at Timnath Heres/vpon mont Ephraim/ on the Northsyde of mount Gaas. And whan all the same generacyon was gathered vnto they⁹ fathers / there came vp after them ano-
ther generacyon/which knew not the Lord / nor the workes that he had done for Israell.

†Then wrought the chyldren of Israell Judic.iij.a
euell before the Lorde/ and serued Baalim/ iiij.a.vj.a

and forsoke the Lorde the God of theyr fathers (which brought them out of the lāde of Egypte) & folowed other goddes/ & the goddes of the nacyons that dwelt rounde aboute them/ & worshypped them/ and displeased the Lorde: for they forsoke the Lorde euer more & more/ & serued Baal and Astaroth.

C Then the wrath of the Lorde waxed whote vpon Israel/ and he delyuered them in to the handes of those that spoyled them / that they myght spoyle them/ & solde them in to the hādes of theyr enemyes rounde aboute / & they were not able to withstande theyr enemyes any more/ but what waye soeuer they wolde out/ the hāde of the Lorde was against them to theyr hurte (euen as the Lorde sayde/ and sware vnto them) & they were sore oppressed.

Now whan ỹ Lorde rayse them vp iudges/ whiche helped them out of the hande of such as spoyled them/ they folewed not ỹ iudges nother/ but went a whorynge after other goddes/ & worshipped them / and were sone gone out of the waye that theyr fathers walked in/ to heare the commaundementes of the Lorde/ and did not as they did.

But whan the Lorde rayse vp iudges vnto them/ the Lorde was with the iudge/ and helped them out of the hande of theyr enemyes/ as longe as the iudge lyued. † For
Exod. ij. d the Lorde had pitye of theyr complaynte/ which they made ouer those that subdued the/ and oppressed them.

D † Neuertheles̄e/ whan the iudge dyed/ they
Judi. iij. b turned backe/ and marred al more then theyr fathers/ so that they folowed other goddes to serue them/ & to bowe themselfes vnto them: they wolde not fall from theyr purposes / nor from theyr obstinate waye.

Therefore waxed the wrath of the Lorde alway so whote ouer Israel/ that he sayde: For so much as the people haue transgressed my conuenaunt/ which I commaunded theyr fathers/ & folowe not my voyce/ I will frō henceforth dryue out none of the Heythē/ whom
Deu. viij. a Josua left behynde hym whan he dyed/ † that
and xiij. a by them he maye proue Israell/ whether they will kepe ỹ waye of the Lorde/ to walke therin as theyr fathers dyd / or not. Thus the Lorde suffered al these nacions/ so that in a shorte tyme he droue them not out/ whome he had not genen ouer into Josuas hande.

The. III. Chapter.

THese are the nacyōs/ whome the Lord A suffered to remayne / that by them he myght proue Israel/ whiche had no vnderstandinge in the warres of Canaan/ onely because that the trybes of the chyldren of Israel myght know and learne to warre/ whiche afore had no knowleg therof/ namely: The fyue lordes of the Philistynes/ and all the Cananites/ and Sidonians/ and the Hethites that dwelt vpon mount Libanus/ fro moūt Baal-Hermon/ vntyll a man commeth vnto Hemarth. The same remayned that Israel myght be proued by them/ that it myght be knowen whether they wolde herken to the commaundementes of the Lorde/ whiche he cōmaunded theyr fathers by Moses.

Now whan the chyldren of Israell dwelt thus amonge the Cananites/ Hethites/ Ammonites/ Pheresites/ Heuites and Jebusytes/
Deut. viij. † they toke theyr doughters to wyues / and
and xiij. a gaue theyr doughters vnto theyr sonnes/ and
and serued theyr goodes/ & wrought wickednesse before the Lorde/ and forgat the Lorde theyr God/ and serued Baalim and Astaroth. Then the wrath of the Lorde waxed whote ouer Israel/ and he solde them vnder the hāde of Cusan Risathaim / kynge of Mesopotamia/ & so the chyldren of Israel serued Cusan-Risathaim eight yeares.

Then cryed the chyldren of Israel vnto the B Lorde/ and the Lord rayse them vp a saueoure/ which delyuered them/ namely † Athniell the sonne of Kenas/ Calebs yongest brother/ and the spirite of the Lorde came vpon hym/ and he was iudge in Israel/ & wente out a warrefare. And the Lord delyuered Cusan-Risathaim the kyng of Siria in to this hāde/ so that his lande was to stronge for hym.
Judic. ij. c
Josu. xv. d
† Then was the lande in rest fourtye yeares. ij. Par. xv. d
And Athniel the sonne of Kenas dyed.

† But the chyldren of Israel dyd yet more Judic. iij. d
euell before the Lorde. Then the Lorde iij. a. vj. a
strengthted Eglon/ the kynge of the Moabites agaynste the chyldren of Israell / because they wrought wyckednesse before the Lorde. And he gathered vnto him the chyldren of Ammon/ and the Amalechites/ and wente & smote Israel/ and conquered the † cytie of the
Deu. xxxiij. palme

palme trees. And the chyldren of Israel serued Eglon the kyng of the Moabites eyghtene yeares. Then cryed they vnto the Lorde. And the Lorde rayse them vp a saueoure/ namely Ehud/ the sonne of Gera/ the sonne of Jemini/ which was a man that myght do no thinge with his right hande.

And whan the children of Israel sente by him vnto Eglon/ the kynge of the Moabites/ Ehud made him at two edged dagger of a spanne longe/ and gyrded it vnder his garment/ vpon his right thye / and brought the present vnto Eglon/ the kynge of ỹ Moabites. As for Eglon he was a very fat man.

C And whan he had delyuered the present/ he let the people go that had caried the present/ & he hymselfe turned backe from the Idols at Gilgal / and caused to saye thus (vnto the kynge: I haue a secrete thinge to tell the O kynge. And he commaunded to kepe sylence/ and all they that stode aboute him/ wente out from him.

And Ehud came in vnto him/ He sat in a syled somer parler/ whiche was for hym selfe
j. Reg. iij. c alone. And Ehud said: † I haue some what to saye vnto the of God. The rose he vp from his seat. But Ehud put forth his left hande/ and toke the dagger from his ryghte thye/ & thrust it into his belly / so that the hefte went in also after the blade / and the fat closed the hefte: for he drue not the dagger out of his belly/ and the fylthynes departed from hym. But Ehud gat hym out at the backe dore / & put to the dore after him/ and locked it.

Now whan he was gone / his seruauntes came in/ and sawe that the dore of the somer parler was locked/ and they saide: peraduenture he is gone to the preuye in the syled somer parler.

D But whan they had wayted so longe tyll they were ashamed (for no man opened the parler dore) they toke the keye/ and opened it. Beholde/ then laye theyr lorde dead vpon the earth. As for Ehud he was gotten away/ whyle they made so longe tarienge: and he wente ouer by the Idols/ and ranne his way vnto Setrath.

Num. x. a And whan he came in/ † he blewe the trom-
Jud. vj. g. pet vpon mount Ephraim/ and the chyldren of Israel wente with him from the mount/ and he before them/ and he said vnto them: folowe me/ for the Lorde hath delyuered the Moabites your enemyes into youre hande. And they folowed hym/ and wanne the fery of Jordane/ that goeth toward Moab / and suffred no man to go ouer / and at the same tyme they smote of the Moabites vpon a ten thousande men/ al nobles and men of armes/ so that there escaped not one. Thus were the Moabites brought vnder the hande of the chyldren of Israel at that tyme/ and the lande was in reste foure score yeares.

After warde was † Sangar the sonne of Anath/ which slew sixe hundreth Philistines with a coulter gad/ & delyuered Israel also.
Jud. v. a

The. IIII. Chapter.

BVt † the chyldren of Israel dyd yet A more euel before the Lorde whan Ehud
Jud. iij. d was dead. And the Lorde solde them in to iij. b. vj. a
the hande of Jabin the kynge of the Cananites/ which dwelt at Hezor/ & ỹ chiefe captaine
j. Reg. xij. b of his hoost was Sissera / & he dwelt at Haroseth of the Heythen. And the children of Israel cryed vnto ỹ Lorde: for he had nine hundreth yron charrettes/ and subdued the childrē of Israel by vyolence twenty yeare.

At the same tyme was iudgesse in Israell the prophetisse Debora/ the wife of Lapidoth/ and she dwelt vnder the palme of Debora/ betwene Rama and Bethell / vpon mount Ephraim/ and the children of Israel came vp vnto her to the lawe. She sent forth/ † and
Jud. v. b called for Barak the sonne of Abi Noam/ of Redes Nephthali/ and sayd vnto him. Hath not the Lorde the God of Israel commaunded the: Go thy waye / and get the vp vnto mount Thabor: and take w̄ the ten thousande men of the children of Nephtali and Zabulō: For I wil make Sissera the chiefe captaine of Jabins hoost/ to come to the vnto the † water
Psa. lxxxiij. c of Cison/ with his charrettes and w̄ his multitude/ and I wil deliuer him into thy hāde. Barak said vnto her: If thou wilt come with me/ I wil go: but if thou wilt not come with me/ I wil not go.

She sayde: I will go with the: Neuertheles̄e/ ỹ prayse shal not be thine in this iourneie
B that thou goest/ but the Lorde shall deliuer Sissera into a womans hande. So Debora gat hir vp/ and wente w̄ Barak vnto Redes.

O v Then

Then Barak called Zabulon and Nephtali
vnto Kedes / and wente on fote wt ten thou-
sande men. As for Heber the Kenite / he was
Num.x.d departed from the Kenites / frō the chyldrē of
† Hobab Moses brother in lawe / and had
pitched his tente by the Oke of Zanaim be-
syde Kedes.

Then was it tolde Sissera / that Barak the
sonne of Abinoam / was gone vp vnto mōt
Thabor: and he gathered al ỹ charrettes toge-
ther / nyne hundreth yron charrettes / and all ỹ
people that was with hym from Haroseth of
the Heythen / vnto the water Cison. Debbora
said vnto Barak: Vp / this is the daye wherin
the Lorde hath delyuered Sissera into thy
hande: for the Lord shal go forth before the.
So Barak wente frō mount Thabor / and the
C ten thousande men after him.

j.Re.xiiij.c † But the Lord discomfyted Sissera with
al his charrettes and hoost / and made them a-
frayed of the edge of the swearde before Ba-
rak / so that Syssera leapte of his charrette / & fled on fote. Neuerthelesse / Barak folowed
vpon the charrettes / and the hoost vnto Ha-
roseth of the Heythen / and al Sisseras hoost
fell thorowe the edge of the swearde / so that
not one escaped. As for Sissera / he fled on
fote vnto the tente of Jael / the wyfe of Heber
the Kenite. For there was peace betwene king
Jabin at Hazor / and the house of Heber the
Kenite.

Jsraell wente forth to mete Sissera / and
sayde vnto him: Turne in my Lorde / turne
into me / and be not afrayed. And he turned
in vnto her into the tēte / and she couered him
with a garment. He sayde vnto her: I praye
the geue me a lytle water to drynke / for I am
a thyrst.

Judi.v.d † Then opened she a mylkepot / and gaue
hym to drinke / and couered hym. And he said
vnto her: Stande in the tent dore / and if one
come and axe / is there any man here? saye
Noman.

Thē Jael the wife of Heber toke a nayle of
the tente / and an hammer in her hande / and
wente in preuely vnto him / and smote ỹ nayle
in thorow the tēples of his heade / so that he
sanke to the earth. As for him / he was fallen
on a slomber / & weery / and so he dyed.

But whan Barak folowed after Sissera /
Jael wente for to mete hym / and sayde vnto
hym: Come hyther / I wyll shewe the ỹ man
whome thou sekest. And whā he came in vn-
to her / he sawe Sissera dead / and the nayle
stycking in his temples. Thus God brought
doune Jabin the kynge of the Cananites / be-
fore the children of Jsrael at that tyme / and the
hande of the chyldren of Jsrael wente / & sub-
dued Jabin the kynge of the Cananites / tyll
they had roted him out. Then Debbora & Ba-
rak the sonne of Abinoam / sange at thesame
tyme and sayde.

The. V. Chapter.

NOw that yeare come to rest / ye quiete mē A
in Jsrael / prayse the Lord among such
of the people as be fre wyllinge.

Heare ye kynges / and herkē to ye princes:
I wil / I wil singe to the Lorde / euen vnto ỹ
Lord the God of Jsrael wil I playe.

Exod.xix. † Lord / whan thou wentest out frō Seir /
Deut.iiij and camest in from the felde of Edom / ỹ earth
quaked / the heauen dropped / and the cloudes
dropped with water.

Psa.xcvij. † The hylles melted before the Lord / Si-
nai before the Lord the God of Jsrael.

Judi.iiij.d In the tyme of † Sanger the sonne of A-
*Jud.iiij. nath: In the tyme of * Jael the wayes fayled:
and they that shoulde haue gone in pathes /
walked thorow crocked wayes.

There was scarcenesse / there was scarce-
nesse of housbandmē in Jsrael / vntil I Deb-
bora came vp / vntill I came vp / a mother in
Jsrael.

God hath chosen a new thynge. He hath
ouercome the portes in battayl: and yet was
there sene neyther shilde nor speare amonge
fourtie thousande in Jsrael.

My herte loueth the teachers of Jsrael: ye
that are frewillinge among the people / prayse
the Lord.

Ye that ryde vpon fayre asses / ye that syt in B
iudgement and geue sentence / ye that go by ỹ
waye / prayse the Lord.

Whan the archers cryed betwene the dra-
wers of water / then was it spoken of ỹ righ-
teousnesse of the Lord / of the ryghteousnesse
of his housbandmen in Jsrael: then ruled the
people of the Lord vnder the gates.

Vp Debbora vp / get the vp / get the vp / &
rehearce a songe. † Arise Barak / & catch him ỹ Jud.iiij.d
catcheth ỹ / thou sonne of Abinoam.

Then had ỹ desolate the rule wt the mightie
of the people: The Lord had the dominion
thorow the giauntes.

Judi.iij.d † Out of Ephraim was theyr rote against
Amelek / and after hym Ben Jamin in thy
people.

Out of Machir haue teachers ruled / & out
of Zabulon are there become gouerners tho-
rowe the wrytinge penne.

And out of Jsachar there were princes wt
Debbora / and Jsachar was as Barak in the
valley / sent with his people on fote: As for Ru
ben / he stode hye in his owne conceyte / & sepa-
rated him selfe from vs.

C Why abodest thou betwixte ỹ borders / whā
thou herdest the noyse of the flockes? Because
Ruben stode hye in his owne conceyte / & se-
parated himselfe from vs:

Gilead abode beyonde Jordane / and why
dwelt Dan amonge the shyppes? Asser sat in
ỹ hauē of the see / & taryed in his porcions.

But Zabulons people ieoperded their lyfe
vnto death: Nephtaly also in the toppe of the
felde of Merom.

The kynges came & fought / thē fought the
kynges of the Cananites at Thaanath by the
water of Megiddo / but spoyle of money
brought they not there from.

From heauen were they foughten against /
the starres in theyr courses foughte with
Sissera.

The broke Cyson ouerwhelmed them / the
broke Kedumim / yee / the broke Cyson. My
soule treade thou vpon the myghtye.

Then made the horsefete a rushinge toge-
ther / for the great violence of their mightye
horse men.

D Curse the cytie of Meros (saide ỹ aungell
of the Lorde) curse the cytyesyns therof / be-
cause they come not to helpe ỹ Lord / to helpe
the Lord with the mightye.

Blessynge amonge women haue Jael the
wife of Heber ỹ Kenite: blessinge haue she in
the tente amonge the woman.

Judi.iiij.c † whan he axed water / she gaue him milke /
& brought forth butter in a lordly dyshe.

She toke hold of the nayle with her hand /
& the smithes hammer with her right hande /
an smote Sissera / cut of his heade / & pearced ỹ
and clefe thorow his temples.

Be bowed him selfe doune at her fete / he
fell doune / and laye there. He sanke doune &
fel at her sete whā he had sonke doune / he laye
there destroyed.

His mother loked out at the windowe / &
cryed pyteously thorow the trallace: Why ta-
ryeth his charret out so longe / that he cōmeth
not? Wherfore do the wheles of his charret
make so longe taryenge?

The wisest amonge her ladyes aunswered /
and saide vnto her: Shoulde they not fynde /
and deuide ỹ spoyle vnto euery man a fayre
maiden / or two for a praye / & party coloured
garmentes of nedle worke to Sissera for a
spoile: particoloured garmētes of nedle worke
aboute the necke for a praye?

Thus all thine enemies must perishe / O
Lord: But they that loue the / shalbe euen as
the Sunne rysinge vp in his might.

And the lande had peace fourtye yeares.

The. VI Chapter.

ANd whan † the children of Jsrael dyd e- A
uel in the sight of ỹ Lord / the Lord de- Jud.ij.d
lyuered them vnder the hande of the Madia- and iij.b
nites vij. yeares. And whan the hande of the j.Reg.xij.b
Madianites was to mightye ouer the childrē
of Jsrael / the children of Jsraell made them
clyffes in the mountaynes / caues and holdes /
to defende them selfes from the Madianites.
And whan Jsrael sowed any thinge / the Ma-
dianites and Amalechites / and the childrē to-
ward the East came vp vpon them / and pit-
ched theyr tentes agaynst them / and destroyed
the encreace of the lande doune vnto Ga-
sa / and let nothinge remayne ouer of the bea-
stes in Jsrael / neyther shepe / nor oxen / nor ass-
ses. For they came vp with theyr cattell and
tentes / as it had bene a greate multytude of
gresshoppers (so ỹ neyther they / nor theyr ca-
mels myght be numbred) and fell into the
lande that they myght destroye it. Thus was
Jsrael exceadinge small before the Madianites.
Then cried the children of Jsrael vnto the
Lorde.

But whan they cryed vnto the Lorde / B
because of the Madianites / the Lorde sent
them a prophete / why che sayde vnto them.
Thus sayeth the Lorde the God of Jsraell:
I caryed you out of Egypte / and broughte
you out of the house of bondage / and dely-
uered

uered you from the hande of the Egyptians/ and from the hande of al them that oppressed you/and I haue thrust them out before you/ and geuen you they: lande/ and sayde vnto
iiij.R.xvij.g Jere.r.a you: I am the Lord youre God. † Feare not ye ỹ goddes of ỹ Ammonites/ in whose lande ye dwell: neuertheles/ye haue not herkened vnto my voyce.

And there came an aungel of the Lord/ & sat him doune vnder an Oke at Aphra/which belongeth vnto Joas/the father of the Esrites/and his sonne Gedeon was threshynge wheate in the barne/that he myght flye away before the Madianites.

C Then appeared vnto hym the aungell of ỹ Lorde/ and sayde vnto hym: The Lorde with the thou myghtye gyaunt. But Gedeon sayde vnto hym: Syr/if the Lord be with vs/wherfore is all this then happened vnto vs? And where are all the wonders which our fathers tolde vs/ and sayd: The Lorde brought vs out of Egypte? But now hath ỹ Lorde forsaken vs/and delyuered vs into ỹ hande of the Madianites.

The Lorde turned hym vnto him/& said: Go thy way in this thy strength/ thou shalt delyuer Israel out of the hande of the Madia-
j.Reg.xij.b nites: † I haue sent ỹ. But he said: My Lord where withall shall I delyuer Israel? Beholde/my kinrede is the smallest in Manasse/ and I am ỹ leest in my fathers house? The Lord sayde vnto him: I wil be with the/ so that thou shalt smite the Madianites/euen as though they were but one man.

D He sayde vnto hym: If I haue founde grace in thy syghte/then make me a token that it is thou/which speakest with me: go not awaye/tyll I come to the/and bringe a meat-offerynge to set before the. He sayde: I wyll tary tyll thou commest agayne.

And Gedeon wente/ and made ready a kydde/and an Epha of vnleuended floure/ & layed the flesshe in a maunde/and put ỹ broth in a pot/and broughte it forth vnto hym vnder the Oke/and came nye. But the aungel of
Judi.xiij.d God sayde vnto hym: † Take the flesshe and the vnleueded bread/and set it vpō the stonye rocke that is here/ & poure the broth theron. And he dyd so. Then the aungel of ỹ Lorde stretched out the staffe that he had in his hād/ and with ỹ ende of it he touched the flesh and the vnleuended floure: † & the fyre came out of the rocke/and consumed the flesshe and the vn leuended floure. And the aūgel of the Lord vanisshed out of his sight. Gen.xv. j.Re.xviij

Now/whan Gedeon saw that it was an E aungel of the Lorde/he sayde: O Lorde Lord/† haue I thus sene an aungell of the Ex.xxxiij. Judi.xiij. Lorde face to face? The Lorde sayde vnto hym: Peace be with the/ feare not/ thou shalt not dye. Then Gedeon buylded an aultare there vnto the Lord/and called it: The Lorde of peace. Thesame standeth yet vnto this daye at Aphra/ that belōgeth vnto the father of the Esrites.

And in thesame nyght sayde the Lorde vnto hym: Take a fed bullocke from amonge thy fathers ore/ and another bullocke of seuē yeare olde/& breake doune ỹ aultare of Baall/ which is thy fathers/& cut doune the groue ỹ standeth by it/and buyld thou an aultare vnto the Lord thy God/aboue vpon the toppe of this rocke/and make it ready/ and take the other bullock/and offer a burntoffering with the wood of the groue that thou hast hewen doune. Then toke Gedeon ten men of his seruauntes/& did as the Lord sayde vnto him: but he was afrayed to do this by ỹ daye time for: his fathers house/and the people in ỹ citie/ and so he did it by night.

Now whan the people in the citie rose vp F early in the morninge. Beholde/Baals aultar was broken/ & the groue hewen doune by it/ and the other bullocke a burntofferinge vpon the aultare that was buylded/& one sayde vnto another: Who hath done this? And whan they sought and made searche/ it was sayde: Gedeon the sonne of Joas hath done it. The sayde the people of the citie vnto Joas: Bring forth thy sonne/ he must dye/ because he hath broken Baals aultare/and hewen doune the groue therby. But Joas sayde vnto all them that stode by him: Will ye stryue for Baal? Wil ye deliuer him? He that striueth for him/ shall dye this mornynge. If he be God/ let him auenge hym selfe/because his aultare is broken doune. From that daye forth was he called Jerubaall/ because it was sayde: Let Baal auenge him selfe/that his aultar is broken doune.

Whan

G Whan the Madianites now and the Amalechites/and the children toward ỹ South had gathered them selfes together/ and were passed thorowe/ (Jordane) and had pitched their tentes in the valley of Jesrael: that spirite of the Lorde endued Gedeon/and caused ỹ
Num.x.a † trompet to be blowen/and called (the house
Jud.vj.d of) *Abieser that they shoulde folowe hym: &
Jud.viij.a he sent messaungers vnto al Manasse/& called them/that they should folow him also: and he sent messaungers lykewyse vnto Asser/ & Zabulon/ and Nephtali/ whiche came vp to mete him.

And Gedeon sayde vnto God: If thou wylt deliuer Israell thorow my hande/ as thou hast sayde/then wil I laye a flese of wolle in the courte: if the dew be onely vpon ỹ flese/ and drye vpon al the grounde/ then wyll I perceaue/that thou shalt delyuer Israel thorow my hāde/as thou hast sayd. And it came so to passe. And whan he rose vp early on the morow/he wrange the dew out of ỹ flese/and fylled a dysshe full of water. And Gedeon said
Ge.xviij.d vnto God: † Be not wroth at me/ ỹ I speake yet this one tyme. I wyll proue yet but once with the flese/ let it be drye onely vpon the flese/and dewe vpon all the grounde. And God dyd so thesame nyght: so that it was drye onely vpō the flese/and dew vpon all the grounde.

The.VII.Chapter.

A THen † Jerubaal (that is Gedeō) gat him
Judi.vj.f vp early/and al the people that was with him/and pitched they: tentes besyde the welle of Harod: so that he had the hooste of the Madianites on the Northsyde/behynde the hyl of More in the valley. But the Lord sayde vnto Gedeon: The people that are with the/ are to many for me to deliuer Madian into their hande/lest/ Israell boast them selfes agaynst me/and saye: My hande hath delyuered me. Cause a proclamacion now to be made in the
Deut.xx.b eares of the people/and say: † He that feareth
Jmac.iij.g and is afrayed/ let hym turne back/ and get hym sone frō mount Gilead. Then returned there of the people aboute two and twenty thousande/ so that there was lefte but ten thousande.

B And the Lorde sayde vnto Gedeon. The people are yet to many: bringe them doune to the water/there wyl I proue them for the: and of whome I saye that he shal go with ỹ/ thesame shal go with the: But of whome I say that he shal not go with the/thesame shal not go And he brought the people vnto the water. And the Lord said vnto Gedeon: Whosoeuer lycketh of the water with his tunge/as a dog lycketh/make hym stande aside: and likewyse whosoeuer falleth doune vpon his knees to drynke. Then was the numbre of the that had licked out of the hande to the mouth/ thre hundreth men. And the Lord saide vnto Gedeon: Thorow the thre hundreth/which haue licked: wil I delyuer you/and geue ouer the Madianites into thy hande: As for the other people/let them go home euery one vnto his place.

And they toke vittayles with them for the C people/and they: trompettes: But the other Israelites let he go/euery one vnto his tente. And he strengthened hym selfe with the thre hundreth men: and the Madianites hooste laye before hym beneth in the valleye. And ỹ same nyght sayde the Lord vnto him: Vp/& go doune into the hooste/for I haue geuen thē ouer into thy hande. But if thou be afrayed to go doune/then let thy seruaūt Pura go doune to the vnto ỹ hooste/ ỹ thou mayest heare what they say: after that shalt thou be bold/and thy hande stronge/ that thou mayest go doune into the hooste.

Than wente Gedeon doune with his seruaunt/vnto the vttermoste parte of ỹ watchmen of armes that were in the hooste. And the Madianites and Amalechites/ and all the D childrē of the East/had layed them selfes beneth in the valley/as a multitude of greshoppers/and they: camels were not to be numbred for multitude/euen as the sand of the see shore. Now whan Gedeon came/behold/ one tolde another his dreame/and sayd: Behold/ I haue dreamed a dream: Me thought a beken barlye lofe came rollynge doune to the hooste of the Madianites: and whan it came to the tente/it smote it/and ouerthrewe it/ and turned it vpsyde doune/so that the tente fell. Then aunswered the other: That is nothynge els then the swearde of Gedeon/the sonne of Joas the Israelite: God hath geuen ouer ỹ Madianites & al ỹ hooste into his hād.

Whan

E Whan Gedeon herde this dreame told / & the interpretacion of it/ he worshipped / and came agayne into the hoost of Israel/ & sayde: Vp/ for the Lord hath delyuered the hoost of the Madianites into your hande. And he deuided the thre hundreth mē into thre partes/ and gaue euery one a trompet in his hande/ and emptye pitchers and lampes therin/ and
Judic.vij.g sayde vnto them. †Loke vnto me / and do ye euen so/ and beholde/ whan I come to the vttermoost parte of ỹ hoost/ euen as I do / so do ye also. Whan I blowe the trompet / and all that are with me/ then shal ye blow the trompettes also rounde aboute all the hoost / and saye: Here the Lorde and Gedeon. Thus came Gedeon and the thre hundreth men wt hym vnto the vttermoost parte of the hoost (about the tyme whan the mydwatche begynneth) and waked vp the watchmen / & blewe with the trompettes/ and smote asunder the pitchers in theyr handes.

F So al the thre companies blewe with the trompettes/ and brake the pitchers. But the lampes helde they in theyr leste hande/ and ỹ trompettes in theyr right hande/ so that they blewe and cried: Here the sweard of ỹ Lord and Gedeō. And euery one stode in his place aboute ỹ hoost. Then ranne al the hooste/ and cryed and fled. And whyle the thre hundreth men blewe the trōpettes/ the Lord brought
j.Reg.xiiij.c it so to passe/ that †euery mans sweard in al ỹ
ij.Par.xx d hoost was against another/ & the hoost fledde vnto Bethsitha Zereratha/ and vnto the bor-
G der of the playne of Mehohab beside Tabath. And the men of Israel of Nephtali/ of Asser/ and of Manasse cried/ and followed vpon the Madianites.

And Gedeon sent messaungers vp vnto all mount Ephraim/ sayinge: Come doune agaynst the Madianites/ and stoppe the water from them vnto Beth Bara and Jordan. And then cryed all they that were of Ephraim/ and stopped the water from them vnto Beth Bara and Jordane/ and toke two princes of the Madianites / Oreb and Zeb / and slewe Oreb vpon the rocke of Oreb/ and Zeb in the wynepresse of Zeb/ and followed vpon the Madianites/ and brought the heades of Oreb and Zeb/ and vnto Gedeon ouer Jordane.

The. VIII. Chapter.

AND the men of Ephraim saide vnto him: A
Wherfore hast thou done this vnto vs/ Judi.xij.
that thou hast not called vs/ whan thou wentest forth to fyght agaynst the Madianites? and they chode sore with hym. But he sayde vnto them: What haue I done now that is lyke your acte? Is not the †aftergatheringe of Judi.viij.
Ephraim better then the whole harueste of Abi Ezer? God hath delyuered the princes of the Madianites Oreb and Zeb into youre hande/ how coulde I do that ye haue done? Whan he had sayd this/ theyr blast was swaged from him.

Now whan Gedeō came vnto Jordan/ he went ouer with the thre hundreth men ỹ were wt him / and they were weery/ & folowed vpon theyr chace. And he said vnto the men of B
Suchoth: †I praye you geue ỹ people ỹ are j.Reg.xij.
with me/ some loaues of bread / (for they are and xxv.b
weery) that I may folowe vpō Zebea & Salmana/ the kynges of the Madianites.

But the rulers of Suchoth sayd: are the handes of Zebea and Salmana in thy hādes already/ ỹ we must geue bread vnto thy men of warre? Gedeon sayd: Wel/ When ỹ Lord delyuereth Zebea and Salmana into my hande/ I wil threshe your flesh with thornes of the wildernesse and with breares. And frō thence he went vp vnto Penuel/ and spake euen so vnto them. And the men of Penuel gaue him like aunswere as they of Suchoth. And he sayd also vnto the men of Penuel: If I come peaceably agayne/ I wil breake doune this tower.

As for Zebea and Salmana/ they were at C
Karkar/ and they: hoost wt thē vpon a fyftene thousande/ which were al that were left of the whole hoost of the chyldrē of the East: for there were fallen an hundreth and twenty thousande that coulde drawe the sweard.

And Gedeon went vp by the way / where they dwell in the tentes on ỹ Eastside of Nobah and Jakbeha/ and smote thē hoost/ for the hoost was carelesse/ and mystrusted nothing. And Zebea and Salmana fled / but he followed after them/ and toke the two kynges of the Madianites Zebea and Salmana / and put all the hoost in feare.

Now whan Gedeon the sonne of Joas came

came agayne from the battayl/ out of ỹ East/ he toke a lad from the men of Suchoth / and examined hym/ which wrote him vp the names of the rulers of Sucoth/ & theyr elders/ euen thre score and seuentene men.

And he came to the men of Sucoth/ and D
said: Beholde/ here is Zebea and Salmana/ concerning whom ye laughed me to scorne/ and said: Are the handes of Zebea and Salmana in thy handes already / that we must geue bread vnto thy men which are weery? And he toke the elders of the cytie / and thornes out of the wylderneſſe/ and breares / and caused the men of Sucoth to be torne therj.Re.xij.d with. †And the tower Penuel brake he doun/ and slewe the men of the cytye.

And he sayd vnto Zebea and Salmana: What maner of men were they/ whome ye slewe at Thabor? They sayd: They were euen lyke the/ and goodly men/ as if they had ben a kynges children. He sayd: They were my brethren/ euen my mothers sonnes: As truly as the Lorde lyueth/ if ye had letten them lyue/ I wolde not slaye you.

E And he said vnto his fyrstborne sonne Jether: Stande vp and slaye them. Howbeit/ the lad drue not out his sweard / for he was afrayed/ for so much as he was yet but a lad. Zebea and Salmana sayd: Stande thou vp/ and slaye vs/ for suche as the man is/ suche is also his strength. So Gedeō arose/ and slewe Zebea/ and Salmana/ and toke the ornamentes that were aboute theyr camels neckes.

Then said certayne in Israell vnto Gedeon: Be thou lord ouer vs/ thou and thy sonne/ and thy sonnes sonne / for so muche as thou hast delyuered vs from the hande of ỹ Madianites. Neuertheleſſe / Gedeon sayde vnto them: I wyll not be lorde ouer you / neyther shall my sonne be lorde ouer you/ but ỹ Lorde shalbe lorde ouer you.

F Gedeon sayd vnto them: One thynge I desyre of you. Euery man geue me ỹ earinge that he hath spoyled. (For in so much as the men were Ismaelites / they had earynges.) They sayde: Them wyll we geue the. And they spred out a cloth/ and euery man cast the earynge theron that he had spoyled. And the golden earynges which he required / had in weyght / a thousande and seuen hundreth sycles of golde / besyde the spanges / and cheynes/ scarlet rayment: which the kynges of the Madianites dyd weare/ and besyde the necbandes of theyr camels. And Gedeon made an Ephod therof/ and set it in his cytye at Aphra. And al Israel went there† a whoryng Gen.xxvj.b
after it / & it turned to an occasyon of fallinge and xx.d
vnto Gedeon and his house.

Thus were ỹ Madianites broughte doune G
before the children of Israel/ and lyfte vp theyr heade no more: & the lande was in rest fourtie yeares/ as longe as Gedeon lyued.

And Jerubaal the sonne of Joas wente & dwelte in his house. And Gedeon †had thre iiij.Re.x.a
score and ten sonnes/ which were come out of his thye: for he had many wyfes. And his cōcubine which he had at Sichem / bare him a sonne also/ whome he called Abimelech. And Gedeon ỹ sonne of Joas dyed in a good age/ and was buried at Aphra / in the sepulcre of his father Joas/ the father of the Esrites.

But whan Gedeō was dead/ †the children Nu.xxv.a
of Israel turned back/ & went a whoring after Baalim/ & made a conuenaūt wt Baal Berith/ that he shoulde be theyr God. And the childrē of Israel thought not on ỹ Lord their God/ which had deliuered them from the hande of theyr enemyes rounde aboute: and they shewed not mercy vnto ỹ house of Jerubaal Gedeon / accordinge to all the good that he had done vnto Israel.

The. IX. Chapter.

ABimelech the sonne of Jerubaal / wente A
vnto Sichem to his mothers brethren/ and spake vnto them/ and to all the kynred of his mothers fathers house/ and sayd: I praye you speake in the eares of all ỹ mē at Sichem: What is better for you: that thre score and ten men / all chyldren of Jerubaal should be lordes ouer you/ or ỹ one man should be lorde ouer you. Remēbre also that I am your bone and your flesshe.

Then spake his mothers brethren all these wordes for hym / in the eares of all the men at Sichem. And theyr hert enclyned to Abimelech/ for they thought: He is oure brother: and gaue him thre score and ten syluerlinges out of the house of Baal Berith. And with them/ Abimelech hyred men that were vagabounde/ and of lyght condicions/ which

folowed

folowed hym: And he came to his fathers
ij.Pa.xxj.d house vnto Aphra/†and slewe his Brethren ỹ
childrē of Jerubaal/euen thre score men and
ten vpon one stone. But Jotham the yongest
sonne of Jerubaal remained ouer/for he was
hyde. And all the men of Sichem/and all the
house of Millo gathered them selfs together/
and wente & made Abimelech kynge/by the
Oke that standeth at Sichem.

B Whan this was tolde Jotham/he went
and stode vpon the toppe of mount Grisim/
and lyft vp his voyce/cryed and sayd: Heare
me ye men of Sichem/that God maye heare
ij.Pa.xxv.c you also. †The trees wente to anoynte a king
iiij.esd.iiijd ouer them/& sayd vnto ỹ Olyue tree: Be thou
our kyng. But the Olyue tree aunswered thē:
Shal I go & leaue my fatnesse (which both
God & men cōmende in me) & go to be puft
vp aboue the trees? Then said the trees vnto ỹ
fygge tree: Come thou and be kyng ouer vs.
But the fygge tree sayd vnto them: Shall I
leaue my sweteneſſe and my good frute/and
go to be puft vp aboue the trees? Then sayd ỹ
trees vnto the vyne: Come thou and be our
kynge. But the vyne saide vnto them: Shall
I leaue my swete wine/which reioyceth God
and men/and go to be puft vp aboue ỹ trees?
Then sayd all the trees vnto the thorne Bush:
Come thou and be kynge ouer vs. And the
thorne Bush said vnto the trees: If it be true/
that ye anoynte me to be kynge ouer you/then
come and put your trust vnder my shadowe.
If no/then go fyre out of the thorne Bushe/&
consume the Ceder trees of Libanus.

C If ye haue done right now and iustly/ỹ ye
haue made Abimelech to be kynge: and if ye
haue done wel vnto Jerubaal & to his house/
and haue done vnto him as he deserued vnto
you: Whiche (euen my father) fought for your
sakes/and ieoparded his lyfe/to delyuer you
out of the Madianites hande/cuē you/which
are rysen vp this daye against my fathers
house/and haue slayne his children/thre score
persones and ten vpon one stone/and haue
made you a kynge (euen Abimelech the sonne
of his handmayden) ouer the men of Sichē/
for so much as he is your brother.

If ye haue done right now and iustly to
Jerubaal & his house this daye/then reioyce
ouer Abimelech/and let him reioyce ouer you.
If no/then go fyre from Abimelech/and con-
sume the men of Sichem/and the house of
Millo: And fyre go out also from the men of
Sichem/& from the house of Millo/& cōsume
Abimelech. And Jotham (whan he had spo-
ken out this) fledde/& gat him out of ỹ waye/
& wente vnto Ber/& dwelt there/because of
his brother Abimelech.

D Now whan Abimelech had raygned thre
yeare ouer Jsrael/†God sent an euel mynde Esa.xlv.a
betwene Abimelech and the men of Sichem/
for the men of Sichem despised Abimelech/&
rehersed the wronge done to the sonnes of Je
rubaal/and theyr bloude/and layed it vpon
Abimelech theyr brother whiche slewe them/
and vpon the men of Sichem that strēgthed
his hande therto/that he myght slaye his bre-
thren.

And the men of Sichē set an hinder watch
vpon the toppes of the mountaynes/& spoy-
led al them that walked nye them by ỹ waye/
and it was tolde Abimelech. But there came
Gaal the sonne of Ebed and his brethren/&
entred into Sichem/and the men of Sichem
put theyr trust in him/and went out into the
felde/and gathered theyr vyneyardes/and
pressed them/and made a daunse/and wente
into theyr gods house/and dyd eat & drynke/
and cursed Abimelech.

E And Gaal the sonne of Ebed sayd: Who
is Abimelech? and what is Sichem that we
should serue hym? Is he not the sonne of Je-
rubaal/and hath set Sebul his seruaunt ouer
the men of †Hemor the father of Sichem?
ge.xxxiij.c Wherfore should we serue him? Wold God
the people were vnder my hande/ỹ I might
put doune Abimelech.

And it was tolde Abimelech: increace thine
hooste/and departe. For Sebul the chiefe ruler
of the cytie/whan he herde ỹ wordes of Gaal
the sonne of Ebed/he was wrothfully displea
sed/& sent message secretly to Abimelech/and
caused to saye vnto him: Behold/Gaal ỹ sōne
of Ebed and his brethren are come to Sichē/
and make the cytie to be against the.

Aryse therfore by nyght/thou and thy peo-
ple ỹ is with the/and laye wayte for them in
the felde: and to morowe whan the Sunne
aryseth/get the vp sone/and fal vpon the citie:
and if he and the people/that is with him/
come

come out vnto the them deale with hym/as
thyne hande fyndeth.

F Abimelech stode vp by nyght/and all the
people that was with hym/and layed wayete
for Sichem with foure companies of men of
warre. And Gaal the sonne of Ebed wente
out/and stode at the dore of the gate of ỹ citie.
But Abimelech gat hym vp out of the hynder
watch/and the people that was with hym.
Now whan Gaal sawe the people/he sayde
vnto Sebull: Beholde/there commeth a peo-
ple doune from the toppe of the mount. Se-
bull sayd vnto hym: Thou seist the shadowe of
the mountaynes/as though they were men.
Gaal spake yet more and sayd: Behold/there
commeth a people doune from the myddes
of the lande/and one bonde of men commeth
by the waye to the whyte Oke. Then sayd Se
bul: Where is now thy mouth that sayde:
Who is Abimelech/ỹ we shoulde serue hym?
Is not this the people whom thou hast refu-
sed? Go forth now/and fyght with hym.

Gaall went forth before the cytiesyns of
Sichem/and fought with Abimelech. But
Abimelech chaced hym so ỹ he fled/and there
fell many slayne/euen vnto the gate of the cy-
tye. And Abimelech abode at Aruma. But
Sebull droue awaye Gaal and his brethren/
so that they must not remayne at Sichem.
Vpon the morowe went the people forth in
to the felde. Whan this was tolde Abime-
lech/he toke the people/and parted them in
to thre bondes of men/and wayted for them
in the felde. Nowe whan he sawe that ỹ peo-
ple went out of the citie/he rose agaynst them/
and smote them.

G Abimelech and the company of men that
was with hym/fell vpon them/and stepte vn-
to the dore of the porte: but the other two com
pānyes fell vpon all them that were in ỹ felde/
and slewe them. Then fought Abimelech a-
gaynst the cytie all the same daye/and wanne
it/and slewe the people that was therin/and
Re.xij.d †brake doune the cytie/and sowed salt theron.

Whan all the men of the tower of Si-
chem herde this/they wente in to a stronge
hold of the house of theyr God Berith. But
whan Abimelech herde that all the men of the
tower of Sichem had gathered them selfes
together/he went vp vnto mount Zelmon/
and all the people that was with hym/& toke
an axe in his hande/& hewed doune a braūche
of a tree/and toke it vp/and layed it vppon
his shoulder/and sayd vnto all the people that
was with him: †As ye haue sene me do/make Jud.vij.c
haist and do euen so as I. Then all the people
hewed doune euery one a braūche/and folo-
wed Abimelech: and they layed them to the
holde/and set fyre vpon them/agaynste them
and the holde: and all the men of the tower of
Sichem dyed thorowe the smoke of fyre/vpon
a thousande men and women.

H As for Abimelech/he wente vnto Thebetz/
and layed sege vnto it/and wanne it. But in
the myddes of the cytie/there was a stronge
tower/vnto the which all the men and womē/
and all the cytiesyns of the cytie fled/and shut
it after them/and clymmed vp to the toppe of
the tower. Then came Abimelech vnto the to-
wer/an fought agaynst it/and came nye vnto
the dore of the tower/that he myght burne it
ij.Re.xj.c with fire. †But a woman cast a pere of a myl-
stone vpon Abimeleches heade/and brake
his braine panne. Then Abimelech in al haist/
called the seruaunt that bare his weapen/and
sayd vnto hym: †Drawe out thy swearde and
j.Re.xxxj.a kyll me/that it be not sayd of me: A woman
j.Par.xj.a hath slayne hym. Then his seruaunt thrust
hym thorow/and he dyed. Whan the Jsrae-
lites/which were with hym/saw that Abime-
lech was dead/they gat them awaie euery one
vnto his owne place.

Thus God recompenced Abimelech that
euell that he had done vnto his father/whan
he slewe his thre score and ten brethren: lyke-
wyse all the euel of the men of Sichem/dyd
God reward them vpon theyr heade: and so
the †curse of Jotham the sonne of Jerubaall Jdu.ix.c
came vpon them.

The.X. Chapter.

AFter Abimelech there rose another saueour
in Jsrael/Thola a man of Jssachar/and ỹ
the sonne of Pua/the sonne of Sodo. And he
dwelt at Samir vpon the mount Ephraim/
and iudged Jsrael thre and twenty yeare/and
dyed/and was buried at Samir.

After hym stod vp one Jair a Gileadite/
and iudged Jsrael two and twentye yeare/
and had thirty sonnes/†rydynge vpon thir- Jud.xij.c
tye asses foales: and had thirty cyties/whose

names are Hauoth Jair (that is the cytes of Jair) vnto this daye/and lye in Gilead. And Jair dyed/and was buried at Camon.

B But the chyldren of Jſrael wrought wyckednesse in the ſyght of the Lorde/& ſerued Baalim and Aſtaroth/& the goddes of Siria/ & the goddes of Sydon/ and the goddes of Moab/& the goddes of the chyldren of Ammon/and the goddes of the Philiſtines/ and forſoke the Lord/and serued hym not. Then was the wrath of the Lord fearce vpon Jſrael/ and he gaue them ouer vnder the hande of the Philiſtines/and of the chyldren of Ammon. And they vexed and oppreſſed the chyldren of Jſraell eyghtene yeares longe/all the chyldren of Jſrael that were beyõde Jordane in the lande of the Moabites/ which lyeth in Gilead. The chyldren of Ammon alſo wente ouer Jordane/& fought agaynſte Juda/Ben-Jamin/and againſt the house of Ephraim/ſo that Jſrael was verye ſore troubled.

C Then cryed the chyldren of Jſrael vnto the Lorde/and sayd: We haue ſynned agaynſte the/for we haue forſaken our God/and serued Baalim. But the Lorde ſayd vnto the chyldren of Jſrael: Syd not the Egypcyans/ the Ammonites/the chyldrē of Ammon/the Philiſtines/the Sidonians/the Amalechites/and Maonites oppreſſe you/ and I helped you out of they⁊ hande/ whan ye cryed vnto me⁊ Yet haue ye forſakē me/ and serued other goddes: Therfore will I helpe you nomore. †Go youre waye/& crye vpon the goddes whome ye haue chosen/let them helpe you in the tyme of youre trouble.

D But the chyldren of Jſraell ſayde vnto the Lord: We haue ſynned/ do thou vnto vs what pleaſeth ỹ/only deliuer vs at this tyme. And they put the ſtraunge goddes frō them/ and serued the Lord. And his ſoule had pyte on the myſery of Jſrael.

†And the chyldren of Ammon called them ſelfes together/and pitched in Gilead: But ỹ chyldren of Jſrael gathered them ſelfes together alſo/and pitched at Miſpa. And the people of the chiefeſt of Gilead ſayd among them ſelfes: Whoſoeuer begynneth to fyght agaynſt the chyldren of Ammon/ ſhalbe heade ouer all them that dwell in Gilead.

The. XI. Chapter.

JEphthah a Giliadite was a valeaunt man of armes/but an harlottes chylde. Gilead begat Jephthah. But whan the wyfe had borne chyldren vnto Gilead/ and the ſame wyfes chyldren were waxen great/ they thruſt out Jephthah/ and ſayde vnto hym: †Thou ſhalt not be heyre in our fathers house for thou art another womans ſonne. Then fled he from his brethren/ and dwelt in the lande of Tob. †And there reſorted vnto hym vacabounded/and went out with hym. And after a certayne tyme fought the chyldren of Ammon with Jſrael.

Now whā the chyldren of Ammon fought thus with Jſrael/the Elders went from Gilead to fetch Jephthah out of the lāde of Tob/ and ſaid vnto hym: Come/& be our captayne/ and fyght agaynſt the chyldren of Ammon. But Jephthah ſayd vnto the Elders of Gilead: Are not ye they that hate me/and haue thruſt me out of my fathers houſe/ and now come ye to me whan ye are in trouble?

B The Elders of Gilead ſayde: Therefore come we now agayne vnto the/ỹ thou mayſt go with vs/and fyght againſt the chyldren of Ammon/ and be our captayne ouer all that dwell in Gilead. Jephthah ſayd vnto the Elders of Gilead: Jf ye fetche me agayn to fight agaynſt the chyldren of Ammon/ & the Lorde delyuer them before me/ ſhall I then be youre heade? The Elders of Gilead ſayd vnto Jephthah. The Lorde be hearer betwene vs/if we do not as thou haſt ſayd. So Jephthah wente with the elders of Gilead. And the people made hym heade/ and duke ouer them. And Japhthah ſpake al this before the Lorde at Miſpa.

Then ſent Jephthah meſſaungers to the kynge of the chyldren of Ammon/and cauſed to saye vnto hym: What haſt thou to do with me/that thou commeſt vnto me to fyght agaynſte my lande? The kynge of the chyldren of Ammon aunſwered Jephthahs meſſaungers: Becauſe ỹ Jſrael toke awaye my lande/ (whan they departed out of Egipt) from Arnon vnto Jabok/and vnto Jordane: Geue it me agayn now therfore peaceably.

C But Jephthah ſent yet mo meſſaungers to the kynge of the chyldren of Ammon/whiche ſayd vnto hym: Thus ſayth Jephthah: †Jſrael

rael hath take no lande/neyther frō the Moabites/nor frō the chyldren of Ammon: for whā they departed out of Egipte/ Jſraell walked thorow the wylderneſſe vnto the read ſee/and came to Cades/and †ſent meſſaungers to the kynge of the Edomites/and ſayde: Let me go thorow thy lande. But the kynge of the Edomites wold not heare thē. They ſent lykewyſe vnto ỹ kynge of the Moabites/ which wolde not alſo. Thus Jſrael abode in Cades/& compaſſed the lande of the Edomites & Moabites/& came on the Eaſtſyde of the lande of the Moabites/& pitched beyonde Arnon/& came not within the coaſt of the Moabites. †For Arnon is the border of the Moabites.

D †And Jſrael ſent meſſaungers vnto Sihon/the kynge of the Ammonites at Heſbon/ & cauſed to saye vnto hym: Let me go thorow thy lāde vnto my place. Neuertheleſſe/ Sihō wold not truſt Jſrael to go thorow the border of his lande/but gathered all his people/ and pitched at Jahza/and foughte with Jſrael. Howebeit/the Lorde God of Jſraell gaue Sihon with all his people into Jſraels hāde/ ſo that they ſlewe them. Thus Jſrael conquered all the lande of the Ammonites that dwelt in the ſame contrie. And they toke poſſeſſion of all the borders of the Ammonites/from Arnon vnto Jabok/ and from the wylderneſſe vnto Jordane. So the Lord God of Jſrael droue awaye the Ammonites before his people of Jſrael/and wilt thou conquere them? Js it not ſo/if thy God Camos gaue ỹ ought to poſſeſſe/woldeſt thou not poſſeſſe it? Whatſoeuer the Lord our God hath geuen vs before vs to poſſeſſe/that ſhall we conquere and take in poſſeſſion.

E Haſt thou better right (thynkeſt thou) thou †Balac the ſonne of Ziphor/the kynge of the Moabites? Dyd he euer go to lawe/ or fight agaynſt Jſrael? Though Jſraell haue dwelt now vpon a thre hundreth yeares in Heſbō/ and in the villages therof/in Aroer and in the villages therof/and in al the cytes that lye by Arnon. Why dyd not ye reſcue it at the ſame tyme? Jhaue not offended the/ & thou doeſt me euel to fyght againſt me. The Lord geue ſentence this daye betwene Jſrael & the chyldren of Ammon.

Neuertheles/the kynge of the chyldren of Ammon wolde not heare ỹ wordes of Jephthah/which he ſent vnto hym. Then came the ſpirite of the Lorde vpon Jephthah/ and he went thorow Gilead and Manaſſe/and thorow Miſpa/ whiche lyeth in Gilead/& from Miſpa that lyeth in Gilead/vnto the chyldren of Ammon.

And Jephthah vowed a vowe vnto the F Lord/and ſayde: †Jf thou wylt delyuer the chyldren of Ammon in to my hande/whatſoeuer cōmeth (fyrſt) out at ỹ dore of my houſe in my waye/ whan Jreturne agayne peaceably from the chyldren of Ammon/ the ſame ſhalbe the Lordes/ and Jwyll offer it for a burntofferynge.

So Jephthah went vpon the chyldren of Ammon to fyght againſt them. And ỹ Lorde gaue them in to his hande/ and he ſmote them frō Aroer/tyll thou cōmeſt vnto Minnith/euen twenty cytes/and vnto the playne of the vyneyardes a very great ſlaughter/and thus were the chyldren of Ammon ſubdued before the chyldren of Jſrael.

Now whan Jephthah came to Miſpa vnto his houſe/behold/ †his doughter went out to mete hym with tabrettes and daunces: and ſhe was his onely chylde/and he had els neyther ſonne nor doughter. And whan he ſawe her/he rente his clothes/and ſayde: Alas my doughter/thou makeſt my hert ſorowfull/ & diſcōforteſt me: For Jhaue opened my mouth vnto the Lord/and cannot call it agayne.

She ſayd: My father/if thou haſt opened G thy mouth vnto the Lord/ then do vnto me as it is proceded out of thy mouth/accordyng as the Lord hath auenged the of thyne enemyes/the chyldren of Ammon. And ſhe ſayde vnto her father: So this for me/ geue me leue to go doune vpon the mountaynes two monethes/that Jmaye bewepe my virginite wt my playe felowes. He ſayde: Go thy waye. And he let her go two monethes. Then went ſhe with her playefelowes/ and bewayled her maydenheade vpon the mountaynes. And after two monethes ſhe came againe vnto her father. And he dyd vnto her accordinge as he had vowed. And ſhe had neuer bene in daūger of any man. And it was a coſtume in Jſrael/that the doughters of Jſrael ſhoulde go euery yeare/and mourne for the doughter of

Jephthah the Giliadite / foure dayes in the yeare.

The. XII. Chapter.

A AND they of Ephraim made insurrection/ and wente Northwarde / and sayd vnto
Judi. viij. a Jephthah: †Wherfore wētest thou to the battayll agaynst the chyldren of Ammon / & hast not called vs/that we myght go wt the. We wyl burne thy house and the with fyre. Jephthah sayd vnto them: I and my people had a great matter wt the chyldren of Ammon/ & I cryed vpon you/but ye helped me not out of
psa. cxviij. a they: handes. Now whan I sawe there was no helper/I put †my soule in my hande/ and went agaynst the chyldren of Ammon / & the Lord delyuered thē in to my hande. Wherfore come ye vp to me to fyght agaynst me.

B And Jephthah gathered all the men in Gilead / and fought agaynst Ephraim/ and the men in Gilead smote Ephraim/ because they sayde: Ye Giliadites are as they that flē away before Ephraim/ (and dwell) amonge Ephraim & Manasse: And the Giliadites toke the ferie of Jordane from Ephraim. Now whan one of the fugitiue Ephraites did saye: Let me go ouer/the men of Gilead sayd: Arte thou an Ephraite/if he aunswerd: No / they bad hym say: Schiboleth/and he sayd: Siboleth/and coulde not speake it ryght: then they toke hym/and slewe hym at the ferye of Jordane/so ỹ the same tyme there fel of Ephraim xlij. M. Jephthah iudged Israel sixe yeares. And Jephthah the Giliadite dyed/& was buryed in one of the cyties of Gilead.

C After hym iudged Israel one Ebzen of Bethlecm/whiche had thyrtye sonnes and as many doughters: and his thyrtye doughters gaue he forth by marriage/ and thyrty doughters toke he from without for his sonnes/and iudged Israel seuen yeares/and dyed/ & was buryed at Bethlecm.

After hym iudged Israel one Elō a Zabulonite/and he iudged Israel ten yeares/& was buryed at Aialon in the lande of Zabulon.

After hym iudged Israel one Abdon a sonne of Hillel / a Pirgathonite/ whiche had fourtye sonnes/ and thyrtye nenies (†whiche
Judic. x. a rode vpō seuenty asses foales) and he iudged Israel eyght yeare/and dyed / & was buryed at Pirgathon in the lande of Ephraim/vpon the mounte of the Amalechites.

The. XIII. Chapter.

AND the chyldren of Israel wrought more A
euell before the Lorde/†and the Lorde Judic. x. b
gaue them ouer in to the handes of the Philistines fourtye yeares. But there was a man at Zarga/one of the kynreds of the Danites/ named Manoah/& his wyfe was vnfrutful/ and bare hym no chyldren. And the aungell of the Lord appeared vnto the woman/ and sayd vnto her: Beholde/ thou art baren and bearest not: but thou shalt conceaue/and beare a sonne. † Take hede therfore / that thou Nume. vj. c
drynke no wyne nor stronge drynke/ and that thou eat no vncleane thyng / for thou shalt conceaue/and beare a sonne / † vpon whose i. Reg. i. b
heade there shall come no rasoure: for the chylde shalbe a Nazare of God/euen from his mothers wombe / and shall begynne to delyuer Israell out of the hande of the Philystynes.

Then came the woman and tolde her hus- B
bande/and sayde: There came a man of God vnto me/and his lykenesse was to loke vpon as an aungell of God/ very terryble / so that I axed hym not whence he came / and whither he wolde: neyther tolde he me his name. But he sayd vnto me: Beholde / † thou shalt Ge. xvj. b
conceaue and beare a sonne: drynke no wyne Luc. j. c
therfore nor stronge drynke / and eate no vncleane thynge: † for the chylde shalbe called a Mat. ij. d
Nazare of God/ euē frō his mothers wombe vnto his death.

Then Manoah prayed the Lorde/& sayd: Oh Lord/let the man of God whome thou hast sente/come to vs agayne / that he maye enfourme vs what we shal do vnto the chylde whiche shalbe borne. And God herde the voyce of Manoah / and the aungell of God came to his wyfe agayne. But she sat in the felde/and her husbande. Manoah was not with her. Then ranne she in all the hayst and tolde her husbande/and sayd vnto hym: Beholde/the man hath appeared vnto me / that came to me to daye.

Manoah gat hym vp/and wente after his C
wyfe/and came to the man and sayd vnto hym: Art thou the man that spake to the woman? He sayde: Yee. And Manoah sayde whā it commeth to passe that thou hast sayd/ what

what shalbe ỹ maner and worke of the chyld? The aungell of ỹ Lord sayd vnto Manoah: He shall kepe hym from all that I tolde the woman: he shall not eate that which commeth of the vyne / and shall dryncke no wyne nor stronge dryncke/& eate no vncleane thynge: & all that I haue cōtaunded her / shall he kepe.

Manoah sayde vnto the aungell of the Lord: let vs holde the here/ (I praye the) we wyll prepare a kydde for the. Nevertheless/the aungel of the Lorde aunswered Manoah: †Though thou kepest me here/yet wyll I not
.xxij. d eate of thy breade. But if thou wylt make a burntofferynge vnto the Lord/thou mayest offre it: (For Manoah wist not that it was an aungell of the Lord.) And Manoah sayd vnto the aungell of the Lorde. What is thy name / that we may prayse the/ whan it commeth now to passe / that thou hast sayde? But the aūgell of the Lord sayde vnto hym:
.xxxij. e †Why axest thou after my name / which is
od. iij. c wonderfull?

S †Then toke Manoah a kyd/ and a meat-
me. vj. d offerynge/and layed it vpon a rocke vnto the
sa. lxxj. c Lorde/* which doth the wonders him selfe.
. cxxxv. But Manoah and his wyfe beheld it. And whan the flamme wente vp from the aultare towarde heauen / the aungell of the Lorde ascended vp in the flamme of the aultare. Whan Manoah and his wife sawe that/they fell doune to the earth vpon theyr faces. And the aungell of the Lorde appeared nomore vnto Manoah & his wyfe. Then knewe Manoah that it was an aungell of the Lorde/&
.xxxiij. d he sayde vnto his wyfe: †We must dye the
o. vj. e death/because we haue sene God. But his wyfe aunswered hym: If the Lorde wolde haue slayne vs/he had not receaued ỹ burntofferynge and meatofferynge of oure handes/ neyther had he shewed vs all these thynges/ nor let vs heare suche as is now come to passe.

And the woman brought forth a sonne/ and called his name Samson. And the chyld grewe/and the Lorde blessed him. And the sprete of ỹ Lord beganne to be with hym in ỹ tentes of Dan/betwene Sarga & Esthaoll.

The. XIIII. Chapter.

A SAmson wēte doune vnto Timnath/ and there he sawe a woman amōg ỹ doughters of the Philistines. And whan he came vp / he tolde his father and his mother and sayde: I haue sene a woman amonge the doughters of the Philystynes / I praye you geue me the same to wyfe. His father and his
Deut. vij. a mother sayd vnto hym: †Is there not a woman amonge the doughters of thy brethren/ and in all thy people / but thou must go & take a wyfe amonge the Philistines / which are vncircumcysed?

Samson sayde vnto his father: Geue me this woman/for she pleaseth mine eyes. But his father and his mother knew not ỹ it came of the Lorde/and that he sought an occasion agaynst the Philistynes. For the Philistynes raygned ouer Israell at the same tyme. So Samson wente doune with his father and with his mother vnto Thimnath.

And whan they came to the vyneyardes of B
Timnath/behold/there came a yōge roaring lyon agaynst hym. And the sprete of the Lorde came vpon hym/and † he rente hym j. Re. xvij. e
in peces / euen as a kydde is parted asunder/ and yet had he nothynge at all in his hande/ and he tolde it not vnto his father and his mother.

Now whan he came doune / he spake with the woman / and she pleased Samsons eyes. And after certayne dayes he came agayne (vnto Thymnath) to receaue her/and wente out of ỹ waye / that he myght se the dead carcas of the Lyon/and beholde/in the Lyons carcas there was a swarme of byes / & hony: and he toke of it in his hande/ and dyd eate therof by the waye: and wente 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 Lyons carcas. C

And whan his father came doune to the woman / Samson made a feast there/as the yonge men vsed to do. And whan they saw hym / they gaue hym thyrtye companions to be with hym. Samson sayde vnto them / I wyll expresse a darke sentence vnto you / if ye expoūde me the same within these seuē dayes of the feast/ I wyll geue you thyrtye shertes/ and thyrtye chaunge of rayment. But if ye can not expounde it/thē shall ye geue me thyrtye shertes / and thyrty chaunge of rayment. And they sayd vnto him: Shew forth thy ryddle / let vs heare it. He sayd vnto them:

Meate went out from the deuourer/& swetenesse from the myghtye. And in thre dayes they coulde not expounde the rydle.

Vpon the seuenth daye they sayde vnto Sāsons wyfe: Perswade thy housbande/ that he tell vs what the rydle meaneth/or els we shal burne the and thy fathers house with fyre. Haue ye called vs hither/to bringe vs to pouerte? Then wepte Sāsons wyfe before hym and sayde: Thou art displeased at me/ and louest me not: thou hast expounded a darke sentence vnto the chyldren of my people/and hast not tolde it me.

D But he sayde vnto her: †Beholde/ I haue
Iud. xiij. b not tolde it vnto my father and mother / and shoulde I tell it the? And she wepte before hym those seuen dayes/whyle they had ỹ feast. But on the seuenth daye he tolde it her/for she was so importune vpon hym. And she expoūded the darke sentēce vnto the chyldren of her people. Then sayde the men of the cytie vnto hym vpon the seuēth day/or euer the Sunne wente doune: What is sweter then hony? What is stronger then the Lyon? But he sayd vnto them: If ye had not plowed with my calfe/ye should not haue foūde out my rydle. And the spriete of the Lord came vpon hym/ and he wente doune vnto Ascalon/and slewe thyrtie men of them/ and toke they: spoyle/ & gaue chaunge of rayment vnto them/that had expounded the rydle. And he was wrothfully displeased/& went vp vnto his fathers house.

& Re. xiij. e †As for Samsons wyfe/ she was geuen vnto one of his companyons/ whiche belonged vnto hym.

The. XV. Chapter.

A IT fortuned after certayne dayes aboute the wheate haruest tyme/ that Samson vysyted his wyfe with a kydde. And whan he thoughte: I will go to my wyfe in to the chaumbre/her father wolde not let hym in/ & sayd: I thought thou wast displeased at her/ and I gaue her to thy frende. But she hath a yonger syster whiche is more bewtyfull then she/let the same be thyne for her. Then sayde Samson vnto them/ I haue once gotten a right occasyon agaynst the Philistines/ I will do you displeasure.

And Samson wente and catched thre hundreth foxes/and toke fyre brandes/ and fastened one tayle to another/ and put euer a fyre brande betwene two tayles/& kynled the same with fyre/and let them go amonge the Philistines corne/and thus he brent the stoukes/ & the standinge corne/and the vyneyardes/and the olyue trees.

Then sayde the Phylistynes: Who hath B done this? And they sayd Samson/ the housbande of the Thimnites doughter/because he toke awaye his wyfe from hym/ and gaue her vnto his frende. Then wente the Phylistynes vp/ and brent her and her father also with fyre.

But Samson sayde vnto them: I can suffre you to do this/neuerthelesse/ I wil be auēged vpon you my selfe/and then wyll I leaue of. And he smote them sore both vpon the shoulders and loynes/ and wente doune/and dwelt in the stone clyffe at Etam. Then went the Philistynes vp/ and layed sege vnto Juda/and pitched at Lechi. But they of Juda sayde: Wherfore are ye come vp agaynst vs? They aunswered: we are come to bynde Sāson/ that we maye do vnto hym as he hath done vnto vs.

Then wente there thre M. men of Juda C doune to the stone clyffe of Etam/ and sayde vnto Sāson: Knowest thou not that the Philistines raygne ouer vs? Wherfore haste thou done this then vnto vs? He sayd: As they did vnto me/so haue I done vnto them agayne. They sayd vnto hym: We are come doune to bynde the/and to delyuer the into the hande of the Philistines. Samson sayde vnto them: Then sweare and promise me/that ye will not slaye me They aunswered hym: We wyll not kyll the/we wyl but bynde the/ and delyuer ỹ in they: hande/& wyl not slaye the. And they bounde hym with two new coardes/ and caryed hym from the stone. And whan he came vnto Lechi/the Philistynes shouted/and rāne vnto hym. But the spriete of Lord came vpō hym: and the coardes aboute his armes were lyke thredes burnt in to the fyre/so that the bōdes were lowsed from his handes.

D And he founde the chekebone of a dead asse: then put he forth his hande and toke it/and slew a thousande men therwith. And Samson sayde: With an olde asses chekebone/yee/ euen with the chekebone of an asse haue

haue I slayne a thousande men. And whan he had sayd that/ he cast the chekebone out of his hāde/and called the place Ramath Lechi. But whan he was sore a thyrst/he called vpon the Lorde and sayd: Such great health hast thou geuen by the hande of thy seruaunt/but now must I dye a thyrst/ and fall in to ỹ hāde of the vncircumcysed. Then God opened a gomet othe in the chekebone/ so ỹ water went out: & whan he dranke/his spriete came again/ and he was refreshed. Therfore vnto his daye it is yet called the welle of the chekebone/ of hym that made intercessyon. And he iudged Israell in the tyme of the Philistines twentye yeare.

The. XVI. Chapter.

A SAmson wente vnto Gasa/ and there he sawe an harlot/and laye with her. Then was it sayde vnto the Gasites: Samson is come hither. And they compassed hym about/ and caused to laye wayte for hym prevely/ & watched all the night in the gate of the cytie/ and all that night they helde them styl/& sayd: Abyde/ to morow whan it is light/ we wyll slaye hym. But Samson lay vnto mydnyght/ then rose he at mydnight/ and toke holde on both the Sydeportes of the gate of the cytye/ with both the postes/and lyfte them out with the barres/ and layed them vpon his shoulders/and bare thē vp to the toppe of the moūt ouer agaynst Hebron.

B After this he fell in to the loue of a woman/ by the broke of Sorek/whose name was Salila/vnto whom the prynces of the Phylystynes came vp/& sayd vnto her: Perswade hym and loke wherin he hath such great strenght/ and how we may ouercome hym/ that we myght bynde hym and subdue hym/ so wyll we geue the euery man a M. and an C. syluerlynges. And Salila sayde vnto Samson: I praye the tell me/wherin thy great strenght is/and how thou myghtest be bounde to be subdued. Samson sayde vnto her: If I were bounde with seuen roapes of fresh senowes/ which are not yet dryed vp/I should be weake/and as another man. Then the prynces of the Philistines brought vp vnto her seuen new roapes/whiche were not yet dryed vp. And she bounde hym therwith. (But there was wayte layed for hym besyde her in the chaumber.) And she sayd vnto hym: The Philistines vpon the Samson. Neuerthelesse/he brake the roapes in sunder/euen as a twyned threde breaketh/ whā it hath catched the heate of the fyre. And it was not knowen wherin his strenght was.

Then sayde Salila vnto Samson: be- C holde/thou hast begyled me/ and dissembled with me: tell me yet/wherwithall mayst thou be bounde? He aunswered her. If they boūde me with new coardes/ wherwith no laboure hath bene done. I should be feble/and as an other man. Then toke Salila new coardes and bounde hym withall/ and sayde: The Phylistines vpō the Samson. (but there was wayte layed for hym in the chaumber.) And he brake them from his armes/ euen as it had ben a threde.

Salila sayde vnto hym: Yet hast thou begyled me/and dissembled with me: O tell me yet/ wherwithall myghtest thou be bounde? He aunswered her: If thou playtest seuē heerye lockes of my heade together in a fyllet/ & fastenest thē in w a naile/ I should be weake. And she sayd vnto hym: The Philistines vpō the Samson. But he awaked out of his slepe/ and drue out the playted heerye lockes with the nayle of the fyllet.

Then sayd she vnto hym: How canst thou D saye that thou louest me/where as thyne hert is not yet with me. Thre tymes hast thou deceaued me/& not tolde me wherin thy greate strenght is. So whan she was euery day importune vpon hym with her wordes/& wolde not let hym haue reste/ his soule was faynte euen vnto the death/ and he shewed her his whole herte/and sayd vnto her: †There came Num. vj. a
neuer rasoure vpon my heade/for I am a Na- Judi. xiij. a
zare of God from my mothers wombe. If I were shaue/ my strengthe shoulde departe fro me/so that I shoulde be weake/ and as all other men. Now whan Salila saw that he had opened al his herte vnto her/ she sent and called for the prynces of the Phylistynes/ and sayde: Come yet once vp/for he hath opened his whole hert vnto me.

Then came the prynces of the Philistynes E vp vnto her/& brought the money with them in they: handes. And she made hym to slepe vpon her lappe/& called one which shoue of ỹ

seuen heery lockes of his heade. And she beganne to vexe hym. Then was his strenght departed from hym. And she sayd vnto hym: The Philistines vpon the Samson. Now whan he awoke out of his slepe/ he thought I wyll go forth as I haue done afore tyme/ & ease my selfe/ & knew not that the Lord was departed from hym. But the Philistines toke hym/ and put out his eyes/ and braught hym doune to Gasa/ and bounde him with fetters and made hym to grynde in the pryson. But the heer of his heade begāne to growe againe where it was shauen of.

F Whan the prynces of the Philistines were gathered together/ to make a greate sacrifyce vnto Sagō their God/ and to be ioyful/ they sayde: Our God hath delyuered Samson our enemye in to oure hande. Lykewyse whan the people saw hym/ they prayseḋ their God/ and sayd: Oure God hath delyuered in to our hādes oure enemye/ that destroyed oure lande/ & slew many of vs. Nowe whā their herte was ioyfull/ they sayde: Let vs fetch Samson/ that he maye make some pastyme before vs. Then fetched they Samson out of the pryson/ and he made pastyme before them. And they set hym betwene two pyllers. But Samson sayd vnto the lad that led hym by the hande: Let me touche the pyllers where vpon the house standeth/ that I maye leane there vnto. As for the house it was full of men and women. All the prynces of the Philistines were there also/ and vpō the rofe were about a thre thousande men and women/ whiche beheldē what pastyme Samson made.

G But Samson called vpon the Lorde/ and sayde: O Lorde Lorde/ thynke vpon me/ and strenght me but this once O God/ I beseche the/ that for both myne eyes I maye auenge me on the Philistines. And he toke holde of the two mydpyllers/ that the house stode vpon/ and was holden by/ the one in his righte hande/ and the other in his lefte/ & sayd: My soule dye with the Philistines/ & he bowed hymselfe myghtely. Then fel the house vpon the prynces/ and vpon al the people that were therin/ so that there were mo of ỹ slayn/ which dyed in his death/ thē he slew while he lyued. Then came his brethren doune and all his fathers house and toke hym/ and caryed hym vp/ and buryed hym in the graue of his father Manoah/ betwene Zarga and Esthaoll. He iudged Israel twentye yeare.

The. XVII. Chapter.

THere was a man vpon moūt Ephraim/ named Micha/ whiche sayde to his mother: The thousande and hundreth syluerlynges whiche thou hast taken vnto the/ & swoone and spoken of before myne eares: beholde/ the same money is by me/ I haue taken it vnto me. Then sayde his mother: The blessynge of the Lord haue thou my sonne. So he gaue his mother the thousande and hundreth syluerlynges agayne. And his mother sayde: That money haue I sanctifyed vnto ỹ Lord with my hande for my sonne/ to make a molten Image: therfore I geue it the agayn: Neuertheless/ he delyuered the money agayne vnto his mother.

Then toke his mother two hūdreth syluer- B
lynges/ and put them forth to the goldsmyth/ which made a moltē Image that was afterward in Michas house. An thus the mā Micha had a godshouse/ & made an ouerbody cote & Idols/ & fylled the handes of one of his sonnes/ that he myghte be his priest. † At that tyme was there no kyng in Israel/ and euery man dyd the thynge that was ryghte in his owne eyes. There was a yonge man of Bethleem Juda/ among the kynreds of Juda: and he was a Leuite/ and was a straunger there. The same went out of the cytie of Bethleem Juda/ to walke whether he coulde.

† Jud. xix. and xx. i. Reg. viii.

And whan he came vp to the mounte E- C
phraim vnto the house of Micha/ to go on his iourney. Micha axed hym: whence commest thou? He aunswered hym: I am a Leuite of Bethleē Juda/ & am walkynge where I can. Micha sayde vnto hym: Tary with me/ thou shalt be my father and my priest/ I wyll geue the euery yeare ten siluerlinges/ & thy appoynted rayment/ & meat & drynke: and the Leuite wente on. And the Leuite agreed to abyde wt the man/ & he helde the yonge man/ as one of his owne sonnes. And Micha fylled the Leuites hande that he might be his priest/ and so he was in Michas house. And Micha sayde: I am sure the Lorde wyll do me good/ now that I haue a Leuite to my priest.

The. XVIII. Chapter.

At

A d. xviij. b Re. viij. a Jos. xix. d

AT that time was there no kyng in Israel. And the trybe of the Danites sought thē an enheritaunce to dwell in/* for vnto that daye there was no enheritaunce fallen vnto them amonge the trybe of Israell. And the children of Dan sent out of their kynreds fiue captaynes (whiche were men of armes) from Zarga and Esthaol/ to spye and searche out ỹ lande. And they sayde vnto them: Go youre waye/ and search out the land. And they came vp to mount Ephraim into the house of Micha/ and taried there al night. And while they were there ỹ Michas household/ they knewe the voyce of the yong man the Leuite/ & sayde vnto him. Who brought the hither? What makest thou here? & why woldest thou come hither.

B He aunswered them: Thus and thus hath Micha done vnto me/ and hyred me to be his priest. They saide vnto him: O axe at God/ that we maie perceaue whether oure iourney which we go/ shal prosper wel or not. The priest aunswered them: Go youre waye in peace/ youre iourney that ye go is before ỹ Lord. Then the fyue men wente their way/ and came vnto Lais/ and saw that the people which was therin/ dwelt sure/ euen as the Sidonians at rest/ and careles/ and that there was no lord in the lande to vexe them/ & were farre from the Sidonians/ and had nothyng to do with any man.

C And they came to their brethren to Zarga and Esthaoll/ and their brethren sayde vnto them: How is it with you? They saide: Aryse/ let vs go vp vnto them/ for we haue sene the lande/ that it is a very good lande: make hayst therfore/ and be not slack to go/ that ye maye come to take possession of the lande. Whan ye come/ ye shall come to a careles people/ and ỹ lande is wyde: for God hath delyuered this place in youre hande/ where nothing wāteth of all that is vpon earth.

Then wente there thence out of the kyn- D
reds of Dan from Zarga and Esthaol/ sixe hundreth men ready wapened to the battayl/ and wente vp/ and pitched at Kiriath Jearim in Juda: therfore called they the same place ỹ booste of Dan/ vnto this daye/ which is behynde Kiriath Jearim.

D And from thence they went vp vnto moūt Ephraim/ and came to the house of Micha. Then aunswered the fyue men that went out to spye the lande of Lais/ and sayd vnto their brethren: Knowe ye not that in these houses there is an ouerbody cote/ Idols/ and molten ymages? Nowe 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 frendly. But the sixe hundreth men which were of the children of Dan/ stode ready harnessed before the gate. And the fyue men that were gone out to spye the lande went vp and came thither/ and toke the ymage/ the ouerbody cote/ and the molten Idols. In the meane whyle stode the priest at the gate with the sixe hundreth readye harnessed.

Now whan these were come into Michas E
house/ and toke the ymage/ the ouerbody cote/ and the molten Idols/ the priest sayde vnto them: What do ye? They aunswered hym: Holde thy peace/ and laye thyne hande vpon thy mouth/ and go with vs/ that thou maiest be oure father and priest: Is it better for the to be priest in one mans house/ then amonge a whole trybe and kynred in Israell? This pleased the priest well/ and he toke both the ouerbody cote/ and the Idols/ and ỹ ymage/ and came in amonge the people. And whan they turned them and wente thence/ they sente their children/ and cattell/ and such precious thynges as they had before them.

Whan they were now come farre from the F
house of Micha/ the men that were in Michas houses/ gathered them together by Michas house/ and folowed the children of Dan: and cryed vpon the children of Dan. They turned their faces aboute/ & sayde vnto Micha: What ayleth the/ that thou makest such a cryeng? He aunswered: Ye haue take away my goddes/ and the priest/ and are goyenge iour waye/ and what haue I behynde? What is here? And yet ye saie vnto me: What ayleth the? But the children of Dan sayd vnto him: Let not thy voyce be herde amonge vs/ that some wrothfull men thruste not at the/ and so thy soule/ and the soule of thy house be destroyed. So the children of Dan wente on their waye. And Micha/ whan he sawe that they were to stronge for hym/ turned bac-

P v and

and came agayne to his house.

G But they toke that Micha had made / and the priest whome he had/and came vnto Lais: to a quyete careleſſe people / and slewe thē with the edge of the sweard/and burnt the citie with fyre/and there was noman to deliuer them/for they laye farre from Sidon/and had to do with noman/and they laye in the valley which is beſyde Beth Rehob. Then buylded they ỹ cytie/and dwelt therin/ † and called it
Josu. xix.d San / after the name of theyr father San/ whome Israel begat. And the cytie was called Lais afore time.

And the children of San sette vp the ymage for them: and Jonathan the sonne of Gerson the sonne of Manasse / and his sonnes were priestes amonge the trybe of ỹ Da-
iij.R.xxja nites/ † vnto the time that they were led away captiue out of the lande. And thus they set amonge thē the Image of Micha / which he had made as longe as the house of God was at Silo.

The.XIX.Chapter.

A AT thesame tyme was there no kynge in Israell / and there was a man of Leui/ whiche was a straunger beſyde mount Ephraim / and had taken hym a concubine of Bethleem Juda to wyfe. And whan she had played the harlot beſyde him/ she ranne from him to her fathers house vnto Bethleem Juda/and was there foure monethes longe.
And her housbande gat him vp / and wente after her / to speake frendly with her / and to fetche her againe / and had a seruaunt / and a couple of asses with him. And she led hym in her fathers house. But whan the damsels father saw him/ he was glad / & receaued him: and his father in lawe / the damsels father kepte hym/ so that he taryed thre dayes with hym: thus they did eat and drinke / & remayned there al night.

B But on the fourthe daye he gat hym vp early/and wolde go his waye Then saide the
Ge xviij. a damsels father vnto his sonne in lawe: † Re-
Psal. ciij. b fresshe thine hert fyrst with a morsel of bread/ and then shall ye go. And they sat thē downe/ and dyd eat and drynke both together: Then sayde the damsels father vnto the man: Oh tarrye all nyght/ that we maye refreshe thyne herte. But the man arose / and wolde nedes go. And his father in lawe constrayned hym to tarye all nyghte. On the fyft daye in the mornynge he gat hym vp / and wolde be gone. Then sayde the damsels father: I pray the comforte thyne herte / and let vs tary tyll the daye be farther past: and so they dyd eate both together.

And the man gat hym vp / and wolde go C with his concubyne and with his seruaunt. But his father in lawe the damsels father/ sayde vnto him agayne: Lo/the day is spent/ and it begynneth to be euen / tary all nyght/ Beholde/ there is lodginge yet this daye: abyde here this night / it shall refreshe thyne herte: to morow by tymes get you vp/and go youre waye vnto thy tente. Neuertheleſſe/ the man wold not tary/but gat him vp/ & wente his way/and came ouer against Jebus (that is Jerusalem) and his couple of asses laden/ and his concubine with him.

Now whan they were come nye vnto Jebus/the daye fell fast awaye. And the seruaũt sayde vnto his master: I praie you go on/and let vs turne in to this cytie of the Jebusytes/ and tarye therin all nyght. Notwithstonding/his master sayde vnto hym: I wil not turne into the citye of the aleauntes / that are not of the children of Israell/ but I wyl go ouer vnto Gibea. And he sayde vnto his seruaunt: Go thou before/that we maie come to some place / and tarye at Gibea or at Ramah all nyght. And they wente on and walked/ and the Sunne wente downe vpon them harde by Gibea/which lyeth in the tribe of Ben Jamin: and they turned in there/that they myght come in/ and tarye at Gibea all nyght. But whan he came in / he sat hym downe in the strete of the citye: for there was no man that wolde lodge them in his house that night.

And beholde/thē came there an olde man E from his worke / out of the felde in the euening: and he was also of mounte Ephraim/ and a straunger at Gibea/But the men of that place were the children of Jemini. And whan he lyfte vp his eyes/& sawe the straunger in the strete/ he sayde vnto him: Whether wylt thou go? and whence commest thou? He aunswered him: We are goyeng in our iourney from Bethleem Juda/vntyl we come beſyde

side mount Ephraim/whēce I am / & wente vnto Bethleem Juda/& now I go vnto the house of the Lord/and noman wil harborow me. We haue straw & prouender for our asses/ & bread & wyne for me and thy handmaiden/ and for the yonge man which is with thy seruaunt/so that we wante nothinge.

F The olde man sayde: Peace be with the: whatsoeuer thou wantest/thou findest it with me/onely tary not in the strete al nyght. And he brought hym into his house / and gaue the asses prouender / and they washed theyr fete/and dyd eate and drynke. And whan theyr herte was now ioyfull/ the men of the cytie/the children of Belial came/and compaſsed the house rounde aboute / and rushed at the dore/and sayde vnto the olde man / which was the good man of the house: Bringe out the man which is come into thy house / that we may knowe him.

Gen. xix.b † But the good man of the house wente forth to them/ and sayde vnto them: Oh no my brethren / do not so wyckedly / consyderinge this mā is come into my house: Oh do not suche foly. Beholde / I haue a doughter yet a virgin/and this man hath a concubine/ those wil I bringe forth vnto you/that ye may humble them/and do with thē as ye like: but do not suche folye vnto this man. Neuertheleſſe / the men wolde not herken vnto him. Then toke the man his concubine/& brought her forth vnto them: and they knewe her/and dealt shamefully with her all ỹ night vntyll the morninge. And whan ỹ morninge brake on/they let her go.

G 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 till it was light. Now whan her lorde rose vp in the mornynge/and opened the dore of the house/ and went forth to go on his iourney/ beholde/his concubine laye at the dore of the house/and her handes vpon the threſsholde. He sayde vnto her: stande vp/let vs go. Neuertheleſſe/she gaue hym no aunswer. Then toke he her vp vpon his asse/gat him vp/ and wente vnto his place.

Now whā he came home/he toke a sweard/
Reg.xj. b and helde his concubine / and † cut her with the bones/and all into twelfe peces / and sent them into all the coaſtes of Israel. Whosoeuer sawe it/sayde: Suche a thinge hath not bene done nor sene/sence the tyme that the children of Israel departed out of the lande of Egypt/ vnto this daye. Now/ as concerninge this/ take your aduiſement/and geue your cōsail/ and shewe it forth.

The.XX.Chapter.

THen wente the children of Israel out / & A gathered a congregacion together as one man/from Dan vntyl Berſaba / and frō the lande of Gilead vnto the Lord to Mispa: and there came together of al the quarters of the people/& of al the tribes of Israel / into the congregacion of the people of God/foure hundreth thousande fotemen that drue out ỹ sweard. But the childrē of Ben Jamin herde/ how that the children of Israel were gone vp vnto Mispa. And the children of Israel saide: Tell ye/how happened this euel?

Then aunswered the Leuite/the housband of the woman that was slayne/and saide: I came to Gibea in Ben Jamin with my concubine/ to tary there all nyght/then the cytieſyns of Gibea gat them vp against me / and compaſsed me aboute in the house by nyght/ and thought to slaye me/and defyled my concubine/so that she dyed: then toke I my concubine/and cut her in peces/and sent the peces into euery contrie of the inheritaunce of Israel: for they haue done an abhominacion and foly in Israel. Beholde/ here are ye dyldren of Israel: aduiſe you well/ and take this matter in hande.

So all the people gat thē vp as one mā/ B and sayde: no man shall go into his tente / nor departe to his house / but this wyll we do now against Gibea/ Let vs caſt lot/ and take ten men of an hundreth/and a hundreth of a thousande/and a thousande of ten thousande/ out of al ỹ tribes of Israel/that they may take fode for the people/to come and do with Gibea Ben Jamin / accordinge to theyr folye/ which they haue done in Israell. Thus al the men of Israell/ beinge confederate/ gathered them ſelfes together as one man vnto the cytie: and the trybe of Israell sent men vnto all the kinredes of Ben Jamin / and caused to saye vnto them: † What maner of wyc- Jos. xxij.d kedneſſe is this/ that is done amonge you?

Delinea

Delyuer here therfore the men/the children of Belial at Gibea/that we maye put them to death/and do awaye the euell out of Israell. Neuertheless / the children of Ben Jamin wolde not folowe the voice of their brethren/ the children of Israel/but gathered thē selfes out of the cities vnto Gibea/to go forth in battail against the children of Israel.

And the same day were there numbred of the children of Ben Jamin/out of the cyties sixe and twentie thousand men/that drue the swearde / beside the cityesins of Gibea / of whome there were tolde seuen hundreth chosen men. And amonge al this people there were chosen out seuen hundreth men/which vsed not the right hande but the left / and yet with the slinge could they touch an heer/and not misse. But the men of Israell/beside thē of Bē Jamin/were numbred foure hundreth thousande/whiche drue the swearde / & were all men of armes. And the chyldren of Israel arose/and wente vp to the house of God (in Silo) and axed at God/and sayde: Who shal go vp for vs to begynne the battail with the children of Ben Jamin? The Lorde sayde: Juda shal begynnne.

So the children of Israel gat thē vp in the mornynge/and pitched ouer against Gibea/ and euery man of Israell wente out to fyght with Ben Jamin/and set them selfes in araye to fyght against Gibea. Then fel the children of Ben Jamin out of Gibea / and slewe the same daye amonge Israel two and twenty thousande to the grounde.

D But the people of the men of Israel conforted them selfes / and made them redy to fyght yet more in the same place / after they had prepared them selfes the daye afore.

And the children of Israell wente vp / and wepte before the Lorde vntyll the euenyng/ and axed at the Lorde/and sayde: Shall we go any more to fyght with our brethren the children of Ben Jamin? The Lorde sayde: Go vp vnto them. And whan the children of Israel gat them vp to the children of Ben Jamin on the nexte daye/ the Ben Jamites fell out of Gibea agaynst thē the same daye/ and slewe yet eyghtene thousande of the children of Israel to the grounde/which all drue the swearde.

Then wente all the children of Israel vp/ and all the people / and came to the house of God/and wepte/and taryed there before the Lorde/ and fasted that daye vntyl the euen/ and offred burntofferinges and thankeofferinges before the Lorde. And the children of Israel axed at the Lorde (the Arcke of the conuenaunt of God was there at that tyme/ and Phineas the sonne of Eleasar/the sonne of Aaron stode before hym at the same tyme) and they sayde: Shall we go forth any more to fyght agaynst our brethren the children of Ben Jamin/or shall we leaue of? The Lord sayde: Go vp/to morow wil I deliuer thē vnto youre handes.

†And the children of Israell set a preuy watch against Gibea rounde aboute / and so the children of Israell wente vp to the chyldren of Ben Jamin on the thirde daye / and set them selfes in araye against Gibea/lyke as the other two tymes afore. Then came the children of Ben Jamin out against the people/ and brake out of ỹ citie/and beganne to slaye certayne wounded of the people (lyke as the other two tymes afore) in the felde vpon two stretes: whereof one goeth toward Bethel/ the other vnto Gilead vpon a thirtie men in Israel. Then thought the childrē of Ben Jamin: They are smitten before vs lyke as afore. But the chyldren of Israel sayde: Let vs flye / ỹ we maye prouoke them out of the citie into the hye stretes.

E Josu. viij.a

Then all the men of Israel gat thē vp frō theyr place/and prepared thē selfes vnto Baal Thamar. And the hinder watch of Israell brake out of theyr place/frō the caue of Gaba/ and came vnto Gibea / twentye thousande chosen men out of all Israell/so that it was a sore battayl: but they knew not that the euell shoulde happen vnto thē. Thus the Lorde smote Ben Jamin before the children of Israel/so that the same daye the chyldren of Israel destroyed fyue and twentye thousande & an hūdreth men in Ben Jamin/which al drue the swearde.

F For whan the children of Ben Jamin sawe that they were smittē/the men of Israel gaue thē rowme (to flye.) For they trusted to the watch/which they had set by Gibea. And the watch made hayst also / and brake forth vnto Gibea

Gibea/and wente vpon it/and smote all the cytie with the edge of the swearde. They were appoynted betwene them selfes / the men of Israel and the hinder watch/to fall vpon thē with the swearde whan the smoke of the cytie arose. Now whan the men of Israel turned them in the battayl/ and Ben Jamin began to smyte/they wounded in Israell vpon a thyrtye men and thought / they are smytten before vs/lyke as in the battail afore/ then beganne there a piller of smoke to aryse vp from the cytie. And Ben Jamin loked behynde thē: and beholde/the flamme of the citie wente vp vnto heauen. And the men of Israell turned them/and were fearce vpon the men of Ben Jamin: for they sawe that the euel wolde happen vnto them.

G And they turned them before the men of Israel/in the waye to the wilderneſſe/but the battayl folowed vpon them. And them of the cytie destroyed they amonge them. And they compaſſed Ben Jamin rounde aboute / & followed vpon them vnto Menuah/ and trode them doune tyl afore Gibea Eastward. And there fell of Ben Jamin eyghtene thousande men/which were all men of armes.

Whan the remnaunt of Ben Jamin sawe that/they turned them / and fled toward the wilderneſſe vnto the stony rocke of Rimon. But in the same strete they slewe fyue thousande men/and folowed vpon thē vnto Gideon/and slewe two thousande of them: and so there fell the same day of Ben Jamin fyue and twenty thousande men/ whiche drue the swearde/and were al men of armes. Onely sixe hundreth men turned backe/ and fled towarde ỹ wildernes vnto the stony rocke of Rimon/and abode in the rocke of Rimon foure monethes. And ỹ men of Israel came againe to the childrē of Ben Jamin/ and smote them that were in the cytye with the edge of the swearde/both men and cattell / and all that was founde: and whatsoeuer was founde in the citie / they cast it into the fyre.

The. XXI. Chapter.

A THe men of Israel had sworne at Mispa and sayde: Noman shall geue his doughter to the Ben Jamites to wyfe. And the people came to the house of God (in Silo) & abode there before God vntyl the euening/ & lyft vp theyr voyce/and wepte sore/and sayde: O Lorde God of Israel / wherfore is this come to passe in Israel this daye: But on the morowe the people gat them vp early/& builded there an aultare/and offred burntofferinges and thankeofferinges.

And the children of Israel sayd: Where is there any man of the tribes of Israel/ that is not come vp with the congregacion vnto the Lord? For there was a great oothe made/ that who so came not to Mispa vnto the Lord/ shoulde dye the death. And the chyldren of Israel were sory for Ben Jamin their brother/and said: This daye is there one tribe lesse in Israel. How wil we do that the remnaunt may haue wifes? For we haue sworne B by the Lord/that we wil not geue them wifes of oure doughters. And they said: Where is there any man of the tribes of Israel / that is not come vp to the Lorde vnto Mispa? And beholde/there was not one man of the cytiesyns of Jabes in Gilead.

Then sent the congregacion twelfe thousande men of armes thyther/and commaunded them/an sayd: Go your waye and smyte ỹ citiesins of Jabes in Gilead with ỹ swearde/ the woman also and the children/ but so that ye do after this maner. † Se that ye damme Nu. xxxj.c al them that are males/and all the woman ỹ haue lyen with men. And amonge ỹ cytiesyns of Jabes in Gilead they founde foure hundreth damsels/which were virgins / and had lyen with noman: those they brought in to the hoost vnto Silo / whiche lyeth in the lande of Canaan.

Then sent the whole congregacion/and cau C sed to talke with the children of Ben Jamin/ †which were in that stonye rocke of Rimon/ Jud. xx.g and called vnto them frendly. So the children of Ben Jamin came againe at the same tyme/ and they gaue them women which they had of the women of Jabes in Gilead/and found no mo after that maner. Then were the people sory for Ben Jamin/that the Lorde had made a gappe in the trybes of Israel. And ỹ Elders of the congregacion sayd: What will we do/ that the remnaunt maye haue wifes also? for the women in Ben Jamin are destroyed/ and they sayd: The enheritaunce of them

them of Ben Jamin that are escaped / must nedes remayne/that there be not a trybe destroyed out of Israell: and we can not geue them our doughters to wyfes: For the chyldren of Israell haue sworne and sayde: cursed be he that geueth a wyfe to the Ben Jamites.

And they sayde: Beholde/ there is a yearly feast of the Lord at Silo/which lyeth on the Northsyde of the Gods house/& on the Eastsyde of the strete / as a man goeth from Bethel vnto Sichem/ and lyeth on the Southsyde of Libona. And they commaunded the chyldren of Ben Jamin / and sayde: Go your waye / and wayte in the vyneyardes. And whan ye se that the doughters of Silo go forth by companyes to daunce/get you out of the vyneyardes / and euery man take hym a wyfe of the doughters of Silo/ and go youre waye into the lande of Ben Jamin. As for theyr fathers and brethren / whan they come to lawe with vs/we wyl saye vnto them: Be fauourable to them / for they haue not taken them in battayll: but ye gaue them not vnto them by tyme/and it is your faute.

The chyldren of Ben Jamin dyd so/ and accordynge to theyr numbre toke them wyfes from the daunce / whome they caught by violence / and wente theyr waye/ and dwelt in theyr owne inheritaunce / and buylded cytyes/and dwelte therin. The chyldren of Israell also gat them vp from thence at the same tyme/euery one to his trybe / and to his kynred / and departed thence euery man to his owne inheritaunce. † At that tyme was there no kynge in Israel/ and euery man dyd the thynge that was ryght in his owne eyes.

Jud. xvij. b & xviij. a. j. Re. viij. a

¶ The ende of the boke of the Judges/called Judicum.

The boke of Ruth.

The fyrst Chapter.



In the tyme whā ỹ Judges ruled / there was a derth in the lande. And there went a man from Bethleem Juda / to take his iourney into ỹ lande of the Moabites / with his wife and two sōnes/ which man was called Elimelech / and his wyfe Naemi/& his two sonnes/the one Mahelon/and the other Chilion: these were Ephraites of Bethleem Juda. And whan they came into the lande of the Moabites / they dwelt there. And Elimelech Naemis husbād dyed/and she was left behynde with her two sonnes / whiche toke Moabitish wyfes: the one was called Arpa/the other Ruth. And whan they had dwelte there ten yeares / they dyed/both Mahelon and Chilion/so that the woman remayned desolate of both her sonnes/and her husbande.

Then gat she her vp with both her sonnes wyfes/and wente agayne out of the land of the Moabites (for she had herde in the lande of the Moabites/that the Lorde had visyted his people/and geuen them bread) and so she departed from the place where she was/ and both her sonnes wyfes with her. And as they wente by the way to come agayne into ỹ land of Juda/she sayd vnto her sonnes wyfes: Go youre waye: and turne backe eyther of you to her mothers house: ỹ Lorde shewe mercy vpon you / as ye haue done on them that are dead/and on me. The Lorde graūte you/that ye may fynd rest eyther of you in her husbandes house/(whome ye shall get) and she kyssed them.

Then lyft they vp theyr voyce/ and wepte/ and sayde vnto her: We wyll go with the vnto thy people. But Naemi sayd: Turn againe my doughters / why wolde ye go with me? † How can I haue chyldren any more in my Deu. xxv. body/

body/to be your husbandes? Turn again my doughters/& go youre waye/ for I am now to olde to take an husbande.

And though I should saye/I hope this night to take an husband/ & to bringe forth chyldren/yet coulde not ye tary/ tyll they were growen vp: for ye shoulde be to olde/so that ye coulde haue no husbandes No my doughters/therfore am I sory for you/for the hande of the Lorde is gone forth ouer me.

Then lyfte they vp theyr voyce/& wept yet more/and Arpa kyssed her mother in lawe / & turned backe againe/but Ruth abode still by her. Neuerthelesse/she said: Behold/thy syster in lawe is turned back vnto her people / & to her God/turn thou again also after thy syster in lawe. Ruth aunswered: Speake not to me thereof/ỹ I shoulde forsake the/ & turne backe from the: † whither soeuer thou goest/ thither will I go also: and loke where thou abydest/ there wil I abide also: Thy people is my people / and thy God is my God. Loke where thou dyest/there wil I dye/and eue there wyl I also be buried. The Lorde do this & that vnto me/death only shal depart vs.

Now whan she sawe that she was stedfastly mynded to go with her/ she spake no more to her therof. So they wente on both together/tyll they came vnto Bethleem. And whā they were come into Bethleem/the whole cyte was moued ouer them/and sayde: Is not this Naemi? Neuerthelesse / she sayde vnto them: call me not Naemi/ but Mara: for the almightie hath made me very sory. I departed full / but the Lorde hath broughte me home agayne emptye. Why call ye me then Naemi? whan the Lorde hath broughte me lowe/ and the Almyghtye hath made me sory?

It was aboute the tyme of the begynnynge of the barlye haruest/whā Naemi and her sonnes wyfe Ruth the Moabitisse / came agayne from the lande of the Moabites vnto Bethleem. There was a kynsman also of the kynred of Elimelech/Naemis husbād/ whose name was Boos/whiche was an honest man.

The II. Chapter.

And Ruth the Moabitysse saide vnto Naemi: Let me go into the felde/and gather eyres of corne after him/in whose sight I shall fynde fauoure: She sayde vnto her: Go thy way my doughter. She went on/& came and gathered after the reapers in the felde. And it fortuned that thesame felde was the enheritaunce of Boos/& was of the kinred of Elimelech/& behold/Boos came frō Bethleē/ and sayde vnto the reapers: The Lorde be with you. They aunswered: The Lord blesse the. And Boos sayde vnto his yonge man/ which had the ouersight of ỹ reapers. Whose damsell is this? The yonge man that was set ouer the reapers/aunswered and sayde: It is the damsel of the Moabitisse/whiche came agayne with Naemi from the lande of the Moabites. And she sayde: Let me plucke vp and gather (I pray the) betwene the sheeues after the reapers: and thus is she come / and hath stande here euer sence the morynge/ & within a litle while she wold haue ben gone home agayne.

Then said Boos vnto Ruth: Hearest thou my doughter? Thou shalt not go vpon an other mans lande to gather/and go not away from hence/but tary with my damsels / and loke where they reape in the felde/go thou after them: for I haue commaunded my seruauntes that no man touche the. And if thou be a thyrst/ go thy waye to the vessell & drinke/ where my seruauntes draw. Then fel she vpō her face / and bowed her selfe doune too the earth/and said vnto him: How haue I foūde this fauoure in thy sight / that thou woldest know me/which am yet a straunger?

Boos aunswered and sayde vnto her: It is tolde me altogether / what thou hast done vnto thy mother in lawe after thy husbandes death / how that thou hast left thy father and thy mother/& thy natiue cōtrie / and art come to a people/whome thou hast not knowen afore. The Lorde recompence the thy doinge/& thy reward be perfecte of ỹ Lord God of Israel/vnto whome thou art come to put thy trust vnder his winges. She sayde: let me finde fauoure (syr) before thine eyes/ for thou hast conforted me / & spoken frendly vnto thy handmaidē/where as I am not yet lyke one of thy handmaidens.

Boos sayde vnto her: When it is eatynge time/come hither/and eate of the bread/ and

and dyppe thy morsell in the vyneger. And
she sat her doune besyde the reapers. And he
set parched corne before her/and she dyd eate/
D and was satisfyed/and lefte ouer. And whan
she rose to gather/ Boos cōmaunded his ser-
uauntes and said: Let her gather betwene the
sheeues also/and do her no dishonesty: & cast
of the sheeues vnto her/ and let it lye that she
maye gather it vp/and se that no man reproue
her for it.

So she gathered in the felde vntil euen/ &
she dyd shake out what she had gathered/and
it was almoost an Epha of barlye: & she toke
it vp/and came into the citie/and shewed her
mother in law what she had gathered. She
toke forth also/ and gaue her of that whiche
was left/wherof she was satisfyed. Then said
her mother in lawe vnto her. Blessinge haue
the man that hath knowen the/ where thou
hast gathered and laboured this daie.

E She tolde her mother in lawe by whome
she had laboured/and saide: The mans name
by whome I haue wrought to daie/is Boos.
Naemi sayd vnto her doughter in lawe: The
blessyng of the Lord haue he/for he hath not
left of to be mercyful vnto the lyuinge† and to
Tobi.ij.a ȳ dead. And Naemi sayde vnto her: The same
man belongeth vnto vs/and is our nye kyns-
man. Ruth the Moabitisse said: He said mo-
reouer vnto me. Thou shalt resorte vnto my
seruauntes/tyll they haue made an ende of all
my harueste. Naemi said vnto Ruth her dou-
ghter in law: It is better my doughter that
thou go forth with his damsels/lest any man
withstande ȳ in another felde. Thus she kepte
her selfe with Boos damsels/ so that she ga-
thered vntyl the barly harueste: and the wheat
harueste was out/and came againe to her mo-
ther in lawe.

The. III. Chapter.

A AND Naemi her mother in lawe saide vn-
to her: My doughter/I wil prouide reste
for the/that thou mayest prospere. Boos our
kynsman/by whose damsels thou hast bene/
casteth vp barlye nowe this nyght in his
barne. Bath thy selfe therefore/ and & moffel
Some rea- de/ anointe the/and put on thy clothes/and go doune vn-
the. to the barne/so that no mā knowe the/ til they
haue al eaten and dronken.

Whan he layeth him doune to slepe/ then
marke the place where he lyeth doune/& come
thou/and take vp the coueringe at his fete/ &
laye the doune/so shall he tell the/ what thou
shalt do. She said vnto her: whatsoeuer thou
sayeste vnto me/I wil do it.

She went doune to the barne/ and dyd al B
as her mother in law had commaunded her.
And whan Boos had eaten and dronke/ his
hert was mery/ and he came and layed hym
doune behynde a heape of sheeues. And she
came secretely/ and toke vp the coueringe at
his fete/& layed her doune. Now whā it was
mydnight/ȳ man was afrayed/ and groped
aboute him/and beholde/ a womā laye at his
fete. And he said: Who arte thou? She aun-
swered: I am Ruth thy handmayden/ spreade
thy wynges ouer thy handmaiden: for thou
art the next kynsman.

He saide: The Lordes blessynge haue C
thou my doughter. Thou hast done a better
mercy hereafter then before/ that thou art not
gone after yonge mē/neyther rych nor poore.
Feare not now my doughter: All that thou
hast sayde/wil I do for the: for all the cytie of
my people knoweth that thou art a vertcous
woman. Trueth it is nowe/ that I am a nye
kynsman/But there is one nyer then I. Tarye
thou al night. To morowe if he take the/well:
if he lyke not to take the/ then wyll I take the
my selfe/as truelye as the Lord lyueth. Slepe
thou tyll the morninge. And she slepte at his
fete vntyll the morowe. And she rose vp or e- D
uer one coulde knowe another. And he thou-
ghte thus: ȳ no man know now ȳ there hath
come a woman into the barne/and he sayde:
Reache me the cloke that thou hast on the/and
holde it forth/and she helde it forth. And he
dyd meete her sixe measures of barlye/& layd
it vpon her/and she went in to the citye/and
came to her mother in law/which said: How
is it with the my doughter? And she tolde her
all that the man had done vnto her/& sayde:
These sixe measures of barlye gaue he me/ for
he saide: Thou shalt not come empty to thy
mother in lawe. She sayde: Abyde my dou-
ghter/tyl thou se what the matter wyl growe
to: for the man wil not ceasse/tyll he bringe it
to an ende this daye.

The. IIII. Chapter.

A BOos wente vp to the gate/ and set hym
doune there: and beholde/whan the nye
kinsman wente by. Boos spake vnto him and
sayde: Come and sette the doune here (and cal
led hym by his name.) And he came and sat
hym doune/and he toke ten mē of the Elders
of the cytye/and sayd: Syt you doune here.
And they satte them doune. Then sayde he to
the nye kynsman: Naemy/which is come a-
Leui.xxv.d gayne from the lande of the Moabites/†offe-
Deu.xxij.b reth to sell ȳ pece of lande/that was oure bro-
thers Eli Melech/ therfore thoughte I to
shewe it before thyne eares/and to tell the: If
thou wylt redeme it/ then bye it before the cy-
tiesyns/ and before the Elders of my people:
but if thou wylt not redeme it/then tell me ȳ
I may knowe: for there is no nye kynsman
excepte thou/and I nexte after the.

B He sayde: I wyll redeme it. Boos sayde:
In the daye that thou byeste the lande out of
Deut.xv.a the hande of Naemi/thou † muste take Ruth
also the Moabitisse the wyse of the dead/ that
thou mayst rayse vp a name to the dead in his
enheritaunce. Then sayde he: I can not rede-
me it/lest/I happlye destroye myne owne en-
heritaunce. Redeme thou that I shoulde
redeme/ for I can not redeme it. But this
was an olde costume in Israell/ concernynge
the redemynge and chaungynge/that al mat-
ters myght be stable/ the one put of his shue/
and gaue it vnto the other: that was the testy-
mony in Israell.

And the nye kynsman sayd vnto Boos:
Bye thou it/and he put of his shue. And Bo-
os sayd vnto the Elders/and to all the people:
Ye are wytnesses this daye/ ȳ I haue bought
out of the hāde of Naemi/ all that belonged to
Eli Melech/and all that was Chiliōs: & Ma-
helons. And Ruth the Moabitisse Mahelōs
Leui.xxv.a wyse/take I to wyse/ †that I maye rayse vp a
C name vnto the dead in his enheritaunce/ and
that his name be not roted out from amonge
his brethren/ and out of the gate of his place:
Of this are ye wytnesses. And all the people
that was in the gate with the Elders/ sayd:
We are wytnesses. The Lord make the wo-
man that commeth in to thy house/ as Rachel
Genes.xxx and Lea/(†whiche both haue buylded vp the
house of Israel) that she may be an ensample
of vertue in Ephrata/and haue an honorable
name in Bethleem. And thy house be as the
house of Phares/ (†whome Thamar bare Ge.xxxviij.c
vnto Juda) thorow the sede/that the Lorde
shall geue the of this damsell.

So Boos toke Ruth/ and she became his
wyse. And whan he laye with her/the Lord
graunted her that she conceaued/ and bare a
sonne. Then sayde the woman vnto Naemi: D
Praysed be the Lorde/which hath not suffe-
red a kynsman to ceasse from the at this time/
that his name maye cōtinue in Israel: he shall
restore thy lyfe agayne/and prouide for thyne
age. For youre sonnes wyse/which hath lo-
ued ȳ/ hath borne him that is better vnto the/
then seuen sonnes.

And Naemi toke the childe/and layed it
vpō her lappe/and became the norse of it/ and
her neyghbours gaue hym a name and sayde:
There is a childe borne vnto Naemi/and they
called his name Obed. The same is the father
of Jsai/whiche is the father of Dauid. This
is the generacion of Phares/ †Phares begat j.Par.ij.a
Hesrom/Hesrom begat Aram/ Aram begat Matt.j.a
Aminadab/Aminadab begat Naason/ Naa-
son begat Salmon/ Salmon begat Boos/
Boos begat Obed/ Obed begat Jsai/ Jsai
begatte Dauid.

The ende of the boke of Ruth.

The fyrst boke of the kynges/ otherwyse called the fyrst boke of Samuel.

The fyrst Chapter.

A THere was a man of Ramathaim Sophim of mounte E- j.Par.vj.b
phraim/†whose name was El
cana the sonne of Jeroham/
the sonne of Elihu/the sonne of
Tohu/ȳ sonne of Zuph/ ȳ was
an Ephrat. And he had two
wyfes/the one was called Hanna/ the other
Peninna. As for Peninna/ she had chyldren/

but Hanna had no chyldren. And the same
Exo. xxiij. f man wente vp from his cytie †at his tyme/to
Deut. xiij. a worshippe and to offer vnto the Lorde Za-
baoth at Silo. There were the priestes of the
Lorde Ophni and Phineas/the two sonnes
of Eli. Now whan it came vpon a daye that
Elcana offred/ he gaue partes vnto his wyfe
Penina / & to al his sonnes and doughters.
Gene. xix. d and xxv. a But vnto Hanna he gaue one deale heauely/
for he loued Hanna. Neuertheles/†ỹ Lorde
had closed her wombe/and her aduersary cast
her in the teeth with her vnfrutfulnesse / be-
cause the Lord had closed her wombe: thus
did she euery yeare/whan they went vp to the
house of the Lorde/& thus she prouoked her.
So she wept and dyd eat nothynge. But El-
cana her housbãde sayde vnto her: Wherfore
wepest thou? And why eatest thou not? And
wherfore is thyne hert so greued? Am not I
better vnto the then ten sonnes?

B Then stode Hanna vp/ whan she had ea-
ten & dronken at Silo. But Eli the priest sat
vpon a stole by the poste of the temple of the
Lord. And she was ful heuynes in her hert/
and prayed vnto the Lord/& wepte/& vowed
a vowe/and sayd: O Lorde Zabaoth/if thou
wylt loke vpon the aduersite of thy handmay-
den/& thynke vpon me/& not forget thy hãd-
maydẽ/& wylt geue thy handmaydẽ a sonne/
I wyll geue hym vnto the Lorde al his lyfe
I udi. xiij. a longe/†and there shall no rasoure come vpon
Nume. vj. a his heade.

And whan she had prayed longe before the
Lord/Eli toke hede to her mouth/for Hãna
spake in her hert/her lyppes onely moued/but
her voyce was not herde. Then thought Eli
she had ben dronken/and said vnto her: How
longe wylt thou be dronken? Let come from
the the wyne that thou hast by the. Neuerthe-
lesse/ Hanna aunswered and sayde: No my
lord/I am a sorowful womã/wyne nor strõge
Psal. xlj. a drynke haue I not dronken/ †but haue pou-
red out my herte before the Lord. Count not
thy handmayden a doughter of Beliall: for
out of my heauye thought and sorowe haue I
spoken hetherto.

C Eli aunswered her/and sayd: Go thy waye
in peace/the God of Israell shall graunt the
thy peticyon that thou hast desyred of hym.
She sayde: Let thy handmayden fynde fa-
uoure in thy syght. So the woman wente
her waye and dyd eate/and loked nomore so
sorowfully/and on the morowe they gat them
vp by tymes: And whan they had worship-
ped before the Lorde/they returned / & came
home vnto Ramatha.

And Elcana laye with Hanna his wyfe: & Gene. xxj.
the Lord remẽbred her. †And after certaine
dayes she conceaued and bare a sonne / & cal-
led his name Samuell / for I haue desyred
hym (sayd she) of the Lord. And whan the
man Elcana wente vp with al his household
to offer sacrifice/ & his vowe vnto the Lorde
at such tyme as the costume was. Hanna wẽt
not vp/but sayd vnto her housbande: I wyll
not go vp tyll the chylde be weened: then wyll
I bringe hym/that he maye appeare before ỹ
Lord/and contynne there † for euer. Num. viij.

S Elcana her housband sayd vnto her: Then
do as thou thynkest best / tary tyl thou haue
weened hym: but the Lord perfourme that
he hath spoken. So the woman abode/& gaue
her sonne sucke/tyl she weened him. And whã
she had weened hym/she †brought hym vp Luce. ij. d
with her / with thre bullockes/with an Epha
of fyne floure/& a bottel of wyne/and brought
hym in to the house of the Lord at Silo.

Neuertheles/the chylde was yet but yonge.
And they slew a bullocke/& brought the chyld
vnto Eli. And she sayd: O my lorde/ as truly
as thy soule lyueth my lorde/I am the womã
that stode here by the/ and made intercession
vnto ỹ Lord / whã I prayed for this chylde.
Now hath the Lorde graunted me my peti-
cion/which I desyred of hym/therfore haue I
geuen hym ouer vnto the Lord/as longe as
he is lent vnto the Lord. And they worshipped
the Lorde there.

The II. Chapter.

A

AND Hanna prayed ãnd sayde:
My herte reioyceth in the Lorde/and
my horne is exalted in the Lorde.

My mouth is opened wyde vpon myne e-
nemyes /for I am glad of thy saluacion.

There is noman holy as the Lorde/for
without the is nothynge / & there is no com-
forte lyke vnto our God.

Let go youre great boastynge of the thyn-
ges / let go out of youre mouth that olde by-
worde: for the Lorde is a God that knoweth
all

all thynges / and he hath set all workes in
order.

The vowe of thy myghtye is broken/ and ỹ
weake are gyrded about with strenght.

They that were fylled afore / are solde for
bread: & they that were hungrye/are satisfied:
vntyll the baren bare seuen / and tyll she that
had many chyldren/was become weake.

B †The Lord slayeth/and geueth lyfe: he le-
Deu. xxxij f deth vnto hell/and bringeth out agayne.
Sap. xvj. c The Lord maketh poore and maketh rych:
Tob. xiij. a He bryngeth lowe and exalteth.
Psa. cxij. a *He taketh vp the nedye out of the dust/
Luce. j. d and lyfteth vp the poore out of the myre / that
he maye set them amonge the princes/and to
let them inheret the seat of honoure/ for the
foundacion and corners of the worlde are the
Lordes/and he hath set the compasse of the
earth theron.

He shal preserue the fete of his saynctes/
but the vngodly shalbe put to silence in dar-
Deu. viij. d keneſſe. †For there is no mã that can doought
of his owne power.

The Lordes enemyes shalbe put in
feare/before hym/he shall thonder vpon them
in heauen.

The Lorde shall iudge the endes of the
worlde/and shal geue strẽght vnto his kynge/
& shal exalte the horne of his anoynted.

C Elcana wente his waye to Ramath vn-
to his house. And the chyld became the Lor-
des minister before Eli the priste. But
Elies sonnes were the chyldren of Beliall/
and knewe not the Lorde/ nor the deutye
of the priestes vnto the people: but whan
any man wolde offer ought/the priestes boye
came/whyle the flesh was seethyng / and had
a thre forked fleshoke in his handc / and thrust
it in to the cauldron/or kettel/ or panne / or
pot: and loke what he drue forth with the
fleshoke/that toke the priest therof. Thus
dyd they vnto all Israell/ whiche came then/
there vnto Silo.

Lykewyse/or euer they burned the fatte/
the priestes lad came/and sayd vnto hym that
brought the offrynge: Geue me the flesshe/
that I maye roste it for the priest/for he wyl
receaue no sotten flesshe of the / but rawe.

D If any man sayd then vnto hym: Let the fat
burne as it ought to do this daye/and af-
terwarde take what thyne herte desyreth/then
sayde he vnto hym: Thou shalt geue it me e-
uen now: if no/I wyll take it from thy by vio-
lence. Therefore was the synne of the chyldren
very great before the Lorde/ for the people
spake euel of the meatofferynge of the Lord.
But Samuel was a minister before ỹ Lor-
de/and the chylde was gyrded with an ouer-
body of lynnen. His mother also made hym
a lytle cote of sylke / and brought it vp vnto
hym at conuenient tymes whan she † wente Deu. xvj. a
vp with her housbande to offer the offeryn-
ge in due season.

And Eli blessed Elcana and his wyfe/and
sayde: The Lord geue the sede of this wo-
man/for this good that thou haste lent vnto
the Lorde. And they went vnto theyr place.
And the Lord vysyted Hanna / so that she
cõceaued and bare thre sonnes & two dough-
ters: but the chyld Samuel grew vp with the
Lorde.

As for Eli/he was very olde / and herde of E
all that his sonnes dyd vnto all Israel/& how
they laye with the women that serued God
before the dore of the tabernacle of witnesse/&
he sayde vnto them/wherfore do ye this? For
I heare of your euell conuersacyon of all this
people. Not so my chyldren/ this is no good
reporte that I heare/ye cause the people of the
Lord to offende. †If any man sinne against Mat. xij. c
a man/the iudge can redresse it. But if any
man synne agaynst the Lorde / who can re-
dresse it? Neuertheless/they herkened not vn-
to the voyce of theyr father / for the Lordes
wyll was to slaye them. †But the chylde Sa- Luce. ij. g
muel wente and grewe vp/and was accepted
of the Lord and of men.

There came a man of God to Eli/and said
vnto hym: Thus sayeth the Lord: I shewed
my selfe vnto thy fathers house / whan they
were yet in Egypte vnder the house of Pha-
rao/ and chose hym there vnto my selfe before
all the trybes of Israell / for the priesthode/
that he shoulde offer vpon my aultare/ and
burne incense / and weare the ouerbody
cote before me / † and vnto thy fathers house Leuit. x. d
I gaue all the offerynges of the chyldren Deut. xij. b
of Israell. Why layest thou thy selfe then a-
gaynst my sacrifices & meatofferinges/which
I commaunded to offer in the habitacyon:

and thou honoureſt thy ſonnes more the me/ that ye myghte fede your ſelfes with the fyrſt lynges of all the meatofferynges of my people of Iſrael?

Therefore ſayeth the Lorde God of Iſraell: I haue ſpoken/ that thy houſe and thy fathers houſe ſhould walk before me for euer. G But now ſayth the Lord: That be farre fro me. But whoſoeuer honoureth me/ hym wyll I honoure alſo: as for thoſe that deſpyſe me/ iij. Reg. ij. d they ſhal not be regarded. Beholde/ † the tyme ſhal come/ that I wyll breake thyne arme in two/ and the arme of thy fathers houſe/ ſo that there ſhal no olde man be in thy houſe. And thou ſhalt ſe thyne aduerſaries in the habitacyon/ in all the good of Iſrael/ and there ſhall neuer be olde man in thy fathers houſe. Yet wyll I not rote out euery mā of the fro myne aultare/ but that thyne eyes may be cōſumed/ i. Re. xxij. d and that thy ſoule may be ſorye: † and a great multitude of thy houſe ſhall dye/ whan they are come to be men.

i Reg. x. a † And this ſhalbe a token vnto the/ that ſhal esa. xxxviij. b come vpon thy two ſonnes Ophni and Phi- * Re. iiij. c neas: * They ſhall both dye in one daye. † But † Je. xxxiij. c vnto my ſelfe I wyl rayſe vp a faythful prieſt/ which ſhall do accordynge as it is in my herte and in my ſoule: vnto hym wyll I buylde a ſure houſe/ that he maye alwaye walke before myne anoynted. And whoſoeuer remayneth of thy houſe/ ſhall come and worſhippe hym for a ſyluer peny/ and for a pece of bread/ & ſhal ſaye: I praye the leaue me to one prieſtes part/ that I maye eate a morſell of bread.

The. III. Chapter.

A AND whan the chylde Samuell miniſtred vnto the Lorde vnder Ely/ the word of the Lorde was deare at the ſame tyme/ neyther was there any ſure and manyfeſt viſion. And it fortuned at the ſame tyme that Ely i. Reg. iiij. c laye in his place/ † and his eyes beganne to be dymme/ ſo that he coulde not ſe. And Samuel had layed hym doune in the temple of the Lorde/ (where the Arcke of God was) before the lampe of God was put out. And ỹ Lord called Samuell. He aunſwered: Beholde/ here am I. And he rāne vnto Ely/ and ſayd: Beholde/ here am I/ thou haſt called me. But he ſayd: I haue not called ỹ/ go thy waye agayne/ & lay the doune to ſlepe. And he went his waye/ and layed hym doune to ſlepe.

The Lorde called agayne: Samuell. And B Samuel aroſe/ and wēte vnto Ely/ and ſayd: Beholde/ here am I/ thou haſt called me. Neuertheleſſe. He ſayd: My ſonne/ I haue not called the. Go thy waye agayne/ and laye the doun to ſlepe. As for Samuel/ he knewe not the Lorde as yet/ & the worde of the Lorde was not yet ſhewed vnto hym. And ỹ Lord called Samuel the thyrd tyme. And he aroſe and wente vnto Eli/ and ſayd: Beholde/ here am I/ thou haſt called me. Then perceaued Eli that the Lorde called the chylde/ and he ſayd vnto hym: Go thy waye agayn/ and laye the doune to ſlepe: and if the Lorde call any more/ then ſaye: Speake Lorde/ for thy ſeruaunt heareth. Samuel wente his waye/ and layed hym doune in his place. Then came the C Lord and ſtode/ and called lyke as afore: Samuel/ Samuel. And Samuel ſayde: Speake Lord/ for thy ſeruaunt heareth. And the Lord ſayd vnto Samuel: Beholde/ I do a thynge in Iſraell/ that whoſoeuer ſhall heare it/ both his eares ſhall glowe. In that daye wyll I rayſe vp vpon Eli † all that I haue i Reg. iij. g ſpoken/ concernynge his houſe. I wyll take it in hande/ and perfourme it: for I haue tolde hym/ that I wyll be iudge ouer his houſe for euer/ becauſe of the wyckednes/ that he knewe how ſhamefully his chyldren behaued them ſelfes/ and hath not once loked ſowerly therto: Therfore haue I ſworne vnto ỹ houſe of Eli/ that this wyckednes of the houſe of Eli ſhal not be reconcyled/ neyther with ſacrifice/ nor with meatofferynge for euer. And Samuel lay vnto the morowe/ and opened the dores of the houſe of the Lord.

But Samuel was afrayed to tell the viſiō D vnto Eli. Then Eli called hym/ & ſayde: Samuel my ſonne. He aūſwered: Behold/ Here am I. He ſayde: What is the worde that the Lord hath ſpoken vnto the? hyde it not fro me: God do this & that vnto the/ if thou hyde ought fro me/ of al that he hath talked with ỹ. Then Samuel tolde hym altogether/ and hyd nothynge from him. He ſayd: It is ỹ Lord/ let hym do what pleaſeth hym.

Samuel grewe vp/ and the Lord was with hym/ and there fell none of all his wordes vpon the earth. And all Iſraell from Dan vnto Berſaba/ knewe ỹ Samuel was faythfull to be a prophete of the Lorde. And the Lorde appeared agayne at Silo: for the Lord ſhewed him ſelfe vnto Samuel at Silo/ thorow the worde of the Lorde.

The. IIII. Chapter.

A AND all Iſrael ſpake of Samuel. And Iſrael wente forth to the battayll agaynſt the Philiſtines/ and pitched beſyde the † Helpſtone: As for the Philiſtines/ they pitched at Reg. viij. c Aphek/ and prepared them ſelfes agaynſt Iſrael. And whan the battail beganne/ the hooſt was deuyded/ ſo that Iſrael was ſmytten before the enemyes/ and in the edge in the felde they ſlewe aboute a foure thouſande mē. And whan the people came in to the hooſt/ the Elders of Iſraell ſayd: Wherfore hath the Lorde cauſed vs to be ſmytten this daye before the Philiſtines? Let vs take vnto vs the Arke of the Lordes conuenaunt from Silo/ and let it come amonge vs/ that it may helpe vs from the hande of our enemyes. And the people ſent vnto Silo/ and cauſed to fetch thence the Arke of the conuenaunt of the Lorde Zabaoth/ that ſytteth vpon the Cherubins. And with the Arke of the cōuenaunt of God there were the two ſonnes of Eli/ Ophni and Phineas.

B And whan the Arke of the conuenaunt of the Lorde came in to the hooſt/ all Iſraell ſhouted with a great ſhoute/ ſo that the earth ſounded withall. But whan the Philiſtynes herde the noyſe of the ſhoute they ſayd: What noyſe is this of ſuch great ſhoutyng in the tentes of the Hebrues? And whan they perceaued that the Arke of the Lorde was come in to the hooſt/ they were afrayed and ſayd: God is come in to the hooſt. And they ſayd moreouer: Wo vnto vs/ for it hath not bene thus afore tyme. Wo vnto vs. Who wyll delyuer vs from the hande of theſe hye goddes? Theſe are the goddes that ſmote Egipt with all maner of plagues in the wylderneſſe. Be ſtronge now an manly ye Philiſtynes/ that ye ſerue di. xiij. a not the Hebrues/ † as they haue ſerued you. Be manly and fyght.

C Then fought the Phyliſtines/ and Iſraell was ſmitten/ and euery one fled vnto his tente/ and there was a very great ſlaughter/ ſo that there fell of Iſraell thirtye thouſande foote men. And the Arke of God was taken/ † and the two ſonnes of Eli/ Ophni and Phi- j. Reg. iij. g neas dyed.

Then ranne there one of ỹ Ben Jamin out of the fore front of the bartayl/ and came vnto Silo the ſame daye/ and had his clothes rent/ and had earth vpon his heade/ And whan he came in/ Heli ſat vpon the ſeate/ that he might loke towarde the waye: for his herte was fearfull aboute the Arke of God. And whan the man came in to the cytye/ he tolde it forth/ and all the cytye cryed. And whan Eli herd the noyſe of the cryenge/ he axed: What noyſe of buſineſſe is this? The man came haiſtly/ and tolde Eli. (As for Eli he was foure ſcore and eyghtene yeare olde/ † & his eyes were dym- j. Reg. iij. c me/ ſo that he coulde not ſe.) The man ſayde vnto Eli: I come/ and am fled this day out of the hooſt. He ſayde: How is it my ſonne?

Then aunſwered the tydynge brynger and D ſayde: Iſrael is fled before the Philiſtynes/ and a great ſlaughter hath there ben amonge the people/ and thy two ſonnes Ophni and Phineas are dead/ yee/ and the Arke of God is taken awaye. Whan he had made mencion of the Arke of God/ he fel doune backwarde from the ſeate by the gate/ and brake his necke and dyed: for he was olde/ and an heauy man. He iudged Iſrael fourtye yeares. The wife of his ſonne Phineas was with chylde/ and ſhoulde ſhortly haue ben delyuered: whan she herde the tydynges that ỹ Arke of God was taken/ and that her brother in lawe/ and her houſbande were dead/ ſhe bowed her ſelfe & trauayled: for her payne came vpon her. And whan ſhe was now at the poynte of death/ the women that ſtode by her/ ſayd: † Feare not/ Ge. xxxv. d thou haſt a yonge ſonne. But ſhe gaue no aunſwere/ neyther regarded it/ and ſhe called the chylde Icabod/ and ſayd: The glorye is gone from Iſrael/ becauſe the Arke of God was taken awaye/ and her brother in lawe and her houſbande. And ſhe ſayd moreouer: The glorye is gone from Iſrael/ for the Arke of God is taken awaye.

The. V. Chapter.

AS for the Arke of God/ the Philiſtynes A troke it/ and brought it from † the ſtone of j. Reg. vij. c Helpe vnto Aſdod/ into the houſe of Dagon/

and set it beſyde Dagon. And whan they of Aſdood roſe vp early on the morow/they foūde Dagon leyng on his face vpon the earth/before the Arcke of the Lorde. But they toke vp Dagon/ and set hym agayne in his place. Neuertheles/ whan they roſe vp early on the nexte morowe/they found Dagon lyenge on his face vpon the earth before the Arke of the Lord: but his heade & both his handes hewen of vpon the treſholde / ſo that the blocke laye there onely. Therfore the prieſtes of Dagon/and al they that go in to his houſe/treade not vpon the treſholde of Dagon at Aſdod: vnto this daye.

B But the hāde of the Lord was heauy vpon them of Aſdod/and deſtroyed them/and ſmote Aſdod/and al the borders therof in ſecrete places. Whan the men of Aſdod ſaw ỹ they were ſo plagued/they ſayde: †Let not the Arcke of the God of Iſrael tary with vs / for his hande is to hard vpon vs/ and vpon oure God Dagon. And they ſent forth/and gathered all the princes of the Philiſtynes vnto them/and ſayde: What ſhall we do with the Arke of the God of Iſrael: Then aunſwered they of Geth: Let the Arke of the God of Iſrael be borē aboute. And they caried the Arke of the God of Iſrael rounde aboute. Deu. xxxij. d

C But when they bare it aboute/there was a very greate rumor in the cytie thorow ỹ hāde of the Lord/and ſmote the people of the cytie/from the ſmaleſt vnto the greateſt/and deſtroyed them in the ſecrete places. Then ſent they the Arcke of the Lorde vnto Ekron. But whan the Arcke of the Lord came vnto Ekron/they of Ekron cryed: They haue caried the Arke of God aboute vnto me/to ſlaye me and my people.

D Then ſente they forth / and gathered all the princes of the Philiſtynes together / and ſayd: Sende awaye the Arcke of the God of Iſraell agayne vnto her place/that it ſlaye not me & my people: for there is a very greate rumoure with the dead in all the cytie/ and the hande of God is there. And the people that dyed not/were ſmitten in ſecrete places/ ſo that the noyſe of the cytie wente vp vnto heauen.

The. VI. Chapter.

THus was the Arcke of the Lord in the Alande of the Philiſtynes ſeuē monethes. And the Philiſtynes called they: prieſtes and ſoythſayers/and ſayd: What ſhal we do with the Arcke of the Lorde? Shewe vs/wherwith ſhall we ſende it vnto her place? They ſayde: If ye wil ſende awaye the Arcke of the God of Iſrael/ſende it not awaye empty/ but geue a treſpaſſe offerynge: ſo ſhall ye be made whole/and ye ſhall know why his hande departeth not from you.

They ſayde: What is the treſpaſſeofferynge that we ſhall geue hym? They aunſwered: fyue mans hynder partes of golde / and fyue golden myce/ accordynge to the numbre of the fyue princes of the Philiſtynes. For there hath bene one maner of plague vpō you all/ and vpon youre princes. Therefore muſt ye make youre hynder partes of one faſhion and youre myce/whiche haue deſtroyed youre lande: that ye maye geue the God of Iſrael the honoure: peraduenture his hande ſhalbe the lyghter vpon you/ and vpon youre God/and vpon youre lande. Why harden ye youre hertes as the Egipcians and Pharao hardened they: hert? Whan he ſhewed hym ſelfe vpon them: †dyd not they let them departe to go they: waye? B Exod. ix

Go to now therfore/& make a † newe cart/ and take two mylke kyne/vpō the which there neuer came yocke/& yocke them to the carte/& let they: calfe tary behynde thē at home: & take ye the Arcke of the Lorde / and laye it vpon the carte: and the iewels of golde that ye geue hym for a treſpaſſeoffering/put in a coffer beſyde it/and ſent it awaye/and let it go. And loke well if it go the waye of her owne coaſt Bethſemes / then hath he done vs all this great euell: If no/then ſhal ye knowe that his hande hath not touched vs/but that is happened vnto vs by chaunce. C 1. Reg. vi

The men dyd ſo/and toke two yonge mylkekyne / and yocked them to carte / and helde they: calfes at home / and layed the Arcke of the Lorde vpon the cart/and the coffer with the golden myce / and with the Images of they: diſeaſe. And the kyne went ſtrayght waye vnto Bethſemes vpon one hye ſtrete/ and wente on blearynge/and turned neyther to the ryght hande nor to the lefte. And the princes

princes of the Philiſtynes wente after them vnto the coaſt of Bethſemes.

The Bethſemites were euen reapynge doune they: wheat harueſt in the valley / and lyfte vp they: eyes/& ſawe the Arcke/ & reioyced to ſe it. The carte came in to the feld of Joſua the Bethſemite/& there it ſtode ſtill. And there was a great ſtone/& they claue the tymber of the carte/and offred the kyne vnto the Lord for a burntofferynge.

But the Leuites toke doune the Arcke of the Lorde/and the coffer that was by it/ wherin the Jewels of golde were/and ſette them vpon the great ſtone. The men of Bethſemes offered burntoſſerynges/ & other ofſerynges alſo vnto the Lord theſame daye. And whan the fyue princes of the Philiſtynes had ſene it/they departed agayn the ſame daye towarde Ekron.

D These are the golden diſeaſes/that the Philiſtynes offred for a treſpaſſeofferynge vnto the Lorde: Aſdod one: Gaſa one: Aſcalon one: Gath one: and Ekron one/and golden myce/accordynge to the numbre of al the cyties of the Philiſtynes amōg the fyue princes/from the walled cytie vnto the village / & vnto the greate playne felde / where vpon they ſet the Arcke of the Lord/ which was vnto this daye vpon the felde of Joſua the Bethſemite.

And certayne of Bethſemes were ſlayne/ becauſe they had ſene the Arcke of the Lorde/and he ſlewe fyftye thouſande and ſeuentye men of the people. Then mourned the people/because the Lorde had done ſo great a ſlaughter in the people. And the men at Bethſemes ſayde: Who may ſtande before the Lorde ſo holy a God? And to whome ſhal he go from vs? And they ſent meſſaungers to the inhabiters of Kyriath Jearim/ ſayenge: The Philyſtines haue brought the Arcke of God agayne/come doune and fetch it vp vnto you.

The. VII. Chapter.

A SO ỹ mē of Kyriath Jearim came doune/ and fetched the Arcke of the Lord/and broughte it in to the houſe of †Aminadab at Gibea/and they cōſecrated Eleaſar his ſonne that he myghte kepe the Arcke. †And frō that daye that the Arcke of the Lord abode at Kiriath Jearim/ the tyme extended forth ſo lōge tyll it came to twentye yeares: & all the houſe of Iſrael wept after the Lord. 1. Reg. vi. a Pa. xiij. a

But Samuel ſayd vnto al the houſe of Iſraell: †If ye turne withall youre hert vnto the Lord/then put away from you ỹ ſtraūge goddes and Aſtaroth/ and directe youre hert vnto the Lord/and †ſerue hym onely/ſo ſhal he delyuer you out of the hande of the Philiſtynes. Then the chyldren of Iſrael put away Baalim and Aſtaroth from them/and ſerued the Lorde onely. Ioſ. xxiiij. c Tob. xiij. c Deu. vj. c Mat. iiij. b

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 / and powred it out before the Lorde / and faſted theſame daye/ and there they ſayde: We haue ſynned vnto the Lorde. So Samuel iudged the chyldren of Iſrael at Miſpa. B

But whan the Philiſtynes herde that the chyldren of Iſrael were come together vnto Miſpa/the princes of the Philiſtynes wente vp agaynſt Iſrael. Whan the chyldren of Iſrael herde that/they were afrayed of the Philiſtynes/and ſayde vnto Samuel: Ceaſſe not to crye vnto the Lorde our God for vs/that he maye helpe vs out of the hande of the Philiſtines. †Samuel toke a fat lambe/and offred an whole burntofferynge vnto the Lord/ & crye vnto the Lord for Iſrael/and the Lorde herde hym. And whyle Samuel was offerynge the burntſacriſyce / the Philiſtynes came to fyght agaynſt Iſrael. But the Lord thondred a thonder vpon the Philiſtynes the ſame daye/and diſcomfited them/ſo that they were ſmytten before Iſrael. Then wente the men of Iſraell forth: and chaced the Philiſtines/and ſmote them tyll vnder Bethcar. Eccl. xlvj. f C

Thē toke Samuel a ſtone/ and ſet it betwene Miſpa and Sen/and called it the † Helpeſtone/and ſayde: Hetherto hath the Lorde helped vs. Thus were ỹ Philiſtynes brought doune / and came nomore within the border of Iſrael. And the hande of the Lord was agaynſt the Philiſtines as longe as Samuel lyued. i. Reg. iiij. a and v. a

†So Iſraell gat the cytes agayne/that the Philiſtynes had conquered from Ekron vnto Gath / with the borders therof / thoſe i. Reg. iiij. a D

dyd Israel rescue out of the hande of the Philistines: & Israell had peace with the Ammorites. Samuel iudged Israell as longe as he lyued/and went aboute euery yeare vnto Bethel/and Gilgal/and Maspa: & whan he had iudged Israel in al the places/he came agayn vnto Ramath: for there was his house/& there he iudged Israel / & buylded an aultare there vnto the Lorde.

The. VIII. Chapter.

A BVt whan Samuel waxed olde / he sette his sonnes to be iudges ouer Israell. His firstborne sonne was called Joell/and the seconde Abia / and they were iudges at Bersaba. Neuertheles/ his sonnes walked not in his wayes/but enclyned vnto couetousDeu. xvij. a nesse/and †toke gystes/ and wrasted the law. Then al the Elders in Israel gathered them selfes together / and came to Ramath vnto Samuel/and sayde vnto hym: Beholde/thou art waxen olde/ and thy sonnes walke not in i. Reg. xij. c thy wayes / † set a kynge ouer vs therfore to O de xvij. d iudge vs/as al the Heythen haue. Then was Ac. xxiij. b Samuell displeased whan they sayde: Geue vs a kynge to iudge vs. And Samuel prayed before the Lorde.

B The Lorde sayde vnto Samuel: Herken vnto the voyce of ỹ people in al that they haue i. Reg. x. d sayde vnto the. † For they haue not refused ỹ/ but me/that I should not be kynge ouer thē. They do vnto the / as they haue done euer sence the daye that I brought them out of ỹ lande of Egipte vnto this daye/and haue forsaken me/and serued other goddes. Herken now therfore vnto their voyce. Yet testifye Deu. xvij b vnto them / and shewe them the †law of the kynge that shal raygne ouer them.

And Samuel tolde al the wordes of the Lorde vnto the people/that requyred a kynge of hym. This shalbe the lawe of the kynge ỹ ij. Re. ix. d shal raygne ouer you: †youre sonnes shalbe taken for his charrettes/and for horsmen to rūne C before his charrettes / and to be rulers & captaynes/to be plowmen to tyl his lande/and to be reapers in his haruest / & to make his harnesse/and stich thynge as belonge to his charrettes. As for youre doughters/he shal take them to be Appotecaries / cokes/and bakers. iij. Re. xxj. a Youre best lande and †vyneyardes/and oyle gardens shal he take / and geue vnto his seruauntes: Of youre sedes also and vyneyardes shal he take the tythes/ and geue vnto his chamberlaynes and seruauntes. And youre seruauntes / and youre maydens / and youre beste yonge men/and your asses shall he take/ and do his busynesse withall: of your flockes shal he take the tythes/& ye shalbe his seruauntes. Whan ye shall crye then at the same tyme D ouer youre kynge/whome ye haue chosen you/ the Lorde shal not heare you at ỹ same tyme. Neuertheles/ the people refused to heare the voyce of Samuel/and sayd: Not so/but there shalbe a kynge ouer vs/that we maye be as al other Heythen / that oure kynge maye iudge vs/and go forth before vs / and gouerne our warres. Then herkened Samuel vnto al that the people sayde / and tolde it before the eares of the Lorde. The Lorde sayde vnto hym: Herken thou vnto theyr voyce / and make them a kynge. And Samuel sayde vnto the men of Israel: Go youre waye euery one vnto his cytie.

The. IX. Chapter.

THere was a man of Ben Jamin named A † Cis ỹ sonne of Abiel/the sonne of Zeor/ ij. Par. xi. the sonne of Bethorah/the sonne of Aphiah/ i. Re. xiiij. the sonne of a man of Jemini / a valeaunt man/ which had a sonne named Saul/which was so goodly a yonge man / that there was not a goodlyer among the chyldren of Israel/ hygher by the heade then all the people. Cis the father of Saull had lost his asses / and he sayde vnto Saul his sonne: Take one of the chyldren with the / get the vp / go thy waye/and seke the asses. And he wente his waye thorow mounte Ephraim / and thorow the lande of Solisa/and founde them not. They wente thorow the lande of Saalim/ and there they were not. They passed thorow the lande of Jemini/ and founde them not. But whan they came in to the lāde of Zuph/ Saul sayde vnto the chylde that was with hym: Come let vs go home agayn/lest/my father let go the asses/and take care for vs. He sayde: Beholde/here is an honorable man of God in this cytie/ al that he sayth commeth to passe: Let vs go thither nowe/peraduēture he maye shew vs our waye which we go. But Saul sayde vnto his chylde: Though we shoulde go/what bringe we the man? For the breade

breade is gone out of oure walled / & els haue we no gyft to bringe the man of God: what haue we? The child aunswered again & sayd: Beholde/I haue ỹ fourth part of a syluer sicle by me/thesame wil we geue the man of God/ that he maye shew vs oure waye.

(Aforetime in Israel/whan a man wente B to aske counsayll at the Lorde/he sayd: Come/ let vs go to the Scir: for they that now are called prophetes/were called Sciers afore time.) Saul sayde vnto his childe: Thou hast well spoken/come let vs go. And whan they went vnto the cytie where the man of God was/& came vp vnto the cytie/they founde damsels/ whiche were gone forth to drawe water/vnto them they sayde: Is the Seyer here? They aunswered thē and said: Yee: Beholde / he is there/make haist: for he came into ỹ cytie this day/Because the people haue a sacrifice to do to daye in the hye place. Whan ye come in the citie/ye shal synde hym/afore he go vp to the hie place for to eate: for the people wyl not eate tyll he come. For he shall blesse the offeringe: Then shall they eate that are called. Therfore go youre waye vp/ for euen now shal ye finde hym.

C And whan they came vp to the cytie / and were euen in the myddes of ỹ cytie / Beholde/ Samuel came forth in their way/and wolde j. Reg. xv. a go vp to the hye place. († But the Lorde had opened Samuels care the daye afore / or euer Saul came/and saide: To morow aboute this tyme wyll I sende a man vnto the out of the lande of Ben Jamin/him shalt thou anoynte to be prynce ouer my people of Israell/ that he maye delyuer my people from the hande of the Philistines: for I haue loked vpon my people/ & their crye is come before me.) Now whan Samuell behelde Saull/ the Lorde aunswered hym: lo / that is the man of whome I tolde the that he should raygne ouer my people.

Then came Saull vnto Samuell vnder the gate/and sayde: tell me (I praye the) where is the Seyers house? Samuell aunswered Saul / and sayde: I am the Seyer. Go vp before me vnto the hye place: for ye shall eate with me to day / to morow wyll I let the go/and all that is in thine hert/ wyll I tell the: and as for the asses/ whiche were lost thre daies ago/care not thou for them/for they are founde. And to whome shall belonge all that is pleasaunt in Israel? Shall it not belonge vnto the/and to all thy fathers house? Saul aunswered: Am not I a sonne of Jemini/† and of the smalest tribe/and my kinred Judi. xx. c is the leaste amonge all the kynreds of ỹ tribe ij. Re. xv. d of Ben Jamin? Why speakest thou so then vnto me? Samuel toke Saul and his childe/ D and brought them into ỹ parler where they should eate/and satte them aboue those that were called / of whome there were aboute a thyrtie men. And Samuel said vnto the coke: geue me the porcion that I gaue the / & bad the kepe it by the. Then the coke toke vp a shoulder / 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 kepte for the againste this tyme / whan I called the people. Thus dyd Saul eate with Samuel thesame daye.

And whan they were gone downe from the hye place vnto the cytye / he talked with Saull in the chaumber. And they rose vp early on the morow. And whan the morning sprynge arose / Samuel called Saul in the chaumber/and sayde: Vp/ that I maye sende ỹ thy waye. And Saul gat hym vp: and they both wente forth together/he and Samuell. And whan they came downe to the ende of ỹ cytie/Samuel sayd vnto Saul: Speake vnto the childe/that he go on forth before vs/But stande thou styll now/that I maye shewe the what God hath sayde.

The. X. Chapter.

THen † toke Samuel a glasse of oyle / and A poured it vpon his heade / & kyssed him/ j. Re. xxvj. c and sayde: Seyst thou that the Lorde hath anoynted the/to be the prince ouer † his en- Deut. ix. c heritaunce? Whan thou goest now fro me/ Ge. xxxv. d thou shalt synde two men besyde † Rachels graue/ in the coast of Ben Jamin at Selzah/ whiche shall saye vnto the: The asses are foūd/ whome thou wentest to seke: and beholde/thy father hath put the asses out of his minde/ & taketh thought for the/and sayeth: What shal I do for my sonne.

And whan thou goest on forth from thēce/ thou shalt come to the Oke of Thabor / there shall thre men synde the / which go vp vnto

C God

God towarde Bethel: one beareth thre kydes/another thre loaues of bread / the third a bottel with wyne: and they shal salute the / & geue the two loaues/which thou shalt take of
B their hand. After that shalte thou come to the
j.Reg.xiij.a hill of God/† where the Philistines watch is: and whan thou commest there into the cytie/ there shal mete ỹ a company of prophetes/cõminge doune from the hye place / and before them a Psaltery/& tabret/a pype and a harpe/ & they thẽ selfes prophecyeng. And the spirete of the Lorde shall come vpon the / and thou shalt prophecye with thẽ/and shalt be chaunged into another man.

Whan these tokens come now vnto the/
ij.Re.viij.a † then do whatsoeuer commeth vnto thyne
j.Pa.xviij.a hande: for God is with the. Thou shalt go doune before me vnto Gilgal: Beholde / thither wyll I come doune vnto the/that thou maiste offre burntofferinges and thankeoffe-
j.Re.xiij.b ringes. † Seuen dayes shalt thou tarie tyll I come to the / and shewe the what thou shouldest do. And whan he turned his shoulder to go from Samuel. God chaunged him another herte/and all these tokens came the same daye.

C And whan they came vnto the hyll / Beholde/there mette him a company of prophe-
j.Reg.xj.b tes/† and the spirete of God came vpon hym/ so that he prophecyed amonge them. But whan they which knewe hym before /sawe him that he prophecyed with the prophetes/ they sayde all amonge them selfes: What is happened vnto the sonne of Cis? Is Saul also among the prophetes? And one that was there aunswered and saide: Who is their fa-
j.Re.xix.d ther? † Here of came ỹ prouerbe: Is Saul also amonge the prophetes? And whã he had left of prophecyenge/he came vp to the hyll.

Sauls vncle sayde vnto him and to his childe: Whether wente ye? They aunswered: To seke the asses. And whan we sawe that they were awaye/we came vnto Samuel. Then sayd Sauls vncle: Tel me / what sayde Samuel vnto you? Saul aunswered his vncle: He tolde vs that the asses were founde. But of the kyngdome/he tolde him nothinge what Samuel had said.

D Samuel called the people together vnto the Lorde to Mispa / and spake vnto the children of Israel: Thus sayeth the Lorde ỹ God of Israel: I brought Israel out of Egypte/and deliuered you from the hande of ỹ Egypcyans/and from the hande of al ỹ kingdomes that oppressed you. † But now haue ye
ij.Re.viij.b refused your God/which hath holped you out of al youre sorowes and troubles/and ye haue said vnto him: Set a kynge ouer vs. Well/ stande ye now before the Lorde / accordinge to your tribes and kynredes.

† Now/whã Samuel hadde brought forth
Josu.vij.c all the tribes of Israel/ỹ tribe of Ben Jamin was taken. And whan he had brought forth the tribe of Ben Jamin with his kinredes / ỹ kinred of Matri was taken / and Saul the sonne of Cis was taken. And they sought him/But they founde him not.

Then axed they further at the Lorde/ E whether he was for to come thether. The Lorde aunswered: Beholde/he hath hyd himselfe among the vessels. Then ranne they thither/& fetched him. And whan he stode amonge the people/he was hygher by ỹ heade then all the people. And Samuel said vnto al the people: There se ye him whom the Lorde hath chosen/ for in al the people there is none like him. Then gaue al ỹ people a shoute/& said: † God
iij.Reg.j.d saue the new kynge.

Samuel tolde the people al † the lawe of
Deu.xvij.d the kyngdome / and wrote it in a boke / and layed it before the Lorde. And Samuel let al the people go euery one to his owne house. And Saul went home also vnto Gibea / and there wente with him one parte of the hoost/ whose hertes God had touched. But the children of Belial saide: What shall this felowe helpe vs / † and despysed hym / and brought
Jud.viij.b him no present. But he made him as though he herde it not.

The. XI. Chapter.

NAhas the † Ammonite went vp/& layed A
Jud.x.d segge vnto Jabes in Gilead. And all the men of Jabes sayd vnto Nahas: Be at one with vs and we wil serue the. But Nahas ỹ Ammonite aunswered them: I will make a conuenaunt with you on this condicion/that I maye thrust out al your right eyes / & put you to shame amonge al Israel. Then sayde al the elders of Jabes vnto him: Geue vs seuen dayes respyte/that we maye sende messaungers

saũgers into al the coastes of Israel: If there be no saueoure/we wil go forth vnto the.

So the messaungers came vnto Gibea of
B Saul/and spake this before the eares of the people. Then al the people lyfte vp their voice and wepte. And beholde/Saul came after the
j.Reg.x.c oxen out the felde/and sayde: What ayleth the people that they wepe? So they tolde him the carande of the men of Jabes. † Then came the spirete of God vpon him / whan he had herde these wordes/ and his wrath was sore
Judi.xix.g moued/and he toke a couple of oxen/and † hewed them in sunder/ and sent them in to all the coastes of Israell by the messaungers/ sayinge: Whosoeuer goeth not forth after Saull and Samuell / his oxen shalbe thus dealt withal.

C Then fell the feare of the Lorde vpon the
j.Re.xiij.c people/ so that they wente forth lyke as one
and xv.a man. † And they were tolde at Basek / and of the children of Israel there were thre hũdreth thousande men/ and thyrty thousande of the chyldren of Juda. And they spake vnto the messaungers that were come: Saye thus vnto the men of Jabes in Gilead: To morowe shal ye haue helpe/whan ỹ Sunne is at the whoreste. Whan the messaungers came and tolde this to the men of Jabes/they were glad. And the men of Jabes saide: To morowe wyl we come forth vnto you / that ye maye do vnto vs/whatsoeuer it pleaseth you. And on the nexte morow/Saul set the people in thre partes/ and came into the hoost aboute the morninge watch/ and smote the Ammonites/tyl ỹ daye was at the whoreste. As for those that remained/they were so scatred/that two of them abode not together.

Then said the people vnto Samuel: Where
j.Reg.x.e are they that sayd: † Shoulde Saul raigne ouer vs? Deliuer vs here ỹ men/that we maye put them to death. But Saul saide: There shal no man dye this daie/for to daie hath the Lorde geuen health in Israel. Samuel sayd vnto the people: Come/let vs go vnto Gilgal and renewe the kyngdome there. Then went al the people vnto Gilgal/& there they made Saul kynge before the Lorde at Gilgal/and offred thankeofferinges before the Lorde. And Saul with all the men of Israel reioyced there greatly.

The. XII. Chapter.

SAmuel said vnto al Israel: Beholde / I A
haue herkened vnto your voice in al that ye said vnto me/and haue made a kynge ouer you. And now lo/there goeth your kynge before you. As for me/I am waxen olde & graye heered/and my sonnes are with you: and I haue gone before you fro my youth vp vnto this daie. Beholde/here am I: aunswere ye against me before ỹ Lorde and his anoynted/ † if I haue taken any mans oxe / or asse: if I
Eccl.xlvj.c haue done any man violence or wronge/ if I
Actu.xx.d haue oppressed any man/if I haue receaued a gyft of any mans hande/and kepte it secretly/ I wil restore it you agayne.

They sayde: Thou hast done vs neyther violence nor wronge / neyther oppressed / nor taken ought of any mans hande. He sayde: The Lorde be wytnesse agaynste you / and so he his anoynted this daye / that ye haue founde nothynge in my hande. They sayde: Yee/they shalbe wytnesses. And Samuel B sayde vnto the people: The Lorde whiche made Moses and Aaron/and brought your fathers out of the lande of Egypte is here present. Stande forth now therfore / that I may iudge you before the Lorde ouer the ryghteousnes of the Lorde / which he hath done for you and your fathers.

† Whan Jacob was come into Egypte/
Gen.xlvj.a youre fathers cryed vnto the Lord. * And he
Exod.ij.d sent Moses and Aaron to bringe youre fa-
*Exo.iij.b thers out of Egypt/and to cause them for to dwel in this place.

† But whan they forgat the Lorde their
Judi.iij.a God/he sold them vnder the power of Sisera the captayne at Hazor/† and vnder the po-
Judi.xiij.a wer of ỹ Philistines/* and vnder the power
*Jud.iij.b of the kynge of the Moabites/ which fought against them. But they cryed vnto ỹ Lorde/ and sayde: We haue synned/in that we haue forsaken the Lorde/and serued Baalim / and Astaroth. But nowe deliuer vs from the hãd of our enemyes/and we wyl serue the. † Then
Judic.vj.c the Lorde sent Jerubaal/* Bedan/ † Jephthah/* and Samuel/and deliuered you from
*Jud.xiij.d
†Judi.xj.a your enemyes rounde aboute/and caused you
*j.Re.xij.a to dwel safe.

But whan ye sawe that Nahas/the kynge C
of the children of Ammon came agaynst you/

† ye.

j.Re. viij.a †ye sayde vnto me: Not thou/But a kyng shal raygne ouer vs where/as not withstondinge your God was your kynge. Now/there haue ye youre kynge/whome ye haue chosen/and desyred: for lo/the Lorde hath set a kyng ouer you. If ye shal feare the Lorde now/& serue hym/and herken vnto his voyce/and be not disobedient vnto the mouth of the Lorde/thē shal both ye and your kyng that raygneth ouer you/folowe the Lord your God. But if ye herken not vnto the voyce of the Lord/but be disobedient vnto his mouth/then shal the hande of the Lord be against you/and against your fathers.

Stande forth now also/and beholde this great thynge/that the Lord shall do before your eyes. Is it not now the wheat haruest: Yet wyll I call vpon the Lord/so that he shall cause it to thonder and rayne/that ye shal knowe and se the great euell/which ye haue done in the syght of ỹ Lord/in that ye haue desyred to haue a kynge.

iij.R. xviij.f †And whan Samuel called vpon the Lorde/the Lord caused it to thonder and rayne the same daye.

Then all the people feared the Lord/& Samuel greatly/and they sayde al vnto Samuel: Praye thou vnto the Lord thy God for thy seruauntes/that we dye not: for besyde our synnes we haue done this euel also/that we haue desyred vnto vs a kynge. Samuel sayde vnto al the people: Feare not/ye haue done all this euel in dede. Neuertheles se/departe not backe from the Lord/but serue the Lord withall your herte/and go not asyde after vanyte/for it profyteth you nothing/and can not delyuer you in so much as it is but a vayne thynge. †For the Lord shal not forsake his people/because of his great names sake: for the Lord hath begon to make you a people vnto hym selfe. But God forbyd/that I shoulde synne so vnto the Lord/to ceasse from praing for you/and from teaching you the good and righteous waye. Feare ye the Lord therfore/and serue hym faythfully with all your herte: for ye haue sene howe great thynges he doth vnto you. But if ye dyd wyckedly/both ye and youre kynge shall perysshe.

Ex.xxxiiij.b Deut.ix.e Josu.vij.b

The.XIII.Chapter.

SAul had ben kynge one yeare/and whā A
he had raygned ouer Israel two yeares/
he chose him thre thousand men out of Israel: two thousande were with Saul at Michmas/vpon the mount of Bethel/& one thousande with Jonathas at Gibea of Ben Jamin. As the other people/he let thē go euery one vnto his tente. But Jonathas smote the Philistines in theyr owne †watch/which was j.Reg.ph
at Gibea. That came to the Philistines eares. And Saul caused to blowe the trompets in al the lande/and to saye: Let ỹ Hebrues heare. And al Israel herde saye: Saul hath smytten the Philistines watch/for Israel stanke before the Philistines. And al the people cryed after Saul at Gilgal.

Then the Philistines gathered them selfes B
together to fight with Israel/thyrtye thousande charrettes/sixe thousande horsmen/and other people besyde in numbre as the sande by the see shore/and wente vp/and pitched at Michmas on the Eastsyde of Bethauen.
When the men of Israel saw that misfortune laye vpon the neckes of them/(for the people was come therto) they crepe into caues and dennes/into rockes/and holes/and welles.
But the Hebrues wente ouer Jordane into the lande of Gad and Gilead. As for Saull he was yet at Gilgal/and al the people were fayne herted after him. †Then taried he seuē j.Reg.x.b
dayes/accordynge to the tyme appoynted of Samuel. And whan Samuel came not vnto Gilgal/the people were scatered abroade from him. Then saide Saul: Bringe me hither a burntofferyng/and thankeofferinges: and he offered a burntofferinge. But whan he had made an ende of the burntofferinge/behold/Samuel came. Then wente Saul forth to mete hym/ỹ he myghte salute him.

But Samuel said: What haste thou done? C
Saul aunswered: I saw that the people was scattred abroade fro me/and thou camest not in due season: and the Philistines were gathered together at Michmas. Then said I: Now shal the Philistines come downe to me vnto Gilgal/and I haue not besought the face of the Lord: and so I boldened my selfe and offered a burntofferinge.

Samuel sayde vnto Saull: Thou hast done

done folysshly/and not kepte the commaundement of the Lorde thy God/which he commaunded the. For if thou haddest not done this/he had prospered thy kyngdome vpon Israel for euer: but now shall not thy kyngdome continue. †The Lorde hath sought him out a man after his owne hert/him hath the Lorde cōmaunded to be prynce ouer his people/for thou hast not kepte that the Lord cōmaunded the. And Samuel arose/& wente vp from Gilgal vnto Gibea Ben Jamin.

xiij.c †And Saul numbred the people that was
d xv.a founde with him/vpon a sixe hundreth men. Saul and his sonne Jonathas/and the people that was with thē taryed at Gibea Ben Jamin: but the Philistines hadde pitched theyr tentes at Michmas. And out of the hooste of the Philistines there wente thre bondes of men to destroye: one turned the waye towarde Ephra/into the lande of Sual: another turned towarde the waye of Bethoron: the thyrde turned toward the waye that reacheth to the valleye of Zeboim/vnto the wildernesse.

But there was not a smith founde in al the lande of Israel: for the Philistines thought: The Hebrues might happlie make swerdes and speares. And all Israel were fayne to go downe to the Philistines/whan any man had a plowshare/a mattocke/an axe/or a sithe to sharpe: and the edges of the plowshares/and mattockes/and forkes/and axes were laboured/and ỹ pointes blont. Now whan the daie of the battail came/there was neyther sweard nor speare founde in the hande of all the people/that was with Saul and Jonathas: but for Saul and Jonathas his sonne/there was somwhat founde. And the Philistines watch went ouer by Michmas.

The.XIIII.Chapter.

A IT fortuned at thesame tyme that Jona-
thas sayde vnto his lad/which was his weapenbearer: Come/let vs go ouer to ỹ Philistines watch that lyeth aboue/and he tolde not his father. Saul dwelt at the ende of Gibea vnder a Pongranate tree/which was in
e.xiij.d the suburbes. †And the people that were by
e.xxij.b him/were vpon a sixe hundreth men. And Ahia the sonne of †Achitob/the brother of Icabod/the sonne of Phineas/the sonne of Eli/ỹ priest of the Lorde at Silo/dyd weare the ouerbody cote. But the people knewe not that Jonathas was gone.

Betwene the passages/where Jonathas soughte to go ouer vnto ỹ Philistines watch/there were two hye rockes/the one on the one side/the other on the other: the one was called Bozez/the other Senne. And the one laye on the Northe syde towarde Michmas/and the other on the Southsyde towarde Gaba. And Jonathas sayde vnto his weapen bearer: Come/let vs go ouer to the watch of these vncircuncysed: peraduenture the Lorde shall worke with vs. †For it is no harde matter for ijPa.xiiij.c
the Lorde to helpe by many or by fewe. The aunswered hym his weapēbearer: Do al that is in thyne herte/go in thy waye/beholde/I am with the/euen as thyne herte wil.

Jonathas said: Well then/whan we are B
gone ouer to the men/and come within the syght of them/if they saye: Stande stil/till we come to you/then will we stande stylll in our place/& not go vp to thē/but if they say come vp to vs/we wyl go vp to them/then hath the Lorde delyuered them into oure hande/and this shalbe a token for vs. Now/whan they came both in the syght of ỹ Philistines watch the Philistines sayde: Se/† the Hebrues are j.Re.xiij.b
gone out of their holes that they were crepte Judit.xiiij.
into. And the men in the watch aunswered b.
Jonathas and his weapenbearer/and sayde: Come vp to vs/and we wyl teach you what ỹ matter is. Then said Jonathas to his weapēbearer. †Come vp after me/the Lorde hath j.mac.iiij.b
delyuered them into Israels hande. And Jonathas clamme vp with handes and fete/and his weapenbearer after him. And Jonathas smote them downe before him/and his weapēbearer slewe behinde hym/so that the fyrst slaughter that Jonathas and his weapēbearer dyd/was vpon a twentie men/within the length of halfe an acker of lāde/which a pare of oxen may tyl in one daie.

†And there came a fearfulnesse/and flyght C
in the hoost vpon the felde/and amonge all ỹ Jud.xiiij.c
people of the watch: and vpon the *destroiers *j.Re.xiij.c
there came a fearfulnesse also and flyght/so ỹ
the lande was in a rumoure/and †there came Jos.x.b
a flyght thorow God/and Sauls watchmen Jud.iiij.c
at Gibea Ben Jamin saw that the multitude

gat

gat them awaye/and ranne to and fro.

Saul saide vnto the people that was with him: Tel and se which of vs is gone away. And whan they numbred/behold/Jonathas and his weapenbearer was not there. Then sayd Saul vnto Ahia: Bring hether the Arck of God (for at ỹ tyme was the Arcke of God with the childrẽ of Jsrael/) and while Saul was yet speakinge to the priest/the multitude in the Philistines hoost gat vp/ranne/ & was great. And Saul sayde vnto the priest: Withdrawe thyne hande. And Saul cryed and all the people that was with him/and came to ỹ
Judic. vij. f battayl. And beholde/ † euery mans sweard
ij. Par. xx. d was agaynste another/and there was a very great rumoure.

The Hebrues also that were with ỹ Philistynes afore/and had gone vp with them in the hoste on euery syde/ioyned them selfes vnto Jsrael/which were with Saul and Jona-
j. Re. xiij. d thas. And al the men of Jsrael/ which † had hyd them selfes vpon the mount of Ephraim/whan they herde ỹ the Philistines fled/folowed after them in the battayll. Thus the Lorde helped Jsrael at that time/and the battail lasted vnto Bethauen.

And whan the men of Jsrael came forth/ Saul charged al the people the same daie and sayd: Cursed be euery man/which eateth bread vntil euen/that I maye auenge me on myne enemies. Then all the people taisted no bread. And al ỹ people of ỹ lande came into ỹ wood. But there laye hony vpon the felde/and whã ỹ people came into the wood/beholde/ ỹ hony flowed/but no man put of it to his mouth ỹ his hand: for the people were afrayed/because of ỹ oothe. As for Jonathas he had not herd/ that his father had charged the people/and he put forth his staffe ỹ he had in his hande/and dypped the ende of it in the hony combe/and turned his hande to his mouth/ and his eyes were lighted.

Then aunswered one of the people/ & sayd: Thy father hath charged the people/ and said: Cursed be euery man that eateth ought this daye. Neuertheless/the people were faynte. Then sayd Jonathas: My father hath troubled the lande: Se how lyght myne eyes are become/because I haue taysted a lytle of this hony. If the people this daie had eaten of the spoiles of theyr enemies that they found/ the slaughter should haue bene greater against ỹ Philistines. Yet smote they the Philistines ỹ same daye fro Michmas vnto Aalon/ and ỹ people were very weery.

And the people turned to ỹ spoyles/ & toke & shepe and oxen/ and calfes/ and slewe them vpon the earth/ and dyd eate them with the Leu. vij. c
blonde. Then was it tolde Saul: Behold/ the and xix. f
people synne against the Lorde/in that they Deut. xij.
eat blonde. He saide: Ye haue done euell: roll vnto me now a great stone. And Saul sayde moreouer: Go abrode amonge the people/ & saye vnto them: that euery one bringe me his oxe and his shepe/and slaye them here/that ye maye eat/ and not to synne against ỹ Lorde with eating of blonde. Then brought al the people euery one his oxe with his hande the same nyght/ and slewe them there. And Saull buylded an aultare vnto the Lorde. This is the fyrste aultare that he builded vnto the Lorde.

And Saul said: Let vs go doune after the Philistines by night/ & spoyle them tyll it be cleare morning/that we let none escape. They aunswered: Do whatsoeuer pleaseth ỹ. But ỹ priest sayde: Let vs go nye here vnto God. † And Saul axed at God: Shal I go doune j. Re. xxviij
here after the Philistines: and wilt thou deliuer them into Jsraels hande: Neuertheless/ he aunswered him not at that time.

Then said Saul: Let al ỹ armeyes of ỹ peo- f
ple come hither/ & make search & se/in whome is this synne at this tyme. For as truly as God the sauioure of Jsrael lyueth/ & though it be in my sonne Jonathas/he shal dye. And noman aunswered him of al the people. And he said vnto al Jsrael: Be ye on the one syde/ I and my sonne Jonathas will be on this syde. The people saide vnto Saul: Do as it pleaseth the. And Saul saide vnto the Lord the God of Jsrael: Do thou that right is. Thẽ was Jonathas & Saull takẽ: but the people wente forth fre. Saul saide: Cast the lot ouer my and my sonne Jonathas. So Jonathas was taken. And Saul sayd vnto Jonathas:
Josue. vij. † Tell me what hast thou done? Jonathas tolde him/and saide: I taysted a lytle hony wt the staff that I had in my hande/and behold/ must I dye therfore? Then saide Saul: God do

do this & that vnto me/Jonathas thou must dye the death.

But ỹ people said vnto Saul: Shoulde
G Jonathas die/that hath done so great health in Jsrael this night? God forbid. † As truly
Re. xiiij. b as the Lord lyueth/there shall not one heer of his heade fall vpon the earth: for with God hath he wrought this time. So the people delyuered Jonathas/that he dyed not. Then wente Saul vp from the Philistines: and the Philistines wente vnto theyr place.

But whan Saul had conquered the kingdom ouer Jsrael/he fought against al his enemyes rounde aboute: agaynst the Moabites/against the childrẽ of Ammon/against the Edomites/against the kynge of Zoba/ against the Philistines: and whethersoeuer he
eu. xxv. c turned him/he get the victorye. And he made an hoost/and smote the † Amalechites/and delyuered Jsrael from the hande of al those that spoyled them.

Saul had these sonnes: Jonathas/Jsui/ and Malchisua. And these were the names of his two doughters: The fyrstborne Merob: and the yongest Michol. And Sauls wyfe was called Ahinoham/the doughter of Ahimaas. And his chiefe captayncs name was
c. ix. a Abner/the sonne of Ner/Sauls vncle. † Cis
ara. ix. a was the father of Saul. But Ner ỹ father of Abner was the sonne of Abiel.

There was a myghty seare warre against ỹ Philistines/as longe as Saull lyued. And where Saul saw a mã that was stronge and mete for the warre/he toke him to him.

The. XV. Chapter.

J
Samuel sayd vnto Saul: † The Lorde
eg. ix. c sent me to anoynte the/ for to be kynge ouer his people of Jsrael: Heare nowe therfore the voyce of the wordes of the Lorde.
Thus sayeth the Lorde Zabaoth: I haue
o. xvij. c remembred what Amaleck dyd vnto Jsrael/
. xiiij. d † and howe he layeth wayte for hym in the
u. xxv. c waye/whan he wente out of Egypte. Go thy way now therfore/ and smite the Amalechites/and dãne them with all that they haue/ & spare hym not: but slaye both man and woman/children and suclynges/oxen and shepe/ camels and asses. Saull commaunded the
eg. xi. c people thesame/ † and numbred them at Ta-
d xij. d laim two hundreth thousande foote men/and ten thousande men of Juda.

And whan Saul came to the cytie of the B
Amalechites/he set an hinder watch by the ryuer/and saide vnto the Kenites: Get you hence departe/and go doune from the Amalechites/that I smytte you not with them/ † for ye shewed mercy vnto all the children of Nu. x. d
Jsrael/ whan they departed out of Egypte. Judi. j. d
So the Kenites gat them awaye frõ among the Amalechites.

Then smote Saul the Amalechites from Heuila vnto Sur/(which lieth ouer against Egipt) and toke Agag the kynge of the Amalechites alyue/and dãned all the people with ỹ edge of the sweard. Neuertheless/Saul and the people spared Agag/and the shepe & oxen that were good and fat/and the lambes/ and al that was good/and wolde not damne thẽ: but loke what was foule and nothing worth/ that they damned.

Then came the worde of the Lorde vnto €
Samuel/and sayde: It repenteth me that I made Saul kynge/ for he hath turned hym selfe backe fro me/and not confirmed my wordes. Therfore was Samuel angry/and cryed vnto the Lorde all that nyghte. And Samuel gat hym vp early/ that he might mete Saul in the morninge. And it was tolde him that Saul was come vnto Carmell/ † and set Deu. xvij. a
hym vp a pyller/ and was gone aboute/ and came doune to Gilgal.

Now whan Samuel came to Saul/Saul sayde vnto hym: Blessed be thou vnto the Lorde. I haue performed the worde of the Lorde. Samuel aunswered: What crye is this then of shepe in myne eares/and the crye of oxen which I heare.

Saul saide: They haue brought them S
from the Amalechites: for the people spared the best shepe and oxen for the offeringe of the Lord thy God. the other haue we damned. Neuertheless/ Samuell aunswered Saull: Let me tell the what the Lorde hath sayde vnto me this nyght. He sayde: Saye on/Samuel sayde: † Whan thou wast but small in j. Reg. ix. &
thyne owne eyes/ waste thou not the heade and x. a.
amonge the trybes of Jsrael? and the Lorde anoynted the to be kynge ouer Jsrael. And the Lorde sent the into the waye/ and sayde: Go thy waye/& damne ỹ synners the Amalechites/

lechites: and fight against thē/ tyll thou haue vtterly destroyed them. Wherfore hast thou not herkened vnto the voyce of the Lorde/ But hast turned the selfe to the spoyle/ & done euel in the sight of the Lord.

E Saul aunswered Samuel: Yee/ I haue herkened vnto the voyce of the Lorde/ and haue gone the waye that the Lord sent me/ and brought Agag the kynge of the Amalechites/ and dāned the Amalechites: But ỹ people haue taken of ỹ spoyle/ shepe and oxen/ and the best amonge the dāned/ to offer vnto the Lord thy God in Gilgal. Samuel sayde: Hath the Lorde pleasure in sacrifyces and burntofferinges/ as in obeyinge the voyce of
Ecc. iiij. c ỹ Lord? Beholde/ †obedience is better then offeringe/ and to herken is better then the fat of rāmes. For disobedience is as the synne of
Exo. xxij. c Deu. xviij. b †wichcrafte/ and rebellion is as the blaspheamy of ydolatrie. In so much now as thou hast refused the worde of the Lord/ he hath refused the also/ that thou shouldest not be kynge.

F Then saide Saull vnto Samuel: I haue synned/ that I haue transgressed the cōmaundement of the Lorde/ and thy worde: for I was afrayed of the people/ & herkened vnto theyr voice. And now forgeue me my synne/ and returne with me/ that I maye worshippe the Lord: Samuel saide vnto Saul: I wyll not turne backe with the/ for thou hast refused
iij. R. xj. b. e the worde of the Lord/ and †the Lord hath refused the also/ that thou shouldest not be kynge in Israel. And whan Samuel turned him backe to go his waye/ he gatte hym by the edge of his garment/ and rente it. Then sayde Samuel vnto him: The Lorde hath
j R. xxviij d †rente the kyngdome of Israel from the this day/ and geue it vnto thy neyghboure/ which is better then thou. The ouerwinner in Israel also shal not lye/ neyther shal he repēte: for he is no man/ that he should repent.

G He saide: I haue synned/ yet honoure me 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 againe after Saul/ that Saul myght worshippe the Lorde. But Samuel sayde: Bringe me hether Agag ỹ kynge of the Amalechites. And Agag went vnto him tenderly.
Ano Agag saide: Thus departeth the bytternesse of death. Samuel saide: †Like as thy
Exo. xxi. Nu. xxij. swearde hath made women childlesse: so shall thy mother also be without children amonge women. So Samuel hewed Agag in peces before the Lord in Gilgal.

†And Samuell departed vnto Ramath. But Saul wente vp to his house at Gibea
j. Reg. xvj Saul. †And Samuel sawe Saul nomore vnto the daye of his death. Neuertheles/ Samuel mourned for Saul/ because it repēted the Lord that he had made Saul kynge
j. R. xxvij ouer Israel.

The. XVI. Chapter.

A Nd the Lord said vnto Samuel: How longe mournest thou for Saull/ whome I haue refused/ that he shoulde not be kynge ouer Israel: Fyl thine horne with oyle/ go thy waye/ I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouided a kynge. But Samuel sayde: How shal I go? Saul shal perceaue it/ and shal slaye me. The Lord saide: Take the a calfe from the droue/ and saye: I am come to do sacrifyce vnto the Lorde. And thou shalt call Isai to the sacrifyce/ so shal I tell the what thou shalt do/ that thou mayest anoynte me him/ whome I shall shew the. Samuel dyd as the Lorde sayde/ and came to Bethleem. Thē were the Elders of the cytie astonied/ and wente forth to mete him and sayde: †Is thy cōminge peaceable?
iij. Re. I He saide: Yee/ I am come to do sacrifice vnto the Lord. †Sanctifye your selfes/ and come
Nu. xj. Josue. iij and vij with me to the sacrifice. And he sanctifyed Isai and his sonnes/ and called thē to the sacrifyce.

B Now whā they came in/ he beheelde Eliab/ & thought/ whether he shoulde be his anoynted before the Lord. But the Lorde sayde vnto Samuel: Loke not vpō his contenaūce/ nor vpon the talenesse of his personne. For I iudge not after the sight of man. A man hath respecte vnto ỹ thynge that is before his eyes/ But the Lord loketh vpon the herte. Then Isai called Abinadab/ and brought hym before Samuel. And he saide: This hath not the Lorde chosen. Then Isai brought Samma. But he saide: This also hath not the Lorde chosen. Then brought Isai his seuen sonnes before Samuel. Neuertheless/ Samuel saide vnto

vnto Isai: The Lorde hath chosen none of these.

C And Samuell sayd vnto Isai: Are here all the chyldren? He sayde: There is yet one ỹ leest of all/ and beholde/ he kepeth the shepe. Then sayde Samuell vnto Isai: Sende/ and cause hym to be fetched/ for we wyll not syt doune at the table vntyll he come. Then sent he/ & caused hym to be brought. And he was well coloured with fayre eyes and of a bewtyfull countenaunce. And the Lord sayde: Aryse/ and
.i.Reg.xvj. †anoynte hym/ that is he.

* Then toke Samuell his oyle horne/ & anoynted hym amonge his brethren. And the
xvj. b Re. i. a spirite of the Lorde came vpon Sauid from that daye forth. As for Samuell he gat hym vp/ and wente vnto Ramath.

But the spirite of the Lord departed from Saull/ and an euell spirite from the Lorde
xviij. c vexed hym. Thē sayde Sauls seruauntes vnto hym: Beholde/ †an euell spirite from God
xvi. b vexeth the. Let our lord saye vnto his seruauntes/ which stande before hym/ that they seke a man whiche can playe vpon the harpe and instrument/ that whan the euell spirite of God commeth vpon the/ he maye playe with his hande/ to ease the withall. Then sayd Saul vnto his seruauntes: Prouide me a man that can playe well vpon the instrumente/ & bryng hym vnto me.

D Then aunswered one of the chyldren/ and sayde: Beholde/ I sawe a sonne of Isai ỹ Bethleemite/ which can playe vpon the instrumēte/ an honest and valeaunt man/ and one that hath vnderstandynge in matters/ and is well fauoured. Then Saul sent messaungers vnto Isai/ sayinge: Sende me Sauid thy sonne/ which is with the shepe. Thē toke Isai an asse with breade/ and a bottel with wyne/ & a kyd/ and sent it vnto Saull by Sauid his sonne. So Sauid came to Saull/ and stode before hym/ and he loued hym wel/ and he became his weapenbearer. And Saul sent vnto Isai/ saying: Let Sauid remayne before me/ for he hath founde fauoure in my sight. Now whan the euell spirite of God came vpon Saull/ Sauid toke the harpe/ and played with his hāde: So was Saull refreshed/ and eased/ and the euell spirite departed from hym.

The XVII. Chapter.

A The Philistynes gathered their hooste to the battayll/ and came together to Socho in Juda/ and pitched theyr tentes betwene Socho and Aseka/ at the ende of Samin. But Saull and the men of Israell came together/ and pytched in the Oke valley/ and prepared themselfes to the battayll agaynst the Phylistines. And the Philistynes stode vpon a hyll on the one syde/ and the Israelites vpon a hill on the other syde/ so that there was a valley betwene them.

Then stept there forth from amonge the Phylistines a stoute bolde man/ named Golyath of † Gath/ syxe cubites & an hande brieth
Jud. xj. d hye/ and had an helmet of stele on his heade/ and a fast habergion vpon him/ and ỹ weight of his habergion was fyue thousande sycles of stele/ and harnesse of stele had he vpon hys legges/ & a shild of stele vpon his shoulders/ and the shaft of his spear was lyke a weuers loume/ and the yron of his speare had sixe hundreth sycles of yron/ and his weapenbearer wente before hym.

B And he stode and called vnto the hooste of Israell/ and sayde vnto them: Wherfore are ye come forth/ to prepare your selfes to ỹ battaill? Am not I a Philistyne/ and ye the seruauntes of Saull? Chose one amonge you to come doune vnto me: if he can fyght agaynst me and slay me/ then wyll we be youre seruauntes: but if I can ouercome hym/ and slay him/ then shall ye be our seruauntes/ to do vs seruice. And the Philistyne sayd: I haue spoken disdanously vnto he hooste of Israel this day/ Gene me one/ and let vs fight together. Whā Saul and all Israel herde these wordes of the Philistine/ they were astonied & sore afrayed.

†But Sauid was the sonne of a man of
j. Re. xvj. c Ephrata of Bethleem Juda/ whose name was Isai/ whiche had eyght sonnes/ and was an olde man in Sauls tyme/ and was well strycken in age amonge men. And the thre eldest sonnes of Isai were gone with Saul to ỹ battayll. And theyr names where these/ Eliab the firstborne. Abinadab the second/ & Samma the thirde. But Sauid was the yongest of all. So when the thre eldeste were gone with Saull to the battayl: Sauid wente agayne from Saull/ to kepe his fathers shepe at Bethleem. But the Philystine stept forth

early in the mornynge and at euen/ and stode there fourtye dayes.

C Jsai sayde vnto Dauid his sonne: Take this Epha of fermentye for thy brethren/ and these ten loaues of breade/ (and runne to the hoost vnto thy brethren) and these ten new cheses/and bryng them to the captayne/ and loke how thy brethren do: whether it go well with them or no/and take what they byd the. But Saul and they/and al the men of Jsrael were in the Oke valleye/and foughte agaynst the Philistynes.

Then Dauid gat hym vp early in the mornynge/ and committed the shepe to the keper/ and toke his burthen/wente his waye/ as Jsai commaunded hym / and came to the tent. And the hoost was gone forth / and had prepared them selfes / and cryed in the battayl: For Jsrael had set themselfes in array/and the Philistines were agaynst theyr hoost in theyr arraye also.

Then left Dauid the vessel that he bare vnder the keper of the stuffe/and ranne to the hoost/ and wente in/and saluted his brethren. And whyle he was yet talkynge with thē/beholde/ then came vp the stoute holde man / whose name was Goliath/the Philistines of Gath/ out of the Philistines hooste/and spake like as afore/and Dauid herde it. But euery man in Jsrael whan he sawe the man/fled from him/ and was sore afrayed of hym.

And euery man in Jsrael sayde: Haue ye sene the man commynge vp hether? For he come vp hether to speake disdaynously vnto Jsrael. †And whosoeuer smyteth hym/hym wyll the kynge make rych / and gene hym his doughter/ and make his fathers house fre in Jsrael.

Jsu. xv. d
Judic. j. c
i. Re. xviij. d

D Then sayd Dauid vnto the men that stode by hym: What shalbe done to the man that smyteth this Philistyne/ & turned this shame awaye from Jsrael? For what is he this Philistyne/this vncircumcysed: that defyeth the hoost of the lyuynge God? Then the people tolde hym as afore: Thus shal it be done vnto the man that smyteth hym. And Eliab his greater brother herde him talke with the me/ and was very wroth agaynst Dauid/ & sayd: Wherefore arte thou come downe? and why hast thou lefte a fewe shepe in ỹ wylderneſſe?

I know thy presumptuousnesse wel ynough/ and the wickednesse of thine hert: for thou art come downe to se the battail. Dauid aunswered: What haue I done nowe? Is there not an occasion? And he turned hym selfe from hym vnto another/ and spake accordynge as he had sayde before. Then the people aunswered hym lyke as afore.

And whan the herde the wordes whiche Dauid said/they tolde them in the presence of Saul/ & he caused hym be fetched. And Dauid sayde vnto Saul: Let no mans hert be discouraged/because of hym. Thy seruaunt shall go/and fight with the Philistine. Neuertheless/ Saul sayde vnto Dauid: Thou art not able to go agaynst this Philistine to fight with hym/for thou art but a chyld: but this is a mā of warre from his youth vp.

E Dauid sayd vnto Saul: Thy seruaunt kept his fathers shepe/and there came a Lyon and a Beere / and caryed awaye a shepe from the flocke/then wente I forth after hym / & smote hym/& delyuered it out of his mouth. †And whan he wolde haue bene vpon me / I toke hym by his beerde/and smote hym/ and slew hym. So thy seruaunt smote both the Lyon & the Beere. Therfore shal this Philistine/this vncircūcysed be euen as one of thē: for he hath defyed the hoost of the lyuynge God. And Dauid sayde: The Lorde hath deliuered me from the Lyon and the Beer/shal delyuer me also from this Philistine.

Jud. xiiij. Rabe. ij

And Saul sayde vnto Dauid: Go thy waye/the Lord be with the. And Saul clothed Dauid with his clothes / and set an helmet of stele vpon his head/and put an habergion vpon hym. And Dauid gyrded his swearde aboue his clothes/and begāne to go: for he had neuer ben vsed to it afore. Then sayde Dauid vnto Saul: I can not go thus/ for I haue not ben vsed to it / and so he layed it from hym/and toke his staffe in his hande: and chose fyue slyghte stones out of the ryuer/ and put them in the shepeherdes bagge/ which he had by hym/and toke a slyng in his hande/and gat hym to the Philistyne. And the Philistine wente forth/ & gat hym to Dauid/and his weapenbearer before him.

F Now whan the Philistine loked/ and sawe Dauid/he thoughte scorne of him/for he was but

a chylde/well coloured / and bewtyfull to loke vpon. And the Philystine sayd vnto Dauid: Am I a dogge then / that thou commest vnto me with a staffe? And he cursed Dauid by his God/and sayd vnto Dauid: Come hyther to me/I wyll geue the flesshe to the fooles vnder the heauen/and to the beastes in the felde. Neuertheless/ Dauid sayd vnto the Philistyne: Thou commest vnto me with swearde/ speare/and shylde. But I came vnto the in the name of the Lorde Zabaoth/the God of the hoost of Jsrael / whome thou hast despysed. This daye shal the Lorde delyuer the into my hande/that I may smyte the/ and take thy heade from the/ and geue the bodyes of ỹ hoost of ỹ Philystynes this day vnto the fooles vnder the heauen / and to the wylde beastes vpō the earth/that al the lande may know that Jsrael hath a God. And al this congregacion shall knowe / that the Lorde saueth neyther thorowe swearde / nor speare: for the battayl is the Lordes/ & he shal delyuer you into our handes.

Now whan the Philistine gat hym vp/ and went forth / and drue nye vnto Dauid/ Dauid made haust/ and ranne from the hoost vnto the Philistine. And Dauid put his hāde in his bagge/and toke out a stone/and threw it with the slynge/ †and hyt the Philystine euen in the foreheade/so that the stone stacke in his foreheade / and he fell downe to the grounde vpon his face.

cd. clvij a

G So Dauid ouercame the Philistyne with the slynge and with the stone/and smote him/ and slewe hym. And for so much as Dauid had no swearde in his hande/he ranne & stode

dar. xij. d

euer the Philystine / †and toke his swearde/ & drue it out of the sheeth/ and slewe hym / and smote of his heade withall. Whan the Philistines sawe that the strongest of them was

di. viij. f

dead/ †they fled. And the men of Jsraell and Juda gat them vp/and cryed & followed vpon the Philistines/tyl they came vnto the valley/ and to the portes of Ekron. And the Philistynes fel doun slayne vnto Gath and to Ekrō. And the chyldren of Jsraell turned agayn frō chacynge of the Philistines/and spoyled theyr tentes. But Dauid toke the heade of the Philistyne/and brought it vnto Jerusalem. As for his armoure/he layed it in his tente.

Whan Saul sawe Dauid go forth agaynst the Philistine/he sayd vnto †Abner his chefe captayne: Abner/whose sonne is this chylde? Abner sayde: As truly as thy soule lyueth O kynge/I wote not. The kynge sayd: Aske them whose sonne the yong man is. Now whan Dauid came agayne from the slaughter of ỹ Philistyne. Abner toke him/and brought him before Saul/and he had the Philistines heade in his hande. And Saul sayd vnto hym: Whose sonne art thou/thou yonge man? Dauid sayde: I am a sonne of thy seruaunt Jsai the Bethleemite.

i. Re. xvij. G

The. XVIII. Chapter.

A And whā he had made an ende of talkyng with Saul/the soule of Jonathas was bounde with the soule of Dauid. And Jonathas loued him as his owne soule. And Saul toke hym the same daye / and let hym not go agayne to his fathers house. †And Jonathas and Dauid made a conuenaunt together/ for *he loued hym as his owne soule. And Jonathas put of his owne cote that he had vpon hym/and gaue it vnto Dauid: yee/ & his cloke/ his swearde/his bowe/and his gyrdel. And Dauid went forth whethersoeuer Saul sent hym/ & behaued hym selfe wysely. And Saul set hym ouer the men of warre/and he pleased all the people well/and all the seruauntes of Saul.

i. Reg. xx. b
and xxij. d
*i. Re. xix. a

B It fortuned / that whan Dauid was come agayne from the slaughter of the Philistines/ †the women wente out of al the cyties of Jsrael with songes and daunces/to mete kynge Saul with tymbrels/with myrth/ & with fydels. And the women songe one to another/ & played and sayde: †Saul hath smytten his thousande: but Dauid his ten thousande.

Judi. xj. f

i. Reg. xxj. d
and xxix. b

Then was Saul very wroth/and the word displeased hym sore/and he sayde: They haue ascrybed ten thousande vnto Dauid/and but one thousande vnto me: what shall he haue more but the kyngdom? And from that daye forth/Saul loked sowerly vpon Dauid.

C The next daye after came that † euell spirite of God vpon Saul / and prophecyed in the myddes of the house. But Dauid played on the instrument with this hande/ as he was wōte dayly. And Saul had a iauelyng in his hande/and cast it/and thought: I wyll stycke

i. Reg. xvj. c
and xviij. b

Sauid fast to the wal. Neuertheleſſe Sauid turned hym ſelfe twyſe away from hym. And Saul was afrayed of Sauid: for the Lorde was with him/& departed from Saul. Then Saul put hym from hym/and ſet hym to be prynce ouer a thouſande men/ and he wente out and in before the people. And Sauid behaued hym ſelfe wyſely in al his doynges/ & the Lorde was with hym.

D Now whan Saul ſawe that he was ſo exceadynge wyſe/he ſtode in feare of hym. But all Iſrael and Juda loued Sauid/for he wēt out and in before them. And Saul ſayd vnto Sauid: Beholde/my greateſt doughter Me-
i. Re. xviij. c rob † wyl I geue the to wyfe: be ſtrong now/ and gouerne the warres of the Lorde. For Saul thought my hande ſhal not be vppon hym/but the hande of the Philiſtynes. Neuertheleſſe/Sauid aūſwered Saul: Who am I? and what is my lyfe/and the kynred of my father in Iſrael/that I ſhould marry the kynges doughter?

E But whan the tyme came/that Merob the doughter of Saul ſhoulde haue ben geuen
Jud i. xiiij. d vnto Sauid/† ſhe was geuen vnto Adriel the Meholathite to wyfe. Neuertheleſſe/Michol Sauls doughter loued Sauid. Whan this was tolde Saul/the matter pleaſed hym wel/ and he ſaid: I wil geue hym her/that ſhe may be a ſnare vnto hym/ and that the handes of the Philiſtynes maye come vpon hym/ and he ſayd vnto Sauid: This day ſhalt thou be my doughters houſbande the ſeconde tyme. And Saul ſpake vnto his ſeruauntes: Talke with Sauid ſecretly and ſaye: Beholde/the kynge hath pleaſure in the/and al his ſeruaūtes loue the/ marry thou therfore the kynges doughter.

F And Sauls ſeruauntes ſpake theſe wordes in the eares of Sauid. But Sauid ſayde: Thynke ye it but a ſmall matter to marry the kynges doughter? As for me/I am but a poore ſimple mā. And Sauls ſeruaūtes tolde hym agayne/& ſayd: Such wordes hath Sauid ſpoken. Saul ſaid: Then ſaye ye vnto Sauid: The kynge deſyreth no dowrye/but onely and hundreth foreſkynnes of the Philiſtynes/ that vengeaunce may be taken of the kynges enemyes. Howebeit/Saul thought to cauſe Sauid be ſlayne by the handes of the Philiſtines. Then his ſeruaūtes tolde Sauid theſe wordes/ and Sauid was contente with the matter to marry the kynges doughter.

And after a fewe dayes Sauid gat hym vp/ G & wente with his men/ and ſmote two hundreth men among the Philiſtines. And Sauid brought theyr foreſkynnes/and made their numbre ſufficyent vnto the kynge/ that he myght marry the kynges doughter. † Then ij. Reg. iij.
Saul gaue hym his doughter Michol to wyfe. And Saul ſawe & perceaued that the Lorde was wt Sauid. And Michol Sauls doughter loued hym. Then was Saul the more afrayed/& became his enemye as longe as he lyueth. And whan the prynces of ẏ Philiſtynes wente forth. Sauid behaued hym ſelfe more wyſely thē al the ſeruaūtes of Saul in theyr outgoynge: ſo that his name was in great reputacion.

The. XIX. Chapter.

SAul ſpake to Jonathas his ſonne/and to A
al his ſeruauntes/that they ſhoulde kyll i. Re. xviij. c
Sauid. † Neuertheleſſe/Jonathas the ſonne of Saul loued Sauid exceadyngly/and tolde hym/and ſayde: Saul my father goeth about to ſlaye the. Kepe the therfore (I praye the) in the mornynge/and abyde in ſecrete/& hyde the. But I wyll go forth/& ſtande beſyde my father in the felde where thou art/& wil ſpeake of the vnto my father: and whatſoeuer I ſe/I ſhal brynge the worde.

And Jonathas reported the beſt of Sauid vnto Saul his father/& ſayde vnto hym: Oh let not ẏ kynge ſynne agaynſt his ſeruaūt/ for he hath not ſynned agaynſt the/ & his doyngs Judic. xij.
is very neceſſary for the/† he put his lyfe in his i. Re. xviij.
hande alſo/and ſmote the Philiſtync/ and the Lord dyd a great health vnto al Iſrael: this pſal. cxviij.
haſt thou ſene/and reioyced therof. Wherefore B
wylt thou offende agaynſt innocent bloude/ that thou woldeſt kyll Sauid without a cauſe? Then herkened Saul vnto the voyce of Jonathas/and ſware: As truly as the Lord lyueth he ſhal not dye. Then Jonathas called Sauid/and tolde hym all theſe wordes/ and brought hym to Saul/ſo that he was in preſence lyke as afore tyme.

But there aroſe a battayl againe/and Sauid wente forth and fought agaynſt the Philiſtynes/and ſmote a greate ſlaughter/ ſo that they

Re. xviij. c
and. xviij. c they fled before hym. Neuertheleſſe/† the euel ſpirete of the Lorde came vpon Saul/ and he ſat in his houſe/and had a iauelynge in his hande. But Sauid played vpon the inſtrument with his hande. And Saul thought with his iauelynge to ſtycke Sauid faſt to the wall. Howbeit/he went aſyde from Saul/& the iauelynge ſmote in the wall. And Sauid fled/and eſcaped that nyght.

C Notwithſtandynge/Saul ſent his meſſaungers to Sauids houſe/that they ſhould laye wayte for hym/ and kyll hym in the mornynge. Michol Sauids wyfe tolde hym this/ and ſayde: If thou ſaue not thy ſoule this
Joſu. ij. c nyght/thou ſhalt dye to morow. † The Mi-
Actu. ix. c chol let hym doune thorow the window/ ſo that he went his waye/fled/and eſcaped. And Micholl toke an ymage/ and layed it in the bed/and layed a goates ſkynne at the heade of it/and couered it with clothes. Then Saull ſent meſſaungers to fetch Sauid. But ſhe ſayde: He is ſycke. Neuertheleſſe/ Saul ſent meſſaungers to ſe Sauid/and ſayde: Bynge hym vp to me with the bedde/ that he maye be ſlayne.

Now whan the meſſaungers came: beholde/the ymage laye in the bed/and a goates ſkynne at the heade of it. Then ſayd Saul vnto Michol: Why haſt thou begyled me/ and let myne enemye go/ that he myght eſcape? Michol ſayd vnto Saull: He ſayd vnto me: Let me go/ or I wyll kyll the. As for Sauid: he fled and eſcaped/and came to Samuel vnto Ramath/and tolde hym all that Saul had done vnto hym. And he wēte with Samuel/ and they abode at Naioth.

D And it was tolde Saul: Beholde/ Sauid is at Naioth in Ramath. Thē dyd Saul ſende meſſaungers to fetch Sauid. And they ſawe a company of prophetes prophecyeng/ and Samuel had the ouerſyght of them. Then came the ſpirete of God vpō the meſſaungers of Saul/ſo that they prophecyed alſo.

Whan this was tolde Saul/ he ſent other meſſaungers/ which prophecyed lykewyſe. Then ſent he meſſaungers the thyrde tyme/ and they in lyke maner prophecyed. Then went he hym ſelfe alſo vnto Ramath/ and whan he came to the great welle whiche is at Secho/he axed and ſayd: Where is Samuel and Sauid? Then was it tolde hym: Behold/ at Naioth in Ramath. And he wente there/ euen vnto Naioth in Ramath. And the ſpirete of God came vpon hym alſo/and he wente and prophecied tyl he came vnto Naioth in Ramath. And he put of his clothes/and prophecyed lykewyſe before Samuel/ and fell doune naked all that daye/and all that nyght. † Here of came the prouerbe: Is Saull alſo i. Reg. x. c
among the prophetes?

The. XX. Chapter.

SAuid fled from Naioth in Ramath/and A
came and ſpake before Jonathas: What haue I done? What treſpaſſe haue I made? What haue I ſinned in ẏ ſight of thy father/ that he ſeketh to kyll me? He ſayd to him: God forbyd/thou ſhalt not dye. Beholde/ my father doth nothynge/neyther great nor ſmal/but he ſheweth it before myne eares. Wherfore ſhould my father then hyde this from me? It ſhall not be ſo. Then ſware Sauid agayne/and ſayd: Thy father knoweth well that I haue founde fauoure in thy ſyghte/therfore he thinketh: Jonathas ſhal not knowe of this/leſt it greue hym. Verely/as truely as the Lorde lyueth/ and as truely as thy ſoule lyueth/ there is but one ſteppe betwene me and death. Jonathas ſayd vnto Sauid: I will do whatſoeuer thy herte deſyreth. Sauid ſaid vnto hym: Behold/ to morow is the new Moone/ that I ſhould ſyt at the table with the kyng. Let me hyde my ſelfe therfore in the felde/vnto the thyrde daye B
at euen. If thy father then axe after me/ ſaye Sauid prayed me that he myght runne to Bethlē vnto his cyte/ for all his kynred haue there a yearly ſacrifice. If he ſaye then: It is good/ then ſtādeth it well with thy ſeruaunt. But if he be wroth/ thou ſhalt perceaue that he intendeth euel. So mercy therfore vpon i. re xviij. a
thy ſeruaunt † for with me thy ſeruaunt haſt and. xxiij. d
thou made a conuenaunt in the Lorde. But if there be any treſpaſſe in me/ then ſlaye me thy ſelfe/for why woldeſt thou brynge me vnto thy father?

Jonathas ſayd: That be farre from the/that I ſhould perceaue my father to intende any euel agaynſt the/and ſhould not tell the. Sauid ſayd: Who ſhall brynge me worde/if thy father geue the an herde aūſwere? Jonathas ſayd vnto Sauid: Come/let vs go forth in to

the felde. And they wente out both in to the felde. And Jonathas sayd vnto Dauid.

Lorde God of Israel/If I perceaue by my father to morow/or on the thyrd day/ that it goeth wel with Dauid/and sende not vnto the/& shew the before thyne eares/ then let the
C Lorde do this/& that vnto Jonathas. But if my father delyte in euel against ỹ. I wyl shew it be fore thyne eares also/ and let the go/ that thou mayest depart in peace.

And the Lorde be with the/as he hath bene with my father. If I do it not/ then do thou no mercy of the Lorde on me/while I lyue/no/not whan I dye/ & plucke thy mercy from my house for euer. And whā the Lord roteth out the enemyes of Dauid/ euery one of the lāde/then let Dauid rote out Jonathas also with his house/ & he Lord requyre it of the hande of Dauids enemyes.

And Jonathas proceaded further/& sware vnto Dauid/(he loued hym so wel: for he loued hym as his owne soule) and Jonathas sayd vnto hym: To morow is ỹ new Moone/ and thou shalt be aked after: for thou shalt be wanted where thou wast wonte to syt. But on the thyrde daye come doune sone / and go in to the place where thou hydest the on the worckday/& set the doune by the stone of Asel:
D then wyl I shote thre arrowes on that syde/ as thoughe I wolde shote at a marke: and beholde/I wyl sende the boye/& saye vnto hym: Go seke the arrowes. If I saye now vnto the lad: Lo/ the arrowes lye hyther ward behynd the/ fetch them/then come thou/ for it is peace/ and there is no parell/as truly the Lorde lyueth. But if I saye vnto the lad: Beholde/the arrowes lye yonderwarde before the/ then go thou thy waye/ for the Lorde hath let the go.
1.Reg.xx.f †As for that whiche thou and I haue spoken together/the Lorde is betwene me and the for euer.

Dauid hyd hymselfe in the felde. And whā the newe Moone came/ the kynge sat hym doune at the table to eate. Whan the kyng had set hym doune in his place as he was wonte/ by the wall/ Jonathas stode vp / but Abner sat him doune beside Saul. And Dauid was myssed in his place. And Saul spake nothing that daye/ for he thought: There is somwhat happened vnto hym/that he is not cleane. On the seconde daye of the newe Moone/ whan Dauid was myssed in his place. Saul sayde vnto Jonathas his sonne: Wherefore is not the sonne of Jsai come to the table/ neyther yesterday nor to day?

Jonathas aunswered Saul: He prayed E me that he myght go vnto Bethleem/& said: Let me go/ for our kynred hath a sacrifice to do in the cytie/ and my brother hath sente for me hym selfe: If I haue founde fauoure in thy syghte/I wil go/and se my brethren: therfore is he not come to the kynges table. Then was the kynge wroth at Jonathas/and sayde vnto hym: Thou wycked & vnthryfte. I know how that thou hast chosen the sonne of Jsai/ to the shame of thy selfe/ and of thy shamefull mother. For as longe as the sonne of Jsai lyueth vpon earth / neyther thou nor thy kyngdome shal prospere. Sende now therfore/and cause hym to be fetched vnto me / †for he is a i.Re.xxj
chylde of death.

Jonathas aunswered his father Saul and sayde vnto hym: Wherfore shal he dye: What hath he done? Thē shote Saul the iauelynge at hym/that he might smyte hym. Then perceaued Jonathas that his father was vtterly determined to kyll Dauid / and he rose vp from the table in a wrothfull displeasure/ and dyd eate no bread the same seconde daye of the newe Moone: for he was vexed because of Dauid / that his father had done hym such dishonoure.

On the morowe wente Jonathas forth in F
to the felde/ at the tyme appoynted of Dauid/ a lytle boye with hym/and said vnto the boye: Runne & seke me the arrowes which I shote. Whan the boye ranne/he shote an arowe ouer hym. And whan the boye came to the place/ whyther Jonathas had shote the arrow/Jonathas cryed after hym/an sayd: The arrowe lyeth ionderward before the. And he cryed after hym agayne: haust the/and stande not styll. Then the boye gathered vp Jonathas arrowes/and brought them to his Lorde. And the boye knewe nothinge/only Jonathas & Dauid knewe of the matter.

Then Jonathas gaue his boye his weapens/and sayde vnto hym: Go thy waye/and cary them in to the cytie. And whan the boye was gone/ Dauid arose from the place towarde

warde the South/ and fell vpon his face to ỹ grounde/ & worshipped thre tymes/and they kyssed one another/and wept together: But Dauid most specially. And Jonathas sayd
1.Reg.xx.d vnto Dauid: Go thy waye in peace. †What soeuer we both haue sworne and spoken together in the name of the Lorde/the Lord be wytnesse betwene me and the/ betwene my sede and thy sede for euer. And Jonathas gat hym vp/and came in to the cytye.

The XXI. Chapter.

A Dauid came to Nobe to the priest Ahimelech. And Ahimelech was astonyed/ whan he sawe Dauid commynge/and sayde vnto hym: Why commest thou alone/ and no
1.Re.xxij.a man is with the: Dauid sayde vnto †Ahimelech the priest: The kynge hath committed a matter vnto me/and sayd: Let no man know wherfore I haue sent the / and what I haue commaunded the: for I haue appoynted my
1.Re.xx.b seruauntes to mete me here & there. †If thou
Judi.xiij.b haue now ought vnder thy hand/ and a loafe of bread or fyue/geue me ỹ same in my hande/ or whatsoeuer thou findest.

B The priest aūswered Dauid/& sayd: I haue no commune breade vnder my hande/but the holy bread: if the yonge men haue only refrayned themselfes from women. Dauid aūswered the priest/and said vnto hym: The women were kepte thre dayes from vs/ whan we departed forth/and the yong mens vessels were holy. But this waye is vnholy/ neuertheles/ it shalbe sanctified to daye in the instrumen-
Leu.xxv.c tes. †Then the priest gaue hym of the holy/in
Leu.xxiij.b so much as there was none other breade/but
Mat.xij.a the shewbreades/ which were taken vp before
Marc.ij.c the Lorde/ that there might be other fresh breades set therin/the day whan he toke them awaye.

C But the same daye was there a man spared in before the Lord/one of Sauls seruaūtes/ named Doeg an Edomite/ the myghtiest amonge Sauls hyrdmen. And Dauid sayd vnto Ahimelech: Is there not a speare or a sweard here vnder thyne hande: I haue not taken my sweard an weapens with me/ for the kynges matter requyred haist. The priest sayd: The sweard of Goliath the Philistyne/
1.Re.xvij.f †whom thou smotest in ỹ Oke valley/ is here wrapped in a cloth behinde the ouerbodycote. If thou wylt haue it/take it / for here is none but it. Dauid sayd: There is not such another/ geue it me.

†And Dauid gat hym vp/and fled from D
Saul/and came to Achis the kynge of Gath. i.Re.xxvij.a
But Achis seruauntes sayde vnto hym: This is Dauid the kynge of the lande/ of whome they songe in the daunce/& sayd: †Saul hath i.Re.xviij.b
sinytte his thousand/but Dauid his tē thou- and.xxxi.b
sande. And Dauid toke these wordes to hert/ and was sore afrayed of Achis the kynge of Gath/& altered his contenaunce before them/ and shewed him selfe as he had ben madde in they: handes/& stackered toward the dores of the gate/ & his slauerynges ranne doune his beerde. Then said Achis vnto his seruauntes: Beholde/ye se that the mā is out of his wytte/ why haue ye brought him vnto me: Haue I to fewe madde men/that ye haue brought this hyther to be madde before me: Shoulde he come into my house.

The. XXII. Chapter.

Dauid wente from thence/ and fled vnto A
the cane of Adullam. Whan his brethren & all his fathers house herde that/ they came doune thyther vnto hym. †And there Judic.xj.a
gathered vnto hym al men that were in trouble and det/and sory of hert/& he became their heade/ so that there were with hym vpon a
†foure hundreth men. i.Re.xxv.c

And Dauid wente from thence towarde Myspa/in the lande of the Moabites/& sayd vnto the kynge of the Moabites: Let my father and my mother go out & in among you/ tyll I se what God wyll do with me. And he lefte them before the kynge of the Moabites/ so that they remayned by hym/as lōge as Dauid was in the castell. Neuertheless/ the Prophet Gad sayde vnto Dauid: Abyde not in the castell/but go thy way/and come into the lande of Juda. Then departed Dauid/and came into the woode of Hareth. And Saul herde that Dauid and the men whiche were with hym/were come forth.

Now whyle Saul dwelte at Gibea vnder B
a groue in Rama/ he had a iauelynge in his hande/& al his seruauntes stode by hym/then sayd Saul vnto his seruauntes/ that stode by hym: Heare ye chyldren of Jemini: Shal the sonne of Jsai geue landes and vyneyardes

vnto you all/ and make you al captaynes ouer thousandes and ouer hundredes/that ye haue al conspyred agaynst me/and there is no man
i.Re xviij.a xx.d.xxij.d ỹ sheweth it before myne eares/ for so muche as my sonne also hath made a cõuenaũt with the sonne of Isai: There is no man amonge you that letteth it for my sake/ or that openeth it vnto myne eares: for my sonne hath styred vp my seruauntes againste me/ that he maye lay wayte for me/as it is manyfest.

i.Reg xx.a Then aunswered Doeg ỹ Edomite/whiche stode besyde Sauls seruauntes/and sayd: †I sawe the sonne of Isai that he came vnto Nobe/ to Ahimelech the sonne of Achitob/ whiche axed counsayll at the Lorde for hym/ and gaue hym foode/and the swearde of Goliath the Philistyne.

C The sent the kynge/and caused to call Ahimelech the priest/the sonne of Achitob/and all his fathers house/the priestes ỹ were at Nobe/ & they came al to the kynge. And Saul sayd: Heare thou sonne of Achitob. He sayd: Here am I my lorde. And Saul sayde vnto hym: Wherfore haue ye conspyred against me/thou and the sonne of Isai/that thou hast geuẽ him bread and a swearde/and axed coũsayll at God for hym to stere hym vp/ that he myght laye wayte for me/as it is manyfest.

Ahimelech aunswered the kyng and sayd: And who is emonge al thy seruauntes lyke Dauid/whiche is faythfull/ and had married the kynges doughter/and goeth in thyne obedience/& is honourable taken in thyne house: Haue I begonne then fyrst this daye to axe counsayll at God for hym? That be farre frõ me Let not the kynge laye such to his seruaũtes charge in al my fathers house/ for thy seruaunt knewe not of al these thynges/ neyther smal nor great. Neuertheless/the kynge sayd: Ahimelech thou must dye the death/thou & al thy fathers house. And the kynge sayd to his foote men that stode by hym. Turne you/and slaye the priestes of the Lorde/for they: hande is with Dauid also.

D Notwithstandynge/ the kynges seruauntes wolde not laye they: handes vpõ the priestes of the Lorde to slaye them. Then said the kynge vnto Doeg: Turne the/& slaye the priestes. i.Reg.ij g †Doeg ỹ Edomite turned hym/& slewe ij.Re.xxj.a the priestes/ so that the same daye there dyed fyue & foure score men/which did weare ouer bodycoates of lynnen. And Nob the cytie of ỹ priestes smote he wt the edge of the swearde/ both men and women/chyldren and sucklynges/oxen/and asses/and shepe.

Neuertheless/there escaped a sonne of Ahimelech ỹ sonne of Achitob whose name was Abiathar/and fled after Dauid/ & tolde hym that Saul had slayne the priestes of the Lorde. Dauid sayd vnto Abiathar: I knewe wel ỹ same day that Doeg the Edomit was there that he wold tel Saul. I am gylty 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 thyne also/ and thou shalt be preserued with me.

The.XXIII. Chapter.

AND it was tolde Dauid: Beholde/ the Philistines fyght against Cegyla/& spoyle the barnes. Then Dauid †axed at the Lorde/ i.Regh.x and sayde: Shal I go and smyte these Philistynes. And the Lorde sayde vnto Dauid: Go thy waye/ thou shalt smyte these Philistynes/and delyuer Cegyla. But the men that were with Dauid/sayde vnto hym: Beholde/ we are here infeare in Jewry/and shall we go to Cegyla/vnto the hoost of the Philistines? Then Dauid axed at the Lorde agayne. And the Lorde aunswered hym and sayd: Vp/get the doune to Cegyla / for I wyll delyuer the Philistines in to thy hande.

B So Dauid wente with his men vnto Cegyla/ & fought agaynst the Philistines / and droue awaye they: cattel/& smote them with a great slaughter. Thus Dauid delyuered thẽ of Cegyla/For whan Abiathar the sonne of Ahimelech fled vnto Dauid at Cegyla/ he bare doune the ouerbodycote with hym.

Then was it tolde Saul that Dauid was come to Cegyla/and he sayde: God hath delyuered hym into my hãde/ for he is shut fast in/ now that he is come in to a cytie / wt is kepte with gates and barres. And Saul caused to call al the people doune vnto the battayl vnto Cegyla/that they myght besege Dauid and his men. But whan Dauid perceaued that Saul entended euel agaynste hym / he sayde vnto Abiathar the priest: †Bringe me hether i.Re.xxx the ouerbodycote. And Dauid sayde: Lorde God of Israell / thy seruaunt hath herde/ that

that Saul goeth aboute to come / for to destroye ỹ cytie of Cegila for my sake. Shal the cytiesyns of Cegyla delyuer me ouer into his hande? And shall Saul come doune/as thy seruaunt hath herde? Tell thy seruaunt this O Lord God of Israell. And the Lorde sayde: He shal come doune.

C Dauid sayde: Shall the cytyesins of Cegila delyuer me and my men into Sauls hãde? The Lorde sayd: Yee. Then Dauid gat him vp with his men/of whome there were vpon a syx hundreth/& walked whiter they coulde. Now whan it was tolde Saul that Dauid was escaped from Cegila / he let his iourney stande. As for Dauid/he remayned in ỹ wilderneſſe in the castell / and abode vpon the mountc in the wilderness of Siph. But Saul sought him as longe as he lived. Neuertheleſſe/God gaue hym not into his hãdes. And Dauid saw that Saul was gone forth to seke after his lyfe. But Dauid was in the wilderneſſe of Siph/in the wood.

Then Jonathes the sonne of Saul gat hym vp/and went vnto Dauid into ỹ wood/ and strengthed his hande in God/ and sayde vnto hym: Feare not: My father Sauls hande shall not synde the/ and thou shalt be kynge ouer Israel/so wyll I be the nexte vnto the. And that my father knoweth ryghte
i.Re xviij.a well. † And they made a conuenaunt both
and xx.b together before the Lorde. And Dauid remayned in the wood. As for Jonathas/he wente home againe.

D But the †Siphites wente vp to Saul vnto Gibeath/and sayd: Is not Dauid hid with
Par.ij.c vs in the castell in ỹ woode/vpon mount Ha-
Re.xxvj.a chila/which lyeth on the ryghthande of ỹ wilderneſſe: Let the kyng come doune now therfore/accordinge to al the desyre of his herte/ & we wyl deliuer him into the kynges hande.

Then saide Saul: Blessed be ye of the Lorde/ that ye haue had pitye vpõ me: Go ye our way now therfore/and be sure/that ye may knowe and se in what place his fete haue ben/& who hath sene hym there: for it is tolde me/ that he is ful of sotiltie. Loke well / and spye out all the places where he hydeth hym / and come agayne to me whan ye are sure/and I wyll go with you. If he be in the lande/ I wyl enquere after hym amonge all the thousandes in Juda.

Then gat they them vp / and went their E way vnto Siph before Saul. But Dauid & his men were in the wilderneſſe of Maon/ euen in the felde of the ryghte hande of the wilderneſſe. Now whan Saul wente thyther with his men to seke hym / it was tolde Dauid/ and he gat hym doune to the rocke/ and abode in the wilderneſſe of Mahon. Whan Saul herde that / he folowed after Dauid in the wylderneſſe of Mahon. And Saul with his men wente on the one syde of the hyl: Dauid with his men on the otherſyde of the hyll. But whan Dauid made hayste to escape from Saul/ †Saull with his men Psa.cxviij.a compassed aboute Dauid and his men/that he myght take them. † Neuertheleſſe / there Esa.xxxvij.b came a messaunger vnto Saull/ and sayde: Make hayst and come/ for the Philistines are fallen into the lande. Then Saul turned hym from chachinge of Dauid / and wente agaynst the Philistines. Therfore is the place The rocke called ✠ Sela Mahelketh. And Dauid of parting wente vp from thence / and abode in the ca- asunder. stell at En Gaddi.

The.XXIIII. Chapter.

NOw whan Saul came againe from the A Philistines/ it was told hym: Beholde/ Dauid is in the wilderneſſe of En Gaddi. And Saul toke thre thousande chosen men out of al Israel/and went to seke Dauid with his men/vpon the stony rockes of the wylde goates. And whã he came to the shepe foldes by the waye/ there was a caue/and Saul wẽt in ✠ to couer his fete. But Dauid & his men To couer sat behind within the caue. his fete: ỹ is to do his

Then sayde Dauids men vnto him: Lo/ this is the daye/wherof the Lorde thy God necessary hath saide vnto the: Beholde / I wil deliuer casement. thyne enemye into thy hand/that thou maiest do with him what it pleaseth the. And Dauid stode vp / and cut of the typpe of Sauls garment quyetly. Neuertheleſſe/it smote hym afterward in his hert/ because he had cut of ỹ typpe of Sauls garment/ and sayde vnto his V men: The Lorde let that be farre fro me that j.Reg.xx.d I shoulde do it / † & lay my hande vpon my lorde the Lordes anoynted: for he is the anoynted of the Lorde. And Dauid withheldc his seruauntes with wordes/& suffered

R v them

them not to ryse vp against Saul.

But whan Saul gat hym out of the caue/ and was goynge his waye. Dauid rose vp also after him/and wente out of the caue/and cryed behynde Saul/ and sayde: My lorde the kynge. And Saul loked behynde hym. And Dauid bowed doune his face to the earth and worshipped/and sayd vnto Saul: Why herkenest thou vnto the wordes of me that saye: Dauid seketh thy myssortune? Beholde/thyne eyes se this daye the Lord gaue the in my hande in the caue/and I was cõsayled to slaye the: Neuertheless/ thou wast fauoured/ for I sayde: I wyll not laye my
C hande vpon my lorde/ for he is the Lordes anoynted. Behold/my father the typpe of thy garment in my hande/that I wolde not slaye the/whan I cut of the typpe of thy garment. Knowe and se/that there is no euell/nor tresspasse in my hande: neyther haue I offended the/& thou folowest after my soule to take it awaye. The Lorde shalbe iudge betwene me and the/and auenge me on the/but my hand shall not be vpon the/accordinge as it is saide after the olde prouerbe: Vngodlynesse commeth of the vngodly: but my hande shal not be vpon the. Whome persecutest thou O king of Israel/ whome persecutest thou? a dead dogge? a flee? The Lord be iudge/and geue sentence betwene me and the/and consider it/ and defende my cause/ and deliuer me from thy hande.

D Now whan Dauid had spoken out these
j.Re.xxvj.c wordes vnto Saul/Saul saide: †Is not this the voyce of my sonne Dauid? And Saul lyfte vp his voyce/and wepte/and sayde vnto Dauid: Thou arte more righteous then I/ for thou hast recompenced me good: but I haue rewarded the euel. And this daye haste thou shewed me howe thou hast done me good/for so much as the Lorde hath delyuered me into thy hande/and thou neuertheless/hast not slayne me. What is he/ which if he fõde his enemie/will let him go in a good waye? The Lorde rewarde the good for that
ꝥ hast done vnto me this daye? Behold now/ I knowe that thou shalt be kynge/ and the kyngdome of Israel standeth in thy hande. Sweare now therfore vnto me by ꝥ Lord/ that thou shalt not rote out my sede after me/ neyther destroye my name out of my fathers house. And Dauid sware vnto Saul. Then went Saul home/but Dauid gat hym vp vnto his men vnto the castell.

The. XXV. Chapter.

A NDꝥ Samuel dyed/ and all Israell gathered themselfes together/ mourned for j.K.xxviij
him/& buryed him in his house at Ramath. As for Dauid he rose/and wente doune into the wildernesser of Paran. And there was a man at Maon/ and his possession at Carmell/and the man was of great power/ and had thre thousande shepe/ and a thousande goates. And it fortuned that he clypped his shepe at Carmel/and his name was Nabal/ But his wifes name was Abigail/ & she was a woman of good vnderstandinge/and beutyfull of face. But the man was harde/& wicked in his doinges/and was one of Caleb.

Now whan Dauid herde in the wyldernesse that Nabal clipped his shepe: he sent out ten yonge men/and sayd vnto them: Go vp vnto Carmel/and whã ye come to Nabal/ salute him frendly on my behalfe/& saye: Good lucke/peace be with the/& thine house/ & with all that thou haste. I haue herde say that thou B
haste shepe clippers. Now thy shepherdes whome thou hast/haue ben with vs/we haue done them no dishonoure/ and they wanted nothinge of theyr numbre/ as longe as they were at Carmel: Aske thy yonge men/they shal tel the/& let thy yonge men fynde fauoure in thy syghte: for we are come in a good daye/ †geue thy seruauntes and thy sonne Dauid Judith viij
what thy hande fyndeth. j.Re.xxv.

And whan Dauids yonge men came/and spake al these wordes on Dauids behalfe vnto Nabal/they lefte of. But Nabal aunswered his seruauntes/and sayde: What is he that Dauid? and who is the sonne of Isai? There are many seruauntes nowe that runne away frõ theyr masters. Shoulde I take my bread/ water and flesshe/ that I haue slayne for my clippers/ and geue it vnto men/ whome I knowe not whence they are?

Then Dauids yonge men turned their waye againe. And whã they came again vnto him/they tolde hym al these wordes. Then saide Dauid vnto his men: Euery mẽ gyrde his swearde about him. And euery one gyrde his

his swearde aboute him: And Dauid girded his sweard about him also/ and there wente vp after him vpon a foure hundreth men/but two hundreth remayned with the stuffe.

C Neuertheless/one of the yonge men tolde Abigail Nabals wyfe/ and sayde: Beholde/ Dauid sent messaungers out of the wyldernesse to blesse our lorde. Notwithstandinge/ he was fearce vpon them/and yet haue they ben very profitable men vnto vs/ and haue done vs no dishonour/and we wanted none of the numbre as longe as we walked with them/ whan we were in the felde: but they haue ben oure walle day and nyght/as longe as we kept the shepe by them. Take hede now therfore/ and loke wel what thou doest/ for there is surely a myssortune at hande agaynst oure lorde/and against al his house. And he is a man of Belial/ to whome noman darre
Re.xxj.b saye any thinge. †Then Abigail made hayste/ and toke two hundreth loaues of bread/ and two bottels of wyne/ and fyue shepe ready dyghte/and fyue measures of fyrmentye/ and an hundreth frayles of raysyns/and two hundreth frayles of fygges/and layed them vpon asses/and sayde to her yonge mẽ: Go ye your waye before me: beholde/I wyl come after. And she tolde Nabal her housbande nothing therof. And as she rode vpon the asse/ and wente doune in the shadowe of the hyl/ beholde/ Dauid and his men mete her doune/ so that she came vpon them.

D But Dauid sayde: Well/all that this man hadde in the wildernesse/ haue I kepe for naught/so that there wanted nothynge of al that he had/ and he rewardeth me euell for good. God do this and yet more vnto the enemyes of Dauid/if vntyl to morowe in the mornynge I leaue this man/ ☾of all that he
Re.xxv.d hath☽ so much as †one that maketh water against the wall. Now whan Abigail sawe Dauid/she light doune from the asse in al the haist/and fell vpon her face before Dauid/ & worshypped hym to the grounde/ and fell at his fete/and sayde: Oh my lorde/let this tresspasse be myne/ & let thy handmaiden speake before thyne eares/ and heare the wordes of thy handmaiden: Let not my lord set his hert against this Nabal/the man of Belial/ for he is a foule/accordinge as his name is called: his name is foule/& folishnes is vp him. As for me thy handmaiden/I sawe not my lordes yonge men/whome thou dyddest sende.

But now my lorde/as truly as the Lord lyueth/ and as truly as thy soule lyueth/ the Lorde hath kepte the backe/that thou shouldest not come against Goude/ and he hath delyuered thyne hande.

Thyne enemyes be now as Nabal/ and so E
be they that wolde my lorde euell. Here is the blessinge/that thy handmaiden hath brought my lorde/take it/and geue it vnto the yonge men: that walke vnder my lorde. For a sure house shal the Lorde make vnto my lorde/ whiche fyghteth the fyghtinge of the Lord/ and no euel shal be founde in the all thy lyfe longe. And if any man ryse vp to persecute ꝥ/ and to lay wayte for thy soule/then shal ꝥ soule of my lorde be bounde in the bundel of the lyuinge/euen with the Lorde thy God. But the soule of thine enemies shalbe turned backe with the slynge. Whan the Lorde therfore doth al this good for my lord/(which he hath promised the/& cõmaunded ꝥ to be his Duke ouer Israel/ then shall it be no stomblinge blocke/nor occasyon of fallyng vnto my lordes hert/that thou hast not shed blood without a cause/ and auenged the selfe/ then shall the Lorde do good vnto my lorde/and thou shalt thinke vpon thy handmaiden.

Then sayde Dauid vnto Abigail: Blessed F
be the Lord God of Israel/ which hath sent the to mete me this daye: and blessed be thy speach/ and blessed be thou/which haste kepte me backe this daye/that I am not come against Goude/ to auenge me with myne owne hande. Verely (as truely as the Lord the God of Israell lyueth/ whiche hath hyndreth me that I shoulde do no euell) If thou haddest not mete me in al the hayste/ Nabal shoulde not haue had lefte him vntyl the lyght morninge/so much as one that maketh water against the walle. So Dauid toke of her hãde what she had brought hym/ and sayde vnto her: Go vp in peace vnto thy house: Behold/ I haue herkened vnto thy voyce/& accepted thy personne.

But whan Abigaill came vnto Nabal/ beholde/he had prepared a feast in his house/ lyke a kynges feaste/and his herte was mery/

for

for he was very dronken. And she tolde hym nothinge/neyther small nor greate/ vntyl the cleare morninge But whan it was daye/and the wyne was come from Naball / his wyfe tolde hym these thinges.

Then was his herte deade in his body / so that he became euen as a stone: and ouer ten daies the Lorde smote him/so that he dyed. Whā Dauid herde that Nabal was dead/ he sayd: Blessed be the Lord/whiche hath auenged my rebuke on Nabal/& preserued his seruaunt frō euel. And the Lorde hath rewarded Nabal that euil vpon his heade.

And Dauid sent/and caused to talke with Abigail/ý he myght take her to wyfe. And whan Dauids seruauntes came vnto Abigail vnto Carmel / they spake vnto her / and saide: Dauid hath sent vs vnto the / that he maye take the to wyfe. She rose vp/and worshipped vpon her face vnto the earth / and sayde: Beholde/here is thy handmayden/ that she maye do seruice vnto the seruauntes of my lorde/and do washe theyr fete. And Abigail made hayste and gat her vp / and rode vpon an asse/and fyue maydens that were vnder her/ and wente after Dauids messaungers/and became his wyfe. Dauid toke Ahinoam of Jesrael also / and they both became his wifes. †But Saul gaue Michol his doughter / the wyfe of Dauid vnto Phalti / the sonne of Lais of Gallim.

ij.Re.iij.c

The. XXVI. Chapter.

A j.Re.xxiij.d

THey of Siph came to Saul vnto Gibeath / and sayde: †Is not Dauid hyd vpon the hyll of Achyla/ which lyeth ouer against the wylderneſſe? Then Saul gat him vp/and wente doune to the wylderneſſe of Siph/and thre thousand men of Jsrael with him/to seke Dauid in the wyldernes of Siph/ and pitched vpon ý hyl of Achila/which lyeth by the waye before the wyderneſſe: But Dauid remayned in the wilderneſſe / and when he sawe ý Saul came after hym into the wilderneſſe/he sent out spies/and knew of a suerty that he was come in dede.

And Dauid gat him vp/ and came to the place where Saul had pitched his tente/ and sawe ý place where Saul laye with his chefe capitayne. †Abner the sonne of Ner: for Saul laye in the tente/and the hooſt aboute hym.

j Re. xxiij. g

Then aunswered Dauid/and sayde vnto Ahimelech the Hethite/and to Abisai the sonne of Jeru Ja/the brother of Joab: Who wyl go doune with me to Saul into the hooſt? Abisai saide: I wyl go doune with the.

So Dauid and Abisai came to ý people in the nyght season: and beholde/Saul laye and slepte in the tent/and his speare stacke in the ground at his heade. But Abner and ý people laye rounde aboute hym. Then saide Abisai vnto Dauid: God hath closeth thyne enemye in thine hand this daye. Therfore wyl I now thruſt him thorow once with the speare/ euen into the ground/ý he shal haue ynough of it. Neuertheleſſe/Dauid sayde vnto Abisai: Destroye him not / for who wyl laye hande vpon the anoynted of the Lord/and remain vngilty. Dauid saide moreouer: As truely as the Lorde lyueth / if the Lorde hym selfe smyte him not/ or ý excepte his tyme come that he dye/or that he go into the battayll and perysh/the Lorde let it be farre from me / that I should laye my handes on the Lordes anoynted. Take the speare now therfore at his heade/and the cup of water/and let vs go.

So Dauid toke the speare/and the cup of water at Sauls heade/and they went their way. And there was noman that sawe it/ and perceaued it/neyther awaked/ but they slepte euery one/for there was a depe slepe fallen vpon them from the Lorde.

Now whan Dauid was come ouer on the other syde/ he stode vpon the toppe of the mount a farre of (so that there was a wyde space betwene them) and cryed vpon the people/ and vpon Abner the sonne of Ner / and saide: Hearest thou not Abner? And Abner aunswered and said. Who art thou that criest so/and diseaseſt the kynge? And Dauid saide vnto Abner: Art thou not a mā? And where is there suche one as thou in Jsrael? Why hast thou not then kepte thy Lord the kynge? for there is one of the people come into destroye thy Lord the kynge. It is not wel that thou hast done. As truely as the Lorde lyueth/ †ye are the children of death/ Because ye haue not kepte youre lorde the Lordes anoynted. Beholde now /where is the kynges speare/and the cuppe of water that was at his heade.

ij Reg. ij. c

Then

Then knewe Saul the voyce of Dauid / & Re. xxiiij saide: †Is not that thy voyce my sonne Dauid? Dauid saide: It is my voyce my lord the kynge. And he sayd moreouer: Why doth my lorde so persecute his seruaunt? What haue I done? and what euel is there in my hande? Yet let my lorde the kynge heare but the wordes of his seruaunt: If the Lord prouoke the against me / let there be smelled a meatofferinge: But if the children of men do it / cursed be they before the Lorde / Because they haue thruſt me out this daye/that I shoulde not dwel in the Lordes enheritaunce/and saie: Go thy waye/and serue other goddes. So fall not now my bloude vpon the earth from the face of the Lord. For the kynge of Jsrael is gone forth to seke a flee/as a partriche is followed on vpon the mountaines.

D

And Saul sayde: I haue synned. Come againe Dauid my sonne/I wil do the nomore hurt/because my soul hath ben deare in thy sight this day. Behold/I haue done folyshly and very vnwyſely. Dauid aunswered and saide: Beholde/here is the kynges speare / let one of the yonge men come ouer here / & fetch it. But the Lorde shal rewarde euery one/ accordinge to his righteouſneſſe and fayth/ for the Lorde delyuered the this daye into my hande: neuertheleſſe/I wolde not laye my hande vpon the Lordes anointed. And as thy soule hathe ben greatly reputed in my sight this daye/ so let the Lorde repute my soule in his syghte / and deliuer me from all trouble. Saul saide vnto Dauid: Blessed be thou Dauid my sonne/thou shalt do it / and be able. But Dauid wente his waye/ & Saul turned againe vnto his place.

The. XXVII. Chapter.

A

DAuid thought in his herte: one of these dayes shal I fal into the hādes of Saul. It is better that I get me my waye into the lande of the Philistines/that Saul may leaue of from sekynge me in all the coastes of Jsrael/so shal I escape his handes. † And he gat him vp/and went ouer with the sixe hūdreth men that were with him vnto Achis the sōne of Maoch/kyng of Gath. So Dauid remained by Achis at Gath with his men / euery one with his houſeholde / and Dauid with his two wyfes. Ahinoam the Jesraeliteſſe / & Abigail Nabals wyfe of Carmel. And whan worde came to Saul ý Dauid was fled vnto Gath/he sought him nomore.

Re. xxiij. d

And Dauid said vnto Achis: If I haue founde grace in thy syghte/then let there be geuen me a place in one of the cyties of the lande / that I maye dwel therin. Wherfore shoulde thy seruaunt dwel in the kynges cytie with the? Then Achis gaue him Siclag ý same daie. Therfore belongeth Siclag to the kinges of Juda vnto this daye. The time that Dauid dwelt in the lande of the Philistines is foure monethes.

Dauid wente vp with his men / and fell into the lande of the Gessurites and Girsites/and †Amalechites: for these were the inhabiters of this lande of olde/as thou commest to Sur vnto the lande of Egypt. But whan Dauid smote the lande/† he let neyther man nor woman lyue/and toke the shepe/oxen/ asses/camels/and rayment/ and returned and came to Achis. So whan Achis spake: Whether fel ye in to daye? Dauid saide: Towarde the South part of Juda: towarde the South part of the Jerahmielites / and toward the South parte of the Kenites. But Dauid let neyther man nor woman come lyuinge vnto Gath/and thought: They might peraduenture speake and reporte against vs: Thus did Dauid/and this was his maner as longe as he dwelt in the land of the Philistines. Therfore Achis gaue credence vnto Dauid / and thought: he hath made himselfe stinke before his people of Jsrael/therfore shal he be my seruaunt for euer.

B

j.Re. xv. b

Deut. xx. c

The. XXVIII. Chapter.

IT fortuned at the same tyme/that the Philistines gathered theyr hooſt together to ý battail/to go against Jsrael. And Achis said to Dauid: Thou shalt knowe/that thou & thy men shal go forth with me in the hooſt. Dauid said vnto Achis: Wel/thou shalte se what thy seruaunt shal do. Achis saide vnto Dauid: Therfore wil I ordene the to be the keper of my heade as longe as I lyue. †As for Samuel he was dead/& al the people had mourned for him/and buryed hem in his citie Ramath/† So Saul had driuen the soothsayers/ and expounders of tokens out of the lande. Now whan the Philistines gathered them selfes

A

j.Re. xxv. a

Exo. xxij. c

selfes together/came and pitched theyr tentes at Sunem. Saul gathered al ỹ people together/and they pitched at Gilboa. But whan Saul sawe ỹ hooste of the Philistines/ he was afraied/and his herte was discouraged/ and
j.Re. xxviij.e † he axed counsail at the Lord. But ỹ Lord gaue him no aunswere/neyther by dreames/
De. xxxiij.d nor † by the lyghte/nor by prophetes.

B Then sayde Saul vnto his seruauntes: Seke me a woman whiche hath a spirite of soythsayenge/that I may go vnto her/ & axe at her: His seruauntes saide vnto hym: Beholde/at Endor is there a womā/which hath a spirite of soythsayenge. And Saul chaunged his clothes/and put on other/& wēt his way/ and two men with him/and came by night vnto the woman/and sayde: Prophecye vnto me I praye the thorowe the spirite of soythsayinge/ and bringe me hym vp/ whome I shal name vnto. The woman sayd vnto him: Behold/thou knowest what Saul hath done how he hath roted out the soythsayers/ and witches from the lande/ wherfore wilt thou bringe my soule into the nette/that I maye be slayne. But Saul sware vnto her by ỹ Lord/ and sayde: As truly as the Lorde lyueth/ there shall no harme happen vnto ỹ for this. Then sayd the woman: Whome shal I bring vp vnto the: He sayde/ Brynge me vp Samuel.

C Now whan the woman saw Samuel/she cryed loude/& said vnto Saul: Wherfore hast thou begiled me? Thou art Saul. And ỹ king saide vnto her: Feare not/what seist thou? The woman sayd to Saul: I se goddes cōminge vp out of the earth. He saide: How is he shapened? She sayd: There commeth vp an olde man/& is clothed with a longe garment. Thē perceaued Saul that it was Samuell/ & bowed him selfe doune w̄ his face to the grou̇nd/ and worshipped him.

Samuel saide vnto Saul: Why hast thou disquieted me/to cause me to be brought vp? Saul sayde: I am sore troubled) the Philistines fyght against me/& God is departed fro me/& geueth me no aunswere/neyther by prophetes nor by dreames: therfore haue I called the/ ỹ thou mightest shewe me what I shall
D do. Samuel said: What wilt thou axe at me/ seinge the Lord is departed from the/and is become thyne enemye? The Lorde shall do vnto the euen as he spake by me/ † and shall j.Reg.p
pluckе thy kyngdome out of thy hande/ and geue it vnto Dauid thy neyghboure/ because thou hast not herkened vnto the voice of the Lord/nor performed the displeasure of his wrath agaynst Amalek. Therfore hat ỹ Lord done this now vnto the. Moreouer the Lorde shall delyuer Israell with the also/into the handes of the Philistines: † to morowe shalt j.Re.xxx
thou and thy sōnes be with me. And ỹ hooste of Israel shal the Lord delyuer into ỹ handes of the Philistines. Then fell Saul immediatly vnto the earth/for he couldе not stand/ and was sore afrayed at these wordes of Samuel/so that there was nomore strenght in hym: for he had eaten no breade al that daye/ and all that nyght.

And the woman wente in to Saul/ & sawe E
that he was sore vexed/ and sayde vnto him: Beholde/thy handmaiden hath herkened vnto thy voice † and I haue put my soule in my Judic.ix
hande/so that I haue herkened vnto thy wor- j.Reg.p
des/which thou spakest vnto me. Therfore fo- Ps.cxvij
low thou also the voyce of thy handmayden. I wyll set a morsell of bread before the to eate/ that thou mayest come to thy strenght/ and go thy waye. But he refused and sayde: I wyll not eate. Then his seruauntes and the woman compelled him so/ that he herkened vnto theyr voyce.

And he rose vp from the grounde/ and sat vpon the bed. The woman had a fat calfe at home/ so she made haste/and killed it/and toke meell and dyd knede it/ and baked swete cakes/and brought them forth before Saul/and before his seruauntes. And whan they had eaten/ they stode vp/ and wente their waye that nyght.

The.XXIX.Chapter.

THe Philistines gathered all theyr ar- A
myes together at Aphek. But Israel pitched at Ain in Jesrael. And the princes of ỹ Philistines wente forth with hundreds/ and with thousandes/ but Dauid and his men wente behynde with Achis. Then sayde the princes of the Philistines: What shall these Hebrues do? Achis sayde vnto them: Is not this Dauid the seruaunt of Saul/ kynge of Israel/ which hath bene with me now yeares and

and dayes/and I haue founde no euel in him sence the tyme that he fell to me vnto this
xxix.c daye: † Neuertheless/the princes of the Philistines were wroth at hym/and sayde vnto hym: Let the man turne backe agayne/ and
xxvij.a abyde in his place/ † which thou hast appointed him/that he go not doune with vs to the battail/and become our aduersary in ỹ felde. B For wherin couldе he better do his lorde a pleasure/then in the heades of these men? Is not this Dauid/of whome they songe in the
e.xviij.b daunce: † Saul hath smitten his thousande/
d xxj.d but Dauid his ten thousande. Then Achis called Dauid/and saide vnto him: As truly as the Lorde lyueth/I take the for an honest man/and thy outgoyng and ingoynge with me in the hooste pleaseth me well/and no euell haue I marked in the/sence the tyme that thou camest to me vnto this daye. But thou pleasest not the princes. Returne nowe therfore/and go thy waye in peace/ that thou do no euell in the syght of the princes of the Philistines.

C Dauid saide: what haue I done/and what hast thou marked in thy seruaunte/ sence the tyme that I haue bene in thy presence vnto this day/that I should not come and fight against the enemyes of my lord the kynge? Achis aunswered & said vnto Dauid: I knowe well that thou pleasest myne eyes euen as an aungel of God. But the princes of the Philistines haue saide: Let him not go vp with vs vnto the battail. Get the vp therfore to morow by times/ and thy lordes seruauntes/ whiche are come with the. And whā ye haue gotten you vp early in the morninge/whan it is lyghte/go youre waye. So Dauid and his men gat him vp early to go theyr waie in the morninge/& to come againe into the land of ỹ Philistines. But the Philistines wente vp towarde Jesrael.

The.XXX.Chapter.

A NOw whan Dauid came to Sielag on A
the thyrde daye with his men/the Amalechites had fallen in on the Southparte and at Sielag/and had smytten Sielag/ and burned it with fyre/& had caried awaye the woman out of it/both smal and greate. Neuertheless/they had slayne noman/ but bryuen them thence/and were goyng on their way.

Now whan Dauid & his men came to the citie/& sawe that it was brent with fyre/ and that their wifes/sonnes and doughters were led awaye captiue: Dauid and the people that was with him/lifte vp theyr voyce/and wept so longe/tyll they coulde wepe nomore. For Dauids two wyfes also were caryed away captiue/Ahinoam the Jesraelitishe/and Abigail Nabals wyfe of Carmell. And Dauid was very sorowfull/for the people wold haue stoned hym: for the soule of all the people was in greate heauynesse/euery one ouer his sonnes and doughters.

Neuertheless/ Dauid strengthed hym B
selfe in the Lord his God/ and sayde vnto Abiathar the priest/ the sonne of Abimelech: † Bring me hether ỹ ouerbodycote And whā j.Re. xxiij.b
Abiathar had brought ỹ ouerbodycote vnto Dauid/Dauid axed at ỹ Lord/& said: Shal I folowe vpon the men of warre/and shall I ouertake them? He sayd: Ye/folowe vpō thē/ thou shalt ouertake them/and shalt rescue the praye. Then wente Dauid his waie/ and the fyue hundreth men that were with hym. And whan they came to the ryuer of Besor/ some stode styll. But Dauid and the foure hūdreth men folowed after: As for the two hundreth men that stode still/ they had bene slow to go ouer the ryuer of Besor.

And they founde a man of Egypte vpon the felde/him they brought vnto Dauid/and ỹgaue him bread to eate/& water to drynke/ Pro. xxv.d
and gaue him a quantitie of fygges/ and two quantities of rasyns. And whan he had eate/ his spirite came to him again/for in thre daies and thre nyghtes he had eaten no bread/ and dronken no water.

Dauid saide vnto hym: Whose arte thou? C
He sayd: I am a childe of Egypte/and Amalechites seruaunt/ and my master hath forsaken me/ because I was sycke thre dayes ago. We fell here in towarde the Southsyde of Chrethus/and vpon Juda/and towarde the South parte of Caleb/and haue burned Sielag with fyre.

Dauid sayde vnto hym: Wilt thou bringe me doune to these men of warre? He sayd: Sweare vnto me by God/that thou shalt not slaye me/ nor delyuer me into my masters hande/and I wil bringe ỹ doune to these men

of

of warre. And he brought them doune / and behold / they were scatred vpon al the grounde / eatinge and drinkinge / & keping holy daye / & were making mery there / because of the great spoyles that they had taken out of the lande of the Philistines and of Juda.

D And Sauid smote them from the morow till the euen against the nexte daye / so ỹ there escaped none / excepte foure hundreth yonge men / which rode vpon camels / and fled. So Sauid rescued all that the Amalechites had taken / and his two wyfes / and there missed nothing / neyther smal nor great / neyther sonnes nor doughters / nor spoyles: and whatsoeuer they had take. Sauid brought all again. And Sauid toke the shepe & oxen / and droue the cattel before him. And they saide: This is Sauids spoyle.

And whan Sauid came to the two hundreth men / which had ben slowe to folowe after Sauid / and abode at the riuer of Besor / they went forth to mete Sauid / and the people that was with him. And Sauid came to the people / and saluted them frendly.

E Then aunswered suche men as were euel / and Belials men (amonge them that had gone with Sauid) and sayde: Seynge they wente not with vs / they shal haue none of the spoyles that we haue rescued: but let euery man take his wyfe and chyldren / and be goynge.

Then saide Sauid: Ye shall not do so (my brethren) with that whiche the Lorde hath geuen vs / and hath preserued vs / and deliuered these men of warre (which were come against vs) into our handes. Who shoulde consent vnto you herein? Lyke as the porcion is of them that went doune to the battail / so shal the porcion be of them also that abode with the stuffe / and shalbe deuided a lyke.

F From that tyme forth / hath this bene an ordinaunce and lawe in Israel vnto this daie. And whan Sauid came to Syclag / he sent of the spoyle vnto the Elders in Juda his neyghbours / & saide: Behold / there haue ye ỹ blessyng out of the spoyle of the enemies of ỹ Lorde / namely vnto them of Bethel / vnto them at Ramath in the South / vnto them at Jathir / vnto them at Aroer / vnto them at Siphamoth / vnto them at Eschemoa / vnto the at Rachal / vnto them in the cyties of the Jerahmielites / vnto them in the cities of the Kenites / vnto them at Horma / vnto them at Borasam / vnto them at Arach / vnto them at Hebron / and vnto al the places where Sauid had walked with his men.

The. XXXI. Chapter.

BVt the †Philistines fought against Israel / and the men of Israel fled before ỹ Philistines / and fell doune smitten vpon the mount of Gilboa. And the Philistines preassed vpon Saul and his sonnes / and slew Jonathas / and Aminadab / and Malchisua the sonnes of Saul. And the battail was sore against Saul / and the archers fell vpon hym with bowes / and he was sore wounded of the archers. A j. Para. xj

Then saide Saul to his weapenbearer: †Drawe out thy swearde / and thrust it thorowe me / that these vncircumcysed come not and slaye me / and make a laughinge stocke of me. Neuertheles / his weapenbearer wolde not / for he was sore afrayed. Then toke Saul the swearde and fel theron. Now whan his weapenbearer sawe that Saul was dead / he fel also vpon his sword / and dyed with him. Thus dyed Saul and his thre sonnes / & his weapenbearer / and all his men together the same daye. Jud. ix. b

B

Whan the men of Israel / which were beyonde the valley / & beyonde Jordane / sawe that the men of Israel were fled / and ỹ Saul and his sonnes were dead / they left the cities and fled also. Then came the Philistines and dwelt therin.

C †On the nexte daie came the Philistines to spoyle the slaine / and founde Saul and his thre sonnes vpon mount Gilboa / and smote of his head / and toke of his harnasse / and sent it into the lande of the Philistines rounde aboute / to shewe it in the house of they: Idols / and amonge the people / and laied his harnes in the house of Astaroth: but his body hanged they vp vpon the walle of Bethsam. j. Para. x

Whā they of Jabes in Gilead / herde what the Philistines had done vnto Saul / they gat them vp / as many as were men of armes / & went al the night / and toke the body of Saul / and the bodyes of his sonnes from the walle of Bethsan / brought them to Jabes / †& brent them Jer. xli

them there / and toke they: bones / and buryed them vnder the tree at Jabes / and fasted seuen dayes.

The ende of the fyrst boke of the Kynges / otherwyse called the fyrst boke of Samuel.

The secõd boke of the kynges / otherwyse called the seconde boke of Samuel.

The fyrst Chapter.

A After the death of Saull whan Sauid was come agayne from the †slaughter of ỹ Amalechites / and had remained two daies at Siclag / beholde / on the thyrde daye there came a man out of Sauls hooste / with his clothes rente / and earth vpon his heade. And whan he came vnto Sauid / he fell doune to the grounde / and worshipped. Sauid sayd vnto hym: Whence commest thou? He sayd vnto hym: Out of the hooste of Israel am I fled. Sauid sayd vnto hym: Tell me / what is the matter? He sayd: the people is fled from the battayl / and many of the people are fallē: Yee / and Saul also is dead and his sonne Jonathas. Sauid sayd vnto the yonge man that brought hym this word: How knowest thou ỹ Saul & Jonathas his sonne are dead? The yonge man that tolde hym this / saide: I came by chaunce vnto mount Gilboa / and beholde / Saul leaned vpō his speare / and the charrettes / and horsemen folowed harde after hym: and he turned hym aboute / and sawe me / and called me. And I sayde: Here am I. And he sayde to me: What art thou? I said vnto him: I am an Amalechite. And he sayd vnto me: Come to me / and kyll me / for anguyshe hath gotten holde of me: for my lyfe is yet whole within me. Thē stepte I to him & slewe hym / for I knowe well that he coulde not lyue after his fall. And I toke the croune from his heade / and the armelet from his arme / and haue brought it here vnto the my lorde. Then toke Sauid holde of his clothes / †and rente them / and so dyd al the men that were with hym / and mourned / and wepte / and fasted vntyll the euen ouer Saul and Jonathas his sonne / and ouer the people of the Lorde / and ouer ỹ house of Israel / because they were fallen thorow the swearde. ij. Reg. iij. and xiij. f

And Sauid sayd to the yonge man that brought him worde: What art thou? He sayde: I am the sonne of a straunger an Amalechite. Sauid sayd: How happened it ỹ thou wast not afrayed to laye thyne hande vpon the Lordes anoynted / to destroye hym? †And Sauid sayd vnto one of his yōge men: Come hyther / and slaye hym. And he smote hym that he dyed. Then sayd Sauid vnto hym: Thy bloude be vpon thyne owne heade. †For thy mouth hath spoken agaynst thy selfe and sayde: I haue slaine the anoynted of ỹ Lord. And Sauid mourned this lamentacion ouer Saul / and Jonathas his sonne / and commaunded to teache the chyldren of Juda ỹ bowe. Byholde / it is wrytten in the boke of the ryghteous. j. Reg. iiij. c Mat. xij. d Luce xix. b The bowe: The song or lamētacyon was called the bowe.

The Eldest in Israel are slayne vpon the height of the. How are the worthies fallen? †Tel it not at Gathe speake not of it in the stretes at Ascalon: lest / the doughters of the Philistynes reioyce: lest / the doughters of the vncircumcysed triumphe. Miche. j. b

Ye mountaynes of Gilboa / neyther dew nor rayne come vpon you / neyther lande be wherof commeth heaue offerynges: for there is the shylde of the worthies smytten doune: the shylde of Saul / as though he had not ben anoynted with oyle.

†The bowe of Jonathas fayled not / and *the swearde of Saul came not agayne voyd from the bloude of the slayne / and from the fat of the giauntes. j. Re. xiij. a and. xiiij. b * j. re. xv. b

Saul and Jonathas louely & pleasaunt in they: lyfe / and in they: death were not parted asunder / lyghter then Aegles / and stronger then Lyons.

Ye doughters of Israel wepe ouer Saul / which clothed you with purple in pleasures /

S and

& decked you with Jewels of golde on youre garmentes.

How are the Worthies fallen so in the battayl: Jonathas is slayne vpon the height of the.

I am sory for the my brother Jonathas: thou hast bene very loucly vnto me: Thy loue hath ben more specyall vnto me/then the loue of women.

How are the Worthies fallen/and the weapens destroyed.

The. II. Chapter.

A AFter these actes Sauid †axed at the Lorde/and sayde: Shall I go vp in to one of
j.Re.xxiij.a ij.Reg.v.c the cyties of Juda? And the Lorde sayde vnto hym: Go vp. Sauid sayde: Whyther? He sayde: Vnto Hebron. So Sauid wente thyther wt his two wyfes/ Ahinoam the Jesraelitisse/& Abigail Nabals wyfe of Carmel. And Sauid brought vp the men that were with hym also/euery one with his housholde/& they dwelt in the cyties of Hebron. And the men of Juda came/ and there they anoynted Sauid kynge ouer the house of Juda.

i.Re.xxxj.c And whan it was tolde Sauid/† that they of Jabes in Gilead had buryed Saul/he sent messaungers vnto them sayinge: Blessed be ye of the Lorde/that ye haue done such mercy vpon youre Lord Saul/and haue buryed hym. The Lord therfore shewe mercy now/ and faythfulnesse vpon you. And because ye haue done this/I also wyl do you good. Let youre hande now therfore be conforted/& be ye stronge: for though Saul youre lorde be dead/yet hath the house of Juda anointed me to be kynge ouer them.

B But Abner the sonne of Ner/ whiche was Sauls chiefe captayne/toke Isboseth ỹ sonne of Saul/and brought him thorowe the hoost/ and made hym kynge ouer Gilead/ Assuri/ Jesraell/Ephraim/Ben Jamin/& ouer al Israel. And Isboseth the sonne of Saul was fourtye yeare olde/whan he was made kynge of Jesrael/and he raygned two yeares. But
b Reg.v.a the house of Juda helde with Sauid: †The tyme that Sauid was kynge at Hebron ouer the house of Juda/ was seuen yeare and sixe monethes longe.

And Abner the sonne of Ner wente forth with the seruauntes of Isboseth/the sonne of Saul/out of the hoost vnto Gibeō. And Joab the sonne of Zeruia wente forth with Sauids seruauntes/ and they met together by ỹ pole at Gibeon/& these laye on the one syde of the pole: the other on the other syde. And Abner sayde vnto Joab: Let the yonge men get them vp/& playe before vs. Joab sayde: Let them aryse. Then gat they them vp/and went in numbre twelfe of Ben Jamin/on Isboseth Sauls sonnes syde/and twelf of Sauids seruauntes. And euery one gat another by the heade/& thrust his swearde in his syde/and fel together: therfore is the place called Helkath Hazurim/(that is/the felde of the Worthies) whiche is at Gibeon.

C And there arose a sore harde battayl the same daye. But Abner and the men of Israel were put to flyghte of Sauids seruauntes. Thre sonnes of Zeruia were there/Joab/Abisai/& Asahel. As for Asahel he was lyght of fete as a Roo in the felde/& folowed after Abner/and turned not asyde/neither to the ryght hande nor to the lefte from Abner. Then Abner turned hym aboute/ and sayde: Art thou Asahel? He sayde: Yee. Abner sayd vnto hym: Go thy waye/eyther to thy ryght hande or to the lefte/and get the one of the yonge men/& take his harnasse from hym. Neuertheles/ Asahel wolde not leaue of from hym. Then sayde Abner agayne to Asahel: Get the away fro me/why wylt thou that I smyte the to the grounde? and how dare I lyfte vp my face agaynst thy brother Joab? Howbeit/he wolde not go his waye.

Then Abner thrust hym in with a speare into his belly/so that his speare went out behynde hym. And there he fel/and dyed before hym: & who so came to the place where Asahel laye dead/stode styll there. But Joab & Abisai folowed vpon Abner/ tyl the Sunne wente doune. And whā they came to the hyl of Amma/which lyeth before Giah/ by the waye to the wylderneſſe of Gibeon/the chyldren of Ben Jamin gathered thē selfes together behynde Abner/and grewe to a multitude/ and stode vpon the toppe of an hyll.

D And Abner called vnto Joab/& sayd: Shal the sweard thē deuoure without ende? Knowest thou not/that it wyl be bytter at the last? How longe wyll it be or thou say vnto ỹ people

ple ỹ they leaue of frō their brethrē. Jonathas sayd: As truly as God lyueth/ if thou haddest sayd thus to day in ỹ mornynge/ỹ people had ceassed euery one from his brother. And Joab
Reg.xx.d †blewe the trompet/& al the people stode styll/ & folowed nomore vpō Israel/neyther fought they any more.

Abner and his men wente all the same nyght ouer the playne felde/ and passed ouer Jordane/and walked thorowe all Bithron/ & came to the tentes. Joab turned hym from Abner/and gathered all the people together. And of Sauids seruaūtes there myssed nyntene men/& Asahel. But Sauids seruauntes had smytten so amonge Ben Jamin/ and the men of Abner/ that thre hundreth & thre score men were dead. And they toke vp Asahel/ and buryed hym in his fathers graue at Bethleem. And Joab with his men wente al that nyght: and at the breake of the daye they came vnto Hebron.

The. III. Chapter.

A AND there was a greate battayll betwene the house of Saul and the house of Sauid. But Sauid wente and increaced/and the house of Saul wente and mynished. And vnto Sauid were chyldren borne at Hebron.
Reg.v.c †His fyrstborne sonne Ammon of Ahinoam
Dar.iij.a the Jesraelitisse: the seconde Chileab of Abigail/the wyfe of Nabal of Carmel: the thyrde
Re.xxviij.b Absalon the sonne of Maacha/ † the doughter of Thalmai kynge of Gessur: the fourth Adonia the sonne of Hagith: the fyfth Saphatia the sonne of Abitall: the sixte Jethream of Egla Sauids wyfe. These were borne vnto Sauid at Hebron.

Now whan it was warre betwene the house of Saul and the house of Sauid. Abner strengthed Sauls house. And Saul had had a concubyne/whose name was Rispa the doughter of Aia. And Isboseth sayde vnto Abner: Wherfore lyest thou with my fathers concubyne?

B Then was Abner very wroth at these wordes of Isboseth/and sayde: Am I a dogges heade then/ that I agaynst Juda do mercy vnto the house of Saul thy father/& vnto his brethren and kynsfolkes/& haue not deliuered the into the hande of Sauid/ & thou layest a trespasse to my charge this daye for a womās sake? God do Abner this & that/ if I do not
† as the Lord hath sworne vnto Sauid/that i.Reg.xv.f
the kyngdome may be taken from the house and xvj.c
of Saul/ & the seat of Sauid set vp ouer Israel and Juda/from Dan vnto Berseba. Thē coulde he not aūswere him one worde agayn/ he feared hym so.

And Abner sent messaungers vnto Sauid/saying: Whose is the lande? And sayde: Make thy conuenaunt with me. Beholde/ my hande shalbe with the/to turne all Israell vnto the.

C He sayde: Well/I wyll make a conuenaunt with the/but one thynge I desyre of the/ that thou se not my face/excepte thou fyrst bringe my Michol Sauls doughter/ whan thou commest to se my face. Sauid sent messaūgers also vnto Isboseth the sonne of Saul/sayinge: † Geue me my wyfe Mi- i.Re.xviij.g
chol/whom I married with an hūdreth foreskynnes of the Philistynes/Isboseth sent/ & caused for to take her from the man † Palthiel i.Re.xxv.g
the sonne of Lais. And her housdande went with her/ and wepte behynde her vnto Bahurym. Then sayde Abner vnto hym: Turne backe agayne/and go thy waye. And he turned backe agayne.

And Abner talked with the Elders in Israell/ and sayde: Youre myndes haue bene set afore tyme and longe ago vpon Sauid/ that he might be kynge ouer you/do it now therefore/ for the Lorde hath sayde of Sauid: I wyl delyuer my people of Israel by the hande of Sauid my seruaunt/ from the hāde of the Philistines/and frō the hande of theyr enemyes.

D Abner spake also before the eares of Ben Jamin/ and wente to speake before the eares of Sauid at Hebrō/that al Israel & the whole house of Ben Jamin was contente withall. Now whan Abner came to Hebrō vnto Sauid/& twenty men with hym/ Sauid made them a feast. And Abner sayde vnto Sauid: I wyll get me vp/and go gather al Israel together to my lorde the kynge/& that they may make a conuenaūt with the/ that thou mayest be kynge at thy soules desyre.

So Sauid let Abner go from hym in peace. And beholde: Sauid seruauntes and Joab came from the mē of warre/ & brought

a greate spoyle with them. And Abner was not now with Dauid at Hebron: for he had sent hym from hym / so that he was gone his waye in peace.

E But whan Joab & all the hoost with hym was come/it was tolde hym that Abner the sonne of Ner came to the kyng/ & how he had sent hym from hym / so that he was gone his waye in peace. Then wente Joab in to the kynge/and sayde: What hast thou done? Beholde/ Abner came to the/why hast thou sent hym from the/that he is gone his way? Knowest thou not Abner the sonne of Ner? For he came to the to deceaue the/ & he myght knowe thy outgoynge and ingoynge/and to spye out al that thou doest: And whan Joab went out from Dauid / he sent messaungers after Abner/to fetch him agayne from Boharsira/and Dauid knew not therof. Now whan Abner came agayne vnto Hebron / Joab brought hym in to the myddes vnder the gate/to talke
Judic.iij. c with hym secretly/ and †thrust hym there in to & belly that he dyed/ because of his brother
ij.Reg.ij.c †Asahels blonde.

F Whan Dauid knew of it therafter/he said: I am vngylty/ and so is my kyngdom for euer before the Lord/concernynge the blonde of Abner the sonne of Ner: but vpō the heade of Joab fall it/and vpon al his fathers house. In the house of Joab there ceasse not one to haue a rēnynge yssue/and a leprosy/and to go vpon a staffe/and fall thorow the swearde/ & to haue scarcenesse of bread. Thus Joab and his brother Abisay slew Abner / because he had slaine they: brother Asahel in the battayll at Gibeon.

Dauid sayd vnto Joab/and to all the people that was with hym: Rent your clothes/ & gyrde sackcloth aboute you/and make lamentacyon for Abner. And the kynge wente after the beare. And whan they buryed Abner at Hebron/the kynge lyfte vp his voyce/ & wept besyde Abners grane/and al the people wept also.

G And the kynge mourned for Abner/& said: Abner is not dead as a foule dyeth. Thy handes were not bound / thy fete were not vexed with fetters/thou art fallen as a man falleth before wycked vnthryftes. Then al the people bewayled hym yet more.

Now whā al the people came in to eat with Dauid/whyle it was yet hye daye / Dauid sware/and sayd: God do this and that vnto me/If I taist eyther bread/or ought els afore the Sūne go doune. And all the people knew it/and it pleased them well all that the kynge did in the syght of all the people. And al the people and al Israel perceaued the same daye/ that it came not of the kynge/ that Abner the sonne of Ner was slayne. And the kynge said vnto his seruauntes: Knowe ye not that this daye a prynce/a great man is fallen in Israel: As for me / I am yet but tender and anoynted kynge. But the men/the chyldren of Ze ruia are to harde for me. The Lord recompence hym that doth euell/accordynge to his wyckednesse.

The. IIII. Chapter.

WHan Sauls sonne herde & Abner was dead at Hebron/ his handes were feble/ and all Israell was sory. But there were two men captaynes ouer the souldyers vnder the sonne of Saul/the one was called Baena/the other Rehob/sonnes of Rimō the Berothite/ of the chyldrē of Ben Jamin: for Beroth was counted also in Ben Jamin. And the Berothites were fled vnto Gethaim / and were straungers there vnto this daye. †Jonathas ij.Reg.iij also the sonne of Saull / had a sonne which was lame on his fete / and was fyue yeare olde/ whan the rumoure of Saul and Jonathas came from Israell. And his norse toke hym/and fled. And whyle se made hayst and fled/he fel and was lame: And his name was Mephiboseth.

B Then wente the sonnes of Rimon the Berothite/Rehob and Bahena / and came to the house of Isboseth/in the heat of the daye/and he laye vpon his bed at the noone day. And they came in to the house to fetch wheate/ and thrust hym in to the belly/ & gat them awaye. For whan they came in to the house / he laye vpō his bed in his chaumber/ and they stickte hym to death/and smote of his heade/& toke his heade / and departed by the waye of the playne felde all that nyght / and brought the heade of Isboseth to Dauid vnto Hebron/ and sayde vnto the kynge: Beholde/there is the heade of Isboseth the sonne of Saul thyne enemye/which laied waite for thy soule.

This

This daye hath the Lorde auenged my lord the kynge of Saul and his sede.

C Then aunswered Dauid vnto Rehob and Baena his brother/the sonnes of Rimon that Berothite/and sayd: As truly as the Lord lyueth which hath deliuered my soule out of al
Reg.i.a trouble/†I toke hym that broughte me worde and sayd: Saul is dead/ and the thoughte he had ben a good messaunger/and at Siclag I put hym to death / vnto whome I should haue geuen a reward for his message. And these vngodly persones haue slayne a ryghteous man in his owne house vpō his bed. Yee/ shoulde not I requyre his bloude of your handes/and take you awaye from the earth? And Dauid commaunded his yonge men / which slewe them / and smote of they: handes & fete and/hanged them vp by the poole at Hebron. But the head of Isboseth toke they/ and bu-
Reg.iij. fryed it †in Abners graue at Hebron.

The. V. Chapter.

A ANd al the trybes of Israel came to Da-
Par.xj.a uid vnto Hebron / and sayd: †Behold/
b xiij.c we are thy bone and thy flesshe. And afore time whan Saul was kyng ouer vs thou leddest Israel out and in. So the Lord hath sayde: Thou shalte kepe my people of Israel. And all the Elders in Israel came to the kynge vnto Hebron. And kynge Dauid made a conuenaunt with them at Hebrō before the Lord. And they anoynted Dauid to be kynge ouer Israel. Thyrty yeare old was Dauid whan he
eg.ij.d was made kyng/and raygned fourtye yeaers. †At Hebron raigned he seuen yeares and sixe monethes ouer Juda: but at Jerusalem he raygned thre and thyrty yeares ouer all Israel and Juda.

B And the kynge went with his men to Jerusalem agaynst the Jebusites/ which dwelt in the lande. Neuertheless / they sayde vnto Dauid: Thou shalt not come in hether / but the blynde and lame shall dryue the awaye. (They thought plainely/that Dauid shoulde not come in.) Howbeit/ Dauid wāne the castell of Sion/which is the cytie of Dauid. Thē
.xvij.a sayd Dauid the same daye: †Whosoeuer smyteth the Jebusites/and optayned the perquellies/the lame and the blynde/whiche (Jebusites) Dauids soule hateth. Here of commeth
ij.xvj.c the prouerbe: †Let no blynde nor lame come in to the house. So Dauid dwelt in the castell/and called it the cityе of Dauid. And Dauid buylded rounde aboute frō Millo and within. And Dauid grewe/ and the Lorde the God Zabaoth was with hym.

†And Hiram the kynge of Tyre sente C
messaungers vnto Dauid/ and Ceder trees j.Par.xv.a
for walles/, and Carpentes / and Masons to buylde Dauid an house. And Dauid knew that the Lorde had confirmed hym kynge ouer Israel/and exalted his kyngdome for his people of Israels sake. And Dauid toke yet more wyfes and concubynes at Jerusalem/ after he was come from Hebron / and there were yet mo sonnes and doughters borne vnto hym: †And these are the names of them j.Par.iij.c
that were borne vnto hym at Jerusalem: Samma/Sobab/Nathan/Salomon/Jebehar/Elisua/Nepheg/Japhia/Elisama / Eliada/Eliphalet.

And whan the Philistynes herde that Dauid was anoynted kyng ouer Israell / they wente vp all to seke Dauid. Whā Dauid perceaued that: he were doune in to a castell. But the Philistines came/and scatered them selfes j.Re.xxv.a
beneth in the valleye of Rephaim. †And Da- ij.Reg.ij.a
uid axed at & Lorde / and sayde: Shall I go and v.d
vp agaynst the Philistines? and wylt thou delyuer them in to my hande? The Lord sayde vnto Dauid: Go vp/ I wyll delyuer the Philistynes in to thy hande.

And Dauid came vnto Baall Prazim/ D
and smote them there/and sayde: The Lorde hath deuyded myne enemyes / euen as the waters parte asunder: therfore is & same place called Baal Prazim. And they lefte they: ymages there/but Dauid and his men caryed them awaye.

†Neuertheless / the Phylistynes wente j.Par.xv.c
vp agayn / and scatered themselfes beneth in the valleye of Rephaim. And Dauid axed at the Lorde. The Lord sayde: Thou shalt go vp/but compasse them behynde/ & thou mayst be vpon them ouer agaynst the peertrees: and whan thou hearest vpō the toppe of the peertrees/ & sounde of the goynge/be bolde: for thē is the Lord gone forth before the / to smyte the hoost of the Philistynes. Dauid did as the Lord commaunded him/and smote & Phylistines from Gibea/tyll & cōmest vnto Gaser.

The. VI. Chapter.

A AND †Dauid gathered agayn al the yõge
i. Pa. xiiij. a chosen men in Israell / euen thre thou-
thousande/and gat hym vp/ and wente with
all the people that was with hym of the cyties
syns of Juda / to fetch vp the Arcke of God
from thence whose name is: The name of the
Lord Zabaoth dwelleth there on betwene ỹ
i. Reg. vj. b Cherubins. †And they caused the Arcke of
*i. Re. vij. a God to be caryed vpon a new carte/*and fet-
ched it out of the house of Aminadab/ whiche
dwelt at Gibea: Vsa/ and Ahio the sonnes of
Aminadab droue the new carte. And whan
they broughte it with the Arcke frõ the house
of Aminadab/ whiche dwelt at Gibea / Ahio
went before the Arcke: and Dauid/and al the
house of Israel played before the Lord/ with
al maner of instrumentes of pyne tree / with
harpes/and psalteries/and tabrettes/and bel-
les/and cymbals.

B †And whan they came to the barnfloore
i. Pa. xiij. b of Nahon / Vsa stretched out his hande/*and
*Nu. iiij. ij and vj. b held the Arcke of God: for the oxen wente
out asyde. Then waxed the wrath of the Lor-
de fearce agaynst Vsa / and God smote hym
there/because of his presumpcion/ so that he
dyed there besyde the Arcke of God. Thẽ was
Dauid sory/because ỹ Lorde had made such
a rent vpon Vsa/and he called the same place
Perez : rẽt or diuision. ℣ Perez Vsa vnto this daye. And Dauid
feared the Lorde the same daye/and sayde:
How shal this Arcke of ỹ Lorde come vnto
me? And he wold not let it be brought to him
into ỹ cytie of Dauid/but caused it be brought
in to the house of Obed Edom the Gathite.
And whan the Arcke of the Lord had con-
tinued thre monethes in the house of Obed
Edom the Gathite/the Lorde blessed him &
al his house.

C And it was tolde kynge Dauid/that the
Lord had blessed the house of Obed Edom/
and all that he had because of the Arcke of
i. Par. xvj. d God. †Then wente he & fetched vp the Arcke
of God out of the house Obed Edom/in to
the cytie of Dauid with ioye. And whan they
were gone sixe steppes in with the Arke of the
Lorde/they offered an oxe and a fat shepe.
And Dauid daunced with all his might be-
fore the Lorde/ and was gyrded with an o-
uerbodycote of lynnen. And Dauid with all
Israell brought vp the Arcke of the Lord
with tabrettes and trompettes.

And whan the Arcke of the Lorde came D
in to the cytie of Dauid / Michol the doughter of Saul loked out at a wyndowe / & sawe kynge Dauid leapynge/springynge & daunc-
ynge before the Lord/and despysed hym in
her herte. † But whan they brought in the i. Pa. xvj.
Arcke of the Lorde/they set it in her place in
the myddes of the Tabernacle/which Dauid
had pitched for it. And Dauid offered burnt-
offerynges and thankofferynges before the
Lord. And whan Dauid had made an ende
of offeringe the burntofferinges and thanke-
offerynges / he blessed the people in the name
of the Lord Zabaoth/and dealte out vnto al
the people/& to the multitude of Israell/ both
to man and woman/ vnto euery one a cake of
bread/and a pece of fleshe/and a meace of pot-
tage. Then wente all the people theyr waye/e-
uery one vnto his house.

Whan Dauid came agayne to blesse his E
house. Michol the doughter of Saul wente
forth to mete hym/and sayde: How glorious
hath the kynge of Israell ben to daye/whiche
hath vncouered hymselfe before the maydens
of his seruauntes/lyke as the rascall people
discouer them selfes. But Dauid sayde vnto
Michol: I wyl playe before the Lord/which
hath chosen me afore thy father / and afore all
his house / because he hath commaunded me
to be a prynce ouer the people of the Lorde/
euen ouer Israell/and yet wyll I be vyler thẽ
so/and wyll be lowe in myne owne sight: and
wt the maydens whereof thou hast spoken/wyl
I be honoured. As for Michol the doughter
of Saul/she had no chyld vnto the daye of her
death.

The. VII. Chapter.

NOw †whan the kynge sat in his house/& A
* the Lorde had geuen hym rest from all i. Pa. xvij.
his enemyes on euery syde/ he sayde vnto the
Prophete Nathã: Beholde/ I dwell in a house
of Cedre/& the Arcke of God dwelleth amõge
the curtaynes. Nathan sayde vnto the kynge:
Go thy waye / whatsoeuer thou hast in thyne
herte/that do: for the Lord is with the. But
the same night came the worde of the Lorde
vnto Nathan/and sayd: Go and speake to my
seruaunt Dauid. Thus sayeth the Lorde:
Shalt

Shalt thou buylde me an house to dwell in?
I haue dwelt in no house sence the daye ỹ I
brought the chyldren of Israel out of Egypte
vnto this daye / but haue walked in the Ta-
bernacle and habitacion / whethersoeuer I
wente with the chyldren of Israell. Syd I
euer speake to any of ỹ trybes of Israell (whõ
I commaunded to kepe my people of Israel)
and sayde: Wherfore do ye not buylde me an
house of Ceder woode?

B So shalt thou speake now vnto my seruaũt
Dauid: Thus sayeth the Lorde Zabaoth:
Reg. xvj. c †I toke the from the pasture whan thou wẽ-
test behynde the shepe / that thou shouldest be
the prynce ouer my people of Israel/and haue
ben with the whethersoeuer thou wentest / &
roted out all thyne enemyes before the/& haue
made the a greate name / accordynge to the
name of the greate men vpon earth. And for
my people of Israel I wyll appoynte a place/
and wyl plante them that they may remayne
there nomore to be remoued / & that the chyl-
dren of wyckednesse oppresse them no more/
lyke as afore/and sence the tyme that I ordey-
ned iudges ouer my people of Israell. And I
wyl geue the rest from al thyne enemies. And
the Lorde shewed the/ that the Lorde wyl
make the a house.

C †Now whã the tyme is fulfylled that thou
3. Reg. v. a shalt slepe with thy fathers/ I wil after ỹ raise
ij. re. viij. c vp thy sede/which shal come of thy bodye: his
Da. xxiij. b kyngdome wyl I stablysse/he shall buylde an
Sa. cxxxj. b house for my name/ * and I will stablisshe the
Je. xxxiij. c seate of his kyngdom for euer. †I wyll be his
Heb. j. b father/ and he shalbe my sonne.
ij. Re. vij. e *Whan he doth a trespasse/ I wyll re-
Sa. lxxxviij proue hym with the rodde of men / and with
the plagues of the chyldren of men: But my
mercy shal not be withdrawen frõ hym/as I
haue withdrawen it from Saul / whome I
haue taken awaye before the. As for thy house
and thy kyngdome/it shal be stablysshed for e-
uer before the / and thy seate shall endure fast
for euermore.

Whan Nathan had tolde al these wordes/
and al this visyon vnto Dauid: Kynge Dauid
came and sat hym done before the Lorde / &
sayde: O Lord God/who am I? and what
is my house / that thou hast brought my thus
farre? This O Lord God hast thou thought
to lytle also/but hast spoken of the house of thy
seruaũt yet longe for to come. O Lord God
is that the lawe of men?

And what shall Dauid speake vnto the? D
thou knowest thy seruaũt O Lord God/ for
thy wordes sake/ and accordynge to thy herte
hast thou done all these greate thynges / that
thou myghteste shewe them vnto thy ser-
uaunt. Therefore art thou greatly magni-
fyed. O Lorde God/ † for there is none Deu. xxxij. f
lyke he/and there is no God but thou / accor-
dynge vnto all that we haue herd with our
eares. †For where is there a people vpõ earth Deut. iiij. d
as thy people of Israel? For whose sake wente
God to delyuer hym a people / and to make
hym selfe a name/ and to do them such greate
and terryble thynges in thy lande before thy
people/† whome thou hast deliuered vnto thy Exo. xiiij. a
selfe from Egypte / from the people and from
theyr Goddes. And thy people of Israel hast
thou prepared the to be a people vnto thyne
owne selfe for euer / and thou O Lorde arte
become theyr God.

Stably she nowe the worde therefore for E
euer (O Lorde God) whiche thou hast spo-
ken ouer thy seruaunt and ouer his house/and
do accordynge as thou hast sayde. So shall
thy name be greate forcuer / so that it shalbe
sayde: The Lord Zabaoth is the God of Is-
racll / and the house of thy seruaunt Dauid
shalbe made sure before the. For thou Lorde
Zabaoth/thou God of Israel hast opened the
care of thy seruaunt/and sayde: I wyl buylde
the an house. Therfore hath thy seruaũt foũde
his herte to praye this prayer vnto the. † Now Deu. xxxij. f
Lorde God thou thy selfe art God/ and thy
wordes shalbe the trueth. Thou hast spoken
suche good ouer thy seruaunt. Begynne now
therfore and blesse thy seruauntes house / that
it may be before the for euer/for thou Lord
God thyne owne selfe hast spoken it: & with
thy blessynge shall thy seruauntes house be
blessed for euer.

The. VIII. Chapter.

AND it fortuned after this / that † Dauid A
smote the Philistynes / & discomfited thẽ/ i. Par. xix. d
and toke the brydell of bondage out of the
Philistynes hande. †He smote the Moabi- Nu. xxiiij. d
tes also to the grounde/ so that he brought
two partes of them to death/and let one parte

lyue. Thus the Moabites were subdued vnto Dauid/so that they brought hym gyftes.

Dauid smote Hadad Eser also/the sonne of Rehob kynge of Soba/whan he wente to fetch his power agayne at the water Euphrates. And of them toke Dauid a thousand and seuen hundreth horsmen/and twentye thousande fote men/and lamed all the charettes/saue an hundreth whiche he kepte behynde. But the Sirians came from Damascon to helpe Hadad Eser kynge of Soba. And Dauid smote two and twentye thousande men of the Sirians/and layed people vnto Damascus in Siria.

Thus was Siria subdued vnto Dauid/so that they brought hym gyftes: for the Lord helped Dauid whithersoeuer he wente. And Dauid toke the shildes of gold/which Hadad Esers seruauntes had/& brought thē to Jerusalē. But frō Bethath & Berothai the cities of Hadad Eser toke Dauid very much brasse.

B †Whan Thoi the kynge of Hemath herde i.Par.xix b that Dauid had smytten all the power of Hadad Eser/he sent his sonne Joram vnto Dauid to salute hym frendly/& to blesse hym/because he had foughten with Hadad Eser and smytten hym (for Thoi had warre wt Hadad Eser) and had iewels with hym of syluer/of golde/and of brasse: which kyng Dauid halowed also vnto the Lorde/with the syluer & golde whiche he sanctifyed vnto the Lorde frō al the Heythē/whō he subdued/frō Siria/frō Moab/frō the chyldre of Ammō/from the Philistines/from Amalek/from the spoyle of Hadad Eser ẏ sonne of Rehob kyng of Soba.

C Dauid gat hym selfe a name also whan he i.Par.xix. c came/† and smote eyghtene thousande of the Sirians in ẏ Salt valley. And he layed peo-
Gen.xxv. c ple in all Edomea/† & all Edom was subdued
Nū.xxiij. d vnto Dauid: for ẏ Lord helped Dauid/whersoeuer he wente. Thus was Dauid kyng ouer al Jsrael. And he executed iudgment &
ij.Reg.xx d rightousnes vnto all the people. †Joab the sonne of Zeruia was captayne ouer ẏ hoost. Josephat the sonne of Ahilud was Chauncelor. Sadok the sonne of Achitob/& Ahimelech the sonne of Abiathar were priestes. Seraia was scribe. Benaia the sonne of Joiada was
Some rea- ouer the Chrethians and Plethyans. And the
de: gratters. sonnes of Dauid were ℣ priestes.

The. IX. Chapter.

AND Dauid sayd: Remaineth there yet any A man of Sauls house/that I may do mercy vpon hym for Jonathas sake? There was a seruaunt of Sauls house/named † Siba/ i.Para.ix whome they called vnto Dauid/& the kynge sayde vnto hym: Art thou Siba? He sayde: Yee thy seruaunt. The kyng sayd: Is there yet any man of Sauls house/that I maye do the mercy of God vpon hym? Siba sayde vnto the kynge: † There is yet a sonne of Jonathas ij Reg.iiij lame on his fete. The kynge sayde vnto hym: Where is he? Siba saide vnto the kynge: Beholde/he is at Ladober in the house of † Ma- ij.Re.xvij chir the sonne of Ammiel. Then sente kynge Dauid thither/and caused for to fetch hym from Ladober/out of the house of Machir the sonne of Ammiell.

Now whan Mephiboseth the sonne of B Jonathas/the sonne of Saul came vnto Dauid/he fell vpon his face/& worshypped hym. Dauid sayde: Mephiboseth. He sayde: Here Am I thy seruaunt. Dauid sayde vnto hym: feare not/for I wyll do mercy vpon the for thy father Jonathas sake/and wyll † restore ij.Re.xix vnto the all the lande of thy father Saul: But thou shalt eate breade dayly at my table. He worshipped and said: Who am I thy seruaunt/that thou turnest the to a deade dogge as I am?

Then the kynge called Siba the seruaunt of Saul/and sayde vnto hym: All that hath belonged vnto Saul and to all his house/ C haue I geuen to thy lordes sonne. Tyll his lande for hym therefore/thou and thy chyldren and seruauntes/and bringe it in/that it maye be breade for thy lordes sonne/and that he maye enioye it: But Mephiboseth thy lordes sonne shall eate breade dayly at my table. Siba had fyftene sonnes and twentye seruauntes. And Siba sayde vnto the kynge: Accordynge vnto all as my lorde the kyng hath commaunded his seruaunt/so shal his seruaunt do. And let Mephiboseth (sayd Dauid) eate at my table/as one of the kynges owne chyldren. And Mephiboseth had a yōge sonne/whose name was Micha. But all ẏ dwelt in the house of Siba/serued Mephiboseth. As for Mephiboseth hymselfe/he dwelt at Jerusalem: for he dyd eate dayly at the

ij Re.iiij a at the kynges table/† and was lame on bothe his fete.

The. X. Chapter.

A AND † it fortuned after this that the kynge i.Par.xx. a of the children of Ammon dyed/and his sonne Hanun was kynge in his steade. Then sayde Dauid: I wyll do mercy vpon Hanun
ij.Re.xxij. a the sonne of Nahas/† as his father dyd mercy vpon me. And so he sent/and conforted hym by his seruauntes vpon his fathers death. Now whan Dauids seruauntes came into the lande of the children of Ammon/the myghtie men of the children of Ammon sayd vnto Hanun their lorde: Thinkest thou it is for the honour of thy father in thy syght/that Dauid hath sent conforters vnto the? Hath he not sent his seruauntes vnto the (thynkest thou) to spye and search out the cytie and to ouerthrowe it?

B Then toke Hanun the seruauntes of Dauid/and dyd shaue of the one halfe of their beerdes/and cut of the halfe of their garmentes/euen by the gyrdel/and so let them go. Whan this was tolde Dauid/he sente to met thē: for the mē were put to great shame. And the kynge caused to saye vnto thē: Abyde at Jericho tyl your beerdes be growen/and thē come againe.

Whan the children of Ammon sawe ẏ they stynked in the syght of Dauid/they sent and hyred the Sirians of ẏ house of Rehob/and the Sirians of Soba/euen twentye thousande fote men/and frō the kynge of Maecha a thousande men/and frō Jstob twelfe thousande men. Whan Dauid herde that/he sent Joab with all the hoost of the men of warre. And the children of Ammon wente forth/and prepared thē selfes to the battail before the intraunce of the gate. But the Siriās of Soba/of Rehob/of Jstob and of Maecha were alone in the felde.

C Now whan Joab sawe that the battail was set vpon him before and behinde/he chose of al the best yonge men in Jsrael/and prepared thē selfe against the Sirians. And the residue of the people put he vnder the hande of his brother Abisai/that he might prepare hym against the children of Ammon. And saide: If the Sirians be to mightye for me/helpe thou me: But if the children of Ammon be to mightye for the/I shal helpe the. Take a good courage vnto the/and let vs be stronge for our people/& for the citye of oure God: neuertheles/the Lord do what pleaseth him.

And Joab gat him forth with the people that was with him/to fyght against ẏ Sirians: & they fled before him. And whā ẏ children of Ammon saw ẏ the Sirians fled/they fled also before Abisai/and wente into the cytie. So Joab turned againe frō the childrē of Ammon/& came to Jerusalē. And whan the Sirians sawe that they were smitten before Jsrael/they came together.

And Hadad Eser sente/and brought out D the Sirians beyonde the water/and cōueyed their power in/and Sobath the chiefe captayne of Hadad Eser wente before thē. Whā this was tolde Dauid/he gathered al Jsraell together/and wente ouer Jordane/and came to Helā/and the Sirians prepared thē selfes agaynste Dauid to fyghte with hym: howbeit/the Sirians fled before Jsraell. And Dauid slew of the Sirians seuen hundreth charettes/and fourtye thousande horsmen/and Sobath the chiefe captayne smote he also/so that he dyed there. Whan the kynges which were vnder Hadad Eser sawe/that they were smitten before Jsrael/they made peace with Jsrael/and were subdued vnto thē. And the Sirians were afrayed to helpe the children of Ammon any more.

The. XI. Chapter.

AND whan the yeare came aboute what A tyme as ẏ kynges vse to go forth † Da- j.Par.xxj.a uid sente Joab and his seruauntes with him/and al Jsraell/to destroye the children of Ammon/and to laie sege vnto Rabba: but Dauid abode at Jerusalem.

And aboute the euentyde it fortuned that Dauid arose frō his restynge place/and went vp to the toppe of the kynges palayce/and frō the toppe he sawe a woman † wasshinge her Exod.ij.a selfe/and ẏ womā was of a very fayre bewty. Susan.c And Dauid sente/& caused to axe what woman it was/and said: Is not that Bethsabe ẏ doughter of Eliam/the wyfe of Urias ẏ Bethite? And Dauid sente messaungers/& caused for to fetche her. And whan she was come in vnto him/† he laye with her. Neuertheles/ Leu.xviij.c she halowed her selfe from her vnclennesse/&

S v turned

turned againe vnto her house. And the woman was with childe/and sent/and caused to tell Dauid and say: I am with childe. Dauid sent vnto Joab (sayinge:) Sende me Urias the Hethite. And Joab sente Urias vnto Dauid. And whan Urias came to him. Dauid axed him if it stode well with Joab/and with the people/and with the battail.

B And Dauid said vnto Urias: Go doune into thy house/and wash thy fete. And whan Urias wente out of the kynges palayce/ẏ kinges gifte followed him. And Urias layed him doune to slep before the kynges palayce gate/ where all his lordes seruauntes lay/ & wente not doune into his house. Whan worde came to Dauid: Urias is not gone doune to his house. Dauid sayde vnto hym: Camest thou not ouer ẏ feld? Why wentest thou not doune into thy house? Urias saide vnto Dauid: The Arke and Israel/and Juda abyde in the tentes: And Joab my lorde/and my lordes seruauntes lye in the felde/and shall I go to my house to eate and drinke/and to lye with my wyfe? As truely as thou liuest/and as truely as thy soule lyueth/I wyl not do this thyng. Dauid sayde to Urias: Abyde here then to daye/to morow wyl I let the go. So Urias abode at Jerusalē thesame daye/and ẏ nexte also. And Dauid called him to eat and drinke before hym/and made him dronken. And at euen he wente to laye hym doune for to slepe vpon his couche with his lordes seruauntes/ and wente not doune into his house.

C On the morow wrote Dauid a letter vnto Joab/& sent it by Urias. After this maner wrote he in the letter: Set Urias in the forest parte of the battail/& turne you behinde him/ ẏ he maye be slaine. Nowe whan Joab layed sege to the citie/he set Urias in ẏ place/ where he knew ẏ the myghtiest men of armes were: And whan the men of the citie fell out/and fought: against Joab/there fel certayn of the people of Dauids seruauntes. And Urias the Hethite dyed also.

Then sent Joab/and caused to tel the king all the matter/concerninge the battail/and cōmaunded the messaunger/and saide: Whan thou hast tolde the kynge al the matter/concerninge the battayl/& seist that he is wroth/ and yf the kyng saie vnto the: Wherfor came ye so nye the cytie with the battayl? Knowe ye not how they vse to shute from the walle? †Who smote Abimelech the sonne of Jerubaal? Dyd not a woman cast a pece of a mylstone vpon him frō the wall/so that he dyed at Thebez? Why came ye so nye the wall? Thē shalt thou say: Thy seruaunt Urias the Hethite is dead also. Judi.ix

The messaunger wente his waye/ & came 9
and tolde Dauid altogether/wherfore Joab had sent hym. And the messaunger saide vnto Dauid: The men preuayled against vs/ and fell out vnto vs into the felde: and we were vpon thē harde at the dore of the porte. And the archers shot from the wall vpon thy seruauntes/and slewe certaine of the kynges seruauntes: and thy seruaunt Urias the Hethite is dead also.

Dauid sayde vnto the messaunger: Thus shalt thou saye vnto Joab: Let not that vexe the for the sweard/consumeth now one/now another. Go forth with the battayll agaynste the cytie/that thou mayest destroye it/and cōforte the men. And whan Urias wyfe herde that Urias was dead/she mourned for her housbande. But whan she had made an ende of mourninge. Dauid sent/& caused her to be fetched vnto his palayce/and she became his wyfe/& bare hym a sonne. Neuertheles/this dede ẏ Dauid dyd/displeased the Lord.

The. XII. Chapter.

AND the Lorde sente Nathan vnto Dauid. Whan he came to him/he tolde him: A
There were two men in one cytie/ẏ one rych/ the othe poore. The rych man had very many shepe and oxen: but the poore man had nothing saue one lytle shepe/which he had boughte/and norysshed it/so that it grew vp with him and his children together. It dyd eate of his breade/and dranke of his cuppe/and slept in his lappe/and he kepte it as his doughter. But whan there came a straunger vnto the ryche mā/he spared to take of his owne shepe and oxen/(to prepare ought for the straunger that was come vnto him) and toke the poore mans shepe/and prepared it for the man that was come vnto him.

Then was Dauid wroth with greate dis- B
pleasure against that man/and sayde vnto Nathan: As truly as the Lorde lyueth/the man that hath done this/is ẏ childe of death. †The shepe also shal he make good foure fold/ Because he hath done suche a thinge/and not spared it. d. Exod. a

Then sayd Nathan vnto Dauid: Thou art euen the man. Thus sayth the Lorde the God of Israel: † I haue anoynted the to be kynge ouer Israel/and delyuered the out of the hande of Saull/and haue geuen the thy lordes house/and his wyfes into thy lappe/ and the house of Israel and Juda haue I geuen the: and yf that be to lytle/I wyl yet do this and that for the also. Wherfore hast thou then despysed the worde of the Lorde/to do suche euell in his syght? Urias the Hethite hast thou slayne wt the sweard: His wyfe hast thou taken to be thy wyfe/but hym haste thou slayne with the sweard of the chyldren of Ammon. a. Exod. c

C Now therfore shall not the sweard departe from thy house for euer/because thou hast despysed me/and taken the wyfe of Urias the Hethite/to be thy wyfe. Thus sayeth ẏ Lorde: Beholde/† I wyll rayse vp euell of thyne owne house/and wyll take thy wyfes before thine eyes/and wil geue them vnto thy neyghboure/so that he shal lye with thy wyfes by Sunne light. For thou haste done it secretely/but I wyll do this in the sight of all Israel/and by Sunne lyght. xxviij. c. xxxij. d

Then saide Dauid vnto Nathan: † I haue synned vnto the Lord. Nathā said vnto Dauid: So hath the Lord also taken away thy synne/thou shalt not dye. But for so much as thou thorow this dede/haste caused the enemyes of the Lorde to blaspheme/the sonne that is borne vnto the shal dye the death. And Nathan went home. As for the childe which Urias wyfe bare vnto Dauid) the Lorde smote it/so that it was dead sycke. xij. prophe. d. Leui. a

D And Dauid besought God for the chyld and fasted/and wente in/and laye all nyghte vpon the earth. Then rose the Elders of his house/and wolde haue taken him vp frō the grounde: neuertheles he wolde not/neyther did he eate with them. Vpon the seuēth daye the child dyed. And Dauids seruaūtes durste not tel him that the childe was dead/For they thought: Behold/whan the childe was yet a lyue/we spake vnto him/& he herkened not to oure voyce/How much more shal it greue him/if we saye: the child is dead? And Dauid sawe that his seruauntes made a whispering together/and perceaued that the childe was dead/& said vnto his seruauntes: Is the child dead? They sayde: Yee. Then rose Dauid vp from the earthe/and washed hym selfe/and anoynted hym/and put on other garmentes/ and wente in to the house of the Lorde/and worshipped.

And whan he came agayn/he com maun- E
ded to set Breade before hym/and dyd eate. Then sayde his seruauntes vnto hym: What maner of thyng is this that thou doest? Whā the chylde was alyue thou fastedest and weptest: But now that it is dead/thou standest vp and eatest? He sayde: I fasted and wepte for the child whā it was yet alyue/for I thought: Who knoweth/peraduenture the Lorde may be gracyous vnto me/that the child maie lyue? † But now that it is dead/wherfore shoulde I fast? Can I fetche it agayne? I shal go vnto it/but it shall not come agayne vnto me. And whan Dauid had conforted Bethsabe his wife/he went in vnto her/& lay with her. † And she bare a sonne/whome he called Salomon. And the Lorde loued him. And he put hym vnder the hande of Nathan the prophete/which called hym Jedidia Because of the Lord. Ec. xxxviij. j. Par. iij. a. Matth. j. a

So Joab fought agaynste Rabba of the F
chyldren of Ammon/and wanne the kynges cytye/and sente messaungers vnto Dauid/ and caused to say vnto him: † I haue fought agaynst Rabba/and haue wonne the watercytye also/Gather thou therfore the residue of the people together/and laye sege to the cytie and wynne it/that I wynne it not/& haue the name therof. So Dauid gathered al the people together and wente/& fought against Rabba/and wanne it/and toke theyr kynges croune from his head/(which in weyght had a talente of golde/and precious stones) and was set vpon Dauids heade/and very mucke spoyle caryed he out of the cytie. As for the people that was therin/he broughte them forth/and layed them vnder yron sawes/and hokes/and wedges of yron/and burned them in tyle ouens. Thus dyd he vnto all the cytyes of the chyldren of Ammon- j. Par. xx. c

Them

Then returned Sauid and al the people vnto Ierusalem againe.

The. XIII. Chapter.

A AND it fortuned after this / that Absalom ỹ sonne of Sauid had a faire sister/whose name was Thamar / & Ammon the sonne of Sauid loued her. And Ammō was in great combraunce/in so much that he was euē sicke because of Thamar his syster. For she was a virgin/& Ammon thought it should be hard for hym to do any thinge vnto her. But Ammon had a frende / whose name was Jonadab/ỹ sonne of Simea Sauids brother. And thesame Jonadab was a very wise mā/which said vnto him: Why arte thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tel me? Then said Ammō vnto him: I loue Thamar my brother Absaloms syster exceadyngly.

B Jonadab said vnto him: laye ỹ doune vpō thy bedde/and make the sycke. And whā thy father cōmeth to loke how thou doest / saye vnto him: Oh let my syster Thamar come/ỹ she maye fede me/and make a meace of meate before me/that I may se it/& eat it of her hāde. So Ammon layed him doune / & made hym sycke. Now whan ỹ kinge came into loke how he dyd. Ammon saide vnto the kynge: Oh let my syster Thamar come/and make me a syppinge or two / and that I maye eate it of her hād. Thē set Sauid for Thamar into ỹ house/ and sayde vnto her: Go thy waye to thy brother Ammōs house/ and make him a meace of meate. Thamar wente vnto her brother Ammons house/ but he laye in his bed. And she toke floure/and mixte it / and dight it before his eyes/& made him a sypping. And she toke the meace of meat/ and poured it out before him: but he wolde not eat.

And Ammō said: Put forth euery man fro C me. And euery man wente forth frō him. Thē said Ammon vnto Thamar: Bringe me that meace of meat into ỹ chaūber/ỹ I may eate it of thy hande. Thē toke Thamar the syppinge that she had made/& brought it vnto Ammon her brother into the chaumber.

And whan she brought it vnto him that he might eate/he toke holde of her/and 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 such foly. Whether shal I go with my shame? and thou shalt be as one of the vnwyse in Israel. But speake vnto the kynge / he shall not witholde me from the.

Howbeit/he wolde not herken vnto her/ D and ouercame her/† and forced her / and laye ge. rpuit with her. And Ammon hated her exceadingly/so that the hatred was greater thē the loue was before. And Ammon said vnto her: Vp/ and get the hence.

She saide vnto him: This euel that thou thrustest me out/ is greater thē the other that thou hast done vnto me. Neuertheles/he herkened not vnto her / but called his boye that serued him/and saide: Put awaye this womā frō me/and locke the doze after her. And she had a party garment on: for such garmentes ware the kynges doughters whyle they were virgyns.

And whan his seruaūt had put her forth/ & lockte the doze after her / Thamar strowed asshes vpon her heade / and rente the partye garment which she had vpon her / and layed her hande vpon her heade/and wente on and cryed. And her brother Absalom saide vnto her: Hath thy brother Ammon ben with the? Now holde thy peace my syster/it is thy brother/ and take not the matter so to hert.

So Thamar remained a widowe in her E brother Absalōs house. And whan kinge Sauid herde of al this/he was very sorye. As for Absalom / he spake neyther euel nor good to Ammon/ but Absalom hated Ammon / because he had forced his syster Thamar.

After two yeares had Absalom shepeclyppers at Baal Hazor/which lieth by Ephraim. And Absalom called al the kynges children/ and came to the kynge / and sayde: Beholde/ thy seruaunt hath shepeclyppers / let it please the kynge with his seruauntes to go with his seruaunte. But the kynge sayd vnto Absalō: No my sonne/let vs not all go / lest / we be to chargeable vnto the.

And he wolde nedes haue had hym to go/ howbeit/he wolde not/But blessed him. Absalom said: Shal my brother Ammon go with vs then? The king said vnto him: Wherfore shal he go with the? Then was Absalom so importune vpon him / that he let Ammon & all

all the kynges chyldren go with hym.

But Absalom commaunded his yonge men/and sayde: Take hede whan Ammon is mery with wyne (& I saye vnto you: Smyte Ammon/& slaye hym) that ye be not afraicd: for I haue commaunded you be stronge/and plague the men. So Absaloms yonge men dyd vnto Ammon as Absolom had commaunded them. Then stode all the kinges chil dren vp/and euery one gat him vp vpon his mule/and fled. And whyle they were yet on theyr waye/the rumoure came to kynge Sauid that Absalom had slayne all the kynges chyldren/so that not one of them was leste.

Reg. iij. f Then stode the kynge vp / and † rente his clothes/and layed hym doune vpō the earth/ and al his seruauntes that stode aboute hym/ rente theyr clothes. Then aunswered Jonadab the sonne of Simea Sauids brother/& sayde: Let not my lorde thynke that al ỹ yonge men the kynges children are dead / but that Ammon is dead only: for Absalom hath kept it in hymselfe / sence ỹ daye that he forced his syster Thamar. Therfore let not my lorde the kynge take it so to hert/that al the kynges children shoulde be dead / but that Ammon is dead onely.

G As for Absalom he fled. As the yonge mā that kept the watch/lifte vp his eye/and loked: and beholde/a great people came in the waye one after another by the hyl syde. Then sayde Jonadab vnto the kynge: Beholde / the kynges children come. Euen as thy seruaūt sayd: so is it happened. And whan he had ended his talkynge/the kynges children came/and lift vp theyr voyce and wepte.

The kynge and all his seruauntes wepte also very sore. But Absalom fled / and wente vnto Thalmai the sonne of Ammihud kynge of Gesur. As for Sauid/he mourned for his sonne euery daye. Whan Absalom was fled and gon vnto Gesur/he was there thre yeare. And kyng Sauid ceassed from goynge out agaynst Absalom/ for he had comforted hym selfe ouer Ammon that he was dead.

The. XIIII Chapter.

A JOab the sone of Zeruja/ perceaued that the kynges hert was against Absalom/ & sent vnto Thekoa/and caused to fetche from thence a prudent woman/and saide vnto her. Make lamentacion/ and weare mournynge garmentes / and anoynt the not with oyle: but fayne thy selfe as a woman/which mourned longe ouer a dead/and thou shalt go into the kynge and speake so / and so vnto hym. And Joab tolde her what she shoulde saye.

And whan the woman of Thekoa wolde speake with the kynge / she fell vpon her face to the grounde and worshipped / and sayde: Helpe me O kinge. The kynge said vnto her: What ayleth the? She sayde I am a wedow/ a woman that mourneth/and my housband is dead. And thy handmayden had two sonnes/which strouc together in the felde / and whyle there was noman to parte them asunder/the one smote the other/and slewe hym.

And beholde/al the whole kinred ryseth vp against thy handmayden/and say: †Delyuer Deut. xix. c him which hath smiten his brother / that we maye kil him/for ỹ soule of his brother/whom he hath slayne/and that we maye destroy the heyre also. And thus are they minded to put out my sparke / which yet is leste / that there shoulde no name/nor any thinge els remaine ouer vnto my housbande vpon earth.

The kynge said vnto the woman/ go thy B waye home/ I wil geue a commaundement for the. And the woman of Thekoa saide vnto the kinge: The trespasse be vpon me/(my lord the kinge) and vpon my fathers house: but the kynge and his seat be vngilty. The kynge saide: He that speaketh against the / bringe him vnto me/so shal he touche the nomore. She saide: Let the kynge thinke vpon the Lord his God/that there be not to many auengers of bloude to destroye / and that they bringe not my sonne to nought. He saide: †As truly as the Lord lyueth/there shal not j. Re. xiij. g one heer of thy sonne fal vpon the earth. And the woman said: Let thy handmaiden speake somwhat to my lord the king: He said: speake on. The woman saide: Wherfore hast thou deuised such a thing against the people of God? And how happeneth it that the kynge speaketh such/to make hymselfe giltie/and causeth not his outlawe to be brought again? For we all dye the death/and as the water that synketh into ỹ earth/which is not take vp. †And Exe. xviij. b God wyll not take away the life/but bethinke himselfe/that euen the verye outlawe be not cleane-

deane thrust out from him.

C Thus am I come also to speake this to my lorde the kinge/in the presence of the people. For thy handmaidē thought: I will speake to the kynge: peraduenture he shall do that his handmaydē sayeth/for he shal heare his hādmaiden/to deliuer me from the hande of all them that wolde destroye me with my sonne from the inheritaunce of God. And thy hādmaiden thought/the word of my lord ỹ kinge
ij.Re. xix. c shalbe as a meatoffring/† for my lorde ỹ king is as an aungel of God/so that he can heare good and euel/ therfore shall the Lorde thy God be with the.

The kynge aunswered and saide vnto the woman: Kepe nothing fro me that I axe the. The woman sayde: Let my lorde the kynge speake on. The kinge sayde: Is not the hande of Joab with the in all this? The woman aūswered & saide: As truly as thy soule lyueth/ (my lord O kynge/) there is els noman/neyther at the righte hande nor at the lefte/but euen as my lord the kyng hath said: for thy seruaunt Joab hath commaunded me/ and he himselfe hath taught thy handmaiden al these wordes/ỹ I shoulde turne this matter of this fashion/this hath Joab thy seruaunt done. But my lorde is wyse/as the wisedome of an aungel of God/so that he knoweth all thynges vpon earth.

D Then said the king vnto Joab: Beholde/I haue done this: go thy way therfore/ & bringe the childe Absalom againe.

Then fell Joab vpon his face vnto the grounde/and worshipped/& thanked ỹ kinge/ and saide: This daye doth thy seruaunt perceaue/that I haue founde grace in thy syght my lorde the kynge/in that the kinge doth as his seruaunt hath said. So Joab gat him vp/ and went vnto Gesur/& brought Absalom to Jerusalem. But the kinge said: Let him go againe into his house/& not se my face. Thus Absalom came againe to his house/and sawe not the kinges face.

But in all Israell there was not so fayre/ and so maruaylous goodly a man as Absalom. From the sole of his fote vnto the toppe of his heade/there was not one blemyshe in him. And whā his head wes rounded/ (that was commonly euery yeare/ for it was to heauy for hym/so that it must nedes haue ben rounded) the heere of his heade weyed two hundreth Sicles after the kynges weyght. And vnto Absalom there were borne thre sōnes & one doughter/ whose name was Thamar/ and she was a woman of faire bewtye. So Absalom abode two yeare at Jerusalem/ and saw not the kinges face.

And Absalom sent for Joab/that he might E
send him to the kyng. And he wold not come to him. But he sent ỹ seconde tyme/yet wolde he not come. Then saide he vnto his seruauntes: Ye knowe Joabs pece of lande that lyeth by myne/and he hath barly theron: go youre waye therfore and set fyre vpon it. So Absaloms seruauntes set fyre vpon Joabs pece of lande.

Then Joab gat hym vp/and came to Absalom into the house/ and saide vnto hym: Wherfore haue thy seruauntes set fyre vpon my pece of lande? Absalom saide vnto Joab: Behold/I sent for the/and caused to saye vnto the: Come hyther/that I maye sende the to the kynge/and to saye: Wherfore came I frō Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But if there be any trespasse in me/ then put me to death. And Joab went into the kinge/ and tolde him. And he called Absalō to come into the kinge/and he worshipped vpon his face to the grounde before the kinge. And the kynge kyssed Absalom.

The. XV. Chapter.

AND after this/ it fortuned that Absalom A
† caused to prepare him selfe charrettes/ & iij. Reg
horses/and fyftie men which were his fote men. And Absalom gat him vp alwaie early in the morninge/and stode in the waye by the porte/and whā any man had a matter/ which should come to the kynge for iudgement. Absalom called hym vnto him & said: Of what citie art thou? If he said then: Thy seruaunt is of one of the trybes of Israel/then said Absalom vnto him: Beholde/thy matter is right and plain: but there is no man appointed the of the kynge to heare the.

And Absalom saide: O who setteth me to be iudge in the lande/that euery man which hath a plee or matter to do in the lawe/might come to me/that I myght helpe him to right.

And

And whan any man came to hym to do worshippe/& to do him obeisañce/he put forth his
B hand/& held him/& kissed him. After this maner did Absalō vnto al Israel/whā they came to ỹ lawe vnto the kinge/ & so did he steale awaye the hertes of the men of Israel.

After fourty yeares said Absalom vnto the kinge: I wil go/and perfourme my vowe at Hebron/which I made vnto ỹ Lorde. For
Re.xiij.g thy seruaunt made a vowe/ † whā I dwelt at Gesur in Syria/& said: Whan ỹ Lord bringeth me again to Jerusalē/I shal do a Gods seruice vnto the Lorde. The kinge said vnto him: Go thy way in peace. And he gat hym vp/and went vnto Hebron.

But Absalom had sent out spyes in al the trybes of Israel/sayinge: Whan ye heare the noyse of the trompe/saye: Absalom is made kynge at Hebron. There went with Absalō two hundreth men called from Jerusalem/ but they went on symply/and knewe not of the matter. Absalom sent also for Achitophel (the Gelonite) Dauids coūsayler/ out of his
C citie Gilo. Now whan he did the sacrifice/the conspiracion was mightye/ and the people rāne together/& multiplied with Absalom.

Then came one which tolde Dauid/ and sayd: The hert of euery mā in Israel foloweth Absalō. Dauid saide vnto all his seruauntes that were with him at Jerusalem: Vp/ let vs flye/for here shalbe no escaping for vs before Absalom.

Make haist that we may be goynge/lest/he ouertake vs/and catche vs/& diuye some misfortune vpon vs/and smite the citie wt ỹ edge of the sweard. Then said the kinges seruauntes vnto hym: Loke what my lorde the kinge choseth/behold/here are thy seruauntes. And
Re.xvj.d the king went forth on fote with al his houf. xx.a holde. † But ten concubynes lefte he to kepe the house.

D And whan the kynge and all the people came forth on fote/they wente farre frō home/ and all his seruauntes wente by hym/and all the Chrethians/ and Plethians/ and all the Gethites/ (euen sixe hundreth men) which were come on fote from Gath/ wente before the kynge.

E.xvij.a And the kinge saide vnto † Ithai the Gethite: Why goest thou also with vs? Turne backe/and byde with the kynge/ for thou art a straunger: get the hence agayne vnto thy place. Thou camest yesterday/ and to daye thou ieoperdest to go with vs. As for me/I wyl go whether I can: turne thou backe agayne/ and mercy and faythfulnesse happen vnto thy brethren with the. Ithai aunswered and saide: † As truly as the Lorde lyueth/& Ruth.j.c
as truly as my lorde the kynge lyueth/ loke in what place my lorde the kinge shalbe/ (whether it chaūce to lyfe or death) there shal thy seruaunt be also.

Dauid said vnto Ithai: Then come/ and E
go with vs. So wente Ithai the Gethite/ & all his men/and the whole multytude of the childrē that were with him. And all the lande wept with a loude voyce/and al the people wt them. And the kinge wente ouer the broke Cedron/and al the people went ouer by the way that goeth to the wildernesse.

And behold/Sadoc was there also/ and al the Leuites that were wt them/& they bare the Arcke of the cōuenaunt of God/& set it there. And Abiathar wēt vp/til al ỹ people cam out of ỹ citie. But ỹ king said vnto Sadoc: Bring the Arcke of God into the citye againe. If I shal fynde grace before the Lorde/ he shall fetch me againe/and shal let me se it/ and the house of it. But if he saie thus: I haue no pleasure to the/behold/here am I/let him do with me as it pleaseth him.

And the kinge said vnto Sadoc the priest: F
O thou† Seer/ turne again to the citie with j.Reg. ix. b
peace/and Ahimaas thy sonne wt the/& Jonathas the sonne of Abiathar: Beholde/I wyll tarie in the plaine of the wildernesse/til ỹ message come frō you/& tell me. So Sadoc & Abiathar brought the Arke of God againe to Jerusalem/and remained there.

But Dauid wente vp to mounte Olyuete and wepte/and his head was couered. And al the people that was with him/had euery man his head couered/and wente on & wept. And whan it was tolde Dauid that Achitophel was in the confederacy with Absalon/he saide: Lorde turne thou Achitophels counsaill to foolyshnes.

And whan Dauid came vp to the toppe G
of the mount/where the vse was to worship God. Behold/Chusai the Arachite mete hym with

with his cote rent/and earth vpon his heade. And Dauid saide vnto him: If thou go with me/thou shalte be chargeable vnto me: but if thou goest againe into the citie/and sayest vnto Absalom: I am thy seruaunt O kynge/euē as I was thy fathers seruaunt/so wil I now be thy seruaunte/ †then shalte thou bring Achitophels counsail to nought. So is Sadoc and Abiathar the priestes with the/ and al that thou heareſt out of the kinges house/tel it vnto Sadoc and Abiathar the priestes. Behold/ their two sonnes are with them: Ahimaas the sonne of Sadoc/and Jonathas the sonne of Abiathar/ by them mayest thou sende worde what thou heareſt. So Chusai Dauids frēde came into the citie: And Absalom came to Jerusalem.

ij. Re xvij. a and b. c.

The. XVI. Chapter.

A AND whā Dauid was gone a lytle by frō the toppe of the mounte: Behold/ Siba the seruaunt of Mephiboseth met him with a couple of asses sadled/wheron were two hundreth loaues of bread/and hundreth frayles of resins/and an hundreth frailes of fygges/ & a bottel of wyne. Then saide the kinge vnto Siba: What wilt thou do here with? Siba saide: The asses shalbe for the kinges houshold to ryde vpon/and the loaues and fygges for the yonge men to eate/ and the wyne shalbe for them to drinke whan they are weery in the wilderneſſe. The king said: Where is thy lordes sonne? Siba saide vnto the kinge: Behold/he abideth at Jerusalem/for he said: To daye shal the house of Israel restore my fathers kingdom vnto me. The kynge saide vnto Siba: Behold/ †al that Mephiboseth hath shalbe thine. Siba saide with reuerence. Let me finde grace in thy sight my lord O kinge.

ij. Re. ix. b

B But whan kynge Dauid came to Bahurim/behold/there wente out a man of the kinred of the house of Saul/ †whose name was Somei the sonne of Gera/which went forth & †curſed/and cast stones at Dauid/and at all kynge Dauids seruauntes/& al the people/ & al the mighty men were at his right hande/ and at his left. Thus saide Semei whan he curſed: Get the forth/get the forth thou bloudy hounde/thou man of Belial. The Lorde hath rewarded the for al the blonde of the house of Saull/ that thou becameſt kynge in his steade. Now hath the Lord geuen the kingdome into the hande of Absalom thy sonne. And behold/now stickeſt thou in thine owne mischiefe: for thou art a bloudy hound.

ij. Re. xvi. b Exo. xxij. d

But Abisai the sonne of Zeruja said vnto the kynge: Shall this dead dogge curse my lorde the kinge? I wil go and take the heade awaie from him. The kynge saide: † Ye chyldren of Zeruja/what haue I to do with you? Let him curse on/ for the Lorde hath commaunded him: Curse Dauid. Who can saye now: Why doest thou so?

ij. Re. xvi. c

C And Dauid saide vnto Abisai and to all his seruauntes: Behold/my sonne whiche came of my body/ seketh after my life/ howe much more the sone of Jemini? Let him curse on/for the Lorde hath commaunded hym: † peraduenture the Lorde shal cōsydre mine aduersite) and recompence me good for his cursinge this daye. So Dauid went on his waye with his men. But Semei went on by the mount beside him/ and cursed/ and cast stones at hym/& threwe clottes of earth.

iij. Reg. ij.

And the kynge came in/ and all the people that was with him weery/and refreshed him selfe there. But Absalom and al the people of the men of Israel came to Jerusalem/& Achitophel with him. Whan Chusai the Arachite Dauids frende came into Absalom/he sayde vnto Absalom: God saue the kyng/God saue the kinge.

D Absalom saide vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai saide vnto Absalom: Not so/But loke whome the Lord choseth/and this people/and all the men in Israel/his wil I be/& abide with him. Secondly/ whome shoulde I serue? Shoulde I not do seruice before his sonne? Like as I haue serued in the presence of thy father/ so will I do seruice before the also.

ij. Re. xvi. and xvij.

And Absalom saide vnto Achitophel: Geue vs your counsail what we shal do: Achitophel saide vnto Absalō: † Go lye with thy fathers concubines/ whome he hath left to kepe the house/so shall all Israell heare that thou hast made thy father to stinke/and the handes of all them that are with the/shalbe the bolder. The made they a tente vnto Absalom & vpon the house toppe. And Absalom laye with his fathers concubines in the syght of all Israel.

The hou were sta

E Now the counsayl of Achitophel/ which he gaue in those dayes/was as yf a man axed counsayl at God: So were all the counsayls of Achitophel/both with Dauid and with Absalom.

The XVII. Chapter.

A MOreouer Achitophel sayd vnto Absalom: I will chose out twelfe thousande men/ and wyl get me vp/and persue Dauid by nyght/ and fall vpon him whan he is feble & weery: Whan I vexe him then/ so that all the people which is by him flyeth/I will smyte the kynge onely/ & bringe all the people vnto the again. So whan euery man is brought vnto the as thou desyreſt/ then shall all the people be in peace. Absalom thought that good/and so did all the Elders in Israel. But Absalom sayd: I praye you cal Chusai the Arachite also/ and let vs heare what he sayeth therto. And whan Chusai came in to Absalom/ Absalom sayde vnto him: Thus hath Achitophel spoke: Say thou now/shall we do it or not.

Then sayd Chusai vnto Absalom: It is no good counsayl that Achitophel hath geuen at this tyme. And Chusai sayde moreouer: Thou knoweſt thy father well & his men/ that they are stronge/ and of a wrothful stomack/ euen † as a Beer that is robbed of her yongeones in the felde. Thy father also is a man of warre/ and will not be negligent with the people.

xvij. d

B Beholde/he hath now peraduenture hyd him selfe in some caue/or in some place. If it came to passe then that it chaunced euell at the fyrſte/ and there shoulde come a rumoure and saye: There is a slaughter done in the people that folowed Absalom: then should euery man be discouraged/which els is valeaunt/ and hath a herte lyke a Lyon: for al Israel knoweth that thy father is strong/ and that all they whiche be with him/are myghtye men.

But this is my counsayll/that thou gather togethere all Israel from Dan vnto Berseba/ in numbre as the sande of the see/and go thou thyne owne persone among them: then will we fall vpon him in what place we fynde him/ and wil ouerwhelme him euen as the dew falleth vpon the earth/ so that we shall not leaue one of him/and of all his men. But yf he resorte in to a cytie/ then shal all Israel cast roapes about the same cytie/ and drawe it in to the ryuer/ so that there shall not one stone of it be founde.

Then sayd Absalom and euery man in Israel. The counsayl of Chusai the Archite is better then Achitophels counsayll.

Esa. viij. c and xix. c

† But the Lorde brought it so to passe/ that the good counsayll of Achitophel was hindred/that the Lorde myght bringe euel vppon Absalom.

C † And Chusai sayde vnto Sadoc & Abiathar the priestes: Thus and thus hath Achitophel counsayled Absalom and the Elders in Israel: but so and so haue I counsayled. Sende now therfore in al the haist/ and tell Dauid/ and saye: Abyde not all nyght in the playne felde of the wilderneſſe/but get the ouer/ that the kinge be not swalowed vp/and all the people that is with hym. As for Jonathas and Ahimaaz/ they stode by the welle of Rogell/ and a damsell wente thyther and tolde them. They wente on their waye/ and tolde kynge Dauid/ for they durst not be sene to come into the cytie.

ij. Re. xvij. g

But a lad sawe them/ and tolde Absalom. Neuertheleſſe/ they went on their way/ and came to a mans house at Bahurim/ whiche had a welle in his court/ & they wente doune in to it. And the woman toke/ and spred a coueringe ouer the welles mouth/ and strowed firmenty corne theron/that it was not perceaued. Now whan Absaloms seruauntes came to the woman in to house/ they said: Where is Ahimaaz and Jonathas? The woman said vnto them: They are gone ouer the lytle water.

D And whan they sought and founde them not/ they went agayne to Jerusalem. And whan they were gone/ they clymmed vp out of the welle and wente their waye/ and tolde Dauid the kinge/ and sayd vnto Dauid: Get you vp/ and go sone ouer the water/ for thus and thus hath Achitophell geuen counsayl agaynst you.

Then Dauid gat him vp/ and all the people that was with him/ and passed ouer Jordane tyll it was cleare morninge. And there was not one/but he wente ouer Jordane.

Whan Achitophel sawe that his counsayll went not forth/ he sadled his asse/ gat him vp and went home in to his cytie/ end set his

house in order/& hanged hym self/and dyed: & was buryed in his fathers graue.

And Sauid came to Mahanaim. And
Ⓔ Absalom wente ouer Jordane/and al the men
i.Para.ij.d of Israel with hym. And Absalō had set † Amasa ouer the hoost in Joabs steade. Amasa was the sonne of a man/whose name was Jethra a Jesraelite/which laye with Abigail the doughter of Nahas/the syster of Zeruja Joabs mother. But Israell and Absalom pitched in Gilead.

Whan Sauid was come to Mahanaim
i Reg.xj.a †Nahas of Rabbath of the chyldren of Am-
*ij.Re.ix.a mon/*and Machir the sonne of Ammiel of
†ij.Re.xix.f Lodebar/& † Barsillai a Giliadite of Roglim
iij.Reg.ij.b brought bedstuffe/tapestry worke/basens/earthē vessell/wheate/barlye/meell/parched corne/beens/ootmell/ryse/hony/butter/shepe/ and fatte oxen vnto Sauid/and to the people that was with hym for to eate. For they thought: The people shal be hongrye/weery/ and thyrstye in the wylderneſſe.

The. XVIII. Chapter.

Ⓐ AND Sauid mustred the people that was with hym/and set captaynes ouer them/
i.Reg.xi.e ouer thousandes and ouer hundredes. †And sent out of the people one thyrd parte vnder Joab/and one thyrde parte vnder Abisai the sonne of Zeruja Joabs brother/& one thyrde
iij.Re.xv.d parte vnder †Ithai ỹ Gethite. And the kyng sayde vnto the people: I wyll go forth with
ij Re. xxj. d you also. Neuertheſſe/the people saide: †Thou shalt not go forth with vs/for though we flye/ or dye halfe of vs/they shall not regarde vs. For thou art as ten thousande of vs. Therfore is this better that thou mayst helpe vs out of the cytie. The kynge sayde vnto them: Loke what ye are contente withal/that wyl I do. And the kynge stode in the gate / and all the people went forth by hundredes and by thousandes. And the kynge commaunded Joab and Abisai/ and Ithai / and sayde: Intreate
Ⓑ me the yonge man Absalom gently. And all the people herde/whan the kynge commaunded all the captaynes/concernynge Absalom. And whan the people were come forth in to the felde against Israel/the battayl beganne in the wood of Ephraim. And the people of Israell were smytten there before Sauids seruauntes/so that there was a greate slaughter the same daye of twentye thousande men. And the battayl was scatered abroade there in al the lāde. And the wood cōsumed much more people the same daye/ then the swearde consumed.

And Absalom met Sauids seruauntes/ and rode vpon a mule: And whan the mule came vnder a greate thicke Oke tree/his head toke hold on the Oke/& so hanged he betwene heauen and earth / but the mule ranne awaye from vnder hym. Whan a certayne mā sawe that/he tolde Joab/and sayd: Behold/I sawe Absalō hange vpon an Oke tree. And Joab sayd vnto the man that tolde it hym: Beholde/sawest thou that / why smotest thou hym not there to the grounde/so wold I haue geuen the of myne owne behalfe ten siluerlinges and a gyrdell.

The man sayde vnto Joab: If thou hadⓒ dest weyed me a thousande syluerlynges in my handes / yet wolde I not haue layed my handes on the kynges sonne. For the kynge commaunded the/and Abisai/and Ithai before oure eares/and sayde: Kepe me the yonge mā Absalom. Or if I had dissembled vpon the ieoperdy of myne owne soule/(for so much as nothynge should be hyd from the kyng) thou thy selfe shouldest haue stande agaynste me. Joab sayde: Not so / I wyll vpon hym before thy face.

Then toke Joab thre speares in his hande/ and thrust Absalom thorow the hert/while he was yet alyue vpon the Oke. And ten yonge men Joabs weapēbearers came aboute him/ and smote hym to death. †Then blew Joab ij.Reg.xx.a
the trompe/ and broughte the people agayne/ that they shoulde folow nomore vpon Israel. For Joab wolde fauoure the people. And they toke Absalom/ and cast hym in the wood in to a greate pytte/and layed a greate heape of stones vpon hym. And all Israell fled/euery one vnto his tente.

Absalom had set hym vp a pyller/whyle he was yet alyue / whiche stode in the kynges valleye / for he sayde: I haue no sonne/therefore shal this be a remembraunce of my name. And he called the pyller after his owne name. And vnto this daye is it yet called Absaloms place.

Ahimaas the sonne of Sadoc sayde: Let meⓓ
runne

runne now/and bryng the kynge worde/ that the Lorde hath gotten hym righte from the hande of his enemyes. But Joab sayde vnto hym: Thou shalt bringe no good tydynges to daye/another day shalt thou bryng him word/ and not to daye/for the kynges sonne is dead/ But vnto Chusi sayde Joab: Go thou thy waye/and tell the kynge what thou hast sene. And Chusi dyd his obeisaunce vnto Joab / & ranne. Ahimaas the sonne of Sadoc sayde agayne vnto Joab: What/ and I ranne also? Joab sayd: What wylt thou rūne my sonne? Come hyther / thou shalt bringe no good tydynges. He aunswered: What and I ranne yet. He sayde vnto hym: Runne thy waye then. So Ahimaas ranne the straight waye/ and came before Chusi.

Ⓔ As for Sauid / he sat betwene the two gates. And the watchman went vp to the toppe of the porte vpon the wall/& lyfte vp his eyes/ and sawe a man runninge alone / and cryed: and tolde the kynge. The kynge sayd: If he be alone / then is there good tydinges in his mouth. And as the same wente & came forth/ the watchman sawe another man runnynge/ and cryed in the porte / and sayde: Beholde/ there runneth a man alone. The kynge sayd: ỹ same is a good messaunger also. The watchman sayde: I se the runnynge of the fyrste/ as it were the runnynge of Ahimaas the sonne of Sadoc. And the kynge sayde: He is a good man/and bryngeth good tidynges. Ahimaas cryed / and sayde vnto the kynge: Peace/ and worshipped before the kynge vpon his face to the grounde/and sayde: Prayſed be the Lorde thy God/ which hath geuen ouer the men that lyfte vp theyr handes agaynst my lorde the kynge.

Ⓕ The kynge sayde: Goeth it well with the yonge man Absalom? Ahimaas sayde: I saw a greate vproure/whan Joab the kynges seruaunt sent me thy seruaunt / and I wote not what it was. The kynge sayde: Go about and stande there. And he wente about and stode there. Beholde/then came Chusi and sayde: I bringe good tydynges my lorde the kynge: The Lorde hath executed right for the this day/from the hande of al them that rose vp agaynst the. But the kynge sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayd: Euen so go it with all the enemyes of my lord the kyng/and with all them that ryse vp against the to do euel/as it goeth with the yonge man. Then was the kynge sorowful/ & wente vp in to the parler vpon the gate and wepte/and as he wente he sayde thus: O my sonne Absalom my sonne/ my sonne Absalom/wolde God that I shoulde dye for the. O Absalom my sonne/my sonne.

The. XIX. Chapter.

AND it was tolde Joab: Beholde/ỹ kyng Ⓐ wepeth and mourneth for Absalom. And so out of the victory of that daye there came a mournynge amonge all the people. For the people had herde the same daye/ that the kynge toke on heuely/because of his sonne. And the people stale awaye the same daye / so that they came not in to the cytie / as a people that is putte to shame / pycketh themselfes awaye / whan they are fled in a battayl. As for the kynge/he had couered his face/ and cryed loude/and sayde: O my sonne Absalom/Absalom my sonne/my sonne.

But Joab came vp to the kynge in to the house/and sayde: This daye hast thou shamed all thy seruauntes / (whiche haue delyuered thy soule this daye/ and the soules of thy sonnes/ of thy doughters/ of thy wyfes/ and of thy concubynes) in that thou louest thē that hate the/and hatest those that loue the. For to daye thou shewest thy selfe that thou carest not for the captaynes and seruauntes. For I perceaue this daye / that if Absalom onely were alyue/and we all dead this daye/thou woldest thynck it were well.

Get the vp now therfore/and go forth/and Ⓑ speake louyngly vnto thy seruauntes. For I sweare vnto the by the Lord/ if thou go not forth / there shall not be lefte the one man this night: this shalbe worse vnto the/ then all the euel that happened the/sence thy youth vp hitherto. Then the kynge gat hym vp/and sat in the gate. And it was sayd vnto all the people: beholde/the kynge sytteth in the gate. Then came al the people before the kynge. But Israel was fled euery one vnto his tente.

And all the people stroue in all the trybes of Israell / and sayde: The kynge delyuered vs from the hande of oure enemyes / & saued vs from the hande of the Philistynes/

and was fayne to flye out of the lande for Absalom. So Absalom whome we haue anoynted ouer vs / is dead in the battayl. Why are ye so styl now / that ye fetch not ỹ kyng agayn.

C The kynge sent vnto Sadoc and Abiathar the priestes / and caused to say vnto them: Speake to the Elders of Juda / and say: Why wyll ye be the last to fetch the kynge agayne vnto his house? (for the sayinge of all Israel was come before ỹ kynge in to his house) ye are my brethren / my bone and my flesshe. Wherfore wyll ye then be the laste to bringe the kynge agayne? And saye vnto Amasa: Art not thou my bone and my flesshe? God do this and that vnto me / if thou shalt not be the chiefe captayne before me in Joabs steade as longe as thou lyuest.

And he bowed the hert of all the men of Juda as one man. And they sente vnto the kynge: Come agayne / thou and all thy seruaũtes. So the kynge came agayne. And whan he came vnto Jordane / the men of Juda were come vnto Gilgal / for to go doune to mete ỹ kynge / that they myght bringe the kynge o-
ij. Re. xvj. b uer Jordane. † And Semei the sonne of Ge-
iij. Re. ij. f. g ra the sonne of Jemini / whiche dwelt at Bahurim / made hayst / and wente doune with the men of Juda to mete kynge Dauid / and there were with hym a thousand men of Be-
ij. Re. xvj. a Jamin. † Siba also the seruaunt of the house of Saul with his fyftene sonnes / and twenty seruauntes gat them thorow Jordane before the kynge / and passed ouer the ferye / that they might bring ouer the kynges housholde / and to do hym pleasure.

D But Semei the sonne of Gera fel doune before the kyng / whã he passed ouer Jordane / and sayde vnto the kynge: O my lord / laye not the trespasse vnto my charge / and thynke not
ij. Re. xvj. b vpon it ỹ thy seruaunt vexed the / † in the daye whan my lorde the kynge wente out of Jerusalem: and let not the kynge take it to hert / for thy seruaunt knoweth that he hath synned. And beholde / this day am I come the fyrst amonge al the house of Joseph / for to go doune to mete my lorde the kynge.

Neuerthelesse / Abisai the sonne of Zeruia aunswered and sayd: And should not Semei dye therfore / seyng he hath cursed the anoyn-
ij. Re. xvj. b ted of the Lorde? But Dauid sayde: † What
Mat. xvj c haue I to do with you ye children of Zeruia / that ye wyll become Sathan vnto me this daye? Shoulde any man dye this daye in Israell? Thynkest thou that I knowe not / that I am become kynge ouer Israell this daye? And the kynge sayde vnto Semei: Thou shalt not dye. And the kinge sware vnto hym.

† Mephiboseth the sonne of Saul came E doune also to mete the kynge. And he had ij. Re. ix
not made clean his fete / nor cõbde his beerde / neyther had he washed his clothes from the daye that the kynge was gone awaye / vntyll the daye that he came agayne in peace. Now whan he came to Jerusalẽ for to mete ỹ kyng / the kyng said vnto him: Mephiboseth / wherfore wentest thou not with me? And he sayde: My lorde O kynge / my seruaunt hath dealt vnrighteously wt me: for thy seruaũt thought: I wyll saddel an asse and ride theron / and go vnto thy kynge: for thy seruaunt is lame / and he hath accused thy seruaunt before my lorde thy kynge. † But my lorde the kynge is an Ge xxxi
aungell of God / and thou mayest do what ij. Re. xiv
pleaseth the. For all my fathers house was Hest. ix
nothynge / but people of death before my lord the kynge. † And yet hast thou set thy seruaũt ij. Reg. ix
amonge them that eate at thy table. What other ryghteousnes haue I / that I shoulde crye any more vnto the kynge? The kynge sayde vnto hym: What speakest thou yet more of thy matter? I haue sayde: Thou and Siba parte the lande betwene you. Mephiboseth sayde vnto the kynge: Let hym take it all / in as muche as my lorde the kynge is come home in peace.

And Barsillay the Gileadite came doune F from Roglim / and broughte the kynge ouer Jordane / that he might conueye hym in Jordane. And Barsyllay was very olde / so good as foure score yeare olde / † the same had pro- ij. Re. xix
uyded the kynge of foode whyle he was at iij. Reg. ii
Mahanaim / for he was a very noble mã. And the kynge sayde vnto Barsyllay: Thou shalt go ouer with me / I wyll take care for the with myne owne selfe at Jerusalem. But Barsillay sayde vnto the kynge: What haue I yet to lyue / that I shoulde go vp to Jerusalem with the kynge? This daye am I foure score yeare olde. How shoulde I knowe what

what is good or euell / or tayst what I eate or drynke / or h care what the musicians do synge: Why shoulda thy seruaunt be chargeable hence forth vnto my lorde the kynge? thy seruaunt shall go a lytle with the kynge ouer Jordane. Why wyll the kynge recompence me after this maner? Let thy seruaunt turne backe agayne / that I may dye in my cytie / besyde my father and my mothers graue. Beholde / there is thy seruaunt Chimeam / let him go ouer with my lorde the kynge / and do vnto him what pleaseth the.

G The kynge sayde: Chimeam shall go ouer with me / and I wyll do for hym what lyketh the: and whatsoeuer thou desiresst of me / that wyll I do for the also. And whan all the people was gone ouer Jordane / and the kynge lykewyse / the kynge kyssed Barsillay and blessed hym / and he turned vnto his place. And the kynge passed ouer vnto Gilgall / and Chimeam wente with hym. And all the people of Juda broughte the kynge ouer: howbeit / there was but halfe of the people of Israell there.

And behold / then came all the men of Israel vnto the kynge / and sayd vnto hym: Why haue our brethren the men of Juda stolen the away / and haue conueyed the kyng and his housholde ouer Jordane / and al Dauids men with hym? Thẽ aunswered they of Juda vnto them of Israel: The kinge is of our nye kinred / why are ye angrye therfore? Thynke ye ỹ we haue receaued any foode or gyftes of the kynge? Then aunswered they of Israell vnto them of Juda / and sayde: We haue ten tymes more with the kynge and with Dauid then thou / why hast thou regarded me thẽ so lightly / that oures were not the fyrst to fetch oure kynge agayne? But they of Juda spake harder then they of Israel.

The. XX. Chapter.

A THere was a famous mã of Belial there / whose name was Seba the sonne of Bichri / a man of Jemini / which blew the trõpe / and sayde: † We haue no porcyon in Dauid / nor enheritaunce in the sonne of Jsai: let
ij. Reg. xx. c euery one get hym to his tente O Israel. Then fell euery man in Israel from Dauid / and folowed Seba the sonne of Bichri. But the men of Juda cleued vnto theyr kynge from Jordane vnto Jerusalem. Whan Dauid came home to Jerusalem / he toke the ten concubynes / († whome he had lefte to kepe ij. Re. xv. c the house) and put them in a holde to be kept / and made prouisyon for them: but he laye not with them / and so were they shut vp vnto theyr death / and lyued wedowes.

And the kynge sayde vnto Amasa: Call me al the men of Juda together agaynste the thyrde daye / and be thou here present also. And Amasa wẽte to cal Juda together. And he was slacke to come at the tyme which he had appointed hym. And Dauid sayd vnto Abisai: Now shall Seba the sonne of Bichri B do vs more harme them Absalom: Take thou thy lordes seruauntes / and folow vpon hym / that he fynde not some stronge cyties for him / and so escape out of oure syght. Then wente Joabs men forth after hym / & the Chrethians and Plethians / and all the myghtie men: and they wente out of Jerusalem to folowe vpon Seba the sonne of Bichri.

But whan they were by the great stone at Gibea / Amasa came before them. As for Joab / he was gyrded aboue his garmente which he had on / and vpon it he had a sweard gyrded / whiche hanged by his thye in the sheeth / and wente easely out an in / and fell from him. And Joab saide vnto Amasa: Peace be with the my brother. And Joab toke Amasa by the beerde with his ryghte hande to kisse hym. And Amasa toke no hede vnto the sweard in Joabs hande / † and he thrust Jud. iij. c
hym therwith in to the belly / that his bowels ij. Re. iij. e
ranne out vpon the earth / and he thrust at him nomore. And so he dyed.

Joab and his brother Abisai folowed vpon Seba the sonne of Bichri. And one of Joabs seruauntes stode by hym / and sayd: What is he this that wold be agaynst Joab to please Dauid / and to be with Dauid in Joabs steade? As for Amasa / he laye rolled in the bloud in the myddes of the strete. But whan C one sawe that all the people stode there styll / he remoued Amasa from the strete to ỹ felde / and cast a cloth vpon hym: for so muche as he sawe / that whosoeuer came by hym / stode styll. Now whan he was put out of the waie / euery man wente after Joab / to folowe vpon Seba the sonne of Bechri.

And wente thorow all the trybes of Israel vnto Abel Beth Maacha/and all the best chosen men gathered themselfes together / and folowed after hym / and came and beseged hym at Abell Beth Maacha / and made a banke aboute the cytie harde vnto the wall. And all the people that was with Joab/layed to theyr ordinaūce/and wold haue cast doune the wall.

Then cryed there a wyse woman out of the cytie: Heare / heare / saye vnto Joab that he come hether/I wyl speake with hym. And whan he came to her/ the woman sayde: Art thou Joab? He sayde: Yee. She sayde vnto hym: Heare the wordes of thy handmayden. He sayde: I heare. She sayde: The common saying was somtyme: Whoso wyl axe/let him
D axe at Abell/& so came it to a good ende. This is the noble and faythfull cytie in Israel/ and wilt thou destroye the cytie and the mother in Israell? Why wylt thou swalowe vp the enheritaunce of the Lorde.

Joab aunswered and sayde: That be farre/ þ be farre fro me/þ I shoulde swalowe vp and destroye. The matter is not so/but a certayne man of moūt Ephraim/named Seba þ sonne of Bichri/hath lyfte vp hym selfe against kyng Dauid/delyuer hym onely/and I wil departe from the cytie. The woman sayde vnto Joab: Beholde / his heade shalbe cast vnto the ouer the wall. And the woman came in to al þ people with her wysdome. And they smote of the heade of Zeba the sonne of Bichri / and cast it
2.Re.xviij.c vnto Joab. †Then blewe he the trompe / and they departed from the cytie / euery one vnto his tente. But Joab came agayne to Jerusalem vnto the kynge.

2.Re.viij.c †Joab was captayne ouer all the hoost of Israell: Benaia the sonne of Joiada was ouer the Chrethians and Plethians: Adoram was rentegatherer: Josaphat the sonne of Ahilud was Chauncelyer: Seia was the scribe: Sadoc and Abiathar were the prestes: Ira also the Jairite was Dauids preste.

The. XXI. Chapter.

A THere was a derthe also in Dauids tyme thre yeares together. And Dauid sought the face of the Lorde. And the Lord sayde: Because of Saul/and because of that bloudy
2.Re.xxij.d housholde †that he slewe the Gibeonites.

Then the kynge caused for to call the Gibeonites/and spake vnto them. (As for the Gibeonites / they were not of the chyldren of Israel/but a remaūt of the Ammonites: howbeit/†the chyldren of Israel had sworne vnto Josu.ix
them/ and Saul sought for to smyte them in his gelousye/for the chyldrē of Israel and Juda.) Then sayde Saul to the Gibeonites: What shal I do vnto you/ & wherewith shall I make the attonement/that ye maye blesse þ enheritaunce of the Lorde? The Gibeonites sayde vnto hym: It is not for golde and syluer that we haue to do with Saul and his house/ neyther haue we ought to do for to slaye any man in Israell.

B He sayde: What saye ye then/that I shall do vnto you? They sayde vnto the kynge: The mā that hath destroied vs/and brought vs to naughte/shoulde we destroye/ that nothynge be lefte hym in all the coastes of Israel. Let there be geuen vs seuen men of his sonnes/ that we maye hange them vp vnto the Lord at Gibea of Saul the chosen of the Lorde. The kynge sayd: I wyl geue them. Howbeit/ the kynge spared Mephiboseth the sonne of Jonathas the sonne of Saul / because of the ooth of the Lorde that was betwene them: †namely betwene Dauid and Jonathas the 1.Re.xx
sonne of Saul. But the two sonnes of Rispa xx.b.xxi
the doughter of Aia/whan she had borne vnto Saul Armony and Mephiboseth/ and the fyue sonnes of Michol þ doughter of Saul/ whome she bare vnto †Adriell the sonne of 1.Re.xxi
Barsillai the Mahalothite/dyd the kyng take/ and gaue them in to the hādes of the Gibeonites/which hanged them vp vpon the moūt before the Lorde.

So these seuen fell at one tyme / and dyed C in the tyme of the fyrst haruest whan the barly haruest begynneth. Then toke Rispa the doughter of Aia a sackcloth/and spred it vpon the rocke in the begynninge of the haruest/tyl the water from the heauen dropped vpon thē/ and suffered not the fooles of the heauē to rest on them in the daye tyme/ neyther the wylde beastes of the felde on the night season. And it was tolde Dauid what Rispa the doughter of Aia Sauls concubine had done.

And Dauid wente and toke the bones of Saul and the bones of Jonathas his sonne from

from the citesins of Jabes in Gilead/(which
Re.xxj.c they †had stolen from the strete at Bethsam/ where the Philistynes had hanged thē/what tyme as the Philistynes had smytten Saul
D vpon mount Gilboa) & brought thē vp from thence/ and gathered them together with the bones of thē that were hāged. And the bones of Saul and his sonne Jonathas buried they in the lande of Ben Jamin / besyde the graue of his father Cis. And they dyd all that the kynge had commaunded: So after this was God at one with the lande.

But there arose warre agayne of the Philystynes agaynste Israel. And Dauid wente doune and his seruaūtes with hym/ & fought agaynste the Philistynes. And Dauid was weery / and Jesby of Nob/(whiche was one of the chyldren of Rapha/ and the weyght of his speare was thre C. weight of brasse/ & had a new harnasse vpon hym) thought to smyte Dauid. Neuertheless/ Abisai the sonne of Zeruia helped hym / and smote the Philistyne to death. Then sware Dauids men vnto him/
Re.xxiij.a and sayde: †Thou shalt nomore go forth with vs vnto the warre/that the lanterne in Israel be not put out.

E †Afterwarde there arose yet warre at Nob
Re.xxj.a with the Philistines. Then Sibechai the Husathyte smote Saph/ whiche also was one of the chyldren of Rapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Jaere Orgim a Bethleemite smote Goliath the Gethite/which had a speare/ whose shaft was lyke a weauers lome.

And there arose yet warre at Gath where there was a contencious man/which had sixe fyngers on his handes / and sixe toes on his fete/that is foure and twentye in the numbre: and he was borne also of Rapha. And whan he spake despytefully vnto Israell/ Jonathas the sonne of Simea Dauids brother smote hym: These foure were borne vnto Rapha at Gath/and fell thorow the hande of Dauid & of his seruauntes.

The XXII. Chapter.

A NAnd Dauid spake the wordes of this songe
Psal.xviij.a before the Lord/what tyme as the Lorde had delyuered hym from the hande of all his enemyes/and from the hande of Saul/
and he sayde.

The Lord is my stony rocke/& my castell/& my delyuerer.

God is my strength/in hym wil I put my trust/my shylde/and the horne of my saluaciō/ my defence/& my refuge/my Sauegoure/thou shalte helpe me from violent wronge.

†I wyl call vpon the Lorde with prayse/ Psal.xviij.a
so shal I be deliuered fro myne enemyes.

For the sorowes of death compassed me / & the brookes of Belial made me afrayed.

The paynes of hell came about me/and the snares of death had ouertaken me.

Whan I was in trouble/I called vpon the B
Lord/yee/euen my God called I vpon: & so he herde my voyce from his holy temple/ and my complaynte (came) in to his eares.

The earth trembled and quaked/the foundacyon of the heauen shoke & moued/ because he was wroth.

Smoke wēte vp from his nose/and consumyng fyre out of his mouth/coles were kindled therof.

He bowed the heauens and came doune/& it was darke vnder his fete.

He sat vpon a Cherub and dyd flye/ & appeared vpon the fethers of the wynde.

He made darkenesse his pauylyon rounde aboute hym / thicke water in the cloudes of the ayre.

At the bryghtnesse of hym were the fyre coles kyndled.

The Lord thondered from heauen / & the hyest put forth his voyce.

He shot his arrowes/and scatered them: he lightened and disconfited them.

The pouringes out of the see were sene/and C the foundacyōs of the earth were discouered at the chydynge of the Lorde / & at the breth of the spirete of his wrath.

He sente doune from aboue/ and receaued me/and drue me out of many waters.

He delyuered me fro my stronge enemye/ from them þ hated me/for they were to myghtye for me.

They ouertoke me in the tyme of my trouble/but the Lorde was my succoure.

He brought me forth in to lybertye / he deliuered me/because he had a fauoure vnto me.

†The Lord shall rewarde me after my Roma.ij.a
T iiij righte-

rightcousnesse/and accordynge to the clēnesse of my handes shal he recompence me.

For I haue kepte the waye of the Lord/& haue not ben vngodly agaynst my God.

D For I haue an eye vnto al his lawes/& haue not put his ordinaunces fro me.

Therfore wyl I be perfecte vnto hym / and wyl eschewe myne owne wyckednesse.

So shal the Lorde rewarde me after my rightcousnesse/according to the clēnesse of my handes in his eye syght.

With the holy shalt thou be holy/and with the perfecte shalt thou be perfecte.

With the cleane thou shalte be cleane / and with the frowarde/thou shalt be frowarde.

For thou shalt saue the poore oppressed people/and shalt set thyne eyes against the proude to bryngе them doune.

Psa. xviij. b and cxviij c †For thou O Lorde art my lanterne. The Lorde shal lyghte my darknesse.

For in the I shall discomfite an hoost of men / and in my God shall I leape ouer the wall.

E The waye of God is perfecte: the wordes of the Lord are tryed in the fyre: he is a shilde for al them that putte theyr truste in hym.

For where is there a God/excepte the Lorde: Or who hath any strength without oure God?

God hath strengthed me with power/and made playne a perfecte waye for me.

He hath made my fete lyke hertes fete/and hath set me vpon hye.

Psa. cxliij. a †He teacheth my handes to fyght / & byndeth the stele bowe with myne armes.

And thou hast geuen me the shylde of thy health/and with thy louynge correccion shalt thou multiplye me.

Thou hast enlarged my goynge vnder me/ and myne ankles haue not slyded.

I wyl solow vpō myne enemyes & destroye them/& wil not turne backe agayn/tyl I haue brought them to naught.

F I wyl consume them / & thrust them thorow/that they come not vp: they shall fall vnder my fete.

Thou hast gyrded my with strength to the battayll / & hast subdued them vnder me that rose vp against me.

Thou hast made myne enemyes to turne their backes vpon me/that I myght destroye them that hate me.

They shall crye / but there shalbe no Sauer: eyce/ euen vnto the Lorde/ but he answereth them not.

I wyl beate them as smal as the dust vpon the earth: euen as the claye of the stretes wyl I make them thynne / & spreade them out abroade.

But me shalt thou delyuer from the stryuynges of the people/and shalt kepe me to be the heade of the Heythen: A people whome I haue not knowen/shal serue me.

The straunge chyldren haue denyed me/ at the hearynge of the eare shall they herken vnto me.

The straunge chyldren are waxen olde/and G are shut vp in they: prysons.

The Lord lyueth/and blessed be my God/ & magnifyed be the strength of my health.

God seyth that I be auēged/and subdueth the people vnto me.

He bryngeth me out fro myne enemyes: & from them that ryse vp agaynst me/shalt thou exalte me/and from the cruell man shalt thou delyuer me.

†For this cause wyll I geue thankes vnto Rom. p the amonge the Heythen / and synge prayses vnto thy name.

Which doth great health for his kyng/and sheweth mercy vnto Dauid his anoynted / & to his sede for euermore.

The. XXIII. Chapter.

A THese are the last wordes of Dauid: Dauid the sonne of Jsai sayde: the man that was set vp to be anoynted of the God of Jacob / and a pleasaunt dyter of songes of Jsrael/ sayde: The spirite of the Lord hath spoken by me/ and the vtteraunce therof is done thorow my tunge. He sayde: The God of Jsrael hath spoken vnto me/the strength of Jsrael/the gouernoure amonge men/the righteous gouernoure in the feare of God. As the lyght is in the mornynge whan the Sunne aryseth/ so that for the bryghtnesse therof no cloud remayneth: and as the grasse loketh vpon the earth thorow the rayne: euen so shall my house be with God.

†For he hath made an euerlastynge cō- ij. Reg. uenaunt with me/ well appoynted on euery syde and sure. For this is al my health & pleasure/that it shal growe. But the Belial shalbe vtterly & cleane roted out as ỹ thornes/ which men take not in they: handes. And they that touch them / shal destroye thē with yrons and speares: and in the fyre shal they be brent: that they maye be broughte to nought.

B †These are the names of Dauids worthies: Par. xij. b Jasabeam the sonne of Hachmoni/ the chiefest amonge thre/ which lyfte vp his speare/ & slewe eyght hundreth at one time.

After hym was Eleasar the sonne of Sodi the sonne of Ahohi/among the thre worthies with Dauid/whan they spake dispytfully to the Philistines/ and were gathered togethe to the battail/and the men of Jsrael went vp. Then stode he vp and smote the Pphilistines/ tyll his hande was so weery that it crompled with the swearde. And the Lorde gaue a great victory at thesame tyme/so that the people turned after him to spoyle. After him was Samma the sonne of Age the Hararite. Whan the Philistines had gathered them selfes in a cōpany/& in thesame place there was a pece of lande full of small corne/and ỹ people fledde before the Philistines/then stode he in the middes of the pece of lande/ and delyuered it/& smote the Philistines. And God gaue a great victory.

C †And these thre principal among thyrtye/ Dara xij. c came doune in the harueste vnto Dauid / into the caue of Adullam. And the hoost of ỹ Philistines laye in ỹ valley of Rephaim: But Dauid was at thesame tyme in the castel/and the Philistines people lay at Bethleem. And Dauid was desyrous/and said: Wolde God that some man wolde fetche me a drinke of water out of ỹ welle at Bethleem vnder ỹ gate. Thē brake ỹ thre worthies into the hoost of the Philistines/& drewe of the water out of the welle at Bethleem vnder the gate/ and caried it/ & brought it vnto Dauid: neuertheles/he wold not drinke it/But offered it vnto the Lord & said: The Lorde let this be farre fro me/that I shoulde do it. Is it not the bloude of the men that iceparded they: lyues / and wente thyther? And he wold not drinke it. Thus did the thre Worthies.

D †Abisai the brother of Joab the sonne Ze- Par. xij. c ruJa was one also of the chiefe amonge thre. He lyfte vp his speare and smote thre hundreth/and was an auncient mā among thre/ and the noblest amōge thre/and was they: ruler. But he came not vnto ỹ thre. †And Be- i. Par. xij. d naia the sōne of Joiada / the sonne of Jshail (a man of great actes) of Cabzeel smote two myghtie giauntes of the Moabites/and wēt doune & slewe a Lyon at a welle in the snowe tyme. He smote also a fayre goodly mā of Egypte/which had a speare in his hande. But he wente downe to hym with a staffe/and toke the speare out of the Egypcyans hande by violence/& slewe hym with his owne speare. This dyd Benaia the sonne of Joiada / and was a famous man amonge thre worthies/& more honorable then ỹ thirty/but he came not vnto the thre. And Dauid made hym of his secret counsaill.

Asahel the brother of Joab is amonge the thyrty: Elham his vncles sonne at Bethlecm. Samma the Haradite / Elika the Haradite/ Helez the Paltite/Jra the sonne of Ikes the Tekoite/Abieser the Anthothite/ Mebunai ỹ Husathite/Zalmon the Ahohite / Maherari the Netophatite/Ithai the sonne of Ribai of Gibea of the children of Ben Jemin/ Benaia the Pirgathonite/Hidai of the broke of Gaas/Abialbō the Arbathite/Asmaneth the Bahumite/Eliaheba the Saalbonite. The children of Jasen and Jonathes: Samma ỹ Harārite/Ahiam the sonne of Harar the Hararite/Eliphelet the sonne of Ahasbai the sōne of Maechathi/Eliam the sōne of Achitophel ỹ Gilonite/Hesrai of Carmel/Paerai the Arbite/Jegail the sonne of Nathan of Soba. Bani the Gadite/Zeleg the Ammonite/Naharai the Beerothite the weapēbearer of Joab the sonne of Zeruja. Jra the Jethrite/Gareb the Jethrite/Urias the Hethite/These are al together seuen and thyrtye.

The. XXIIII. Chapter.

A AND †the Lorde was wrothfully displeased of a new against Jsrael / and moued i. Par. xxij. & Dauid amonge them/ that he dyd saye: Go numbre Jsrael and Juda. And the kynge saide vnto Joab the chiefe ceptayne of his hoost: Go about in all the trybes of Jsrael/frō Dan vnto Berseba/and numbre the people/ that I maye knowe how many they be. Joab saide vnto the kynge: The Lorde thy God

adde vnto this people an hundreth times as much as it is now / ꝑ my lorde ꝑ kinge may se his eies lust theron. But why hath my lorde ꝑ kyng a desyre to this thynge? Neuertheless / the kynges worde preuayled agaynst Joab / and the captaynes of the hoost.

So Joab and the captaynes of the hoost wente forth from the kynge / to numbre the people of Israel / and passed ouer Jordane / & pitched at Aroer / at the ryght hande of the cyte / which lyeth in the ryuer of Gad / and at
B Jaseer / & came to Gilead / & in ꝑ low countrie of Hadsi / and came vnto Dan Jaan / and aboute Sidon / and came to the stronge citie of Tyrus / and all the cyties of the Heuites and Cananites / & came forth to the South parte of Juda vnto Berseba / & went round aboute that countrie / and after nyne monethes and twentye dayes they came to Jerusalem. And Joab delyuered vnto the kynge the summe of the people that was numbred. And in Israel there were eyght hundreth thousand stronge men / that drewe out the swearde: & in Juda fyue hundreth thousande men. And after that ꝑ people was numbred / Dauids herte smote hym selfe. And Dauid sayde vnto the Lorde: I haue synned sore / that I haue done this. And now Lorde take awaye the trespasse of thy seruaunt. For I haue done very vnwysely.

C And whan Dauid rose vp in ꝑ morninge / the worde of the Lorde came vnto the prophet Gad / Dauids Seir / and sayde: Go and speake vnto Dauid. Thus sayeth the Lorde: I bringe the thre thynges / chose the one of them / that I maye do it vnto the. Gad came vnto Dauid / and told him / and sayde vnto hym: Wylt thou that seuen yeare derth shall come into thy lande? Or that thou be fayne to flye for thyne aduersaries thre monethes / and they to persecute the? Or that there be pestilence thre dayes in the land? Take aduisement therfore / & se what aunswere I shall bringe agayne vnto hym that sent me.

Dauid sayde vnto Gad: I am in extreme trouble. †Neuertheless / (yf it maye be) let me rather fall into ꝑ handes of the Lorde (for his mercy is great) / I wil not fal into the handes of men.

Eccle. ꝑ. e
Susan. d.

D So the Lorde sent pestilence into Israel from the morow vnto the tyme appointed / so that there died of the people from Dan vnto Berseba / thre score and ten thousande men. And whan ꝑ aungel stretched his hand ouer Jerusalem to destroye it / the Lord repented ouer the euell / and said vnto the aungel: It is ynough / holde now thy hande. The aungel of the Lord was besyde the barne of Arafna the Jebusyte. But whan Dauid sawe the aungel that smote the people / he said vnto the Lord: Beholde / It is I that haue synned / I haue done ꝑ trespasse: As for these shepe / what haue they done? Oh let thy hade be against me / and against my fathers house.

And Gad came to Dauid at thesame time and said vnto him: Go vp and set vp an aultare vnto the Lord in the barne of Arafna the Jebusite. So Dauid wente vp as Gad E sayde / and as the Lorde had commaunded. And whā Arafna loked aboute him / he sawe the kynge with his seruauntes goynge vnto him / and he worshipped vpon his face to the grounde / and sayde: Wherfore commeth my lorde ꝑ kinge vnto his seruaunt? Dauid said: To bye the barne of the / and to buylde an aultare vnto ꝑ Lorde / that the plague maye ceasse from the people.

But Arafna sayde vnto Dauid: Let my lorde the kynge take it / and offre what pleaseth hym. Behold / there is an oxe for a burntofferynge / and sleddes / and harnesse of oxen to the wood. Al this gaue Arafna vnto the kynge. And Arafna sayde vnto the kynge: The Lorde thy God make ꝑ accepted vnto hym. Neuertheless / ꝑ kynge said vnto Arafna: Not so / but I wyl bye it of ꝑ for as muche as it is worth. For I wyl not offre burntofferynges vnto the Lorde / of that which I haue for nought. So Dauid bought ꝑ barne and the oxe for fyftye sycles of syluer / & buylded an aultare there vnto the Lorde / and offred burntofferynges and thankeofferynges. And the Lorde was mercyful vnto ꝑ lande / and the plague ceassed from the people of Israel.

The ende of the seconde boke of the kynges / otherwise called the seconde boke of Samuel.

The

The thyrd boke of the kynges.

The fyrst Chapter.

A



nd whan kynge Dauid was olde and welstriken in age / he coulde not be warme / though he was couered w clothes. Then said his seruauntes vnto hym: Let vs seke a yonge damsel / a virgin for our lorde ꝑ kinge / to stand before the kynge / and to nourishe hym / and to slepe in his armes / & to warme our lorde the kynge. And they sought a fayre damsel in all the coastes of Israel / & founde Abisag of Sunem / & brought her vnto the kyng. And she was a very fayre damsel / and norysshed the kynge / and serued hym. Howbeit / the kynge knewe her not.

Adonias the sonne of Hagith lyft vp him selfe / and sayde: I wyl be kynge. And he pre- v. a
pared hym charrettes and horsemen / † and fyftie men to be rennners on foote before him. And his father reproued him not therfore / so muche as to saye: Wherfore doest thou so? g. iij. a
And he was a man of a very fayre bewty / † & had begotten hym nexte after Absalom. And his matter stode by Joab the sonne of Zeruja / and by Abiathar the priest which helped Adonias. But Sadoc the priest / & Benaia the sonne of Joiada / & Nathan the prophet / and Semei / and Rei / and Dauid Worthies were not with Adonias.

B And whan Adonias offred shepe & oxen and fat cattel besyde the stone of Soheleth / which lyeth by the † welle of Rogel / he called l. pp. d.
all his brethren the kynges sonnes / and all p. iij. c.
the men of Juda the kynges seruauntes. But the prophet Nathan and Benaia / and the worthies / and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herd that Adonias is kynge / and our lorde Dauid knoweth not therof? Come now therfore / I wyll geue the counsayll / ꝑ thou mayest delyuer thy soule / and the soule of thy sonne Salomon. Come now and go into the kynge Dauid and saye vnto hym: Hast not thou my lorde the kynge swore and sayde vnto thy handmayden: Salomon thy sonne shall be kynge after me / and he shall syt vpon my seat? Why is then Adonias made kynge? Beholde / whyle thou art yet there / and talkest with the kynge / I wil come in after the / and tell forth thy tale. And Bethseba wente to the kynge in to the chaumbre: and the kyng was very olde. And Abisag of Sunem serued the kynge. And Bethseba bowed her selfe & worshipped the kynge.

The kynge sayde: What wilt thou? She C
sayd vnto hym: My lorde / Thou hast swore vnto thy handmayden by the Lorde thy God: Thy sonne Salomon shalbe kyng after me / and syt vpon my seat. But now lo / Adonias is kynge / & my lorde the kynge knoweth it not. He hath offred oxen and fat cattell / and many shepe / and hath called the kynges sonnes / and Abiathar the priest / and Joab the chiefe captayne. But thy seruaunt Salomon hath he not bydden. Neuertheless / thou my lorde art kynge / ꝑ eyes of all Israel loke vpon the / that thou shouldest shewe them who shal syt vpon the seat of my lorde the kynge after the. And whan my lorde the kynge slepeth with his fathers / then shall I and my sonne Salomon be fayne to be synners.

But whyle she yet spake to the kynge / the prophet Nathan came / and she told ꝑ kynge: Behold / there is the prophet Nathan. And whan he came in before ꝑ kynge / he worshipped the kynge vpon his face to the ground & sayd: My lorde O kinge / hast thou sayd: Adonias shalbe kinge after me / and syt vppon my seat? For he is gone doune this day / & offred oxen / and fat catell / and many shepe / and hath called al the kynges sonnes / and the captaynes / and the priest Abiathar. And beholde / D
they eat & drynke before hym / and saye: God saue ꝑ kynge Adonias. But me thy seruaunt / and Sadoc the priest / and Benaia the sonne of Joiada / and thy seruaunt Salomon hath he not called. Hath my lorde the kynge commaunded this / and not certified his seruauntes / who shall syt vpon the seate of my lorde the kynge after hym?

The

The kynge aunswered and saide: Cal Bethsabe vnto me. And she came in before ỹ kyng/ and whan she stode before the kynge/ the king sware/ and saide: As truly as the Lorde lyueth (which hath dilyuered my soule out of trouble) I wil do vnto the this daye/ euen as I sware vnto the by the Lorde the God of Israel/ so that Salomō thy sonne shalbe king after me/ and he shal syt vpon my seate in my steade.

Then Bethsabe bowed her selfe with her face to the grounde/ & thanked the kynge/ and sayde: God saue my lorde kinge Sauid for euermore. And the kyng said: Cal me the priest Sadoc/ and the prophet Nathan / And Benaia the sonne of Joiada.

E And whan they came in before the kynge/ the kynge sayde vnto them: Take your lordes seruauntes with you/ and set my sonne Salomon vpon my mule/ and carye him doune to Gihon: and let Sadoc ỹ priest & the prophet Nathan anointe hym there/ to be kinge ouer Israel/ and blowe the trompe and saie: God saue king Salomon/ and go ye vp after him. And whan he commeth/ he shal syt vpon my seate / and be kynge in my steade: for I haue ordeyned hym to be prince ouer Israel and Juda. Then aunswered Benaia the sonne of Joiada vnto the kynge and said: Amen. The Lorde God of my lorde the kynge saye thus also. As the Lorde hath ben with my lorde the kinge/ so be he with Salomō also/ that his seate maye be greater then the seat of my lord kynge Sauid.

Then wente they doune/ the priest Sadoc/ and the prophete Nathan / and Benaia the sonne of Joiada/ and the Chrethians and Plethians/ and set Salomon vpon kynge Sauids mule/ and brought him to Gihon. And Sadoc the priest toke the oyle horne out of the Tabernacle/ and anoynted Salomon. And they blew the trompe: And al the people said: God saue kynge Salomon.

F And all the people went vp after him/ and the people pyped with al the pypes/ and was very ioyfull/ so that the earth range at ỹ noyse of them. And Adonias herd it/ and al they whom he had called/ which were with hym/ and they had new eaten. And whan Joab herde the noyse of the trompe/ he saide: What meaneth this noyse of the citie and this busynesse: But while he yet spake/ beholde/ Jonathas the sonne of Abiathar the priest came.

And Adonias saide: Come in/ for thou art a valeaunt man/ and bringest good tydinges. Jonathas aunswered and said vnto Adonias: Alas/ our lorde kynge Sauid hath made Salomon kinge/ and hath sent with him Sadoc the priest/ and the prophet Nathan / and Benaia the sonne of Joiada/ and the Chrethians and Plethians/ & they haue set him vpon the kynges mule: & Sadoc the priest with the prophet Nathan hath anoynted him kinge at Gihon/ and from thence are they gone vp with ioye/ that the citye range withall: that is the noyse that ye haue herde.

Salomon also sytteth vpon the kynges G seate/ and the kynges seruauntes are gone into wyshe good lucke vnto our lorde kyng Sauid/ and haue said: Thy God make Salomon a better name thē thy name is/ and make his seate greater then thy seate. And they haue wyshed the kynge good lucke vpon the bed. Moreouer the kynge hath said thus: Praysed be the Lorde God of Israel/ which this day hath made one to syt vpō my seat/ that myne eyes haue sene it.

Then were they afrayed/ and gat them vp all that were called by Adonias / and so they departed euery man his waie. But Adonias was afraied of Salomon and gat him vp/ and wente his waie/ and toke holde of the hornes of the aultare. And it was tolde Salomon: Beholde/ Adonias feareth kynge Salomon/ and beholde/ he taketh holde of the hornes of the aultare/ and sayeth: Let kinge Salomon sweare vnto me this daye / that he shall not slaye his seruaunt with the sword. Salomon sayd: If he wyl be an honest mā/ there shall not one heer fall from hym vpon the earth / but yf there be euel founde in hym he shall dye. And kinge Salomon sent/ and caused hym to be fetched † from the aultare. And whan he came/ he fell doune before kynge Salomon/ But Salomon sayd vnto hym: Go thy waye in to thy house. Exod.

The. II. Chapter.

NOw whan the tyme came that Sauid A shoulde dye/ he commaunded Salomō his sonne & sayd: †I go ỹ waye of all ỹ world Jos. ij

†Be

ij. b †Be thou stronge therfore/ and shew thy selfe a man/ and kepe the watche of the Lord thy God/ that thou walke in his wayes / & holde his ordinaunces/ his commaundemētes / his lawes/ and his testimonies/ † as it is wrytten in ỹ lawe of Moses/ that thou mayest be wise in al that thou doest/ and whither soeuer thou turnest the: that the Lord maye rayse vp his worde/ which he hath spoken ouer me/ & sayd: If thy children kepe theyr way/ and walke before me faithfully & truely/ & withal theyr hert & with al theyr soule/ thē shal there neuer faile the a mā vpon the seate of Israel.

Thou knowest well also what Joab the sonne Zeruia hath done vnto me / what he dyd vnto the two chiefe captaines of Israell/ iij. e †Abner the sonne of Ner / and *Amasa the Re. xx. b sonne of Jether/ whome he slewe & shed the blonde of warre whā it was peace/ & put the blonde of warre vpon his gyrdel that was aboute his loynes/ and in his shues that were vpō his fete: So thou accordinge to thy wysdom/ ỹ thou bryng not his graye heer doune to the graue in peace.

B And to the children of †Barsillay the Gi- j. e leaditc/ thou shalt shewe mercy/ that they may c eate at thy table. For so ioyned they them selfes vnto me/ whan I fled before thy brother Absalom. And beholde / thou hast with the j. b †Semei the sonne of Gera the sonne of Jemini of Bahurim/ which cursed me with very bytter and shamfull cursynges/ what time d as I wēt to Mahanaim. Yet †came he doune to mete me at Jordan/ where I sware to him by the Lorde/ and said: I wyl not slaye the with the sweard. But suffre not thou him to be vngilty/ for thou art a wise man/ and shalt well knowe what thou oughtest to do vnto hym/ that thou mayest bringe his graye heere doune to the graue with blonde.

e †So Sauid slept with his fathers / and d was buryed in the citie of Sauid. The tyme that Sauid was kynge ouer Israel/ is fourtye yeare. †Seuen yeare was he kynge at Hebron/ and thre and thirtye yeare at Jerusalem. a †And Salomon sat vpon the seat of Sauid c his father/ and his kyngdome was made very sure.

But Adonias the sonne of Hagith came vnto Bethsabe Salomons mother. And she sayd: Is thy comminge peaceable: He spake: Yee/ and saide: I haue somwhat to say to the. She sayde: Saye on. He sayde: Thou knowest that the kyngdome was myne/ and that al Israel had set them selfes vpon me / that I shoulde be kynge / but now is the kyngdome turned/ and become my brothers / for he hath it of the Lord. C

Now desyre I one peticion of the: Make not my face ashamed. She saide vnto hym: Say on. He sayd: Speake vnto kynge Salomon/ (for & he shal not shame thy face) ỹ he may geue me Abisag to wyfe. Bethsabe said: Wel/ I wil speake to the kynge for the. That is: he shal not denye the thy peticyon.

And Bethsabe came into kinge Salomon to speake with him. And the kinge stode vp/ and wente to mete her/ and worshipped her/ and sat him doune vpon his seat. And there was a chayre set for the kinges mother/ so that she sat at his right hande. And she said: One peticion desyre I of the/ make not my face ashamed. The kynge sayde: Aye O my mother/ I wyl not shame thy face. She saide: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then aunswered kynge Salomon/ & sayd S vnto his mother: Why desyrest thou Abisag of Sunem for Adonias: Aye the kingdome for him also / for he is my greater brother/ † & had Abiathar the priest. And Joab the sonne of Zeruia. And the kyng sware by the Lorde/ and sayd: God do this and that vnto me/ Adonias shal haue spoken this word against his lyfe. And now as truly as the Lord lyueth/ which hath ordeyned me/ and made me to syt vpon the seat of my father Sauid / and hath made me an house / (†according as he sayd) this daye shal Adonias dye. iij. Reg. j. c ij. Re. vij. c

And kynge Salomon sent thyther by Benaia the sonne of Joiada / which smote hym that he dyed. And to the priest Abiathar saide the kynge: Go thy waye vnto Anathot to thy lande/ for thou art a man of death. Neuertheles/ I wyl not slay the this day/ for thou hast borne the Arke of the Lord God before my father Sauid / and hast suffred trouble also where my father suffred.

Thus Salomon put forth Abiathar / that he must nomore be the priest of the Lorde/ ỹ the worde of the Lorde myght be fulfilled/

†which

j. Reg. ij. f

†which he spak ouer the house of Eli at Silo.

E And this rumoure came before Joab: for Joab cleued vnto Adonias/& not vnto Salomon. Then fled Joab into the Tabernacle of the Lord/and toke holde of the hornes of the aultare. And it was tolde kynge Salomon that Joab was fled into the Tabernacle of the Lord/and beholde/he standeth at the aultare.

Then sent Salomon Benaia the sonne of Joiada/and sayde: Go slaye hym. And whan Benaia came to the Tabernacle of the Lord he sayde vnto hym: Thus sayeth the kynge: Come forth. He sayde: no/I wyll dye here. And Benaia tolde this vnto the king againe/and sayde: Thus hath Joab spoken/and thus hath he aunswered me.

The kynge saide vnto him: So as he hath spoken/and slaye him/and bury him/ý thou mayest put from me and my fathers house ý bloud/which Joab hath shed without a cause/ and that the Lorde maye recompence him his bloud vpō his head/because he smote two men/which were more ryghteous and better then he/and slew them with the sweard that

ij. Reg. iij. c *ij. Re. xx. b my father Dauid knew not of: namely/†Abner the sonne of Ner/the chiefe captaine ouer Israel/*and Amasa the sonne of Jether the chiefe captaine ouer Juda/that their bloude maye be recompenced vpon the heade of Joab and of his sede for euer: But Dauid and his sede/his house/& his seate haue peace for euermore of the Lorde.

F And Benaia the sonne of Joiada wente vp/ and smote him/and slewe him: and he was buried in his house in the wyldernes. And ý kyng set Benaia the sōne Joiada in his steade

Exe. xlviij. b ouer the hooste. And †Sadoc the priest did the kynge set in the steade of Abiathar.

And the kynge sent/and caused for to call Semei/and said vnto him: Buylde the an house at Jerusalem/and dwell there/and departe not from thēce/neyther hyther nor thyther. In what day soeuer thou departest forth and goest ouer the broke Cedron/be thou sure that thou shalt dye the death: thy bloude be vpon thyne owne heade. Semei saide vnto the kynge: This is a good meanynge/as my lorde the kynge hath sayde/so shall thy seruaunt do. So Semei dwelt at Jerusalem a longe season. But after thre yeare it fortuned that two seruauntes ranne awaye from Semei vnto Achis the sōne of Maecha kinge of Gath.

And it was tolde Semei: Beholde/thy seruauntes are at Gath. Then Semei gat him vp/sadled his asse/and went vnto Gath to Achis/for to seke his seruauntes. And whā he came thyther/he brought his seruauntes from Gath.

And it was tolde Salomon/that Semei G went from Jerusalem vnto Gath/and was come againe. Then sent the kinge/& caused for to call Semei/& said vnto him: Sware not I to the by the Lorde/and assured ý/and sayd: Loke what day soeuer thou departest out/and goest hyther or thyther/be sure that thou shalt dye the death: And thou saydest vnto me: I haue herde a good meanyng. Why hast thou not kept the then/accordinge to the ooth of the Lorde/and commaundement that I commaunded the?

And the kyng said vnto Semei: Thou remembrest al the wickednesse/which thy herte knoweth †ý thou diddest vnto my father Dauid. The Lord hath recōpenced ý thy wyckednes vpō thy heade. And king Salomō is blessed/& the seate of Dauid shalbe stablished before ý Lord for euer. And ý kyng cōmaunded Benaia ý sonne of Joiada/wh̄ went forth/ & smote him that he dyed. And the kingdome was stablysshed by Salomons hand.

ij. Re.

The. iii. Chapter.

AND Salomon made mariage with Pha A
rao the kinge of Egypte/& toke Pharaos doughter/and brought her into the citye of Dauid/tyll he had builded his house/and the Lordes house/and the walles rounde about Jerusalem. But the people offered yet vpon the hye places/for as yet there was no house buylded vnto the name of the Lord vnto ý tyme. But Salomon loued the Lorde/and walked after the ordinaunces of Dauid his father: excepte onely that he offred and brent incence vpon hye places.

†And the kinge wente vnto Gibeon to do ij. Par. sacryfice there: For that was a goodlye hye place. And Salomō offred a thousand burnt- iij. Re. offeringes vpon thesame aultare. † And the Lorde appeared vnto Salomon at Gibeō By

by a dreame in the nighte/and God said: Aske what I shal geue the. Salomon saide: Thou hast done great mercy vnto my father Dauid thy seruaunt. Lyke as he walked before the in faythfulnesse and righteousnesse/and in a trew herte with the/and this greate mercy haste thou layed vp for hym/and geuen hym a sonne to sytte vpon his seate as it is now come to passe.

B †Now Lorde my God/thou hast made
ij. a thy seruaunt kynge in my father Dauids steade: As for me/I am but a small yonge man/knowing neyther my outgoyng nor ingoynge. And thy seruaunt is amonge ý people whom thou hast chosen which is so great/ that noman can numbre them/nor describe them for multitude. Geue thy seruaunt therfore an obedient hert/that he maye iudge thy people/and vnderstande what is good & bad: for who is able to iudge this thy mighty people?

This pleased the Lorde well/that Salomon axed such a peticion. And God sayd vnto hym: For so much as thou axest this/and desyrest not longe lyfe/neyther ryches/neyther the soules of thine enemies/but vnderstandinge to heare iudgement/beholde/therfore

iij. c haue I done accordinge to thy wordes. †Beholde/I haue geuen the an hert of wysedome and vnderstanding/so that suche one as thou art/hath not ben before the/neyther shall ryse vp after the.

Yee/and that thou haste not praied for/haue I geuen the also/namely/ryches and honour/ so that amonge the kynges in thy tyme there is not suche one as thou. And if thou wylt walke in my wayes/so that thou kepe myne

iij. a ordinaunces and lawes/† as Dauid thy father hath walked/then wyll I geue the a longe lyfe.

C And Whan Salomon awaked/beholde/
iij. b it was a dreame/†and he came to Jerusalem and stod before the Arke of the Lordes couenaunt/and offred burntofferynges/and thankeofferinges/and made a great feast vnto his seruauntes.

At thesame tyme came there two harlottes vnto the kynge/an stode before hym. 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: and on the thyrde daye after that I was delyuered/ she was delyuered of a chylde also. And we were together/so that there was no straunger with vs in the house/but we two: and this womans sonne dyed in the nyghte (for she smored hym in the slepe) and she rose vp in the nyghte/and toke my sonne fro my syde (where thy handmaiden slepte) and layed it in her arme/and her dead sonne layed she in myne arme. And whan I rose vp in the morynnge to geue my sonne sucke/beholde/he was dead. But in the morynnge I loked wel vpon hym/and behold/it was not my sonne/ whome I had borne.

The other woman saide: Not so/my sonne D
lyueth/and thy sonne is dead. But she sayd: Not so/thy sonne is dead/and my sonne lyueth. And thus spake they before the kynge. And the kynge saide: This woman sayeth: my sonne lyueth and thy sonne is dead. Yonder woman sayth: Not so/thy sonne is dead/ and my sonne lyueth. And the kynge sayde: Fetch me a sweard. And whan the sweard was brought before the kyng/the kynge said: Parte the lyuinge 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 the kynge: (for her motherly hert was kyndled with pytie ouer her sonne.) Oh my lord/geue her the child alyue/& kyll it not. But the other said: Let it neither be myne nor thine/but let it be parted. Then aunswered the kyng/and said: Geue this woman the lyuing childe/and slay it not/for she is his mother. And all Israell herde of this iudgement that the kinge had geuē/and they feared the king/ for they sawe that the wysdom of God was in him to kepe iudgement.

The. iiii. Chapter.

THus was Salomon kynge ouer all Is- A
rael: And these were his princes: Asaria the sonne of Sadoc the priest: Elihoreph/and Ahija the sonnes of Sisa/were priestes: Josaphat the sonne of Ahilud was chaunceyler: Benaia the sonne of Joiade was the chiefe captayne: Sadoc and Abiathar were priestes: Asaria the sonne of Nathan was ouer ý officers: Sabud the sonne of Nathā ý priest

was

was the kynges frēde: Ahiasar was steward:
iij. Re. iij. c †Adoniram the sonne of Abda was rentgatherer.

And Salomon had twelfe officers ouer Israel/which made prouisyon of foode for the kyng and his house: One had a moneth lōge in the yeare to make prouisyō: And these were their names: The sonne of Hur vpon mount Ephraim. The sonne of Seber at Macaz and at Saalbaim/and at Bethsames/and at Elō/ and Bethhanan. The sonne of Hased at Aruboth/ and had therto Socho and all the lande of Hepher. The sonne of Abinadab all the lordshyppe at Sor/and had Taphath Salomons doughter to wyfe/ Baena the sonne of Ahilud at Thaenach and at Megiddo/and ouer all Bethsean/which lyeth besyde Zarthana vnder Jesrael from Bethsean vnto
B the playne of Mahelo/tyll the othersyde of Jakneam. The sonne of Geber at Ramoth in Gilead/he had the tounes of Jair the sonne of Manasse in Gilead/and had the coastes of Argob which lyeth in Basan/ euen thre score greate walled cyties/and with brasen barres. Ahinadab the sonne of Iddo at Mahanaim. Ahimaas in Nephtali/& he also toke Basmath Salomons doughter to wyfe. Baena the sonne of Husai in Asser and at Aloth. Josaphat the sonne of Paruha in Jsachar/ Geber the sonne of Vri in the lande of Gilead/in the lande of Sihon kynge of the Ammorites/ & of Og the kyng of Basan. One officer was in the same lande. As for Juda & Jsrael/ they were in numbre as the sande of the see/ & dyd
Gene. xv. d eate and drynke/and were mery. †Thus was
Exo. xxiij. d Salomon lorde ouer al the kingdomes (from
Psal. lxxj. b the water of the lande of the Philistines/vnto the border of Egypte) which broughte hym gyftes/and serued him as longe as he lyued.

And Salomon had daylye to his vitailles thyrtye quarters of fyne meell. lx. quarters of other meel/ten fat oxē/and twentye smal cattell/and hundreth shepe/besydes hertes and roes/ & wylde goates/& fat capons/ and fooles. For he had the lordshyppe of al the lande on this syde the water/from Tiphsa vnto Gasa/and ouer al the kynges on this syde the wa
Leu. xxvj. a ter: and he †had peace of al his subiectes rōd aboute/so that Juda and Jsrael wente safe/ euery one vnder his vyne/& vnder his figge-
tree/from Dan vnto Berseba/as long as Salomon lyued.

†And Salomon had fourtye thousande C carthorses/and twelfe thousande horsmen. iij. Re. p
And the officers prouided the kynge Salomon with vitayles: and whatsoeuer belonged to the kynges table/ that brought euery man in his moneth/ and myssed not. Barlye also and strawe for the horses and coursers/ & broughte thē vnto the place where the kynge was/euery one after his charge.

†And God gaue Salomon maruaylous Eccles. great wysedome and vnderstandinge/ and a large herte/as the sande that lyeth vpon the see shore: so that the wysedome of Salomon was greater then the wysedome of all the chil dren towarde the East/and of al the Egypcians. And he was wyser then all men/yee/wiser then Ethan the Esrahite/ Heman/ Chalcall/and Darda/the sonnes of Maholi: and had a greate name amonge all the Heythen on euery syde. And he spake thre thousande †prouerbes/& his *songes were a thousande e Prouer. *Cantic.
and fyue. And he spake of trees/from the Ceder and Libanus vnto ỹ ysope that groweth out of the wall: he talked also of cattell/ of fooles/of wormes/of fyshes. And there came of al nacyons to heare the wysedome of Salomon/and there came of al the kynges of the earth/whiche had herde of his wysdome.

The V. Chapter.

AND Hiram the kynge of Tyre sent his ser A uauntes vnto Salomon/ for he had herd that they had anoynted hym kynge in his fathers steade: For Hiram †loued Dauid as lō ij Reg.
as he lyued. *And Salomon sent vnto Hirā/ *ij Par
saying: †Thou knowest that my father might †j. Pa.
not buylde an house vnto the name of the b. xxij.
Lorde his God/ because of the warre that .iiij. a
was aboute him/vntyl the Lord delyuered ỹe
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 nor euel hynderaunce: Behold/ I am therfore aduysed to buyld an house vnto the name of the Lord my God/ accordinge as the Lorde spake vnto Dauid my father and sayde: †Thy ij. Re.
sonne/whome I shal set vpon thy seat in thy steade/shal buylde an house vnto my name. Commaunde therfore ỹ they hewe me doune Ceders

Ceders out of Libanus/ and that thy seruauntes be with my seruauntes/ and the reward of thy seruauntes wyll I geue the whatsoeuer thou shalt axe: for thou knowest/that with vs there is noman which can hewe tymber as the Sidonians.

B Whan Hiram herde the wordes of Salomon/he was very glad and sayde: Praysed be the Lorde this daye/ which hath geuen Dauid a wyse sonne ouer this greate people. And Hiram sent vnto Salomon sayinge: I haue herde what thou hast sent vnto me: I wyl do accordynge vnto all thy desyre with Ceders and Pinetrees. My seruauntes shall bringe them doune from Libanus vnto the see/ and I wyll make them to flote vpon the see/vnto the place which thou shalt shewe me/ and there wyl I cause them to aryue/ and thou shalt make them to be serched. But thou shalt fulfyll my desyre also/ and geue foode vnto my housholde folkes. So Hiram gaue Salomon Ceders and Pynetrees accordyng to all his desyre. But Salomon gaue Hiram twentye thousand quarters of wheat to eate for his housholde/ and twenty quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

C And the Lorde gaue Salomon wysedome/accordyng as he had sayd vnto hym/ and there was peace betwene Hiram and Salomon/and they made a cōuenaunt both together. And Salomon made an outchosyng (of workemen) thorowout all Jsrael. And the outchosyng was thyrtye thousande men/ and he sent them to mount Libanus/ euery two monethes ten thousande/ so that they were one moneth vpon Libanus/ and two monethes at home. And † Adoniram was ouer the outchosynge.

And Salomon had thre score thousand and ten that bare burthens/ and foure score thousande that hewed timber vpon the moūt beside Salomōs chiefe officers/whiche were ordeyned ouer the worke: namely thre thousande and thre hundreth/ which ruled the people that laboured there in the worke. And the kynge commaunded that they should breake out great and costly stones/namely free stone/ for the foundacion of the house and Salomons masons/ and Hirams/and they
that were in those coastes/ hewed out/ and prepared tymbre and stones to the buyldyng of the house.

The. VI. Chapter.

IN the foure hundreth and foure score A yeare/after the departynge of ỹ chyldren ij. Par. iij. a
of Jsrael out of the lande of Egypte/in the Actu. vij. f
fourth yeare of the raygne of Salomon ouer Jsrael/in the moneth Syf/(that is the seconde moneth) was the house buylded vnto the Lorde. This house that kynge Salomon buylded vnto the Lord/was thre score cubytes longe/ twentye cubites broade/ and thyrtyne cubites hye. And he builded a †Porche before the temple of twentye cubites lōge Joan. x. c
after the bredth of the house/ and ten cubites Actu. iij. b
broade before the house/ and in the house he and. v. d
made wyndowes/whiche myght be opened and shutte with lyddes.

And rounde aboute by the wall of the house he buylded a compasse/ so that it went both aboute the temple and the quere/ and made his outwarde wall rounde aboute. The nethermoost station was fyue cubites wyde/ and the myddest sixe cubites wyde/ and the thyrde seuen cubites wyde. For he laied balkes rounde aboute the house/ that they touched not the wall of the house.

And whan the house was buylded/it was B
buylded of whole and outbroken stones/ so that there was herde neyther hamer/nor axe/ nor any other instrument of yron/whan the house was a buyldynge.

But on the ryght syde of the myddes of the house there was a dore/so that they might go vp to the myddes stacyon by a turne grese/ and from the middest station vnto the third. Thus buylded he the house/ and fynished it/ and syled the house both aboue and by the walles with Ceder wood. He buylded a galery also aboue vpon the whole house fyue cubites hye/ and couered the house with Ceder tymber.

And the worde of the Lorde came vnto Salomon/ and sayde: Let this be the house that thou buyldeste. If thou shalt walke in mine ordynaunces: and do accordynge to my lawes/and kepe all my commaundementes/ to walke therin/ then wyll I stably she my
worde with the († as I sayde vnto Dauid ij. Re. vij. b

thy father) and wyl dwell amonge the chyldren of Israel/ and wyl not forsake my people of Israell.

C Thus Salomon buylded the house/and fynyshed it/& buylded the walles on the insyde with Ceder tymber from the grounde of the house vnto the rose/ and syled it with tymbre on the insyde / and ouerlayed the flore of the house with bordes of Pyne tree.

And behynde in the house he buylded a wall of Ceder tymber twenty cubites longe/ from the flore to the rose. An theron buylded he the quere for the mooste holy / but the house of the temple before the quere was fourty cubites lõge: on the insyde was the whole house of Ceder with wrythen knoppes and floures/ so that there was no stone seene. As for the quere/ he prepared it on the insyde of the house that the Arke of the conuenaunt of the Lorde myght be set therin. And before the quere/ (which was twentye cubites longe/ twentye cubites broade/and twentye cubites hye/and ouerlayed with pure golde) he syled the aultare with Ceder.

D And Salomon ouerlayed the house on ỹ insyde with pure golde/& shot barres of golde before the quere/which he had ouerlayed with golde/so that the whole house was layed ouer with golde. And all the aultare also before the quere ouerlayed he with golde.

Exo.xxv.b † He made also in the quere two Cherubins tẽ cubites hye/of Olyue tree: One wynge of eyther of the Cherubyns had fyue cubites/ so that from the edge of his one wynge to the edge of his other wynge there were ten cubites. Euen so hath the other Cherub ten cubites also/ and both the Cherubins were of one measure and of one quantitye / so that eyther Cherub was ten cubites hye. And he putte the Cherubins within the house. And the Cherubyns spred forth theyr wynges / so that the wynge of the one touched the one walle & the other Cherubyns wynge touched the other wall. But in the myddes of the house the one wynge touched another. And he ouerlayed the Cherubyns with golde.

E And on all the walles of the house rounde about/ he caused to make carued worke with carued Cherubyns/palmetrees / and fleurees. And the pauement of the house ouerlayed he also with golden plates. And at the entraūce of the quere/he made two dores of olyue tree/ with fyue squared postes / and caused carued worke to be made therof with Cherubyns/ palme trees/ and floures/ and ouerlaied them with plates of golde. So made he also at the intraunce of the temple / foure squared postes of Olyue tree/and two dores of Pyne tree/ (so that eyther dore had two syde dores one hangynge to another) and made carued worke therof/palme trees & floures/ ryght as it was appoynted.

And he buylded a courte also within with thre rowes of fre stone/ and with one rowe of playne Ceder tymber.

In the fourth yeare in the Moneth Sif/ was the foundacion of the Lordes house layed/and in the Eleuēth yeare in the moneth Bul/ (that is the eyghte moneth) was ỹ house fynyshed as it shoulde be/so that they were seuen yeare a buyldynge of it. Apryll. Octobr.

The. VII. Chapter.

BVt Salomon was a buyldynge his owne house thirtene yeare/and fynished it/namely/he buylded an house of the wood of Lybanus/an hũdreth cubites longe/fyftye cubites wyde/& thyrtie cubites hye/ soure squared with rowes of pyllers / and with carued Ceders. And the rose aboue syled he also with Ceder wood vpõ the fyue and fourtye pyllers/ for one row had fyftene pyllers: so that there stode euer thre pyllers/one ryght ouer against another: so that euery space betwixte the pyllers was one ouer agaynst another/foursquared with the pyllers.

And he made a porche with pyllers/ which was fyftye cubites longe/ and thyrtye cubites broade/and yet a porche before it with pyllers & with a greate poste. He made a põche also vnto the kynges seate/ (wherin the iudgment was kept) and made it to be the porche of iudgement/& syled it with Ceder from the pauement vnto the pauement agayne/& his owne house wherin he dwelt/in ỹ backe court made betwene the house & the porche lyke the other. And lyke vnto the porche made he a house for Pharaos doughter/ † whome Salomon had taken to wyfe. B iij. Reg

And these were costly stones hewen after the measure/cut with sawes on euery syde/frõ the grounde vnto the rose. As for the foundacions/they were costly and greate stones / ten and eight cubites greate/and costly fre stones theron accordynge to the measure / and Ceders. But the greate court rounde aboute had thre rowes of fre stone/and one rowe of playne Ceders: Euen so also the courte by the house of the Lord within / and the porche by the house.

And kynge Salomon sent to fetch one/ Para.ij.c † Hyram of Tyre a wedowes sonne of the trybe of Nephtali / and his father had bene a iij.Reg.vij.a man of Tyre/ (which was a cunninge man in metall/ful of wysedome/ vnderstandynge and knowledge to worke al maner of metal worke. Whan he came to king Salomon/he made al Para.iij.c his worke/ & made two brasen pyllers/eyther Dar.xix.b of them eyghtene cubites hye: & a threde of iij.Reg.vij.b cubites was the measure aboute both the pyllers: & he made two knoppes of brasse molten/ to set aboute vpon the pyllers: & euery knoppe C was fyue cubites hye: and on euery knoppe aboue vpon the pyllers seuen wrythen roapes lyke cheynes. And vpõ euery knoppe he made two rowes of Pomgranates/rounde aboute on the roape / wherwith the knoppe was couered. And the knoppes were lyke Roses before the porche foure cubites greate. And the Pomgranates in the rowes rounde aboute were two hundreth aboue and beneth vpon the rope/which went rounde aboute the thyckenes of the knoppe / on euery knoppe vpon both the pyllers.

And he set vp the pyllers before the porche of the temple. And that whiche he set on the ryghte hande/called he Jachin: and that which he set on the lefte hande/called he Boos. And so stode it aboue vpon the pyllers euen lyke Roses. Thus was the worke of the pyllers fynyshed.

D † And he made a molten lauer/ten cubites wyde from the one syde to ỹ other rounde Dar.iiij.a aboute / and fyue cubites hye / and a threde iij.Reg.vij.c of thyrtye cubytes longe was the measure rounde about: and about the same lauer that was ten cubytes 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 twelfe bullockes/wherof thre were turned towarde the North / thre towarde the West/thre towarde the South/and thre towarde the East/& the lauer aboue therõ/ so that al theyr hinder partes were within vnder the lauer: wherof the thyckenesse was an handbreth: & the edge of it was lyke the edge of a cuppe/and as a floured rose/and it contained two thousande (℔) Battes. A Bat/ was a certayne measure of liquore. E

And he made ten brasen seates/euery one foure cubytes longe and broade/and thre cubytes hye. The seate was made so/that it had sydes betwene the ledges. And on the sydes betwene the ledges there were Lyõs/Bullockes/& Cherubyns. And on the ledges whiche were aboue and beneth the Lyons and Bullockes were the sydes made/that they were set Dounewardes. And euery stole had foure brasen wheles 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 cubite hye and rounde/a cubyte and a halfe wyde: & on the soket there were knoppes in foldes / ỹ were foursquared and not rounde. The foure wheles stode beneth by the sides/and the axeltrees of the wheles were harde on the seate. Euery whele was a cubyte and a halfe hye/ & they where wheles lyke karte wheles. And theyr axeltrees/ spokes/nayles/and the nauelstockes were all molten. And the foure proppes vpon the foure corners of euery seate were hard on the seate.

And on the soket aboue vpon the seate/& cubyte and a halfe rounde aboute / there were ledges and sydes harde on the seate. And on the place of the same sydes and ledges / he caused to carue Cherubyns/Lyõs/ and palme trees/one by another rounde about theron. After this maner made he ten molten seates/ one maner of measure/ and wydenesse was in all.

† And he made ten copper kettels/so that F one kettell conteyned fourtye Battes / & was ỹ Para.iiij.a foure cubytes greate/ & vpon euery seate was a kettell. And fyue seates set he on the ryght syde of the house / and the other fyue on ỹ lefte syde. But the lauer set he before on the ryghte hande towarde the South.

And Hiram made pottes also and sho-

ucls & basens/and so fynished he all the worke that kynge Salomon caused to be made in the house of the Lorde: namely the two pyllers/and rounde knoppes aboue vpon the two pyllers/and the two wrythen ropes to couer ỹ two rounde knoppes vpon the pyllers. And the four hundreth Pomgranates on the two wrythen ropes/euer two rowes of Pomgranates vnto euery rope/to couer the two rounde knoppes vpon the pyllers. And the ten seates/ and ten kettels theron/and the lauer/ & twelfe Bullockes vnder the lauer. And the pottes/ shoucls/and basens. And all the ornamentes which Hiram made vnto kynge Salomon
G for the house of the Lord were of pure metal. In the contrie by Iordane/ caused the kynge them to be molten in thycke earth betwene Sucoth and Zarthan. And Salomon let all the apparel be vnweyed/because ỹ metal was so much.

Exo. xxv. c †Moreouer/ Salomon made al the apparel that belonged vnto the house of the Lord: namely a golden aultare / a golden table that the shewbread laye on/fyue candelstyckes on ỹ righthande/and fyue candelstycke on the lefte (before the quere) of pure golde/with floures/ lampes/and snoffers of gold therto/flat pecces chargers/basens/spones/and censours of pure golde. And the hokes of the dores on the inssyde of the house in the moost holy/ and in the dores of the house of the temple of the Lorde were of gold.

Thus all the worke that kynge Salomon made in the house of the Lorde / was fyny-
ij. Para. v. a shed. †And Salomon brought in that his father Sauid had sanctifyed of sylucr/and gold & ornamentes/and layed it amonge the treasures of the house of the Lorde.

The. VIII. Chapter.

A Then †gathered kynge Salomon all the
ij. Para. v. a Elders in Israel together / all the rulers of the trybes and princes of the fathers / amonge the chyldren of Israell vnto Ierusalem/to bringe vp the Arcke of the couenaũt
ij. Reg. vj. b of the Lord/ †out of the cytie of Sauid/ that is Sion. And there resorted vnto kynge Salomon all the men of Israel/ at the feast in the
September. moneth Ethanim/that is the seuẽth moneth. And whan all the Elders of Israel came / the priestes toke the Arke of the Lord/ & brought it vp/and the Tabernacle of wytnesse/ and all the ornamentes of the Sanctuarye that were in the Tabernacle. This dyd the priestes and the Leuites. And kynge Salomon and all the congregacion of Israel that were gathered vnto hym / wente with hym before the Arcke / and offered shepe and bullockes / so many that they could not be numbred nor told:

So the priestes brought the Arcke of the Lordes couenaunt vnto his place: euen in to the quere of the house in the moost holy/ vnder the wynges of the Cherubyns: for the Cherubyns spred out theyr wynges in ỹ place where the Arcke stode / and coucred the Arke and the staues therof from aboue. And the staues were so long that the knoppes of them were sene frõ the Sanctuary before the quere/ but on the outsyde were they not sene / & they were there vnto this daye.

And in the Arcke there was nothynge but B
only the two tables of stone/ † which Moses Deut. x.
had layed therin at Horeb/whan the Lorde made a couenaunt with the chyldren of Israel/what tyme as they were departed out of the lande of Egypte.

But whan the priestes wente out of the Sanctuarye/ † a cloude fylled the house of the Exod. xl.
Lord/so that the priestes coulde not stande Ezech. xl.
and execute the office for the cloude: for ỹ glory of the Lorde fylled the Lordes house. Then sayde Salomon: †The Lorde sayd that he Leui. xvj.
wolde dwell in a darke cloude. I haue buylded an house/to be an habitacion vnto the: a seat/that thou maist dwelt there for euer And the kyng turned his face/& blessed all the congregacion of Israel. And all the congregacõ of Israel stode and he sayde:

Praysed be the Lord God of Israel/which promysed by his mouth vnto my father Sauid/and by his hande hath fulfylled it/& said: †Sence the daye that I brought my people i. Reg. vi.
of Israel out of Egypte/haue I chosen no cy- i. Para. vi.
tie amonge all the trybes of Israell to buylde ij. Par. vi.
me an house/that my name myght be there.
†But Sauid haue I chosen to be ouer my i. Reg. xvi.
people of Israel.

And in dede my father Sauid was myn- C
ded to buylde an house vnto the name of the Lorde God of Israell: Neuertheless: / the

Lorde sayde vnto my father Sauid: Where as thou waste mynded to buylde an house vnto my name/thou haste done well / ỹ thou art so aduised. Howbeit/thou shalt not buyld the house/but thy sonne which shall come out of thy loynes / he shall buylde an house vnto my name. And the Lorde hath perfourmed his worde that he spake: For I am come vp in my father Sauids steade/and syt vpon the seat of Israell / as the Lorde sayde / and haue buylded an house vnto the name of the Lorde God of Israell: and there haue I ordeyned a place for the Arke / wherin is the Lordes couenaunt / which he made with oure fathers / whan he brought them out of the lande of Egypte.

And Salomon stode before the aultare of the Lorde in the presence of the whole con-
Dar. vj. c gregacyon of Israel / and helde out his handes towarde heauen/and sayde: †O Lorde God of Israel! / there is no God lyke the/ neyther aboue in heauen/nor beneth vpon earth/ thou that kepest couenaunt and mercy for all thy seruauntes that walke before the with
D all theyr herte / thou that hast kepte promes with my father Sauid thy sernaunt: With thy mouth thou saydest it/and with thy hãde hast thou fulfilled it/as it is come to passe this day. Now Lorde God of Israell make good vnto my father Sauid thy seruaunt / that which thou hast promysed hym / and sayd:
Re. viij. c †Thou shalt not wante a man before me to syt vpon the seate of Israell / if thy chyldren kepe theyr waye/so that they walke before me as thou haste walked before me. Now thou God of Israel / let thy worde be accõplyshed whiche thou hast promysed vnto my father Sauid thy seruaunt.

For thynkest thou that God dwelleth
Esa. lxvj. a vpon earth? †Beholde/the heauen and the
Deu. viij. f heauens of all heauens may not contayne the: how shoulde then this house do it/that I haue buylded? But turne the vnto the prayer of thy seruaunt / and to his supplicacyon/ (O Lord my God) that thou mayest heare the thankesgeuynge and prayer / which thy seruaunt maketh before the this daye / so that thyne eyes be open ouer this house nyght and
Deut. xij. a daye/euen ouer this place (wherof 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 and of thy people of Israel / which they shal make here in this place of thy habitacion in heauen / and whan thou hearest it/be gracious.

†Whan any man synneth agaynst his E
neyghbour / and taketh vpon hym an oothe ij. Par. vj. b
wherwith he byndeth hymselfe/and the ooth Exo. xxij. b
commeth before thyne aultare in this house/ then heare thou in heauen/and se that thy seruaunt haue ryght to condempne ỹ vngodly/ & to bringe his waye vpon his owne heade/ and to iustifie the righteous/to geue hym accordynge to his ryghteousnesse.

†Whan thy people of Israel is smytten Deu. xxx. c
before theyr enemyes / (whyle they haue synned agaynst the) and yf they turne vnto the/ & knowlege thy name/and make theyr prayer and intercession vnto the in this house / then heare thou them in heauen/ and be mercyfull vnto the synne of thy people of Israel / and bringe them againe in to the lande/that thou hast geuen vnto theyr fathers.

†Whan the heauen is shut vp / so that it iij. re. xvij.
rayneth not/ (for so much as they haue sinned agaynst the) and if they make theyr prayer in this place/and knowlege thy name / & turne from theyr sinnes whan thou troublest them/ heare thou them then in heauen/ and be mercyfull vnto the synnes of thy seruauntes/ and of thy people of Israel/that thou mayest shew them the good waye / wherin they shoulde walke / and let it rayne vpon the lande that thou hast geuen thy people to enheritaunce.

Whan a derth/or pestilence/ or drought/ or F
burnynge/or gresshopper/or catterpiller is in theyr lande / or whan his enemye layeth sege to his portes in the lande/or whan any other plague or disease happeneth/ whosoeuer then maketh his prayer and peticyon / †whether it Esa. lvj. b
be any other men or thy people of Israell/ (whiche then are aware of their plague) euery one in his herte/and spredeth out his handes vnto this house: Heare thou then in heauen/ in the seate where thou dwellest/and be mercyful: and se that thou geue euery one accordynge as he hath walked / lyke as thou knowest his hert (for thou knowest the hert of the chyldren of men) that they maye alwaye fear

the/as longe as they lyue in the lande/ whiche thou hast geuen vnto our fathers.

Joh.xij.c Actu.viij.c † And whan any straunger/ that is not of thy people of Israel commeth out of a farre contrie for thy names sake/ (for they shall heare of thy great name/ and of thy mightye hande/ and of thy outstretched arme) and cōmeth to make his prayer in this house/ heare thou hym then in heauen/ euen in the seate of thy dwellyng/ and do all for the which that straunger calleth vpō the/ that all the nacyons vpon earth may 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 builded/ is named after thy name.

G Whan thy people go forth to the battayl agaynst theyr enemyes/ the waye that thou

Dani.vj.b shalt sende them/ † and shall praye vnto the Lorde toward the way of the cytie which thou hast chosen/ and towarde the house that I haue buylded vnto thy name: heare thou then theyr prayer and peticyon in heauen/ and execute iudgement for them.

Eccl.viij.c i Joh.j.b Whan they synne agaynst the (for † there is noman that sinneth not) & thou be wroth and delyuer thē vnto theyr enemyes/ so that they cary them awaye captyue in to that enemyes lande farre or nye/ and yf they remembre them selfes in the lande where they are captyue/ and turne/ and make theyr intercession vnto the in the lande of theyr captiuite and say: We haue sinned/ and done amisse/ and haue ben vngodly/ & so turne vnto the with al theyr herte/ and with all theyr soule in the lande of theyr enemyes (which led them awaye captiue) and make theyr prayer vnto the towarde the way of theyr land/ that thou hast geuen to theyr fathers/ euen towarde the cytie which thou hast chosen/ and towarde the house that I haue buylded vnto thy name: then heare thou theyr

Amos ix.b prayer and supplication in heauen/ † from the seate of thy dwellynge/ and execute iudgement for them/ and be mercyful vnto thy people that haue synned agaynst the/ and vnto all theyr trespasses/ wherwith they haue trans-

j.Esd.j.a gressed against the/ † and graūt them mercy in the syght of them/ which led them awaye prysoners/ that theyr enemyes may be mercyfull vnto them: for they are thy people/ & thyne enheritaunce/ whome thou broughtest out of Egipte/ from the yron fornace: that thyne B eyes may be open vnto the peticyon of thy seruaunt/ and of thy people of Israel/ that thou mayest heare them in all thynges/ for the which they shall call vpon the † for thou (O Exod.xxj Lorde Lorde) hast sundred them out to be an enheritaunce vnto thy selfe/ from amōge all the nacyons vpon earth/ accordyng as thou saydest by Moses thy seruaunt/ whan thou broughtest oure fathers out of Egipte.

† And whan Salomon had ended al this ij.Pa.vij prayer and peticion before the Lorde/ he rose vp from the aultare of the Lorde/ and lefte of from knelynge and holdynge out of his handes towarde the heauen/ and stode & blessed all the congregacion of Israel with loude voyce/ and sayd: Prayse̅d be the Lorde which hath geuen rest vnto his people/ accordynge as he sayd. There hath not one fayled of all his good wordes/ which he spake by his seruaunt Moses. The Lorde our God be with vs/ as he hath ben with our fathers/ and forsake vs not/ neyther withdrawe his hande from vs/ but bowe oure hertes vnto hym that we maye walke in all his wayes/ and kepe his commaūdementes/ ordinaunces and lawes/ which he commaunded our fathers. And these wordes wherwith I haue made my peticion before the Lorde/ come nye vnto the Lorde our God day and nyght/ that he may execute iudgement 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/ and that there is none I other. And let your herte be perfect with the Lorde our God/ to walke in his statutes/ and to kepe his commaundementes/ as it is this daye.

And the kynge withall Israel his people offred sacrifice before the Lorde. And Salomon offred thankeofferynges/ (whiche he offred vnto the Lorde) two and twenty thousande oxen/ and an hundreth and twenty thousande shepe. So the kynge and al the chyldren of Israel dedicated the house of the Lorde. The same daye dyd the kynge dedicate the myddelmost court/ which was before the house of the Lorde: that he myght there perfourme the burntofferinges/ meat offerynges/

ges/ and the fat of the thankeofferynges: for the brasen aultare that stode before the Lorde/ was to lytle for the burntofferynges/ meatofferinges/ and for the fat of the thankeofferinges.

Deu.xvj.c † And at the same tyme made Salomon a solempne feast/ and all Israell a great congregacion with hym/ from the border of Hemath vnto the ryuer of Egipte/ before the Lorde our God/ seuen dayes/ and yet seuen dayes/ that were fourtene dayes. And on the eyght daye he let the people go. And they blessed the kynge/ and went vnto theyr tentes reioycinge and with a mery herte/ because of all the good that the Lorde had done vnto Dauid his seruaunt/ and to his people of Israel.

The. IX. Chapter.

A AND † whan Salomon had fynyshed the

j.Par.vij.c buyldynd of the house of the Lorde/ and the kinges house/ and all that his desyre and

ij.Re.iij.a pleasure was to make/ the Lorde appeared vnto hym the seconde tyme/ † euen as he appeared vnto hym at Gibeon. And the Lorde sayd vnto hym: I haue herd thy prayer and peticion/ that thou hast made before me/ and haue sanctified this house/ which thou hast buylded that I may set my name there for euer: and myne eyes and my hert shalbe there alway. And yf thou walke before me (as thy father Dauid walked) with a perfecte and true herte/ so that thou do al that I haue commaunded the/ and kepe myne ordinaunces and lawes: then wyll I stablyshe the seat of thy kyngdom ouer Israel for euer/ accordinge as I promyseed thy father Dauid/ and sayd:

iij.Re.vij.c † Thou shalt not want a man from the seate of Israel.

B But yf ye turne backe fro me/ ye and youre chyldren/ and kepe not my commaundementes and ordinaunces/ which I haue layed before you/ but go and serue other goddes/ and worshippe them/ then wyll I rote Israel out

iij.Re.xxv. of the lande that I haue geuen them. † And ỳ house that I haue halowed vnto my name/

Jere.vij.a will I put away fro my face. And Israel shal become a byworde and fabell amōg al naciōs/ and so shall this hye house: so that euery one ỳ goeth by/ shal be astonnied/ & make an hissing and saye: † Wherefore hath the Lorde done Deu.xx j.b thus vnto this lande and to this house? Then Jere.xx.b shall it be aunswered: because they forsoke the Lorde their God/ (which brought theyr fathers out of the lande of Egipt) and haue receaued other goddes/ and worshipped them/ & serued them. Therfore hath ỳ Lorde brought all this euell vpon them.

† Now whan th twēty yeares were ended/ C wherein Salomon buylded the two houses/ ij.Pa.viij.a the Lordes house and the kynges house/ † where vnto Hiram/ the kynge of Tyre iij.Re.v.b brought Salomō Ceder trees & Pyne trees/ and gold after al his desyre: then gaue kynge Salomon vnto Hiram twenty cyties in the contrie of Galile. And Hiram departed from Tyre to visite the cities which Salomon had geuen hym/ and they pleased hym not/ and he sayd: What maner of cyties are these (my brother) that thou hast geuen me? And he called them the lande of Cabul vnto this daye. And Hiram sent vnto the kynge fyre score hundreth weyght of gold. And the same is ỳ summe of the taxe/ that kynge Salomon rayse̅d to the buyldynge of the house of the Lorde/ and his owne house/ and Millo/ and the walles of Jerusalem/ and Hasor/ and Megiddo/ and Gaser.

For Pharao the kynge of Egipte came D vp/ and wanne Gaser/ and brent it with fyre/ and slewe the Cananites that dwelt in the cytie/ and gaue it for a gyfte vnto his doughter Salomons wyfe. So Salomon buylded Gaser/ and the lower Bethoron/ and Baclath & Thamar/ in the wylderneſſe/ in the lande/ and all the cytics of the corne houses that Salomon had/ and al the cyties of the charrettes/ and all the cytics of the horsemen/ and what it pleased hym to buylde at Jerusalem in Libanus/ and in euery contrie of his dominion.

And all the remnaunt of the people of the Ammonites/ Hethites/ Pheresites/ Heuites/ and Jebusites/ which were not of the chyldren of Israel/ theyr chyldren which they lefte behynde them in the lande/ (whome the chyldren of Israel coulde not vtterly destroye) those dyd Salomon make tributaries vnto this daye.

† But of the children of Israel he made no Leui.xxv.f bondmen/ but let them be * men of warre *j.re.viij.b

and his seruauntes/and prynces/and knyghtes/ and ouer his charrettes and horsemen.

And the officers whiche were ouer Salomōs busynesse / were fyue hundreth and fyftye/ whiche ruled the people / and perfourmed the worke.

And Pharaos doughter wente vp from the cytie of Dauid in to her house / † whiche
iij.Re.vij.b he buylded for her. *Then buylded he Mil-
*ij.Re. v.b lo lykewyse. And thre tymes in the yeare dyd Salomon offre burntofferinges/and thanke-
ij.Par.iiij.a offerynges vpon ỹ aultare † that he had buylded vnto the Lord / and burnt incence vpon it before the Lord/and so was the house ended and fynyshed.

iij.Re.xxij.g †And Salomō made shippes also at Ezeō
ij.Pa.viij.d Geber/which lieth by Eloth beside the Read see shore/in the lande of the Edomites. And Hiram sent his seruauntes by shippe/whiche were shipmen / and had experience of the see/ with Salomons seruauntes / and they came
Jere.x.b vnto † Ophir/ and fetched from thence one C twenty score hundreth weyght of golde / and brought it vnto kynge Salomon.

The. X. Chapter.

A AND † whan kyng Salomons fame of the
ij Par.ix. a name of the Lord came to the eares of
Mat.xij.d the Quene of ryche Arabia/she came to proue hym with darke sentences. And she came to Jerusalem with a maruailous greate trayne with camels/ whiche bare spyces / and much golde/and precious stones. And whan she came in to kynge Salomon / she spake vnto hym all that was in her hert. And Salomon told her euery thynge/and the kynge had nothynge in secrete/but he tolde it her. But whā the Quene of ryche Arabia sawe all the wysdome of Salomon/and the house that he had buylded/and the meates of his table / and the dwellynges of his seruauntes/and the offices of his ministers / and their garmentes / and his butlers/and the burntofferynges whiche he offred in the house of the Lord / she wondred exceadyngly / and coulde no longer refrayne / but sayde vnto the kynge: It is true/ that I haue herde in my lande of thy behaueour/and of thy wysedome. And I wolde not beleue it / tyll I came and sawe it with myne eyes: and behold/the halfe hath not ben tolde me.

Thou hast more wysedome and good/ B then the fame is that I haue herde. Happy are thy people and thy seruauntes/ that alwaye stande before the / and heare thy wysedome: Praysed be the Lord thy God/which had suche a pleasure vnto the/ that he set the vpon the seat of Jsrael: because he hath alwaye loued Jsraell / and hath set the to be kynge / that thou shouldest mantayne iustice and equite.

And she gaue the kyng sixe score hundreth weyght of Golde/and very muche spice / and precious stones. There came neuer so muche spyce thyther/as the Quene of ryche Arabia gaue vnto kynge Salomon. And Hirams shippes/ † whiche caryed golde out of Ophir/ iij. Re.ix.
brought maruaylous muche cosily tymber and precyous stones from Ophir. And of the costlye tymber the kynge caused to make pyllers in the house of the Lord/and in the kynges house/and harpes/ and Psalteries for the C musicians. There came no more such costly tymber/neyther was it sene vnto this daye.

And kynge Salomon gaue the Quene of ryche Arabia all that she desyred and axed/besydes that/whiche he gaue her of a fre hande/ and she returned/and departed in to her lāde with her seruauntes.

The golde that came to Salomon in one yeare: was in weyght sixe hundreth and sixe and thre score talentes/beside the whiche came of Chapmen/Marchauntes/and Apoticaries/ and of the nexte kynges / and of the myghtye men in the lande. And kynge Salomon caused to make two hundreth speares of beaten gold / sixe hundreth peces of golde put he to euery speare: † and thre hūdreth shyldes of the iij. re.xiij.
best golde/euen thre pounde of gold vpon euery shylde. And the kynge put them † in the iij Reyh
house of the wood of Libanus.

And the kyng made a greate seate of yuery/ D & ouerlayed it with the moost precious golde. And the seat had sixe steppes / and the heade of the seat was rounde behynde. And there were two postes to leane vpon on both the sydes of the seate / and two Lyons stode vpon the leanynge postes / and twelfe Lyons stode vpon the sixe steppes/on both the sydes. Such one hath not ben made in any kyngdome. All kynge Salomons drynkyng vessels were of golde/

golde/and all the vessels in the house of the wood of Libanus were of pure golde also: for syluer was not regarded in Salomōs tyme.
iij.Re.x.e † For the kynges see shippe that sayled vpon the see with the shippe of Hiram/ came once in the yeare/& brought golde/siluer/and Yuery/Apes and Pecokes.

E † Thus was kynge Salomon greater in
ij Par.ix.d ryches and wisedome/then al the kynges vpon earth: And al the worlde desired to se Salomon/that they myghte heare the wisdome which God gaue him in his hert. And they brought hym yearly euery man his present/ vessels of syluer and golde/rayment and har-
iij.Re.iiij.c nasse/spices/horses/and mules. † And Salomon brought charrettes & horsemē together/ so that he had a thousand and foure hundreth charrettes/& twelfe thousande horsemen: and those he put in the charret cities/and with the kinge at Jerusalem.

And the kyng brought it to passe/that there was as muche syluer at Jerusalem as stones: and as many Ceders as there were wyld fygtrees in the valleys. And Salomons horses were brought out of Egypt/and from Keua: for the kynges marchauntes fetched them frō Keua for money. And a charrete came vp out of Egypte for sixe hundreth sycles of siluer/ & an horse for an hūdreth and fyftye. Thus were they brought also vnto all the kynges of the Hethites/and to the kinges of Siria by their handes.

The. XI. Chapter.

A BVt kynge Salomon loued many out-
iij.Re.xi.a landysshe woman. † Pharaos doughter/
Ecc.xlvij.d and woman of Moab/of Ammon/of Edom of Sydō/ and of Heth/euen of those naciōs/ that the Lorde spake of vnto the children of
Deu.xxxiij.b Jsrael: † Go not ye vnto them/ and let not
Deu.vij.a them come vnto you: they shall surely bow
Exo.vij.d your hertes after their goddes: Vnto these did Salomon enclyne with affeccion. And he had seuen hundreth woman to wifes / & thre hundreth concubines/ and his wifes turned his herte asyde. And whan he was now olde/ his wifes bowed his herte after straung goddes/so that his herte was not whole with the Lorde his God/as was the herte of Dauid his father.

So Salomon walked after Astaroth the god of the Sidonians/& after Malcom the abhomynacion of the Ammonites. And Salomon did that whiche displeased the Lord/ and folowed not the Lord to the vttermoost as did his father Dauid. Then builded Salomon an hye place vnto Chamos/the abhominacion of the Moabites/ vpon the mount ỹ lyeth before Jerusalem / and vnto Moloch ỹ abhominacion of the Ammonites. B

Thus did Salomon for all his outlandisshe wises/which brent incense / and offred vnto their goddes. But the Lord was wroth at Salomon/because his herte was turned aside from the Lorde God of Jsrael/ † which iij.Re.iij.a
had two tymes appeared vnto him/and com and ix.a
maunded him that he shulde not walke after other goddes: and yet kepte he not that the Lorde cōmaunded him. Therfore saide the Lord vnto Salomō: For so much as this is done with the/and hast not kepte my conuenaunt and myne ordinannce/which I commaunded the/therfore wyl I also plucke thy kyngdome from the/and geue it vnto thy seruaunt: Neuertheles / in thy tyme will I not do it/for thy fathers Dauids sake/ † but from iij.Re.xij.c
the hande of thy sonne wil I plucke it. Howbeit/I wil not plucke the kyngdome cleane away. One tribe wil I geue vnto thy sonne/ for Dauid my seruauntes sake/and for Jerusalems sake which I haue chosen.

And the Lorde raysed vp an aduersary C vnto Salomon / euen Hadad the Edomite of the kynges sede/which was in Edom. For whan Dauid was in Edō/& Joab the chiefe captayne wente vp to bury ỹ slayne/he smote all the males in Edom. For Joab remained there sixe monethes and al Jsrael/ tyll he had roted out al the males that were in Edom. Then fled Hadad & certain men of the Edomites with him / of his fathers seruauntes. As for Hadad/he was a yonge man.

And they gat them vp frō Madian / and came vnto Paran / and toke men with them out of Paran / and came into Egypte / vnto Pharao the kynge of Egipt: which gaue him an house and certaine vitaylles appointed / & gaue hym a centrie. And Hadad founde great fauoure in the syght of Pharao / so that he gaue hym to wyfe cuē ỹ systter of his owne wyfe Thaphenes ỹ Quene. And Thaphenes

syster bare hym Genubath his sonne/& Thaphenes norysshed hym vp in Pharaos house/ in so much that Genubath was in Pharaos house among Pharaos children.

D Now whan Hadad herde in Egipt ỹ Dauid was fallē on slepe wᵗh his fathers/and that Joab the chefe captaine was dead/ he sayde vnto Pharao: Let me go into my cōtrie. Pharao saide vnto him: What lackest thou wᵗh me/ that thou wylte go into thy contrie? He said: Nothynge/But yet let me go.

God raysed him vp another aduersary also/one Reson the sōne of Eliada/which fled from his lorde Hadad Eser the kynge of Zeba/and gathered men agaynst hym/& was a captayne of the men of warre whan Dauid slewe them/and they wente vnto Damascus and dwelt there/and raygned at Damascus/ and he was Israels aduersary as long as Salomon lyued. This is the harme that Hadad suffred: therfore had he euel wil at Israel/and was kynge ouer Siria.

E Moreouer/Jeroboam the sonne of Nebat an Ephraite of Sareda Salomons seruaūt/ (and his mothers name was Zeruga/a wedowe/lyft vp his hande also against the king. Whan Salomon buylded Millo/he shut vp a gappe in the cytie of Dauid his father. And Jeroboam was a man of armes. And whan Salomon saw that it was a mete yonge mā/ he set him ouer al the burthens of the house of Joseph.

But at thesame tyme it fortuned/ that Jeroboam wente out from Jerusalem/ and the prophet Ahias of Silo found him by ỹ way/ & he had a new cloke vpō him/ and they two were alone in the felde. And Ahia toke holde of the new cloke ỹ he had on/& rente thesame into twelfe peces/ and saide vnto Jeroboam: Take thou ten peces vnto the.

For thus sayeth the Lord God of Israel: Beholde/euen thus wil I rent ỹ kyngdome from the hande of Salomon/& wyl geue the
F ten tribes. One tribe shal he haue for my seruaunt Dauids sake/and because of the cytie
3.Par.vij.c of Jerusalem/† whiche I haue chosen out of al the trybes of Israel: for they haue forsaken me/and worshipped Astaroth the god of the Sidonians/Chamos the god of the Moabites/ and Malcon the god of the children of Ammon/and haue not walked in my wayes/ to fulfyll my pleasure/ mine ordinaunces and lawes/as dyd Dauid his father.

Notwithstandinge/ I wyll not take the whole kyngdome from out of his hande/ but wil make him a prince as longe as he lyueth for my seruaunt Dauids sake/whome I dyd chose/ which kepte my commaundementes and ordinaunces. † From out of the hande of iij. Re. xi
his sonne wyl I take the kyngdome/ and wil geue ten tribes vnto the/ and one vnto his sonne/† that Dauid my seruaunt maye alway iij. Re. xv
haue a lanterne before me in my cytie of Jeru Psa. cxxxi
salem/whiche I haue chosen/that I maye set my name there. Therfore wil I take the nowe to raygne ouer all that thyne herte desyreth/& thou shalt be kynge ouer Israel. If thou fo-
G lowe now all that I cōmaund the/and walke in my wayes/ and fulfill my pleasure to kepe myne ordinaunces and cōmaundementes/as dyd my seruaunt Dauid/then will I be with the/and buylde the a sure house/ as I buylded vnto Dauid/ and wyll geue Israel vnto the/and therewith wyl I subdue the sede of Dauid/But not for euermore. But Salomon soughte to kyll Jeroboam. Then Jeroboam gat him vp/and fled in to Egypte to Sisak ỹ kynge of Egipte/and remained in Egypt tyll Salomon dyed.

What more there is to saye of Salomon/ and all that he did/ and his wysedome/it is wrytten in the Cronicles of Salomon. The tyme that Salomon was kinge at Jerusalē ouer al Israel/is fourty yeares. And Salomō fel on slepe wᵗh his fathers/& was buried in the cytie of Dauid his father/ and Roboam his sonne was kinge in his steade.

The. XII. Chapter.

AND † Roboā wente vnto Sichem/for all A
Israel was come vnto Sichem to make ij. Par. x
him kynge. And whan Jeroboam the sonne of Nebat herde that/whyle he was yet in Egipte/† (whether he was fled for Salomon) iij. Re. xj
he came againe out of Egypt. And they sent for him/and called him. And Jeroboā with al the congregacion of Israel came and spake to Roboā/& saide: Thy father made our yocke to harde/therfore make thou now the harde bondage and the sore yock lyghter/ ỹ he layed vpon vs/and we wil submitte our selfes vnto the.

the. He sayde vnto thē: Go your waye vnto ỹ thyrde daye/and then come to me again. And the people wente theyr waye.

And Roboā the kynge held a counsayll with the Elders that stode before Salomon his father whyle he lyued/ and sayde: What is your counsayl/that we may geue this people an aunswere? They sayde vnto hym: If thou do this people a pleasur to daye/and folowe theyr mynde/and heare them/and geue thē good wordes/then shal they be obedient vnto the as longe as thou lyuest. Neuertheles/he forsoke ỹ counsail that the Elders had geuen hym/and axed counsaill at the yonge men/which were growen vp with him/ and stode before hym.

B And he said vnto thē: What is your counsayl that we may aūswere this people/ which haue saide vnto me? Make the yocke lyghter that thy father hath layed vpon vs. And the yonge men that were growen vp with him/ said vnto him: Where as ỹ people haue sayde vnto the: Thy father hath made our yocke to sore/make thou it easyer for vs. Thus shalt thou say vnto thē: My litle fynger shalbe thicker then my fathers loynes.

Now/my father layed a sore yock vpō you/ but I wyl yet laye more theron. My father correct you with scourges/ But I will nourtoure you with scorpions.

So vpon the thyrd day came Jeroboā wᵗh all the people vnto Roboā/as the kynge had appoynted & saide: Come to me againe on the thyrde daye.

And the kynge gaue the people an harde rough aunswere/and forsoke ỹ counsayll that the Elders had geuen him/ and talked with them after the counsayll of the yonge men/& sayde: My father made your yocke sore/ but I wyll make it yet sorer vpon you. My father correct you with scourges/ but I wyll nourtour you with scorpions. Thus the kynge folowed not the peoples mynde/ for he was turned so from the Lorde/ that he
3.Reg.xj.e mighte stablyshe his worde/† whiche he spake By Ahias of Silo vnto Jeroboā the sonne of Nebat.

C But whan al Israel sawe that the kinge wolde not heare thē/the people gaue the king
3.Reg.xx.a an aunswere/and said: † What porcion haue we thē in Dauid/ or enheritaunce in ỹ sonne of Isai? Get the to thy tentes O Israel. Loke thou now to thy house thou Dauid. So Israel wente vnto theyr tentes. As for Roboā/ he raygned but ouer the children of Israell/ which dwelt in the cyties of Juda. And king Roboā sent thyther † Adoirā the rentgatherer/ iij. Re. iij. a
and all Israell stoned hym to death. But kynge Roboā strengthed hymselfe/ and gat him vp in a charrete/to flye vnto Jerusalem. Thus departed Israell from the house of Dauid vnto this daye.

Now whan all Israel herde that Jeroboā was come againe/they sent for to cal him to ỹ whole congregacion/ and made hym kynge ouer al Israel. And nomā folowed the house of Dauid/saue onely the tribe of Juda. † And ij. Par. xi. a
whan Roboam came to Jerusalē/ al ỹ house of Juda & the tribe of Ben Jamin/ (euen an hundreth and foure score thousande chosen men of armes) gathered thē selfes together to fight against the house of Israel/and to bring the kyngdome agayne to Roboam the sonne of Salomon.

But the worde of God came to Semeia ỹ D
man of God/and saide: Speake thou to Roboam the sonne of Salomon kynge of Juda/ and to all the house of Juda & Ben Jamin/ and to all the other people/& say: Thus sayeth the Lorde: Ye shal not go vp/and fyghte against your brethren the children of Israel. Let euery man go home again/for this is my dede. And they herkened vnto the worde of the Lorde/ and turned backe to go theyr waye/as the Lord sayde. But Roboā builded Sichem vpon mounte Ephraim/ and dwelte therin: and departed thence/& builded Jud. viij. d
† Penuel.

Jeroboā thought in his hert: The kingdom shal fal againe now vnto the house of Dauid/ if this people go vp to offre in the Lordes house at Jerusalem/ and so shall the herte of this people turne to theyr lorde Roboā kynge of Juda/and then shal they slay me/ and fall againe to Roboā kynge of Juda. And the kyng helde a counsayl/† and made two golde Tob. xij. a
calfes/ and sayde vnto them: It is to much E
for you to go vp to Jerusalem: behold/† there Ex. xxxij. b
is thy God (O Israell) which broughte the out of Egypte. And the one set he at Bethell/ and

and the other set he in Dā. And this dede turned to synne / for the people wente before the one vnto Dan.

He made an house also in the hye places / and made priestes of the smalest in the people / which were not of the children of Leui. Nu. iij. a
And vpon the fyftenth day of the eyght moneth he made an holye daye / lyke as the solempne feast in Juda / and offered vpon the aultare. Thus dyd he at Bethel / in doynge sacrifice vnto ỹ calfes which he had made: and at Bethel he ordeyned the priestes of the hye places that he had made / and offred vp on the aultare (which he had made) at Bethel ỹ fyftenth day of the eyght moneth / which he inuented of his owne hert. And he made ỹ children of Israel an holy daye / & wente vp to the aultare to burne incence.

The. XIII. Chapter.

A AND Beholde / there came a man of God from Juda / (thorowe the worde of the Lorde) vnto Bethell / and Jeroboam stode by the aultare to burne incence. And he cryed against the aultare thorow the worde of the Lorde / and sayde: O aultare / aultare / thus sayeth the Lord: Behold / there shalbe borne vnto the house of Dauid a sonne / Josias by name / † which on the shal offre priestes of the hye places / that burne incence vppon the / and mens bones shalbe burnt on ỹ. And he gaue a wonder token the same daye and saide: This is the token that the Lord hath spoken it / Beholde / the aultare shal ryue / and the asshes that are theron / shalbe poured out. iij. R. xxiij. c

But whan the kynge herde the worde of ỹ man of God / that cryed against the aultare at Bethel / he stretched out his hande by the aultare / and saide: Lay handes on him. And his hande that he stretched out against him withered / and he coulde not drawe it vnto hym againe. And ỹ aultare did riue / and the asshes were poured out from the aultar / accordinge to the wonder token that the mā of God had geuen by the worde of the Lord.

B And the kynge aunswered / and said to the man of God: † O praye the face of the Lord thy God / and make intercession for me / that my hande maye be restored vnto my agayne. Then prayed the man of God vnto the face of the Lord. And the kinges hande was restored him againe / & became as it was afore. And the kinge saide vnto the man of God: Come home with me and dine / and I wyll geue the a rewarde. Exo. viij. b ix. f. x. c. Nu. xxj. b Actu. viij. c

But the man of God said vnto the kinge: If thou gauest me halfe thy house / I will not come with the: for in this place wil I neyther eate breade / nor drynke water. For thus am I commaunded / and thus is it sayde vnto me by the worde of the Lorde: Thou shalt eate no bread / & drynke no water / neyther returne the waye that thou wentest.

And he departed another waye / and returned not agayne the way that he came to Bethel. But at Bethel there dwelt an olde prophete / vnto whome his sonnes came / & tolde him al the wordes that the man of God had done that day at Bethel / & the wordes that he had spoken vnto the kynge. And their father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that ỹ man of God was gone: which came from Juda. He saide vnto his sonnes: Sadle me the asse. And whan they had sadled him the asse / he rode theron / and wente after the man of God / and founde him sittinge vnder an Oke tree / & said vnto him: Art thou ỹ man of God that came from Juda? He saide: Yee.

He sayde vnto hym: Come home with me / and eate bread. He saide: I maye not turne backe with the / and come with the / neyther wyl I eate bread / nor drinke water with the in this place: for it is spoken vnto me by the worde of the Lord: Thou shalt neyther eate breade there / nor yet drinke water / neyther shalt thou go agayne by the way which thou wentest. He sayde vnto him: I my selfe am a prophete as well as thou / and an aungel hath spoken with me by the worde of the Lorde / and sayde: Bringe hym agayn with the / that he maye eate breade / and drinke water. But he lyed vnto him / and brought hym againe / so that he did eate bread / and dranke water in his house.

And whan they sat at the table / the worde of the Lorde came to the prophet that had brought him againe / and cryed vnto ỹ man which was come from Juda / and said: Thus sayeth the Lorde: Because thou hast bene disobedient vnto the mouth of the Lorde / and

and haste not kepte the commaundemēt that the Lord thy God cōmaunded the / But hast turned backe / and hast eatē bread / and dronken water in ỹ place wherof he sayd vnto the: Thou shalt neyther eat bread nor drynke water / therfore shall not thy bodye come into thy fathers graue.

And whan he had eaten bread and dronken / the Asse was sadled vnto the prophete whome he had brought agayne. † And whan he was gone / a Lyon founde him by the waie and slew hym / and his body was cast in the waye. And ỹ Asse stode by hym / and the Lyon stode by the bodie. And whan men wente by / they sawe the body cast in the waye / and the Lyon standinge besyde the body / and they came and tolde it in the cytye / where the olde prophete dwelt. 3. Re. xj. f

F Whan ỹ prophet which had brought hym agayne / herde that / he sayde: It is the man of God / ỹ hath bene disobedient vnto the mouth of the Lord / therfore hath the Lorde delyuered him vnto ỹ Lyō / which hath rent hym / and slayne hym / according to the word that the Lord spake vnto him. And he sayd vnto his sonnes: Saddel me the Asse. And whan they had sadled it / he went / and founde his body cast in the way / and the Asse and ỹ Lion standinge besyde the body. The Lyon had eaten nothinge of the body / neither had he torne the Asse. Then toke the prophete the dead coarse of the man of God / and layed it vpon the Asse / and brought it againe in to the cytie of ỹ olde prophet / to mourne / and to burye hym.

G And he layd the coarse in his owne graue / & they mourned for hym: Alas my brother. And whan they had buried hym / he sayd vnto his sonnes: Whan I dye / burye me in the graue where the man of God is buryed / and lay my body besyde his bones. † For it shall come to passe / that he cryed (thorow ỹ worde of the Lord) against the aulter at Bethel / & agaynst all the houses of the hye places / which are in the cytyes of Samaria. 3. R. xxiij.

Howbeit / after this acte dyd not Jeroboā turne from his euell waye / but was peruerted / and made priestes of the hye places / euen of the smalleste of the people: Loke whome it pleased him / his handes he fylled / and he was priest of the hye places. And this turned to synne vnto the house of Jeroboam / to destroye hym / and to bringe hym to naught from of the earth.

The. XIIII. Chapter.

AT the same tyme was Abia the sonne of Jeroboam sycke / and Jeroboam sayde vnto his wyfe: Get the vp / and dysguyse the / so that noman perceaue that thou art Jeroboams wyfe / & go vnto Silo: beholde / there is the prophete Ahias / † which promysed me that I shoulde be kinge ouer this people: and take with the ten loaues of bread and cakes / and a cup with hony / and go to hym that he maye tell the how it shall go with the chylde. And Jeroboams wyfe dyd so / and gat her vp / and wente vnto Silo / and came into the house of Ahias. But Ahias coulde not se / for his eyes were dymme for age. Neuertheles / the Lorde saide vnto Ahias: Behold / Jeroboams wyfe commeth to axe a matter at the for her sōne / for he is sycke. Speake thou therfore vnto her thus and thus. Now whan she came in / she shewed her selfe straunge. But whan Ahias herde the noyse of her fete goynge in at the dore / he said: Come in thou wife of Jeroboam. Why shewest thou thy selfe so straunge? I am sente vnto the an harde messaunger. iij. Re. xij. c

B Go thy waye and tell Jeroboam: Thus sayeth the Lorde God of Israel: † I haue exalted the from among the people / and set ỹ to be prince ouer my people of Israell / and haue rent the kyngdome from the house of Dauid / and geuen it the. But thou haste not bene as my seruaunt Dauid / which kept my commaundementes / and walked after me with all his herte / so that he dyd onely the thinge ỹ was right in my sighte: and thou hast done worse the al they ỹ haue bene before the: thou hast gone thy way / & made the other goddes / & molten ymages / to prouoke me to wrath / & hast cast me behind thy backe. iij. Re. xiij. c

Beholde / therfore wil I bring myssfortune vpon the house of Jeroboam / and wyll rote out from Jeroboam / euen him that maketh water against the wal / the prysoner and forsaken in Israel: and the posteritie of the house of Jeroboam will I swepe out / as donge is swept out / til he be cleane brought to naught. † He that dyeth (of Jeroboam) in the cytye / iij. Re. xv. g

the dogges shal eate him vp. But hym that dyeth in the felde/shal ỹ fooles of the ayre eate vp/for the Lorde hath spoken it.

Get the vp therfore/and go home/and
€ whan thy fete entre into the cytye/the chylde shal dye. And all Israell shal bewayle hym/and burye him. For he only of Jeroboam shall come to the graue/because there is some good founde in him before the Lorde God
iij.Re. xv.a of Israel in Jeroboams house. †But ỹ Lord shall rayse him vp a kynge ouer Israel/which shall rote out the house of Jeroboam in that daye. And what is it/that is now in hande all readye? And the Lorde shall smyte Israel/lyke as a rede is moued in the water: and shall rote out Israel from this good lãde/that he gaue vnto their fathers/and shall scatter them beyonde the water/because they haue made theyr groues to prouoke ỹ Lorde vnto wrath. And Israell shalbe geuen ouer because of the synne of Jeroboam/which had synned hym selfe/and made Israell to synne.

D And Jeroboams wyfe gat her vp/went her waye/and came vnto Thirza. And whan she came vpon the treshold of the house/the chylde dyed/and they buryed hym/and al Is-
iij.R. xiiij.a raell made lamentacyon for him/†accordinge to the worde of the Lorde/which he spake
ij Par.xiij.a by his seruaunt Ahia the prophete. †What more there is to say of Jeroboam/how he fought and raygned/Beholde/it is written in the Cronicles of ỹ kynges of Israel. The time that Jeroboam raigned was two and twentie yeare. And he slepte with his fathers. And Nadab his sonne was kynge in his steade.

Roboam thelsonne of Salomõ was kyng
ij.Par.xij.c in Juda. †One and fourtye yeare olde was Roboam whan he was made kynge/and seuentene yeare raygned he at Jerusalẽ/in the cytye that the Lorde had chosen out of all ỹ trybes of Israell/to set his name there. His mothers name was Naema an Ammonityesse. And Juda dyd that which displeased ỹ Lord/and prouoked hym to indignacion more thã al that theyr fathers had done with theyr synnes which they dyd: for they lykewyse buylded them hye places/pyllers/and groues vpon euery hye hill/and amonge all grene trees. There were whoremongers also in the lande/and they dyd all the abhomina-
cions of ỹ Heythen/whome the Lord droue out before the children of Israel.

†But in the fyfthe yeare of kinge Roboam
E wente Sisack the kyng of Egypt vp against
i. Par. xij Jerusalem/and toke the treasure out of the house of the Lorde/and out of the kynges house/and al that mighte be gotten/and toke all the shyldes of golde/†which Salomõs cau-
iij.Reg. sed to be made. In steade wherof the kynge
ij Par. ix Roboam caused for to make shildes of stele/and cõmitted them vnder the handes of the chiefe fotemen/which kepte the dore of the kynges house. And as oft as the kinge wente into the house of the Lord/the fotemen bare them/and broughte them againe into the fotemens chaumber.

What more there is to saye of Roboam/and all that he dyd/Beholde it is wrytten in the Cronicles of ỹ kynges of Juda. But betwene Roboam and Jeroboam there was warre as longe as they liued. And †Roboam
ij.Par.xij slepte with his fathers/and was buried with his fathers in ỹ citie of Dauid. And his mothers name was Naema an Ammonityesse. And his sonne Abia was kyng in his steade.

The. XV. Chapter.

A In the† eyghteenth yeare of kynge Jero-
ij.Par.xiij boã the sonne of Nebat/was Abiã kinge in Juda/and raygned thre yeare at Jerusalem/his mothers name was †Maecha/ỹ dou-
ij.Par.xj ghter of Abisalon/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 Da-
iij.Re.xj uid his father. †For because of Dauids sake did the Lord his God geue him a lanterne at Jerusalem/so that he raised his sonne after him/and maintayned him at Jerusalem/because Dauid dyd the thinge that was righte in the sighte of the Lord/and departed not from all that he cõmaunded him as longe as he lyued (sauinge in the matter† with Urias
ij.Reg.xj the Hethite.) But there was warre betwene Roboam and Jeroboam/as longe as he lyued.

What more there is to saye of Abiã and all that he did/Beholde/it is wrytten in the Cronicles of the kinges of Juda. There was warre also betwene Abiam and Jeroboam. And Abiam slepte with his fathers/and they buried

B buried him in the cytie of Dauid. And Asa
Da.xiiij.b his sonne was kinge in his steade. †In the twentieth yeare of kynge Jeroboam ouer Israel/was Asa kinge in Juda/and raigned one and fourtye yeare at Jerusalem. His graũdmothers name was Maecha the doughter of Abisalon. And Asa did that which was
R.xxij.g right in the sighte of the Lorde/as did his father Dauid. And he remoued the† whoremongers out of the lande/and put doune all
Da.xv.d the Idols that his fathers had made. † And put his mother also from the ministracion/that she made vnto Miplezeth in the groue. And Asa roted out her Miplezeth/and brent it in the broke of Cedron/But the hye places put he not doune. 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/and such as was sanctifyed vnto the house of the Lord/that brought he in. And there was warre betwen Asa and Baasa the kinge of Israel/as longe as they liued.

€ †Baasa the kynge of Israel wente vp a-
Dar.xix.a gainst Juda/and buylded Rama/that nomã should go out and in of Asas syde to the king of Juda. Then toke Asa al the syluer and gold that was lefte in the treasure of the house of the Lord/and in the treasure of the kynges house/and deliuered it into his seruauntes
Re.xx.a handes/and sent it vnto† Benadad the sonne of Tabrimon the sonne of Hesion king of Siria/which dwelt at Samascon/& let say vnto him: There is a conuenaunt betwene me and the/and betwene my father & thy father: therfore sende I the a presente of syluer & golde/ỹ thou shouldest breake the conuenaunt which thou hast with Baasa the kynge of Israel/that he may departe fro me.

Benadad agreed vnto kinge Asa/and sent his captaynes agaynst the cyties of Israell/and smote Ion and Dan/and Abel Beth-Macha/& all Cineroth with the whole lãde of Nephtali. Whan Baasa herde that/he lefte off from buildinge Rama/& went againe vnto Thirza.

D Kinge Asa eansed it be proclaimed in al Juda: Here may noman be excepted. And they toke away the stones and timber frõ Rama/wherwith Baasa had builded. And king Asa builded Geba Benjamin/& Maspa therwith.

What more there is to saye of Asa and of al his power/and al that he did/& of the cityes which he builded/Beholde/it is written in the Cronicles of the kinges of Juda: sauinge ỹ in his olde age he was diseased in his fete. And Asa slepte with his fathers/and was buryed with his fathers in the cytie of Dauid his father. †And Josaphat his sonne was kyng in
iij.Pa.xvij.a his steade.

But Nadab the sonne of Jeroboã was E
king of Israel in the secõde yeare of Asa kyng of Juda/and raigned ouer Israel two yeares & did euel in the syght of the Lord/& walked in the way of his father/and in his sinnes wherwith he made Israel to sinne. Howbeit/Baasa the sonne of Ahia of the house of Isachar conspyred against him/and smote hym at Gibbethõ/which was the Phylistines: for Nadab and al Israel layed sege to Gibbethõ. So Baasa slewe hym in the thirde yeare of Asa kynge of Juda/& was king in his steade.
iij.Re.xiiij.e †Now whan he was kynge/he smote all the house of Jeroboam/& let nothynge of Jeroboam remaine that had breth/tyll he had destroyed it according to the worde of ỹ Lord which he spake by his seruaunt Ahia of Silo/because of Jeroboams synnes/whiche he did/and made Israell to synne withall/euen with the prouokinge wherwith he displeased the Lord God of Israel.

What more there is to saye of Nadab/and F
all that he dyd/Beholde/it is wrytten in the Cronicles of the kinges of Israel/& there was warre betwene Asa and Baasa the kynge of Israel/as longe as they lyued.

In the thyrde yeare of Asa kynge of Juda/was Baasa the sonne of Ahia kynge ouer all Israel at Thirza foure & twentye yeare/& dyd that which was euell in the syghte of the Lord/and walked in the way of Jeroboã/& his sinnes/wherewith he made Israel to sinne.

Neuertheles/the worde of the Lord came vnto Jehu the sonne of Hanani against Baasa/and saide: For so much as I lyfted the out of the dust/and made the prince ouer my people of Israel/and thou walkest in the waye of Jeroboam/and makest my people of Israell for to synne/to prouoke me vnto wrath throwe theyr synnes/Beholde/therfore

wyll

wyll I take away the posteritye of Baasa/ & the posteritye of his house/and wyl set thyne house euen as the house of Jeroboam ỹ sonne of Nebat. † He that of Baasa dyeth in ỹ cytie/ the dogges shall deuoure him: and who so dyeth of him dyeth in the felde/the fooles of the ayre shal eate him vp.

What more there is to say of Baasa: and what he dyd/and of his power/Beholde/it is written in the Cronicles of the kynges of Israel. And Baasa slept with his fathers/and was buried at Thirza: and his sone Ela was king in his steade. And the worde of ỹ Lord came by the prophete Jehu the sonne of Hanani ouer Baasa/and ouer his house/and against al the euell that he dyd in the syghte of the Lorde/to prouoke hym vnto wrath thorow the workes of his handes: so that he became as the house of Jeroboam/and because he slew ỹ this man.

The prophete.

The. XVI. Chapter.

A IN the sixe and twentyeth yeare of Asa kyng of Juda/was Ela the sone of Baasa kynge ouer Israel at Thirza two yeares. Neuertheless/his seruaunt Simri/the principal man ouer the halfe of the charrettes cõspyred againste him. As for Ela/he was at Thirza/dranke and was dronken in the house of Arza the ruler of Thirza. And Simri came in/and slewe him in the seuen and twentyeth yeare of Asa kynge of Juda/and was kynge in his steade. † And whã he was king and sat vpon his seat/he smote al the house of Baasa/ and left not so much as one to make water against the wall: his bloude auenger also and his frẽdes. † Thus dyd Simri destroye al the house of Baasa/accordinge to the worde of ỹ Lorde/which he spake ouer Baasa by the prophete Jehu/because of all the synnes of Baasa and of Ela his sonne/which they dyd/ and made Israel for to synne/to prouoke the Lorde God of Israell vnto wrath thorow their vanityes. What more there is to saye of Ela/and all that he dyd/Beholde/it is written in the Cronicles of the kynges of Israel.

iij. K. xiiij. d and xxj. d

iij. Re. xv. g

B In the seuen and twentyeth yeare of Asa kynge of Juda/was Simri king seuen daies at Thirza/and the people laye before Gibbethon of the Phylistines. But whan the people in the hooste herde saye that Simri had conspired and slayne the kynge/then all Israell thesame daye made Amri the chiefe cãptaine kyng ouer al in the hoost. And Amri wente vp/and all Israel with hym from Gibbethon/& layed sege vnto Thirza. † But whan Simri sawe that the cytie shoulde be wonne/he wente into the palacie in the kynges house/and brent it with the kinges house/ & dyed because of his synnes whiche he had committed/in that he dyd euel in the sight of the Lord/and walked in the waye of Jeroboã/and in his synnes whiche he dyd/ wherwith he made Israell to synne.

iij. Re. ij

What more there is to saye of Simri/and how he conspyred/Behold/it is written in the Cronicles of the kynges of Israel. At thesame tyme were the people deuided in two partes: the one parte helde with Thibni the sonne of Ginath/that they might make hym kynge: ỹ other halfe helde with Amri. But the people C that held with Amri/were mightier then the people/which holde with Thibni the sonne of Ginath. And Thibni dyed/and Amri was kynge.

In the one and thirtieth yeare of Asa kyng of Juda/was Amri kynge ouer Israell xij. yeares/and raygned at Thirza sixe yeares. He bought the moũt of Samaria of Semer for two hundreth weight of syluer/and buylded vpon the mount/& called the cytie which he builded/after the name of Semer the owner of the moũt of Samaria. And Amri dyd that which was euel in the sight of ỹ Lord/ and was worse then al they that were before him/and walked in al the wayes of Jeroboã the sonne of Nebat/and in his synnes/wherwith he made Israel to synne/so that they prouoked ỹ Lord of Israel vnto wrath in theyr vanityes. What more there is to saye of Amri/and all that he dyd/and his power that he exercysed/Beholde/it is written in the Cronicles of the kynges of Israel. And Amri slept with his fathers/and was buryed in Samaria/And Achab his sonne was kynge in his steade.

D In the eyght and thirtyeth yeare of Asa kynge of Juda/was Achab the sonne of Amri kynge ouer Israel/and raygned ouer Israel at Samaria two and twentye yeare/and did euel in the syght of the Lord/more then all

all they that were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: † and toke Jesabel the doughter of EthBaal kynge of Sidon to wyfe/and wente & serued Baal/ and worshypped him. And vnto Baal he set vp an aultare in Baals house/which he buylded him in Samaria/and made a groue: so that Achab dyd more to prouoke the God of Israel vnto wrath/then all the kynges that were before hym in Israel.

xvj. a

At the same tyme dyd Hiell of Bethell buylde Jericho: † It cost hym his first sonne Abiram/that he layed the foundacion: and his yongest sonne Segub/that he set vp the portes: accordynge to the word of the Lord/ whiche he spake by Josua the sonne of Nun.

The. XVII. Chapter.

A ELiah the Thesbite/one of the inhabiters of Gilead/sayd vnto Achab: † As truly as the Lorde God of Israel lyueth/whose seruaunt I am/there shal neyther rayne nor dew come this yeare/excepte I speake it.

xvij. a

Re. iij. c

o. v. c

iiij c

And the worde of the Lorde came vnto hym/and sayde: Get the hence/and turne the toward the East/and hyde the ryuer Crith/ whiche is ouer agaynst Jordane/and thou shalt drynke of the ryuer: And I haue commaunded the rauẽs that they shal fede ỹ there. He departed/& dyd accordynge to the worde of the Lord/and went his way/and sat hym doune by the ryuer Crith/whiche is ouer agaynst Jordane. And the rauens brought hym breade and flesh in the mornyng/and in the euenynge/and he dranke of the ryuer.

And it fortuned after certayne dayes/that ỹ riuer was dryed vp: for there was no raine in the lande. Then came the word of the Lorde vnto hym/& sayd: † Get the vp/& go vnto Sarepta/which lieth by Sidon: for there haue I cõmaunded a wedow to make prouision for ỹ.

iiij c

B And he gat him vp/and wente vnto Sarepta/And whan he came to the gate of the cytye/beholde/the wedowe was there/& gathered stickes. And he called her/and sayde: Fetche me a lytle water in a vessell/that I may drynke. And as she was goyng to fetch it/he cryed vnto her/and sayd: Bring me a morsell of breade also in thyne hande. She sayde: As truly as the Lord thy God lyueth/I haue no bread/but an handfull of floure in a pitcher/and a curtesye oyle in a cruse: & beholde/ I haue gathered vp one or two stickes/and wyll go and prepare it for me and my sonne/ that we maye eate and dye.

Eliah sayde vnto her: Feare not/go thy waye/& do as thou hast sayde: yet make fyrst a morsell of breade therof/& bringe it me forth: and afterwarde shalt thou make it for the and thy sonne. For thus sayith the Lorde God of Israel: The meell in the pitcher shall not be spente/and the oyle in the cruse shall not fayll/ vntyl the daye that the Lorde shal cause it for to rayn vpon earth. She wente and dyd as Eliah sayd. And he dyd eat/and she also/ and her house a certayne season. The meel in the pitcher was not minyshed/and the oyle in the cruse fayled not/accordyng to the worde of the Lorde which he spake by Eliah.

C ✠ And after these actes/the sonne of the wyfe of the house was sycke: and his sycknesse was so exceadynge sore/that there remayned no breth in hym. And she sayd vnto Eliah: What haue I to do with the/thou man of God: Art thou come in vnto me/that my sinne shoulde be kepte in remembraunce/and that my sonne should be slayne: He sayd vnto her: Geue me thy sonne. And he toke hym from her lappe/& caryed hym vp in to the chaumber where he hym selfe dwelt/and layd hym vpon his bed/and called vpon the Lorde/& sayde: O Lorde my God hast thou dealt so euel with the wedowe/with whome I dwell/ that thou woldest slay her sonne? † And he iiij. Re. iiij. stretched out himselfe ouer the chylde thre tymes/and called vpon the Lorde/and sayde: Eccl. xlviij. O Lorde my God/let the soule of this childe a come agayne in to hym. And the Lorde herde the voyce of Eliah. And the soule of the childe came agayne to hym/and he reuyued. And Eliah toke the chyld/brought him doune from the chaumber in to the house/and delyuered him vnto his mother/and sayde: Beholde/thy sonne lyueth. And the woman sayd vnto Eliah: Now know I that thou art a mã of God/and that the worde of the Lorde is in thy mouth of a treuth. E

The. XVIII. Chapter.

AND after a longe season came the worde of the Lord vnto Eliah in the thyrde yeare

Iaco.xv.c and ſaid: † Go thy waye / and ſhew thy ſelfe vnto Achab / that I may cauſe it to rayne vpon earth. And Eliah went to ſhewe hym ſelfe vnto Achab. But there was a greate derthe in Samaria. And Achab called Abdia his chiefe officer. As for Abdia he feared the Lorde greatly: for whan Jeſabel roted out the prophetes of the Lord / Abdia toke an C. prophetes / and hid them in caues/here fyftie/ and there fyftye / and prouided for them with breade and water. Achab now ſaide vnto Abdia: Go thorow the lande/ vnto all the welles of water and riuers/ if happly we maye finde hay / to ſaue the horſes and mules / that al the cattel periſhe not. And they parted them ſelfes in to the lande/ to go thorow it. Achab departed the one waye alone / and Abdia the other waye alone.

Now whan Abdia was on the waye/ Eliah mete him. And whan he knewe him/ he fell doune vpon his face / and ſaide: Art not thou my lorde Eliah? He ſaide: yee / go thy waye/ & tell thy lorde: beholde / Eliah is nere: But he ſaide: What haue I offended/ ỹ thou wilt deliuer thy ſeruaunt in to the handes of Achab / that he may ſlaye me? As truly as the B Lorde thy God liueth / there is no people nor kyngdom. But my lord hath ſent thether to ſeke the. And whan they ſaid: He is not here / he toke an ooth of the ſame kingdome & naciō/ that they had not founde the/ And now thou ſayeſt: Go tell thy lorde: behold / Eliah is here. Now if I were gone from the/ the ſprete of the Lorde ſhoulde take the away / I can not tel whither: and if I then came and tolde Achab / and founde the not / he ſhoulde ſlaye me: But thy ſeruaunt feareth the Lord from his youth vp. Hath it not ben tolde my lorde what I did / whan Jeſabel ſlew the prophetes of the Lorde? how that I hyd an hundreth of the Lordes prophetes / here fyftye/ and there fyftie in te caues / and prouided for them with bread and water? And thou ſayeſt now: Go thy waye: tel thy lorde/ Eliah is here: that he maye ſlaye me. Eliah ſayd: As truly as the Lorde Zabaoth liueth / before whome I ſtande / I wyl ſhewe my ſelfe vnto him this daye. Then wente Abdia to mete Achab / and tolde him. Achab wente for to mete Eliah.

And whan Achab ſawe Eliah / Achab ſaid vnto him: Art thou he that troubleſt Iſrael? He ſaid: I trouble not Iſrael/ † but it is thou Iere.ii & thy fathers houſe/ becauſe ye haue forſake the commaundementes of the Lord/ and walke after Baal. Go to / ſende forth now/ & gather me all Iſrael together vnto mount Carmel/ and the foure hundreth and fyftye prophetes of Baal/ and the foure hundreth prophetes of the groue/ which eate of Jeſabels table. So Achab ſente vnto al the chyldren of Iſrael/ & gathered the prophetes together vnto mount Carmel.

Then ſtepte Eliah vnto all the people and C ſayde: How longe halte ye on both the ſydes? If the Lorde be God/ then walke after him: but if Baal be he/ then folowe him. Then ſaid Eliah vnto the people: I onely am lefte a prophet of the Lorde: but Baals prophetes are foure hundreth and fyftye men. Geue vs now two bullockes / and let them chooſe one bullocke/ and hewe him in peces / and layed him vpon the wood/ and put no fyre theron: ſo wyl I take the other bullock / and laye him vpon the woode/ and put no fyre theron alſo: call ye then vpon the name of your god / and I wyll call vpon the name of the Lord: Loke which God now aunſwereth with fyre / let the ſame be God. And all the people aunſwered and ſayde: That is ryght. And Eliah ſayd vnto Baals prophetes: Chooſe ye one bullocke / and do ye it firſt (for ye are many) and eal ye vpon the name of your god / and laye no fyre theron.

And they toke the bullocke which he gaue D them / and prepared it / and called vpon the name of Baal from the mornyng vnto the noone day / & ſaid: O Baal hear vs. But there was neyther voyce nor aunſwere. And they hopped about the aultare/ as they vſe was to do. Now whā it was noone day/ Eliah mocked them / and ſayd: Crye loude / for he is a god / peraduēture he is muſynge/ or hath ſomwhat to do / or is gone ſome iourney / or haply he ſlepeth / ſo that he wolde be waked vp. And they cryed loude / and prouoked them ſelfes with knyues / and botkens / (as their maner was) tyll the blonde folowed. But whan the noone daye was paſt/ they prophecied vntyl the tyme that the meat offeryng ſhould be offred/ and there was neyther voyce/ nor aunſwere/

ſwere/ nor one to regarde them.

Then ſayd Eliah vnto al the people: Come hyther all ye people vnto me. And whan all the people came to hym/ he repayred † the aul-
e.xiij.c tare of the Lorde that was broken / * toke
f.xiij.b twelfe ſtones / accordynge of the numbre of the trybes of the chyldren of Jacob / (vnto whom the worde of the Lorde ſpake & ſaid:
Gen.xxxij.c † Thy name ſhalbe Iſrael) and of the ſtones
xxxv.b he buylded an aultare in the name of ỹ Lord/ & made a pyt round aboute the aultare / lyke two forowes in the corne lande / and prepared the wood / and hewed the bullocke in peces/ and layed hym vpon the woode/ and ſaid:
E Fetch foure pitchers full of water / and poure it vpon the burntofferinge / and vpon the wood. And he ſayd: Do it the thyrde tyme. And they dyd it the thyrde tyme. And the water ranne about the aultare / and the pyt was ful of water alſo.

And whan the tyme was to offer the meat offerynge / Eliah ſtepte forth / and ſayde: O Lorde God of Abraham / of Iſaac / and of Iſrael/ let it be knowen this day/ that thou art God in Iſrael / and I thy ſeruaunt/ and that I haue done all this: accordynge vnto thy worde. Heare me O Lorde / O heare me: that this people may knowe how that thou art the Lorde God / that thou mayſt afterdie.vj.d warde turne their hertes. † Then fell doune
.xlviij.a the fyre of the Lord/ and cōſumed the burnt-
Nac.j.d offeringe / the wood / the ſtones / and the earth/ and lycked vp the water that was in the pyt. Whan all the people ſawe that / they fell vpon their faces / and ſayde: The Lorde is God/ the Lorde is God. Eliah ſayd vnto them:
iij.a † Lay handes vpon Baals prophetes / that
.viij.b none of thē eſcape. And they toke them. And
reg.x.c Eliah brought them doune vnto ỹ broke Ciſon / and ſlew them there.

F And Eliah ſayde vnto Achab: Go vp / eat and drynke / for it ſoundeth as though it wold rayne ſore. And whan Achab went vp to eate & drynke. Eliah aſcended vp to ỹ toppe of Carmel / and bowed hymſelfe doune to the earth/ and put his heade betwene his knees / and ſaid vnto his lad: Go vp / and loke towarde the ſee. He went vp and loked / and ſaid: There is nothinge. He ſaid: Go again ſeuen tymes. And at the ſeuenth tyme he ſayd: Beholde/ there goeth vp a lytle cloude out of the ſee / lyke a mans hande. He ſaide: Go vp / and ſaye vnto Achab: Bynde thy charrette / and go doune/ that the rayne ouertake the not. And or a man coulde turne him / the heauen was blacke with cloudes and wind / & there came a great raine. But Achab rode his waye / and departed vnto Jeſrael. And the hande of the Lord came vpon Eliah / and he gyrded his loynes / and ranne before Achab / tyl he came vnto Jeſrael.

The.XIX. Chapter.

AND Achab told Jeſabel all that Eliah had A done / and how he had ſlayne all Baals prophetes with the ſweard. Then ſent Jeſabel a meſſaunger vnto Eliah / ſayinge: The goddes do this and that vnto me/ yf I to morowe aboute this tyme / make not thy ſoule as one of theſe. Then was he afrayed / and gat him vp / and went where he wolde / ✠ & came vnto Berſeba in Juda / and lefte his lad there. But he him ſelf went a dayes iourney in to the wylderneſſe / and came in / & ſat him doune vnder a Juniper tree / and wyſhed vnto his ſoule that he myghte dye / and ſayd: † It is Jone iiij.a now ynough Lord / take my ſoule / for I am no better then my fathers. And he layd him doune and ſlept vnder the Juniper tree.

And beholde / the aungell touched him and ſayd vnto him: Stande vp / and eate. And he loked aboute him / and beholde / at his heade there was a bread baken on the coles / and a cruſe with water. And whan he had eaten & dronken / he layed him doune againe to ſlepe.

And the aungel of the Lord came againe B the ſeconde tyme / and touched him / and ſayd: Stande vp / and eat / for thou haſt a great waye to go. And he aroſe / and dyd eate and drynke / and went on thorowe the ſtrength of that meat † fourtye dayes and fourty nyghEx. xxxiiij.
tes / euen vnto Horeb the mount of God. Ld
And there he came to a caue / & abode there all Matt.iiij.c nyght. And beholde / the worde of the Lord came to him / and ſaid vnto him: What doeſt thou here Eliah? He ſaide: I haue ben zelous for the Lord God Zabaoth: for the chyldren of Iſrael haue forſaken thy conuenaunt / and broken doune thyne aultares / & ſlaine thy prophetes with the ſwearde / and I am left onely/

and they seke to take awaye my life. He saide: Go forth / and stande vpon the mount before the Lorde. And beholde / the Lorde wente ouer / and a great myghtye winde / which dyd ryue the mountaines / and brake the harde stones / came before the Lorde: but the Lorde was not in the winde. After the winde came there an earthquake: but the Lorde was not in the earthquake.

C And after the earthquake there came a fyre: but the Lorde was not in the fyre. And after the fyre came there a styl softe hyssyng. Whan Eliah herde that / he couered his face with his cloke / and went forth / and stode in the dore of the caue. And behold / there came a voyce vnto hym / & said: What hast thou here to do Eliah.

He sayd: I haue ben yelous for the Lorde God Zabaoth: † for ỹ chyldren of Israel haue forsaken thy conuenaunt / broken doune thyne aultares / slaine thy prophetes with ỹ swearde / and I onely am left / & they seke to take awaye my life. But the Lord said vnto him: Go thy waye agayne thorow the wylderneſſe vnto Damascon / and go in / † and anointe Hasael
i ij. Re. viij. b kynge ouer Siria / * and Jehu the sonne of
*. iij. re. ix. a Nimsy kynge ouer Israel / and Eliseus the sonne of Saphat of Abel Mehola to be prophet in thy stead. And it shall come to passe / that who so escapeth the swearde of Hasael / Jehu shal slaye him: and who so escapeth the
D swearde of Jehu / Eliseus shall slaye hym.
Rom. xj. a † And I wyl reserue vnto me. vij. M. men in Israel: namely al the knees which haue not bowed thē selfes vnto Baal / and euery mouth that hath not kyssed him.

And he departed thence / and founde Eliseus the sonne of Saphat / plowynge with twelfe yocke of oxen before him / and he hym selfe was amōge the twelfe. And Eliah wente vnto hym / and cast his cloke vpon hym. And he lefte the oxen and ranne after Eliah / and
Luc. ix. f sayd: † Let me kysse my father and my mother / and so will I folowe the. And he sayd vnto hym: Go thy waye and come agayn / for I haue somwhat to do with the. And he ranne againe from hym / and toke a yocke of oxen / and offred it / & sode the fleshe with the woode of the oxen plowes / and gaue it vnto the people to eate / and gat hym vp / & folowed Eliah / and ministred vnto hym.

The. XX. Chapter.

And † Benadad the kynge of Siria gathered al his power / and there were two and iij. Re. xx. thyrtye kynges with hym / and horses and charrettes / and he went vp / and layed sege vnto Samaria / and fought agaynst it. And he sent messaungers vnto Achab the kynge of Israel in to the cytie / and caused to saye vnto hym: Thus sayeth Benadad: Thy syluer and thy golde is mine / and thy wyfes and thy best chyldren are myne also. The kynge of Israel aūswered / and sayd: My lorde O kynge euen as thou hast sayd / I am thyne / and all that I haue.

And the messaungers came agayne / and sayd: Thus sayeth Benadad: For so muche as I haue sent vnto the / sayinge: Thy syluer and thy golde / thy wyfes and thy chyldren shalt thou geue me / to morowe aboute this tyme wyll I sende my seruauntes vnto the / that they maye searche thyne house / and the house of thy subiectes: & loke what pleasaunt thynge thou hast / that shall they take in theyr handes / & carye it awaye. So the kynge of Israel cal- B led al the Elders of the lāde / and sayd: Marke well and se what myschiefe this man seketh: He sent vnto me for my wyfes and chyldren / for syluer and golde / and I haue not sayd him naye. Then sayd all the Elders / and all the people vnto him: Thou shalte not consente no: agree vnto hym. And he spake vnto Benadads messaungers. Say vnto my lorde the kynge: Al the thynges wherfore thou dyddest sende vnto me thy seruaunt at the fyrst / wolde I haue done: but this can I not do. And the messaungers wente / and told this agayne. Then sent Benadad vnto hym sayinge: The goddes do this and that vnto me / yf the dust of Samaria shalbe ynough / for euery one of my people to bringe me an handfull therof. But the kynge of Israel aunswered / and said: Tell him: Let not him that putteth on the harneſſe make his boast / lyke him that hath put it of. Whan Benadad herde that C euen as he was drynkynge with the kynges in the pauylion / he said vnto his seruauntes: Set your selfes in araye. And they set thē selfes in araye agaynst the cytie.

And beholde / there came a prophete vnto
Achab

Achab the kyng of Israel / & sayd: Thus sayeth the Lord: Hast thou sene all this great multitude: Beholde / this daye wyll I delyuer thē in to thy hande / so that thou shalt knowe / how that I am ỹ Lord. Achab sayd: By whome: C He sayd: Thus sayeth the Lorde: Euen by the yonge men of the rulers of the lande. He sayd: Who shall order the battayll: He sayd: Thou. Then mustered he the yonge men of the rulers of the lande / and there were two hundreth and two and thyrty of thē / and after them mustered he of the whole people of al the children of Israel / seuen thousande men / & they were out in the noone daye. As for Benadad / he dranke and was dronken in the pauilion with the two and thyrty kynges / which were come to helpe him. And the yonge men of the rulers of the lande wente forth fyrst.

Benadad sent forth / and they brought him worde and sayde: There come men out of Samaria. He sayd: Take them alyue / whether they be come forth for peace or for warre. But whan the lande rulers yonge men were gone forth / and the hoost behynd them / euery one smote him that came in his waye. And the Syrians fled / and Israel folowed after them. And Benadad ỹ kyng of Siria escaped with horses and horsemen. And the kyng of Israel went forth / and smote horses and charrettes / and dyd a great slaughter on the Sirians.

D Then cam: there a prophete vnto the kyng of Israel / and sayd vnto him: Go thy waye / and strengthe the / and take hede / and loke well what thou doest: for whan the yeare is about / the kynge of Siria shall come vp agaynst the. For the kynge of the Sirians seruauntes sayd vnto him: Theyr goddes are goddes of the mountaynes / therfore haue they gotten the victorye.

But let vs fyght with them on the playne / and thou shalt se that we shall ouercome thē. So thus / put awaye the kynges euery one from his place / and set dukes in theyr steades / and appoynt the an hoost as was that / which thou hast lost / and horses and charrettes as the other were / and let vs fyght agaynst them in the playne / and thou shalte se that we shall haue the victory. He consented vnto theyr voyce / and dyd so.

Now whan the yeare was gone aboute / Benadad appoynted the Sirians / and wente vp towarde Aphek / to fyght agaynst Israel / and the chyldren of Israel mustered / and prouided them selfes with vytailes / and went to mete them / and pitched theyr tentes ouer agaynst them / lyke two lytle flockes of goates / but the lande was ful of the Sirians.

And there came a man of God / and sayde E vnto the kyng of Israel: Thus sayeth ỹ Lorde: because the Sirians haue said / that the Lord is a God of the mountaynes / and not a God of the valleys / therfore haue I geuen all this great heape in to thy handes / that ye may knowe how that I am the Lorde. And they pitched theyr tentes ryght ouer agaynst them seuen dayes. But vpon the seuenth daye they were together in the battayl / and the chyldren of Israel smote of the Sirians an hundreth thousande foote men in one daye / and the remnaunt fled to Aphek in to the cytie / & the wall fell vpon the other seuen and twenty thousande men. And Benadad fled also vnto the cytie in to a lytle chaumber.

Then sayd his seruauntes vnto him: Beholde / we haue herde that the kynges of the house of Israel are mercyfull kynges. Let vs therfore put sackecloth about our loynes / and halters about our neckes / and go forth to the kynge of Israel / peraduenture he shall let thy soule lyue.

And they put sackecloth about theyr loynes / F and halters aboute theyr neckes / and came to the kynge of Israel / and sayd: Benadad thy seruaunt sayeth vnto the: O let my soule lyue. He sayde: If he be yet aliue / he is my brother. And the men toke him shortly at his worde / & expounded it for them selfes & said: Yee Benadad is thy brother. He sayd: Come and bring hym. Then went Benadad forth vnto hym / & he caused hym to sit vpon the charret / & sayde vnto hym: The cityes that my father toke frō thy father will I geue the agayne. And make thou stretes for thy selfe at Samascon / as my father did at Samaria / so will I let the go vp a bonde of peace. And he made a conuenaunt with hym / and let him go.

Then spake there a man amonge the chyldren of the Prophetes vnto hys neyghboure / by the worde of the Lord: I praye the smyte me. But he refused to smyte hym. Then sayde

he vnto him/because thou hast not herkened vnto the voyce of the Lorde/beholde/therfore shal there a Lyon smyte the/whan thou
iij.re.xxi.a goest fro me. †And whan he wēte from him/ a Lyon founde him/and slewe him.

G And he founde another man/ and sayde: I praye the smyte me. And the man smote him/ and wounded him. Then wente the prophete/and stepte vnto the kynge by the wayeside/ and altered his face with asshes. And whan the kynge wente by/he cryed vpon the kynge/ and sayde: Thy seruaunt wente forth in to the battayll/and beholde/there went one aside/ and brought a man vnto me/and sayd: Kepe this man: if he be myssed/thy soule shalbe in steade of his soule/ or els thou shalte weye doune an hundreth weyght of syluer. And whyle thy seruaunt had here and there to do/ he was awaye. The kynge of Israel sayde vnto him: It is thine owne iudgemet/thou hast geuen it thy selfe.

Then put he the asshes from his face in all the haist. And the kynge of Israel knewe him/that he was one of the prophetes. And he sayde vnto hym: Thus sayeth the Lorde: Because thou hast let the damned man go/ therfore shall thy soule be for his soule/and thy people for his people. And ỹ kynge of Israel departed vnto his house/ beynge troubled in his mynde/and full of indignacion/ & came to Samaria.

The. XXI. Chapter.

A Nfter these actes it fortuned that Naboth the Jesraelite had a vyneyarde at Jesrael/ beside the palayce of Achab kynge of Samaria. And Achab spake vnto Naboth/and saide: Geue me thy vyneyarde/I wyll make me an yerbgarden therof/because it is so nye myne house: I wyll geue the a better vyneyarde for it: or if it please the/I wyll geue the syluer for it/as muche as it is worth. But Naboth saide
Leui.xxv.d vnto Achab: † The Lorde let that be farre
Nu.xxxvj.c fro me/that I should geue the my fathers heretage. Then came Achab home/ beynge moued and full of indignacyon/because of the worde that Naboth the Jesraelite had spoken vnto hym/ and sayde: I wyl not geue the my fathers enheritaunce. And he layed him vpon his bed/and turned his face aside/and dyd eate no bread. Then Jesabel his wyfe came in to him/and sayde vnto hym: What is the matter/that thy spirite is so combred/& that thou eatest no bread? He sayde vnto her: I haue spoken vnto Naboth the Jesraelite/ and sayde: Geue me thy vyneyarde for money: or if it please the/I wyll geue the another for it. But he sayde: I wyll not geue the my vyneyarde.

Then sayde Jesabel his wyfe vnto him: B What were the kyngdom in Israel/if thou dyddestit: Stande vp/and eate bread/I wyll get the the vyneyarde of Naboth the Jesraelite. And she wrote a letter vnder Achabs name/ and sealed it with his signet/and sent it vnto the Elders & rulers in his cytie/which dwelte about Naboth/and wrote thus in the letter: Proclayme a feast/and set Naboth aboue in the people/and set two men of Belial before him/ to testifie & saye: Thou hast blaspheмed God and the kynge. And bring him forth/& stone him to death.

And the Elders and rulers of his cytie/ which dwelte in his cytie/dyd as Jesabel had commaunded them/accordynge as she had writte in the letter that she sent vnto thē: and they proclaymed a feast/and caused Naboth to syt aboue amonge the people. Then came the two men of Belial/and stode before him/and testified agaynst Naboth in the presence of the people/and sayde: Naboth hath blaspheмed God and the kynge.

† Then brought they him out of the cytie/ Leu.xxiiij and stoned him to death. And they sent Jesa- Actu.vij bel worde/sayinge: Naboth is stoned and put to death. Whan Jesabel herd that Naboth was stoned and dead/she sayde vnto Achab: Vp/and take possession of the vyneyarde of C Naboth the Jesraelite/which he denyed to geue the for money: for Naboth lyueth no more/but is dead. And whan Achab herde that Naboth was dead/he rose to go doune vnto the vyneyard of Naboth the Jesraelite/ and to take possession of it.

But the worde of the Lorde came to Eliah the Thesbite/and sayde: Get the vp/and go doune to mete Achab the kynge of Israel/ which is at Samaria: beholde/he is in Naboths vyneyarde/in to the which he is gone doune

doune to take possession of it/ and talke thou with him/and saye: Thus sayeth the Lorde: Thou hast slayne/and taken in possession. And thou shalt talke moreouer vnto him/ and saye:
iij.Re.xxi.f Thus sayeth the Lorde: † Euen in the place where the dogges lycked vp Naboths bloud/ shall the dogges lycke thy bloude also. And Achab sayde vnto Eliah: Hast thou euer founde me thyne enemye? He sayde: Yee/I haue founde the/because thou art euen solde to do euell in the syght of the Lorde. Be-
Re.xxi.b holde/† I wyll brynge myssfortune vpon the/ ficja and take awaye thy posterite/ and wyll rote out from Achab/euen hym that maketh water agaynst the wall/ and hym that is shut vp/ and lefte behinde in Israel: and thy house wyl I make as the house of Jeroboam the sonne of Nebat/ and as the house of Baasa the sonne of Ahia/because of the prouocacion wherwith thou hast prouoked me vnto wrath/and made Israel to synne.

9 And ouer Jesabel spake the Lorde also/
Re.xxi.b and sayd: † The dogges shall deuoure Jesa-
xxi.xxij. bel in the felde of Jesrael. * Who so of Achab
vi.f.xvj.a dyeth in the cytie/ him shall the dogges eate vp: and who so dyeth in the felde/ the fooles vnder the heauen shall eate hym vp. So cle-
Nac.j.b ane † solde to do myschiefe in the syght of the Lorde hath no man ben/as Achab: for his Jesabel hath so disceaued him/ and he maketh hymself a great abhominacion/ that he goeth after Idols/ accordyng vnto all as dyd the
.xxi.d Amorites/† whome the Lorde expelled before the chyldren of Israel.

But whan Achab herde these wordes/he rent his clothes/ and put a sackcloth on his body/and fasted/and slepte in sackcloth/ and wente aboute hangynge doune his heade. And the worde of the Lorde came to Eliah the Thesbite/and sayde: Hast thou not sene how Achab humbled hym selfe before me? For so muche now as he humbled hym selfe in my syght/I wyl not bryng that plague whyle he lyueth: but by his sonnes lyfe wyl I brynge myssfortune vpon his house.

The. XXII. Chapter.

A Nd there passed ouer thre yeares/ that
Da.xviij. there was no warre betwene the Siriās and Israel. † But in the thyrde yeare wēt Josaphat the kynge of Juda doune to the kynge of Israel. And the kynge of Israel sayde vnto his seruauntes: Knowe ye not that Ramoth in Gilead is ours? and we syt styll/ and take it not out of the hande of the kynge of Siria. And he sayde vnto Josaphat: Wylt thou go with me to the battayll vnto Ramoth in Gilead? Josaphat sayde vnto the kynge of Israel: † I wyll be as thou/my people as thy peo- iiij.Re.iij.a ple/and my horses as thy horses. And Josa-
iij.re.xxij.a phat sayd vnto the kynge of Israel: † Axe this
ij.Reg.ij.c daye at the worde of the Lorde. Then the
and xxj.a kynge of Israel gathered together the prophe-
*iij.Reg. xviij.c tes/aboute a * foure hundreth men/ and sayd vnto them: Shal I go vnto Ramoth in Gilead to fyght/or shal I let it alone? They saide: Go vp. The Lorde shall delyuer it in to the kynges hande. But Josaphat sayde: Is there not one prophet here more of the Lorde/that we may axe at hym.

The kynge of Israel sayde vnto Josa- B phat: Here is yet a man/ one Micheas the sonne of Jemla/at whome we maye axe of the Lorde: but I hate him/for he prophecieth me no good/but euel. Josaphat sayde: Let not the kynge saye so. Then called the kynge of Israel a chaumberlayne/and sayde: Brynge hether soone Micheas the sonne of Jemla. † As ij.pa.xviij.b for the kynge of Israel/ & Josaphat the kinge of Juda they sat eyther of them vpon his seat/ arayed in theyr garmentes/in the place at the dore of the porte of Samaria/and all the prophetes prophecied before them. And Sedechias the sonne of Enaena had made hym hornes of yron/ and sayde: Thus sayeth the Lorde: With these shalte thou pushe at the Sirians/tyll thou brynge them to nought. And all the prophetes prophecyed lykewyse/ and sayde: Go vp vnto Ramoth in Gilead/ thou shalt prosper ryght well/and the Lord shal delyuer it into the kynges hande. And the messaunger that wente to call Micheas sayde vnto hym: Beholde/ The wordes of the prophetes are with one accorde good before ỹ kynge/let thy worde therfore be as theyr worde/and speake thou good also.

Micheas sayde: As truly as the Lorde C lyueth/loke what the Lorde sayeth vnto me/ that wyll I speake.

And whan he came to the kynge/the kinge

sayde vnto hym: Micheas shall we go vnto Ramoth in Gilead to fyght/or shall we let it alone? He said vnto him: Yee/go vp/thou shalte prospere ryght well/the Lorde shall geue it in to the kynges hande. But the kynge sayd vnto him agayne: I charge the that thou saye none other thynge vnto me but ye trueth/in the name of the Lorde. He sayd: I sawe all Israel scatered abroade vpon the mountaynes/as the shepe that haue no shepeherde: And the Lorde sayde. Haue these no lorde? Let euery one turne home agayne in peace. Then sayd the kinge of Israel vnto Josaphat: Tolde not I the that he wolde prophecye me no good/but euell?

D He sayde: Heare now therfore the worde of the Lorde: † I sawe the Lorde syt vpon his seate/and all the hoost of heauen/stadynge by hym at his ryght hande and at his lefte. And the Lorde sayde: Who wyll deceaue Achab to go vp/and fall at Ramoth in Gilead. And one sayde this/another that. Then went there forth a spriete/and stode before the Lorde/and sayde: I wyll deceaue him. The Lorde sayde vnto hym: Wherwith? He sayd vnto hym: I wyl go forth/and be a false spriete in the mouthe of all his prophetes. He sayde: Thou shalte deceaue hym/and shalte be able: go forth and do so. Beholde now/† the Lord hath geuen a false spriete in the mouthe of all these thy prophetes/and the Lord hath spoken euell ouer the. Then stepte forth Sedechias the sonne of Cnaena/and smote Micheas vpon the cheke/and sayde: What? is the spriete of the Lorde departed fro me/to speake with the? Micheas said: Beholde/thou shalt se it in that daye/whan thou shalt go from one chaumber to another to hyde the.

E The kynge of Israel sayde: Take Micheas/and let hym remayne with Amon the ruler of the cytie/and with Joas the kynges sonne/and saye: Thus sayeth the kynge: Put this man in pryson/and fede hym with breade and water of trouble/tyll I come againe in peace. Micheas sayde: If thou commest agayn in peace/then hath not the Lord spoken thorow me. And he sayde: Herke to all ye people.

So the kynge of Israel and Josaphat the kynge of Juda went vp vnto Ramoth in Gilead. And the kynge of Israel sayde vnto Josaphat: Chaunge thy clothes/and come in to the battayl in thyne araye. The kynge of Israel chaunged his clothes also/and wente in to the battayll. But the kynge of Siria commaunded the rulers of his charrettes (of whom there were two and thyrty) and sayde: Ye shall fyghte neyther agaynste small nor great/but onely agaynst the kynge of Israel. And whan the rulers of the charrettes saw Josaphat/they thought it had ben the kynge of Israel/and fell vpon hym with fyghtynge. But Josaphat cryed. So whan the rulers of the charrettes saw that it was not the kinge of Israel/they turned backe from hym.

A certayne man bended his bowe hard/ F and shot the kynge of Israel betwene the mawe and the longes. And he sayde vnto his charretman: † Turne thy hande/and cary me out of the hoost/for I am wounded. And the battayll was sore the same daye. And the kynge stode vpon the charret agaynst the Sirians/and dyed in the euenynge/and the blonde ranne from the wounde in to the mydes of the charrette. And whan the Sunne went doune/there was a proclamacion made in the hoost/and sayde: Euery one get hym in to his cytie/and to his contrie. Thus the kynge dyed/and was brought vnto Samaria: and they buryed hym in Samaria. And whan they wassbed the charret in the pole of Samaria/† the dogges lycked his bloude (but the harlotres wasshed hym) accordynge to the worde of the Lorde which he spake.

What more there is to saye of Achab/and all that he dyd/and of the Yuery house which he buylded/beholde/it is wrytten in the Cronicles of ye kynges of Israel. So Achab slepte with his fathers/and his sonne Ahasia was kynge in his steade.

† And Josaphat ye sonne of Asa was kynge G ouer Juda in the fourth yeare of Achab kinge of Israel: and was fyue and thyrty yeare olde whan he was made kynge/and raygned fyue and twenty yeare at Jerusalem. His mothers name was Asuba the doughter of Silhi/and he walked in al the waye of his father Asa/and departed not therfrom. And he dyd that which was ryghte in the sight of the Lorde/yet put he not awaye the hye places and

and the people offered and brent incence yet vpon the hye places/and he had peace with the kinge of Israel.

What more there is to saye of Josaphat & the mighte that he exercised/and howe he fought/behold/it is wrytten in the Cronicles 3.R. xxv.b of the kinges of Juda. † He put out of the lande also the whoremongers that yet were lefte/which remayned ouer in the tyme of his father Asa/† and at ye time there were no kynges in Edom. And Josaphat had caused to 3.Re.viij.c make shippes vpon the see/which shoulde go to fetche golde in Ophir/but they wente not/ for they were broken at Gezeon Gaber. At Josias. that tyme sayde † Ahasia the sonne of Achab vnto Josaphat: Let my seruauntes passe with thy seruauntes in the shippes. But Josaphat wolde not. And Josaphat slept with his fathers/and was buried with his fathers in the cyte of Dauid. And Joram his sonne was kinge in his steade.

The ende of the thyrde boke of the kynges as the Latenistes reken/the Hebrues call it the fyrst of the kinges.

The fourth boke of the kinges.

The fyrst Chapter.

A Hasia the sonne of Achab was kynge ouer Israel at Samaria/in the seuenth yeare of Josaphat kynge of Juda/and raygned ouer Israel two yeares/& dyd that which was euel in the syght of the Lorde/and walked in the waie of his father/& of his mother/and in the way of Jeroboam the sonne of Nebat/which made Israel for to synne. And serued Baal/& worshipped him/and displeased the Lorde God of Israel/euen as his father did. The 4.Re. viij.a † Moabites also fel awaye from Israel/what 2.Re. iij.a Achab was dead.

And Ahasia fell thorow the grate in his chaumber at Samaria/and was dead sycke/ and sent messaungers/and saide vnto them: Go youre waye and axe counsayll at Beelzebub the god of Ekron/whether I shall recouer from this syckenesse. But the aungel of the Lord said vnto Eliah the Thesbite: Vp/ B & go mete the messaungers of the king of Samaria/and saye vnto the: Is there no God in Israel/that ye go to axe counsail at the god of Ekron? Therfore thus sayeth the Lord: Thou shalt not come from the bed wheron thou lyest/but shalt dye the death.

And Eliah wente his waye. And whan ye messaungers came to † Ohosias again/he said Ahasia. vnto them: Why come ye againe? They saide vnto him. There came vp a man in our way/ and saide vnto vs: Go again vnto the kynge that hath sent you/and saye vnto him: Thus sayeth the Lord: Is there no God in Israel/ that thou sendest to axe counsaill at Beelzebub the god of Ekron? Therfore shalt thou not come from the bed wheron thou lyest/but shalt dye the death. He saide vnto the: What maner of man was it that mete you/& sayde this vnto you? They saide vnto him: He had a † rough fynne vpon hym/and a letheren Matt. iij.a gyrdel aboute his loynes. He saide: It is Eliah the Thesbite.

† He sent vnto hym a captayne ouer fyfty/with the same fyftye. And whan he came C vnto hym/beholde/he sat aboue vpon the mount. He sayde vnto hym: Thou man of God/ye kyng sayeth: Thou shalt come doune. Eliah aunswered the captayne ouer fyftye/ and sayde vnto him: If I be a man of God/ the fyre fall doune then from heauen/and consume the and thy fyftye. † Then fell there fyre Luc. ix. f from heauen/and consumed hym and his fyftye. And agayne he sent another captayne ouer fyftye vnto hym/with his fyftye/which aunswered/and sayde vnto him: Thou man of God/thus sayeth the kynge: Come doune in all the hayst. Eliah aunswered and sayde: If I be a man of God/the fyre fall doune from heauen/and consume the and thy fyftie. Then fell the fyre of God from heauen/and consumed hym/and his fyftye. Agayn he sent vnto him the thyrde captaine ouer fyftye with his fyftye.

D Now whan he came to hym / he kneled to Eliah/and besought him/and said vnto him: Thou man of God/ let my soule / & the soules of thy seruauntes these fiftye / be somewhat worth in thy sighte. Behold/the fyre fel doune from heauen/ and hath cōsumed the first two captaynes ouer fiftye with their fiftyes: But now let my soule be somwhat worth in thy sight. Then saide the aungel of the Lord vnto Eliah: Go doune with him/ and feare him not. And he gat him vp/and wente doune wt him vnto the kynge.

And he sayde vnto hym: Thus sayeth the Lorde: Because thou hast sente forth messaungers/and caused to axe counsail at Beelzebub the god of Ekrō/as though there were no God in Israel to axe counsail at his word/ therfore shalt thou not come frō the bed whereō thou hast layed the/but shalt dye ỹ death. So he dyed according to ỹ word of ỹ Lord/ which Eliah saide. And Joram (his brother) was kinge in his steade/in the seconde yeare of Joram the sonne of Josaphat kinge of Juda: for he had no sonne.

Ahasia. What more there is to saye of † Ohosias ỹ he dyd/beholde / it is wryteē in the Cronicles of the kinges of Israel.

The. II. Chapter.

A WHan the Lord was minded to take vp Eliah in the tempest/ Eliah and Eliseus went frō Gilgal. And Eliah said to Eliseus: Tary thou here (I pray ỹ) for ỹ Lorde hath sent me vnto Bethel. But Eliseus saide: As truly as ỹ Lorde liueth/and as truly as thy soule lyueth/I wil not forsake the. And whan they came doune vnto Bethel / the prophetes children that were at Bethel/ wente forth to Eliseus/and saide vnto him: Knowest thou not/that the Lord wil take thy lorde awaye from thy heade this daye? He sayde: I know it wel/holde ye youre peace.

And Eliah saide vnto him: Eliseus tarye thou here (I praye the) for ỹ Lord hath sent me vnto Jericho. Neuertheless / he saide: as truly as the Lord liueth/and as truly as thy soule liueth/I wyl not forsake the.

B And whan they came vnto Jericho / the prophetes childrē which were at Jericho/stept forth to Eliseus and sayd vnto him. Knowest thou not that the Lorde will take thy lorde awaye from thy head this daye? He sayde/I know it well/holde ye your peace. And Eliah saide vnto hym: I praye the tarye here/for the Lord hath sent me vnto the Jordane. But he sayde: As truly as the Lorde lyueth/and as truly as thy soule lyueth/I wyl not forsake the. And they wente both together. But fiftye men of the prophetes children went forth/ and stode ouer againste them afarre of: but they both stode vpon Jordane. Then toke Eliah his cloke/and wapped it together / and smote ỹ water/which deuided it selfe on both the sydes/so that they wente drye thorow it. And whan they were come ouer/ Eliah saide vnto Eliseus: Axe what I shal do for the/ afore I be taken awaye from the. Eliseus saide: That thy spirite maye be vpon me to speake twyse as much.

C He said: thou hast desired an hard thing/ neuertheless/if thou shalt se me whan I am taken awaye frō the/ it shalbe so: If no / then shall it not be. And as they were goyinge together/ and talked/ there came a fyrye charret with horses of fyre / & parted thē both asunder. † And so wente Eliah vp to heauen in ỹ storme. Ec. xlviij. But Eliseus sawe it/ & cryed: My father/my father/ ỹ charret man of Israel & his horsmen. And he saw him nomore.

And he toke holde of his clothes / and rente thē in two peces / & toke vp Eliah cloke that was fallen frō him/ & turned backe/ & stode by the shore of Jordan/and toke the same cloke of Eliah which was fallen from him/ & smote it in the water/ & sayde: Where is now ỹ Lord God of Eliah? And he smote it in to the water/and then parted it asunder on both ỹ sydes/and Eliseus went thorowe.

D And whan the prophetes children / which were at Jericho ouer against him/sawe him/ they saide: The spirete of Eliah resteth vpon Eliseus/and so they went forth to mete hym/ and worshypped him to the grounde/ & sayde vnto him: Beholde/there are fyftye valeaunt men amonge thy seruaūtes / let them go and seke thy lorde/peraduenture the spirete of the Lorde hath taken hym/and cast hym vpon some mountayne or in some valleye. But he saide: Sende them not. Neuertheles/they cōstrayned him/til he was ashamed/ and sayde: Let them go. And they sent fyftie men/which sought

sought him thre dayes: But they founde him not/ & came again vnto him. And he abode at Jericho/ & said vnto them: Tolde not I you ỹ ye should not go? And the mē of the citie said vnto Eliseus: Beholde/there is good dwelling in this citie/as my lorde seith/but the water is euel/and the lande vnfrutefull.

E He sayde: Bringe me hither a new vessel/ and put salt in it. And they broughte it hym. Then wente he forth vnto the welle of water/ and cast ỹ salt therin/ & sayde: Thus sayeth the the Lord: I haue healed this water: from henceforth shall there no death nor vnfrutefulnesse come of it. So the water was healed vnto this daye/according to the worde of Eliseus which he spake.

And he wente vp towarde Bethell. And as he was goyinge vp by ỹ waye/there came lytle boyes out of the citye/ & mocked him/and saide: Come vp here thou balde heade. Come vp here thou balde head. And he turned him aboute. And whan he sawe them / he cursed them in the name of the Lorde. Then came there two Beerrs out of the wood/and rente two and fourtye of the children. From thence wente he vp vnto mounte Carmel/ & from it turned he backe from Samaria.

The. III. Chapter.

A JOram the sonne of Achab was kynge ouer Israel at Samaria/in the eyghtenth yeare of Josaphat kynge of Juda/ and raygned twelfe yeares / and dyd that which was euel in the syght of the Lorde/but not as his father & mother: for he putte awaye ỹ pillers of Baal/which his father caused to make. Neuertheless/he cleued vnto the synnes of Jeroboā the sonne of Nebat/which made Israel to sinne/ & departed not therefrom.

Mesa the kynge of the Moabites had many shepe/ and payed trybute vnto the kynge of Israel with the woll of an hundreth thousande lambes/and of an hundreth thousande
4. Reg. j. a rammes. † But whan Achab was deade/ the kynge of the Moabites fell awaye from the kynge of Israel. At the same tyme wente kynge Joram from Samaria / and musterd all Israell/and sent vnto Josaphat kynge of Juda/sayinge: The kynge of the Moabites is fallen awaye fro me/ come thou with me to fyghte against the Moabites. He

B sayde: I wyll come vp/ † I am euen as thou/ and my people as thy people / and my horses as thy horses. And sayde moreouer: Which way shal we go vp? He sayde: By the waye in the wylderneesse of Edom. iij. Re. xxij. a

So the kynge of Israel/the kynge of Juda/and the kynge of Edom wente forth. And whan they had gone seuen dayes iourney aboute/ the hoost and the cattell that were amonge them had no water. Then sayde the kynge of Israell: Alas / the Lorde hath called these thre kynges / to delyuer thē into the handes of the Moabites. But Josaphat said: † Is here no prophete of the Lorde/that we iij. R. xxij. a maye axe counsaill at the Lord by him? Thē aunswered one of ỹ kyng of Israels seruauntes / and sayde: Here is Eliseus the sonne of Saphat / which poured water vpon Eliah handes. Josaphat sayde: The worde of the Lorde is with hym. So the kynge of Israel and Josaphat/and the kynge of Edō went doune vnto him.

C But Eliseus sayde vnto the kynge of Israel: What hast thou to do with me? go to the prophetes of thy father / and to thy mothers prophetes. The kynge of Israell sayde vnto hym: No / for the Lorde hath called these thre kynges / to delyuer thē into the handes of the Moabites. Eliseus sayde: As truly as the Lorde Zabaoth lyueth / before whome I stande/if I regarded not Josaphat ỹ kinge of Juda / I wolde not regarde the/ nor sette ought by the. So bringe me now a minstrel. And whā the minstrel played vpō the instrumēt/ ỹ hāde of the Lord came vpō him. And he saide: Thus sayeth ỹ Lord: make pyttes by this broke / for thus saieth ỹ Lord: Ye shal se neyther wynde nor rayne/yet shal the broke be full of water/that ye & your housholdes / & your cattel may drynke. Yee/ and that is but a small thinge in the syght of the Lorde. And D the Moabites shal he delyuer into your handes/so that ye shal smyte all the stronge cities/ and al the chosen cyties/ † and shall fell doune Deu. xxx. all the good trees/and stoppe al the welles of water / and all the good feldes shall ye make waiste with stones.

On the morow/ whan the meato fferynge is offred/ beholde/there came water the waye from Edom / and fylled the lande with wa-

ter. But whan the Moabites herde / that the kynges came to fight against them / they called all the harnessed men / and their rulers / and stode on the border. And whan they rose early in the morninge / and the Sunne wente vp vpon the water / the Moabites thoughte the water ouer against them to be euen as read as blonde / and they saide: It is blonde / the kynges haue destroyed them selfes with the swearde / and one hath smitten another. Now Moab get the vp to the spoyles. But whan they came to the tentes of Israel / the Israelites gat vp and smote the Moabites / and they fled before them.

And Neuertheless / they came in / and smote Moab / and brake downe the cities / and euery one cast his stone vpō all good feldes / & made them full / and stopped al the welles of water / and felled downe al the good trees / tyll there remayned but the stones of the bryckwal / and they cōpassed them aboute with slynges / and smote them.

But whan the kyng of the Moabites saw þ the battail was to stronge for him / he toke to him seuen hundreth men / which drewe the swearde / to fal vpon the kinge of Edō: neuertheless / they were not able. Then toke he his first sonne / which should haue ben king in his stead / and offred him for a burntoffering vpō the wall. Then came there a great wrath ouer Israel / that they departed from him / & turned againe into their lande.

The. IIII. Chapter.

A And there cryed a woman among the wiues of the prophetes children vnto Eliseus / and sayde: Thy seruaunt my housbande is dead / and thou knowest that thy seruaunt feared the Lorde. Now commeth the man that he was detter vnto / and wyll take awaye both my children to be bonde seruauntes. Eliseus sayde vnto her: What shall I do for the? Tell me / what hast thou in the house? She sayde: Thy handmayden hath nothing in the house but a pitcher with oyle. He sayde: Go thy waye / Borow without of all thy neyghbours empty vessels / and that not a fewe / and go in and shut the dore behynde the with thy sonnes / and poure of it into all the vessels: and whan thou hast fylled them / delyuer them forth.

She wente / and shut the dore vnto her with her sonnes / which brought her the vessels / and so she poured in. And whan the vessels were ful / she sayde vnto her sonne: Bring me yet one vessell. He sayde vnto her: There is not one vessel more here. Thē stode the oyle styl. And she sent / and tolde the man of God. He sayde: Go thy waye / sell the oyle / & paye the creditour: But lyue thou and thy sonnes of the residue.

B And it fortuned at thesame time / that Eliseus wente vnto Sunem / and there was a ryche woman / which helde him to eate with her: and as he passed oft thorow that way / he wēt in vnto her: & did eate with her. And she said to her housbād: Behold / I perceaue that this is an holy mā of God / which goeth euer thorow this way / let vs make him a litel chaūber of bordes / and set a bed / a table / a stoole & a candelstycke therin / that whā he cōmeth vnto vs / he maie resorte thither.

And it fortuned vpon a tyme that he came in / and layed hym downe in the chaumber / & slepte therin. And he sayde vnto Gehasi his childe: Call this woman of Sunem. And whan he had called her / she stode before him. He sayde vnto him: Speake thou vnto her / Beholde / thou hast ministred vnto vs in all these thynges / what shall I do for the? Hast thou any matter to be spoken for vnto the kyng / or for the chiefe captayne of the hoost? She sayde: I dwell amonge my people. He saide: What hast thou then to do? Gehasi sayde: Alas / she hath no sonne / and her housbande is olde. He saide: Call her. And whan he called her / she stode at the dore. And he sayde: † Aboute this tyme / if the frute can lyue / thou shalt enbrace a sonne / She saide: Alas / no my lord / thou man of God / lye not vnto thy handmayden. And the woman cōceaued / and bare a sonne about thesame time / whan the frute coulde liue / accordinge as Eliseus had saide vnto her. Ge. xviij.

C But whan the chylde was growen / it forturned that he went forth to his father vnto þ reapers / and said vnto his father: Oh my heade / my heade. He sayde vnto his seruaūt. Bringe him vnto his mother. And he toke him / and brought him to his mother: and she set him vpon her lappe vntyll the noone day / and

and then he dyed. And she went vp / and layed hym vpō the bed of the man of God / and shut the dore / and wente forth / and called her housbande / and sayd vnto hym: Sende me one of the seruauntes / and an asse / I wyl go quyckly vnto the man of God / and come agayne. He sayde: Why wylt thou go vnto hym? To daye is it neyther new moone / nor Sabbath. She sayde: Well. And she sadled the asse / and sayde to the yonge man / Driue forth / and kepe me not backe with ryding / and do as I byd the.

So she went / and came to the man of God vnto moūt Carmell. Whan the man of God sawe her ouer agaynste hym / he sayde vnto his childe Gehasi: Beholde / the Sunamitisse is there / runne now and mete her / and axe her if it go well with her / and her housbande and her sonne. She sayde: Well. But whan she came to the man of God vpon the mount / she helde hym by his fete. And Gehasi stepte to her to put her away. But ỹ man of God said: Let her alone / for her soule is in heauines / and the Lord hath hid it fro me / and not shewed it me. She sayde: Whan I desyred a sonne of my lorde? Sayde I not that thou shouldest not mocke me.

D He sayde vnto Gehasi: Girde vp thy loynes / and take my staffe in thy handc / & go thy waye. † If any man mete the / salute hym not: & if any man salute the / thanke hym not: and laye thou my staffe vpō the childes face. But the childes mother sayd: As truly as ỹ Lord lyueth / and as truly as thy soule lyueth / I wil not leaue the. Thē gat he vp / & went after her. As for Gehasi / he went before them / and laied the staffe vpon the childes face / but there was neyther voyce nor felynge. And he wēt agayn to mete him / and shewed hym / and sayde: The childe is not rysen vp.

And whan Eliseus came in to the house / beholde / the childe laye dead vpon his bed. And he wente in / & shut the dore on thē both / and made his prayer vnto the Lord / & went vp / and † layed hym selfe vpon the childe / and layed his mouth vpon the childes mouth / & his eyes vpon his eyes / and his handes vpon his handes / & so stretched hym selfe forth vpon hym / so that the childes body was warme. And he rose vp / and went in to the house once hether and thither / and wente vp / and layed hym selfe a long vpon hym. Then nysed the childe seuen tymes / and afterward the childe opened his eyes. And he cryed vpon Gehasi and sayd: Call the Sunamitisse. And whan he had called her / she came in vnto hym. He sayd: Take there thy sonne. Then came she / & fell at his fete / & worshypped vnto the groūde and toke her sonne / and wente forth.

E But whan Eliseus came agayn vnto Gilgal / there was a derth in the lande. And the Prophetes children dwelt before hym / and he sayde vnto his seruaunt: Set on a greate pot / and make pottage for the children of the Prophetes. Then wente there one in to the felde to gather herbes / & found a cucumbers stalke and gathered wild cucumbers therof his cotefull. And whan he came / he chapped it smal for pottage to the potte / for they knewe it not. And they poured it forth for the men to eate / & whan they dyd eate of the pottage / they cryed and said: O thou man of God / death is in the pot: for they might not eate it. Neuertheless / he sayde: Bringe meel hither / and he put it in the pot / and sayde: Poure it out for the people / that they maye eate / And then was not it bitter in the pot.

There came a man from Baal Salisa / and brought the man of God breade of the fyrst frutes / namely twentye barly loaues / and new corne in his garment. But he sayde: Geue it vnto the people / that they maye eate. His minister sayde: † How shal I geue an hundreth men of this? He sayd: Geue it vnto the people / that they maye eate. For thus sayeth the Lord: They shal eate / & there shalbe left ouer. And he set it before thē / so that they dyd eate / and they left ouer / accordynge to the worde of the Lorde. Joh. vj. &

The. V. Chapter.

Naaman the chiefe captayn of the kyng of Siria / was an excellente man in ỹ sight of his lorde / and muche sette by / (for thorow hym the Lord gaue health vnto Siria) and he was a mighte man / but a leper. And there had men of warre fallen out of Siria / & caried away a litle damsel out of the lande of Israel: the same was in seruice with Naamans wyfe / & sayde vnto her mastresse: O that my master were with the prophete of Samaria / he wold heale hym of the leprosye.

Then

Then wente he into his lorde/& tolde him/ & said: Thus and thus hath the damsel of the lande of Israel spoke. The kyng of Siria said: Go thy way then/& I wil wryte a letter vnto the kynge of Israel.

B And he went/and toke with him ten hundreth weyght of syluer/and sixe thousand guldēs/ and ten chaunge of raimēt/and brought the letter vnto the kynge of Israel with these wordes.

Whan this letter cōmeth vnto the/behold/ thou shalt vnderstande that I haue sent my seruaunt Naaman vnto the/that thou mayest heale him of his leprosye.

And whan the kynge of Israel red the letter/he rente his clothes/and saide: am I God then/that I can kyl and quycken againe/that he sendeth vnto me/to heale the mā from his leprosy? Consydre and se/how he seketh an occasyon vnto me.

Whan Eliseus the man of God herde/ that the kynge of Israell had rente his clothes/he sente vnto him/saynge: Why hast thou rente thy clothes? Let him come to me/ that he maye knowe that there is a prophete in Israel.

C So Naaman came with horses and charrettes/and stode stylll at the dore of Eliseus house. Then sent Eliseus a messaunger vnto hym/saynge: Go thy waye/and washe the seuen tymes in Jordane/so shall thy flesh be restored to the again/& be clensed. Thē was Naaman wroth/& went hys waye/& sayde: I thought he should haue come forth vnto me/ and to haue stande here/& to haue called vpon the name of the Lord hys God/and to haue touched the place with his hande/and so too haue put awaye the leprosye. Are not the waters of Amana & Pharphar at Damascō better then all ỹ waters in Israell/that I might washe me therin/and be clensed? And he turned him/and wente his waye in displeasure. Then his seruauntes gat them to hym/and sayde: Father/if the prophet had commaunded the any greate thinge/shouldest thou not haue done it? much more then if he say vnto the: Washe the/and thou shalt be cleane. Then wente he doune/and washed hymselfe in the Jordane seuen tymes (as the man of God sayd) and his flesshe was restored hym agayn/euen as the flesshe of a yonge childe/† & he was clensed. † Luc. iiij.

D And he turned againe to the man of God wt al his armie. And whā he came in/he stode before hym/and sayde: Behold/I knowe that in all landes there is no God/but in Israel. Take now therfore this blessinge I praye the of thy seruaunt. Neuertheless/he sayde: † As truly as the Lord lyueth/before whome I stande/I wyll not take it. And he wolde nedes haue him to take it/but he wolde not: Thē sayde Naaman: Mighte there not a burthen of this earth be geuen vnto thy seruaunt/as muche as two mules may beare? For thy seruaunt wil do nomore sacrifice/and offre burntofferinges vnto other goddes/ but vnto ỹ Lord: That the Lord maye be gracious vnto thy seruaunt/if I worshippe in the house of Rimmon/whā my lord goeth there into the house of Rimmō to worshippe/ and leaneth vpon my hande: He saide vnto him: Go thy waye in peace. † iij. Re. xij. † Dan. vj.

And as he was gone from hym a felde bredth in the lande/Gehasi the seruaunt of Eliseus the mā of God thought: Behold/my lord hath spared Naamā ỹ Sirian/so that he hath not take from him ỹ which he brought: As truly as the Lorde lyueth/I wil runne after him/& take somthinge of him.

So Gehasi folowed Naaman. And whan E Naaman sawe that he ranne after him/he lyght doune from the charrete to mete hym/ and sayde: Are all thinges wel? He said: Yee: But my lorde hath sent me/and caused to say vnto the: Behold/there are now come to me frō mount Ephraim two yonge men of the prophetes children/geue them a talent of syluer/(I praye the) and two chaunge of rayment. Naaman saide: Go to/take two talentes. And he compelled him/and bande two talentes in two bagges/and two chaunges of rayment/and delyuered it vnto two of his seruauntes/whiche bare it before him. And whan he came in the darcke/he toke it from theyr handes/and layed it asyde in the house/ and let the men go.

And whan they were gone theyr waye/he stode before his lorde. And Eliseus sayd vnto hym: Whence commest thou Gehasi? He sayde: Thy seruaunt wente neyther hyther no

not thyther. But he saide vnto him: Wente not my herte with the/whan the man turned backe from his charrette to mete the? Now thou hast taken the syluer and the rayment/ olyue trees/vyneyardes/shepe/oxen/seruauntes and maydens. But the leprosy of Naaman shall cleue vnto the/and to thy sede for euer. † Then wēte he forth from him leperous as snowe. Pa. xxxvij

The VI. Chapter.

A THe chyldren of the prophetes saide vnto Eliseus: Beholde/the place where we dwell before the/is to narow for vs/let vs go vnto Jordane/and euery one fetche tymber there/that we may there buyld vs a place to dwell in. He said: Go youre waye. And one saide: Go to then/and come with thy seruauntes. He saide: I wil go with you. And he wente with them. And whan they came to Jordane/they hewed doune tymber. And as one was fellynge doune a tree/the yron fel into the water/and he cryed and saide: Alas my lorde/and it is borowed. But the man of God saide: Where fell it in? And whan he shewed hym the place/he cut doune a sticke/ and thrust it in there. Then swāme the yron. And he sayde: Take it vp. So he put forth his hande/and toke it.

B And the kyng of Siria warred against Israel/and toke counsail at his seruauntes/and said: There and there wil we lye. But ỹ man of God sent to the kynge of Israel/sayinge: Beware that thou go not vnto ỹ place/for the Sirians rest there. So the kinge of Israell sent vnto the place wherof the man of God tolde him/and kepte it/& helde watch there: & did that not once or twise onely.

Then was the kynge of Sirians herte C vered therfore/and called his seruauntes/and sayde vnto them: Wyll ye not tell me/which of our men is fled vnto the kynge of Israell? Then sayde one of his seruauntes: Not so my lorde O kynge/but Eliseus the prophete in Israel telleth the kynge of Israel all that thou speakest in thy chaumber where thou lyest. He sayde: Go youre waye then/and loke where he is/that I maye sende/and cause him to be fetched. And they shewed him and sayde: Beholde/he is at Dothan. Then sent he thyther horses and charrettes/and a great power. And whan they came thyther by night/they compassed the cytie aboute. And the minister of the man of God arose early to get hym vp. And as he wente forth/beholde/ there lay an hooste of men about the citie with horses and charrettes.

Then sayde his chylde vnto hym: Alas D syr/how wyll we now do? He saide: † Feare not/for there are mo of thē that are with vs/ then of those that are with them. And Eliseus prayed/and sayde: Lorde open his eyes/ that he maye se. Then the Lorde opened the chyldes eyes that he sawe/and beholde/the mount was full of fyrie horses and charrettes rounde about Eliseus. And whan they came doune vnto him/Eliseus made his prayer/ and sayde: Lorde smyte this people with blyndnesse. † And he smote them with blyndnesse/accordinge to the worde of Eliseus. † Pa. xxxiij. b. Gen. xix. c

And Eliseus saide vnto them: This is not ỹ waye nor the cytie/folowe me/I wyl bringe you to the man whome ye seke. And he broughte them vnto Samaria.

And whan they came to Samaria. Elise- E us sayd Lorde opē these mens eyes/that they maye se. And the Lorde opened theyr eyes/ that they sawe/and beholde/they were in the myddes of Samaria. And whan the kynge of Israel sawe them/he sayde vnto Eliseus: My father shal I smite them? He said: Thou shalt not smyte them. Loke whome thou takest with thy sweard & bowe/smite those. Set bread and water before them/ỹ they may eate and drinke/and let them departe vnto theyr lorde. Thē was there a great dyner prepared. And whan they had eatē & dronken/he let thē go to departe vnto theyr lord. From that time forth came the men of warre of the Sirians nomore in to the lande of Israel.

After this it fortuned/that Benadad the F kinge of Siria gathered al his hooste/and wēt vp and layed sege vnto Samaria: and there was a greate derth at Samaria. But they layed sege to the cytie so longe/tyll an asses heade was worth foure score syluer pens/and the fourth parte of a Cab of doues donge worth fyue syluer pens. And whan the kyng of Israell wente vnto the wall/a woman cryed vnto him/and saide: Helpe me my lord O kinge. He said: If the Lorde helpe ỹ not/ A Cab is a certayne measure.

where-

wherwith shal I helpe the: with the Barne or with the wynepresse: And the kyng said vnto her: What ayleth the: She sayd: This woman sayd vnto me: Geue vs thy sonne / that we maye eate him / to morow shal we eate my sonne. So we sod my sonne / and haue eaten him / and I saide vnto her on the nexte daye: Geue vs thy sonne / and let vs eate him / but she hath hyd him awaye.

G Whan the kynge herde the womans wordes / he rēte his clothes / whyle he was goying to the wall. Then sawe al ỹ people that he had a sackcloth vnder vpō his body. And he said:

iij. Re. xix. a and xx. b †God do this and that vnto me / if the heade of Eliseus the sonne of Saphat shal this daie stande vpon him. As for Eliseus / he sat in his house / and the Elders sat by him. And he sent a man before him / but or euer the messaunger came to him / he said vnto the Elders: Haue ye not sene how this childe of murthur hath sent hyther to take away my heade? Take hede / whan the messaunger cōmeth / that ye shut ỹ dore / and hold him at the dore. Beholde / the noyse of his lordes fete foloweth him. Whyle he was thus talkinge with thē / Beholde / the messaunger came to him / and sayd: Beholde / this euell commeth of the Lorde / and what more shal I loke for of the Lorde?

The. VII. Chapter.

A Eliseus saide: Heare the word of ỹ Lord. Thus sayeth the Lorde: †To morowe aboute this tyme shal a Busshel of fyne meele be solde for one sicle / and two Busshels of Barlye for one sycle / vnder the porte of Samaria.

iiij. R. vij. d. Then a knyght (vpon whose hande the kinge leaned) aunswered the mā of God / and saide: And though the Lorde made wyndowes in heauen / how could such a thynge come to passe? He sayde: Beholde / thou shalte se it wt thine eyes / and shalt not eate therof.

And there were foure leperous men at the dore before the port / and one saide vnto another: Why tarye we here whyle we dye? Though we thought to come into the cytye / yet is there derth in the cytie / and there should we be fayne to dye. And yf we tary here we must dye also. Let vs go now / & flye vnto the hooste of the Sirians. If they let vs lyue / we shal lyue: if they slaye vs / then are we dead. And so they gat them vp early / to come vnto ỹ hooste of the Sirians. And whan they came to the vttermost ende of the tentes / Beholde / there was no body.

† For the Lord had made the Sirians to B heare a noyse of horses / charrettes / and of a myghtye great hooste / so that they said one to another amonge them selfes: Beholde / the kynge of Israel hath hyred the kinges of the Hethithes / and the kinge of the Egipcyans against vs / to come vpon vs. And they gat them vp / and fled early in the twylight / and left theyr houthes / and horses / and asses in the tentes as they stode / & fled euery mā where he myght saue his life.

Now whan the lepers came to the place of the tentes / they went into the tētes / & did eate and drinke / and toke siluer / golde / and raimēt / and wente and hyd it: and came againe / and entred into another tente / and toke therout / & wente and hid it. But one of thē said vnto another: Let vs not do thus / this day is a day of good tidīges. If we kepe this secret / & abide til ỹ lyght morning / our trespasse wil be foūd out. Let vs go now therfore / ỹ we may come and tell it vnto the kynges house.

And whan they came / they cryed at the C porte of the citie / and tolde them / and saide: We came to the tentes of the Sirians / and Behold / there is noman there / neyther yet any mans voyce / But horses & asses bounde / & the houthes as they stande. Then cryed ỹ porters & tolde it within in the kinges house. And ỹ kinge arose in the nyght / and saide vnto his seruauntes: I wil tell you how the Sirians deale with vs: they know that we suffer hunger / & are gone out of the tentes to hide them selfes in ỹ feld / & thinke thus: whan they go out of the citie / we wil take them alyue / and come into the citie. Then aunswered one of his seruauntes / and saide: Let vs take the fyue horses that remaine / which yet are lefte in the citie / (Beholde / these are lefte therin of al the multitude in Israel / which is destroyed) let vs send these and se. Then toke they two charrettes with the horses. And the kinge sent them vnto the tentes of the Sirians / and saide: Go your waye and se.

And whan they wente after them vnto D Iordane / beholde) the waye laye full of garmentes and vessels / which the Sirians had cast

cast from them / while they made haist. And whan the messaungers came agayne / & told the kynge / the people wente forth and spoyled the tentes of the Sirians. And a busshel of fyne meel was solde for a sycle / and two busshels of barlye for a sycle also / † accordyng to

iij. Re. vij. a the worde of the Lorde. But the kynge appoynted the knyght (vpō whose hande he leaned) to be at the gate / and the people trode vpon him / so that he dyed / euen as the man of God sayd / whan the kynge came doune vnto him. And it came to passe euen as the man of God tolde the kynge / whan he sayd: To morowe aboute this tyme shal two busshels of barlye be sold for one sycle / and a busshel of fyne meel for one sycle vnder the gate at Samaria. And the knyght aunswered the man of God / & sayde: Behold / though the Lorde made wyndowes in heauen / how coulde such a thynge come to passe? Neuertheles / he said: Beholde / with thyne eyes shalt thou se it / and shalt not eat therof. And euen so fortuned it vnto him / for the people trode vpō him in the gate / that he dyed.

The. VIII. Chapter.

A Eliseus spake vnto the womā / † whose sonne he had restored vnto lyfe agayne / and

iij. d. sayd: Get the vp / & go with thyne housholde / and be a straunger where thou canst: for the Lorde shall call for a derth / which shall come in to the lande seuen yeare longe. The woman gat her vp / and dyd as the man of God sayd / and wēt with her housholde / & was a straunger in the lande of the Philistines seuen yeare. But whan the seuen yeares were ended / the woman came agayne out of the Philistines lande / and went forth to crye vpon the kynge for her house and lande. The kynge spake vnto Gehasi the seruaunt of the man of God / and sayd: Tell me all the great actes that Eliseus hath done. And whyle he was tellynge the kynge how that he had made one that was dead / to lyue / beholde / the womā / whose sonne he had caused to reuyue / came euen in the meane season / and cryed vnto the kynge for her house / and lande. Thē sayde Gehasi: My lorde O kinge this same is the woman / and this is her sonne / whom Eliseus restored vnto lyfe agayne. And the kynge axed the woman / and she told him. Then the kynge delyuered her a chamberlayne / and sayde: Restore her agayne all that is hers / and al the increace of the lande / sence the tyme that she lefte the lande vntyl now.

† And Eliseus came to Damascon / and B Benadad the kynge af Siria laye sycke. And it was tolde him / and sayde: The man of God is come hyther. Then sayde the kynge vnto Hasael: Take giftes with the / and go mete the man of God / and axe counsayll at the Lorde by hym / and saye: Maye I recouer from this sycknesse? Hasael wente for to mete hym / and toke rewardes with hym / and of al the goodes at Damascon / as much as fourtye Camels myght beare. And whan he came / he stode before him / and sayd: Thy sonne Benadad kinge of Siria hath sent me vnto the sayinge: May I recouer from this sycknesse?

iij. Re. xix. c Eliseus sayd vnto hym: Go thy waye and tell hym: Thou shalt recouer. But the Lorde hath shewed me that he shal dye the death. And the man of God loked earnestly / and made a troublous countenaunce / and wepte. Then sayde Hasael: Wherfore weepeth my lorde? He sayde: I know what euel thou shalt do vnto the children of Israel. Thou shalt burne theyr stronge cyties with fyre / and slaye theyr yonge men with the sweard / and kyll theyr yonge children / and ryppe vp theyr women with childe.

Hasael sayde: How so / is thy seruaunt a C dogge / that he should do such a great thing? Eliseus sayde: †The Lorde hath shewed me / iij. Re. xix. c that thou shalt be kynge of Siria. And he wente his waye from Eliseus / and came to his lorde / which sayde vnto hym: What sayde Eliseus vnto the? He sayd: He tolde me: Thou shalt recouer. But on the nexte daye he toke the bed couerynge / and dypte it in water / & spred it ouer him / and he died / & Hasael was kinge in his steade.

In the fyfth yeare of Joram the sonne of Achab kynge of Israel / was Joram the sonne of Josaphat kyng of Juda. † Two and thirty ij. Pa. xxi. a yeare olde was he whan he was made kynge / and raygned eyght yeare at Jerusalem / and walked in the way of the kynges of Israel / as the house of Achab did / (for Achabs doughter was hys wyfe) and he did that whiche was euell in the sight of the Lorde. Neuertheles /

the Lorde wolde not destroye Juda for his
ij.Re.xix.c ij.Re.viij.c seruaunt Dauids sake/† as he promised him/
to geue hym euer a lanterne amonge his chil-
dren.
ij.Re.viij.c †At the same time fell the Edomites awaye
iij.re.xxij.g from Juda/and made a kinge ouer them sel-
ij.Pa.xxj.b ses. The cause was this: Jorā had gone thor-
row Scira/and all the charrettes with hym/
and had gotten him vp by nyght/and smittē
the Edomites that were about him/and the
rulers ouer the charrettes/so that the people
fled vnto theyr tentes: therfore fell the Edomi-
tes awaye from Juda vnto this daye. At the
same time fell Libna awaye also.

What more there is to saye of Jorā/and all
that he dyd/beholde/it is writtē in the Cron-
icles of the kinges of Juda. And Joram fell on
slepe with his fathers/and was buryed with
ij.Pa.xxij.a his fathers in the cytie of Dauid/†and Oho-
sias his sonne was kinge in his steade.

In the twelfeth yeare of Joram the sonne
of Achab kinge of Israel/was Ohosias the
sonne of Jorā kinge in Juda. Two & twenty
yeare olde was Ohosias whan he was made
kinge/and raygned one yeare at Jerusalem.
His mothers name was Atalia the dough-
ter of Amri kinge of Israel/and he walked in
the waye of the house of Achab/and dyd that
which was euell in the syghte of the Lorde/
euen as dyd the house of Achab: for he was
sonne in lawe in the house of Achab. And he
went with Joram the sonne of Achab in to
the battayll/against Hasael the kynge of Si-
ria vnto Ramoth in Gilead/but the Sirians
iij.Re.ix.c smote Joram. † Then Joram the kynge turn-
ned backe/to be healed at Israel of the woun-
des/wherwith the Sirians had wounded
hym at Ramoth/whan he fought with Ha-
sael kynge of Siria. And Ohosias the sonne
of Joram kynge of Juda/came downe to vy-
sit Joram the sonne of Achab at Jesrael/for he
laye sycke.

The. IX. Chapter.

A iiij.re.iiij.b ELiseus the prophete called one of the pro-
phetes chyldrē/& sayde vnto hym: †Girde
vp thy loynes/and take this cruse of oyle with
the/and go vnto Ramoth in Gilead: and
whan thou cōmest thither/thou shalt se there
one Jehu/the sonne of Josaphat the sonne of
Nimsi/and go in/and byd hym stande vp a-
monge his brethren/and bringe hym in to
the inmost chaumber/and take thou the cruse
of oyle/and poure it vpon his heade/and saye:
Thus sayeth the Lorde: I haue anoynted
the to be kinge ouer Israel: and thou shalt o-
pen the dore/and flye/and not tary. And the
prophetes yonge man/the chylde wente his
waye vnto Ramoth in Gilead. And whan he
came in/beholde/the captaynes of the hoost
sat there/and he sayde/I haue somwhat to
saye vnto the O captayne. Jehu sayde: Vnto
whome amonge vs all? He sayde: Euen vn-
to the O captayne.

Then stode he vp and wente in. So he pou- B
red the oyle vpon his heade/and sayde vnto
him: Thus sayeth the Lorde God of Israel:
I haue anoynted ỹ to be kinge ouer the Lor-
des people of Israel/† & thou shalt smite thy iij.Re.xx
lorde Achabs house/that I maye auenge the
bloude of my seruauntes the prophetes/& the
bloude of al the Lordes seruauntes/from ỹ
hāde of Jesabel/that all ỹ house of Achab may
perysh. And I wil rote out from Achab/†euē j.Re.xxi
him that maketh water against ỹ wal/and the iij.re.xi
closed vp/and the desolate in Israel: and the
house of Achab will I make euen as the house
of Jeroboam the sonne of Nebat/and as the
house of Baasa the sonne of Ahia/† and the iij.re.xvi
dogges shall eate vp Jesabel vpon the felde at
Jesrael/and noman shall bury her. And he o-
pened the dore and fled.

And whan Jehu came forth to his lordes C
seruauntes/they said vnto him: Are al thinges
well? Wherfore came this madde felowe vn-
to the? He sayde vnto them: Ye knowe the mā
well/and what he hath spoken. They sayde:
That is not true/but tel thou vs. He sayde:
Thus and thus hath he spoken vnto me/and
sayde: Thus sayeth ỹ Lorde: I haue anoyn-
ted the to be kynge ouer Israel. Then made
they haist/and euery one toke his garment/
and layed it vnder him/& in maner of a iud- Some
ges seate/and blewe the trompet/and sayde: reade: B
Jehu is made kinge. So Jehu the sonne of the dyal
Josaphat the sonne of Nimsi/made a confe- the sonn
deracion against Joram. As for Jorā he laye
before Ramoth in Gilead with all Israel/a-
gaynst Hasael the kynge of Siria. † But Jo- iiij.re.v
ram ỹ kinge was turned backe/that he myght d
be healed of the woundes/wherwith the Si-
rians had wounded him/whan he fought
with Hasael the kynge of the Sirians.

D And Jehu sayde: If it be youre mynde/
there shall noman escape out of the cytie/to go
and tell it at Jesrael. And he rode/and depar-
ted vnto Jesrael: for Jorā laye there/and O-
hosias the kinge of Juda was come downe to
vysite Joram. But the watchman that stode
vpon the tower at Jesrael/sawe the company
of Jehu commyng/and sayde: I se a compa-
ny. Thē sayde Jorā: Take a charret/and sende
to mete thē/and say: Is it peace? And ỹ char-
retmā rode to mete thē/and sayd: Thus sayeth
the kinge: Is it peace? Jehu sayde: What hast
thou to do with peace? turne the behinde me.
The watchman tolde it/& said: The messaun-
ger is come vnto thē/and cōmeth not againe.
Then sent he an other charretman/which whā
he came to them/saide: Thus sayeth the kinge:
Is it peace? Jehu sayde: What hast thou to do
with peace? Turne the behinde me.

E And the watchman tolde it/and sayde: He
is come to them/and cōmeth not againe/and
the goynge is as it were the goynge of Je-
hu the sonne of Nimsi: for he dryueth on as
he were madde. Then saide Joram: Binde the
charret fast. And they bounde the charret/and
so they wente forth/Joram the kinge of Isra-
el/and Ohosias the kinge of Juda/euery one
vpon his charret/to mete Jehu. And they
founde him vpon the feld of Naboth the Jes-
raelite. And whā Joram sawe Jehu/he said:
Jehu/is it peace? But he said: What peace?
The whordome and witchcrafte of thy mo-
ther Jesabel is not yet come to an ende.

Then turned Joram his hande and fled/
and saide vnto Ohosias: There is treason O-
hosias. But Jehu toke his bowe/& shot Jo-
ram betwene the armes/that the arowe wēte
thorow his herte/and he fel downe in his
charret. And Jehu sayde vnto Bidekar the
knyght. Take and cast hym in the pece of
lande of Naboth the Jesraelite: for I remem-
bre sence thou rodest with me in a charret after
Achab his father/that the Lorde wolde laye
this heauy burthen vpon him. I holde/(sayd
F the Lord) I will recompence the the bloude
of Naboth & of his children/euen in this pece
of lande. Take hym nowe/and caste hym in to
Re.xxi.c that pece of lande/† accordinge to the woorde
of the Lorde.

† Whan Ohosias the kynge of Juda sawe ij.Pa.xxij.e
this/he fled by the way vnto the gardē house.
But Jehu folowed after hym/and commaū-
ded to smyte hym also vpon hys charret in the
goynge vp towarde Gur/whiche lyeth by
Jeblaam: and he fled vnto Megiddo/& dyed
there. And his seruauntes caused hym to be
caried to Jerusalē/and there they buried him
in his owne graue with his fathers/in ỹ cytie
of Dauid. Ohosias raigned ouer Juda in the
eleuenth yeare of Joram the sonne of Achab.
And whan Jehu came to Jesraell/and Jesa-
bel herd therof/she coloured her face/and dec-
ked her head/and loked out at the wyndowe.
And whan Jehu came vnder the gate/she
sayde: † Prospered Symri well that slewe his iij.re.xvj.b
lorde.

And he lyfte vp his face to the wyndowe/ G
and sayd: Who is with me? Then turned thē
two or three chamberlaines vnto him. He sayd:
Caste her doune headlinges: And they cast her
doune headlinges/so that the wall & the hor-
ses were sprenkled with her bloude/and she
was troden vnder fete. And whan he came
in/and had eaten & dronken/he said: Loke vp-
pon yonder cursed womā/and bury her/† for iij.re.xvj.c
she is a kinges doughter. Neuertheless/whā
they wēte in to bury her/they founde nothing
of her/but the skul/and the fete/and the pal-
mes of her handes. And they came again and
brought him worde. He saide: This is euen it
that the Lorde spake by his seruaunt Eliah
the Thesbite/and saide: † In the felde of Jes- iij.re.xxj.b
rael shall the dogges eate Jesabels flesshe. So
the dead carcase of Jesabel became euen as
donge in the felde of Jesrael/so that a man
coulde not saye: This is Jesabel.

The. X. Chapter.

A Chab † had thre score and ten sonnes at A
Samaria. And Jehu wrote a letter/and Jud.viij.b
sent it to Samaria/vnto the rulers of the cytie
of Jesrael/euen vnto the Elders/& to Achabs
tutors/sayinge these wordes: Whan thys let-
ter commeth vnto you/with whom are your
lordes sonnes/charrettes/horses/stroge cytes/
and ordinaūce/loke which is the best & moost
ryghteous amōge your lordes sonnes/set him
vpon his fathers seate/& fyght for youre lor-
des house.

Neuertheleſſe/ they were ſore afrayed / and
ſayde: Beholde/ two kynges were not able to
ſtande before hym/how wyll we then endure?
And they that were ouer the houſe and ouer
the cytie/ and the Elders and tutors ſent vnto
Jehu/ſaying: We are thy ſeruauntes/we wyll
do al that thou ſayeſt vnto vs: We wyll make
no man kynge / do thou what pleaſeth the.
Then wrote he the ſeconde letter vnto them
with theſe wordes: If ye be myne/and herken
vnto my voyce/ then take the heades of the me
your lordes ſonnes / and bringe my them to
morow by this tyme vnto Jeſrael.

B The kynges ſonnes were thre ſcore men &
ten/& the chiefe men of the cytie brought them
vp. Now whan this letter came/ they toke the
kynges ſonnes/and ſlewe them euen thre ſcore
men and ten / & layed theyr heades in baſkettes/and ſent them to hym vnto Jeſrael. And
whan the meſſaunger came / and tolde hym/
and ſayd: They haue brought the heades of
the kynges chyldren/he ſayd: Laye them vpon
two heapes at ỹ dore of ỹ porte tyll to morow.

And on the morow whan he went forth/
he ſtode/and ſayde vnto all the people: Are ye
ryghteous? Behold/I haue made an appoyntement againſt my lorde/and ſlayne him/who
hath ſlayne all theſe then? Underſtãde ye now
therfore/ that there is not fallen vpõ the earth
one worde of the Lorde / which he ſpake agaynſt the houſe of Achab: and the Lorde
iij Re.xxj.c hath done / euen † as he ſayd by his ſeruaunt
Eliah. So Jehu ſmote al the rẽnaunt of the
houſe of Achab at Jeſrael / al his great men/
his kynſfolkes / and his prieſtes/tyl there was
not one lefte ouer / and he gat him vp / wente
his waye/and came to Samaria.

C By ỹ waye there was a ſhepeherdes houſe/
where Jehu founde the brethren of Ohoſias
kynge of Juda / and ſayde: Whence are ye?
They ſayde: We are Ohoſias brethren/and are
goynge doune to ſalute the kynges chyldren/
and the quenes chyldren. He ſaide: Take them
alyue. And they toke them alyue / and ſlewe
them by the welles ſyde at the ſhepeherdes
houſe/euen two and fourtye men / and let not
one of them remayne.

And whan he went from thence/he founde
Jer.xxxv.a Jonadab the ſonne of † Rechab/ which mete
him / and ſaluted him. And he ſayde vnto
hym: Is thyne hert ryght / as myne hert is
with thyne hert? Jonadab ſaide: Yee. If it be
ſo (ſaide he) then geue me thy hande. And he
gaue hym his hande. And ſo he cauſed him to
ſyt beſyde him in the charret/and ſaide: Come
with me/ and ſe my zele for the Lorde. And
they caryed him with him vpon his charret.
And whan he came to Samaria/ he ſmote all
that remayned of Achab at Samaria / tyl he
had deſtroyed him / according to the word of
the Lorde/ † which he ſpake vnto Eliah. iiij.Re.xxj

And Jehu gathered all the people together/ D
and ſaide vnto thẽ: † Achab dyd Baal but lytle iij.re.xvj
ſeruice/ Jehu wyl ſerue him better. Cal vnto
me now therfore all Baals prophetes / all his
ſeruauntes / and all his prieſtes/ that there be
none wantyng: for I haue a great ſacrifice to
do vnto Baal. Whoſoeuer is miſſed/ſhal not
lyue. But Jehu dyd it craftely/ that he myght
deſtroye al the mynyſtrrs of Baal. And Jehu
ſayde: Sanctifie the feaſt vnto Baal/ and proclayme it. And Jehu ſent in to all Jſrael / and
cauſed al Baals mynyſters to come / ſo ỹ there
was no mã left behynd/which came not. And
they came in to Baals houſe: ſo that the houſe
of Baal was full from one corner to another.

Then ſaide he vnto him that had the rule of
ỹ veſturye. Bringe forth rayment for al Baals
miniſters. And he brought forth the rayment.
And Jehu went in to Baals houſe with Jonadab the ſonne of Rechab/& ſaide vnto Baals
miniſters: Search / & ſe that there be not here
among you any miniſters of the Lorde/ but
onely Baals miniſters.

And whan they came in to offre ſacrifices E
and burntofferynges / Jehu appoynted him
foure ſcore men without/ and ſaide: If any of
theſe mẽ eſcape/whome I delyuer vnder your
handes / thẽ ſhall the ſame mans ſoule be for
his ſoule. Now whan he had made an ende
of the burntofferynge. Jehu ſayd vnto ỹ foote
men & knyghtes: Go in / † and ſmyte euery iij.re.xvj
man/let noman go forth. And they ſmote thẽ
with the edge of the ſwearde. And the footemen and knyghtes threwe them awaye / and
wente vnto the cytie of Baals houſe / and
brought forth the pyller in the houſe of Baal/
and brent it / and brake doune Baals pyller
with the houſe of Baal/& made a preuy houſe
therof vnto this daye. Thus Jehu deſtroyed
Baal

Baal out of Jſrael. But Jehu lefte not of frõ
the ſynnes of Jeroboam the ſonne of Nabath
(which cauſed Jſrael to ſinne) namely / from
the golden calfes at Bethel and at Dan. And
the Lorde ſayde vnto Jehu: Becauſe thou
haſt ben wyllinge to do that which was right
in my ſyght / & haſt done vnto Achabs houſe
x.xv.b all that was in my herte / † therfore ſhall thy
chyldren ſyt vpon the ſeat of Jſrael vnto the
fourth generacion.

F Neuertheleſſe / Jehu was not diligent to
walke in the lawe of the Lorde God of Jſrael with all his herte: for he left not of from
the ſynnes of Jeroboam/ which made Jſrael
to ſynne. At the ſame tyme beganne te Lord
x.xvij.a to be greued at Jſrael. † For Haſael ſmote thẽ
in all the borders of Jſrael frõ Jordane Eaſtwarde / and all the lande Gilead of the Gaddites/Rubenites/ and Manaſſites / from Aroer that lyeth on the ryuer by Arnõ/ and Gilead/ and Baſan.

What more there is to ſaye of Jehu/and all
that he dyd / and all his power / beholde/it is
wrytten in the Cronicles of the kynges of Jſrael. And Jehu fell on ſlepe with his fathers/
and they buryed him in Samaria. And Joahas his ſonne was kynge in his ſteade. The
tyme that Jehu raygned ouer Jſrael/xx eyght
and twentye yeares at Samaria.

The. XI. Chapter.

A Athalia † the mother of Ohoſias / whan
x.xvij.d ſhe ſawe that her ſonne was dead/gat her
vp/ & deſtroyed all the kinges ſede. But Joſeba kynge Jorams doughter the ſyſter of Ohoſias/ toke Joas the ſonne of Ohoſias / and
ſtale him awaye with his norſe in the chaumber/ from amonge the kinges chyldren 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 Lord ſixe yeares. But
Athalia was quene in the lande.

x.xvij.a † Neuertheleſſe/ in the ſeuenth yeare ſent
Joiada / and toke the rulers ouer hundreds
with the captaynes and foote men / and cauſed them to come to hym in to the houſe of the
Lorde/ and made a conuenaunt with them/
and toke an ooth of them in the houſe of the
Lorde / and ſhewed them the kynges ſonne/
and commaunded them/ and ſayd: This is it
that ye ſhal do: One thirde part of you/whiche
enter on the Sabbath / ſhall kepe the watche
in the kinges houſe/ & one thyrd parte ſhalbe
at the porte of Sur / and one thyrd part/ſhalbe
at the porte /which is behynde the foote men/
and ye ſhall kepe the watch at the houſe of
Maſſa. But two partes of you all that go of
in ỹ Sabbath/ ſhall kepe the watch in ỹ houſe B
of the Lorde aboute the kynge / and euery
one with his weapen in his hande: and whoſo euer commeth within the wall/let him dye/
ſo that ye be with the kynge / whan he goeth
out and in.

† And the rulers ouer the hundreds dyd all ij.pa.xx.iij.c
as Joiada the prieſte had cõmaunded them/
and toke vnto them theyr men / which entred
vpon the Sabbath / with thoſe that wente of
on the Sabbath/ and came to Joiada ỹ prieſt.
And the prieſt gaue the captaynes ſpeares &
ſhyldes / which had ben kinge Dauids / and
were in the houſe of the Lord. And the foote
men ſtode aboute the kinge / euery one with
his weapen in his hande / from the corner on
the ryght ſyde of the houſe / vnto the corner of
the lefte ſyde/ euen vnto the aultare and to the
houſe. And he brought forth the kynges ſõne/
and ſet a croune vpon his head / an toke the
† witneſſe/ and made hym kinge/ & they were deut.xvij.d
glad/and clapped theyr handes together/ and
ſayde: God ſaue the kynge.

† And whan Athalia herde the noyſe of the j.pa.xx.iij.d
people that rãne together/ſhe came to the people in to the houſe of the Lorde / and loked/
and beholde / the kinge ſtode by the pyller/ as
the vſe was / and the ſingers / and trompettes by the kynge: and all the people of the lãde
were glad / and blewe with trompettes/ But
Athalia rente her clothes / & ſayde: Vproure/
vproure. Neuertheles/ Joiada the prieſt commaunded the rulers ouer hundreds / which
were appoynted ouer the hooſt/and ſayde vnto them: Bringe her without the wall/& whoſoeuer foloweth her / let hym dye with the
ſwearde (for ỹ prieſte had ſaid/that ſhe ſhoulde
not dye in the houſe of the Lord.) And they
layde handes vpon her / and ſhe went in by
the waye where the horſes go in to the kinges
houſe/and there was ſhe ſlayne.

† Then made Joiada a cõuenaunt betwene D
the Lord and the kinge/ and the people/that ij.pa.xx.iij.a
they ſhoulde be the people of the Lorde. Ly-

kewyse also betwene the kynge and the people. Then wente all the people of the lande into the house of Baall / and brake doune all the aultares / and destroyed his ymages right well. And Mathan the prieste of Baal slewe they before the aultare: And the priest appoynted the officers in the house of the Lorde / and toke the rulers ouer hundreds / and the captaynes / and the foote men / and all the people of the lande / & broughte the kynge doune from the house of the Lorde / and came the waye from the porte of foote mē vnto the kynges house / and he sat vpon the kynges seate. And al the people of the lande were glad / and ỹ cyte was at rest. As for Athalia / they slewe her with the sweard in the kinges house. And Joas was seuen yeare olde / whan he was made kynge.

The. XII. Chapter.

A IN† the seuenth yeare of Jehu / was Joas made kynge / and raygned fourtye yeare at Jerusalē: his mothers name was Zibea of Berseba. And Joas dyd ỹ which was right in the sight of the Lord / as longe as Joiada the priest taught him. But they put not doune the hye places: for the people offred and burnt incence yet vpon the hye places.

j. par. xxiiij
ij. par. xxvj

And Joas sayde vnto the priestes: All the money that is sanctified to be bestowed vpon the house of the Lorde / namely / ỹ money that

Exo. xxx. b

euery man geueth vnto the treasury. † And ỹ money that euery man geueth for his soule / and all the money that euery man geueth of a fre hert / to be bestowed on ỹ house of ỹ Lorde / let the priestes take it vnto them / euery one his porcyon: with that shall they repayre the decaye in the house of the Lorde / where they fynde that there is any decaye.

But whan the priestes repayred not the decaye in the house / vnto the thre and twentyeth yeare of kynge Joas. Joas the kyngr called Joiada the priest with the other priestes / and sayde vnto them: Wherfore do ye not repayre the decaye of the house?

B Therfore shall ye not take the money vnto you now euery one his porcyon / but shall gene it to the decaye of the house. And the priestes agreed to take no money of the people / and to

ij. pa. xxiiij. b

repayre the decaye of the house. Thē † Joiada the priest toke a cheste / and bored an hole aboue therin / and set it on the righte hande besyde the aultare / at the entryng in to the house of the Lorde. And the priestes that kepte the tresholde / put all the money therin that was brought vnto the house of the Lorde. Whan they saw then that there was much money in the cheste / † the kynges scrybe came vp with iiij. re. xj. the hye prieste / and bounde the money together / and tolde it as much as was founde in the house of the Lord. And so the ready money was geuen vnto them that wrought / and were appoynted to the house of the Lorde / & they gaue it forth to the carpenters / and to thē that buylded and wroughte in the house of the Lorde / namely to the dawbers and masons / and to them that boughte tymber and fre stone / to repayre the decaye in the house of the Lorde / and all that they founde to haue nede of repayringe in the house.

C

Howbeit / there were no syluer chargers / flat pecces / basens / trompettes / nor any other vessel of golde and syluer / made in the house of the Lorde / of the money that was brought vnto the Lordes house: but it was geuen vnto ỹ workemē to repayre the decaye in the house of the Lord therwith. The mē also ỹ the money was deliuered vnto / for to geue the workemē / neded not to make any acōptes: but dyd theyr busynes vpon credēce. But the money of trespasse offerynges / and synne offerynges was not brought vnto the house of the Lorde: for it was the priestes.

D

At the same tyme went Hasael the kynge of Siria vp / and foughte agaynste Gath / and wanne it. † And whan Hasael set his face to ij. pa. xxv go vp to Jerusalem / kynge Joas * toke al that iiij. Re was sanctified / whiche his fathers Josaphat / xviij. Joram / and Ohosias the kynge of Juda had halowed / & what he hymselfe had sanctified / and all the golde that was founde in the treasures of the house of the Lorde / and in the kynges house / and sent it vnto Hasael ỹ kynge of Syria. And so he departed from Jerusalem.

What more there is to saye of Joas and all that he dyd / it is wrytten in the Cronicles of the kynges of Juda. And † his seruauntes iiij. Reg made insurrecyon / and conspyred / and smote xviij. a hym in the house of Mullo / at the goynge doune vnto Silla. For Josebar the sonne of Simeath /

Simeath / and Josabad the sonne of Somer / his seruauntes smote hym to death: and he was buryed with his fathers in the cytie of Dauid. And Amasias his sonne was kynge in his steade.

The. XIII. Chapter.

A IN the thre and twentyeth yeare of Joas the sōne of Ohosias kynge of Juda / was Joahas the sonne of Jehu kynge ouer Israel at Samaria / seuentene yeare: and dyd that which was euell in the sight of the Lorde / and walked after the synnes of Jeroboam the sōne of Nebat / (which caused Israel to synne) and left not of from them. And the wrath of the Lorde waxed whote vpon Israel / and he delyuered them ouer vnder the hande of Hasael kynge of Syria / and vnder the hande of Benadad the sonne of Hasael / as longe as they lyued.

And Joahas besoughte the face of the Lorde. And the Lorde herde hym / for he consydered the mysery of Israel / how ỹ kyng of Siria oppressed them. And the Lord gaue Israel a saueour / whiche broughte them out of the power of the Sirians / so that the chyldren of Israel dwelt in theyr tentes / lyke as afore tyme.

B Yet left they not of from the synnes of the house of Jeroboam / which caused Israel to synne / but walked in them. The groue at Samaria stode styll also. For of the people of Joahas there were no mo left but fyftye horsmen / ten charrettes / and ten thousande fotemen: Re. viij. † For the kynge of Siria had destroyed them / and made them as the dust in the barne.

What more there is to saye of Joahas / and all that he dyd / and his power / behold / it is wrytten in the Cronicles of the kynges of Israel. And Joahas fell on slepe with his fathers / and was buryed in Samaria / and Joas his sonne was kynge in his steade.

C In the seuen and thrytyeth yeare of Joas kynge of Juda / was Joas the sonne of Joahas / kynge ouer Israel at Samaria sixtene yeare. And he dyd that whiche was euel in the syghte of the Lorde / and departed not from all the synnes of Jeroboam the sonne of Nebat / whiche made Israel for to synne / but walked in them. What more there is to saye of Joas / and what he dyd / and his power / how he fought with Amasias kinge of Juda / beholde it is wrytten in the Cronicles of the kinges of Israel. And Joas fel on slepe with his fathers / and Jeroboā sat vpon his seate. And Joas was buryed at Samaria with the kynges of Israel.

As for Eliseus / he fel in to a syckenesse whereof he dyed. And Joas ỹ king of Israel came doune vnto him / and wepte for him / and said: † My father / my father / the charret mā of Is- iiij. Reg. ij. c rael / and his horsmen. Eliseus sayd vnto him: Take the bowe and ỹ arowes. And whan he had taken ỹ bowe and the arowes / he said vnto the kinge of Israel: Bende the bowe with thine hande. And he bent it with his hande. D And Eliseus layed his hande vpō the kinges hande / and said: Open the wyndowe towarde the East. And he opened it. And Eliseus said: Shute. And he shot. He sayde: One arowe of ỹ saluacion of the Lorde / one arowe of saluacion against the Sirians: & thou shalt smyte the Sirians at Aphek / tyll they be brought to nought.

And he saide: Take ỹ arowes. And whan he had taken thē / he said vnto the kinge of Israel: Smyte the earth. And he smote thre tymes & stode styll. Then was ỹ man of God wroth at him / & sayde: If thou haddest smitten fyue or sixe tymes / thou shouldest haue smyttē the Sirians / tyl thou haddest brought thē vtterly to naught. But now shalt thou smite them thre tymes.

Whā Eliseus was dead & buryed / the men E of warre of the Moabites fel in to the lande ỹ same yeare. And it fortuned that they buryed a certayne man. But whā they sawe the men of warre / they cast the mā in to Eliseus graue. † And whā he was therin / & touched Eliseus Ecci. xxviij bones / he reuyued / and stode vpon his fete. c

So Hasael the kinge of Siria opressed Israel / as lōge as Joahas lyued. But the Lord was gracious vnto them / and had mercy vpon them / and turned hym to them for his cōuenauntes sake with Abraham / Isaac / and Jacob / and wolde not destroye them / † neyther dyd he cast them out from his presence iiij. re. xiij. c vnto this houre.

And Hasael the kyng of Siria dyed / and Benadad his sonne was kynge in his steade. But Joas turned backe / and toke out of the

hande of Benadad the sonne of Hasael the
iiij.Re.xij.b cyties/† which he had taken in battayl out of
the hande of his father Joahas: Thre tymes
dyd Joas smyte hym/and brought the cyties
of Israel agayne.

The. XIIII. Chapter.

A IN the seconde yeare of Joas the sonne of
Joahas kynge of Israel/was Amasias
the sonne of Joas kinge of Juda made kinge:
ij.Pa.xxv.a † fyue and twentye yeare olde was he/whan
he was made kinge/and raygned nyne and
twētye yeare at Jerusalē. His mothers name
was Joadan of Jerusalem. And he dyd that
which was right in the sight of the Lorde:
yet not as his father Dauid/but euen as his
father Joas dyd/so did he also: for the hye pla-
ces were not put doune/but the people offred
and brent incēce yet upō the hye places. Now
whan he had gotten the power of the king-
¶ j.re.xij.d dome/he smote his seruauntes/† which had
smittē the king his father: but the chyldren of
the dead slaiers slew he not: according to that
which is writtē in ỹ boke of ỹ law of Moeses/
where the Lord hath cōmaunded and saide:
d.vi.xxiiij.c † The fathers shall not dye for the childrē/and
Jer.xxxj.d the children shal not dye for the fathers: but e-
Ezec.xviij.c uery one shall dye for his owne synne.

B Ten thousande of the Edomites smote he
also in the salt valley/and wanne Sela in bat-
tayll/and called it Jacthecell unto this daye.
ij.Pa.xxv.c † Then sente Amasias messāgers unto Joas
the sonne of Joahas the sonne of Jehu kinge
of Israel/sayinge: Come hither/let us se one
another. But Joas the kynge of Israel sent
unto Amasias the kynge of Juda/sayinge:
Judic.ix.b † The hawthorne that is in Libanus/sente to
iij.Esd.iiij the Ceder tree in Libanus/sayinge: Geue thy
b doughter unto my sōne to wyfe. But a wilde
beast of the felde in Libanus ranne ouer the
hawthorne/& trode it doune. Thou hast smit-
ten the Edomites/and therfore is thyne herte
waxen proud. Take the prayse/and byde at
home. Why stryuest thou for myssortune/that
thou mayest fall/and Juda with the? Howe-
beit/Amasias consented not.

C Then wente Joas the kinge of Israel up/
and they saw one another/he and Amasias
the kynge of Juda at Beth Semes which
lyeth in Juda. But Juda was smytten before
Israel/so that euery one fled in to his tente.

And Joas the kynge of Israel toke Amasias
the kinge of Juda/the sonne of Joas ỹ sonne
of Ohosias at Beth Semes/and came to Je-
rusalem/and brake doune the wal of Jerusa-
lem/from the porte of Ephraim unto the cor-
ner porte/euen foure hundreth cubytes longe/
and toke al the golde/and syluer/and ornamē-
tes that were foūde in the house of the Lord/
and in the treasures of the kynges house/and
the childrē also to pledge/& departed againe to
Samaria.

What more there is to saye of Joas/what
he dyd/and of his power/and how he fought
with Amasias the kynge of Juda/beholde/it
is writtē in the Cronicles of the kynges of
Israel. And Joas fell on slepe with his fa-
thers/and was buryed at Samaria amonge
the kinges of Israel. And Jeroboā his sonne
was kinge in his steade.

But Amasias the sonne of Joas kynge of S
Juda/lyued after the death of Joas the sonne
of Joahas kinge of Israel/syftene yeare.
What more there is to saye of Amasias/it is
writtē in the Cronicles of the kinges of Ju-
da. And they cōspyred againste him at Jeru-
salem/but he fled unto Lachis. And they sent
after him unto Lachis/and slewe hym there/
and they broughte him upō horses/& he was
buryed at Jerusalem with his fathers in the
cytye of Dauid. † And all the people of Juda ij.pa.xxv
toke Asarias in his sixtenth yeare/and made
him kinge in stead of Amasias his father. He
buylded † Eloth/and broughte it agayne unto iiij.re.xiv
Juda/after that the kinge was fallē in slepe
with his fathers.

In the fyftenth yeare of Amasias the sonne
of Joas kinge of Juda/was Jeroboam the
sonne of Joas kynge ouer Israel at Sama-
ria/one and fourtye yeare. And he dyd that
whiche was euell in the syghte of the Lord/
and departed not from all the synnes of Je-
roboam the sonne of Nebat/which caused Is-
rael to synne.

But the borders of Israel broughte he a- C
gayne from Hemath unto the see that lyeth
in the plaine felde/accordynge to the worde of
the Lorde God of Israel/which he spake by
his seruaunt † Jonas the sonne of Amithai Jone.i.a
the prophete/whiche was *of Gath Epher. *Jos.xix
For the Lord cōsydered ỹ miserable affliction
of Is-

of Israel/howe ỹ euen they which were shut
up and desolate/were awaye/& that there was
iiij.R.xiij.a no helper in Israel. † And the Lord said not
Osee j.a that he wolde destroye the name of Israel frō
under heauen. And he helped them by Jero-
boam the sonne of Joas.

What more there is to saye of Jeroboam/
and all that he dyd/and of his power/how
he sought/and how he broughte Samascon
and Hemath agayne unto Juda in Israell/
beholde/it is writtē in the Cronicles of the
kynges of Israell. And Jeroboam fell on
slepe with his fathers/with the kynges of Is-
racll. And Zacharias his sonne was kynge
in his steade.

The. XV. Chapter.

A IN the seuen and twentyeth yeare of Je-
roboam kynge of Israel raygned Asari-
as the sonne of Amasias king of Juda: †and
ij.Pa.xxvj.a was sixtene yeare olde whan he was made
kynge/and raygned two and fyftye yeare at
Jerusalem. His mothers name was Jecha-
lia of Jerusalem. And he dyd righte in the
syght of the Lorde/accordinge to all as dyd
Amasias his father/sauinge that they put not
doune the hye places. For the people dyd sa-
crifice/and brent incence yet upon the hye pla-
ij.pa.xxvj.b ces. † Howbeit/the Lord smote the kynge/
Leui.xiij.g so that he was leper unto his death/*& dwelt
in a fre house. But Jotham the kinges sonne
ruled the house/and iudged the people in
the lande.

What more there is to saye of Asarias/
and all that he dyd/beholde/it is writtē in
the Cronicles of the kynges of Juda. And
Asarias fel on slepe with his fathers/& was
buryed with his fathers in the cytie of Da-
uid/and Jotham his sonne was kynge in
his steade.

B In the eyght and thyrtieth yeare of Asari-
as kynge of Juda/was Zacharias the sonne
of Jeroboam kynge ouer Israel at Sama-
ria six monethes. And he did that which was
euel in the syghte of the Lorde/euen as his
fathers dyd. He departed not from the syn-
nes of Jeroboam the sonne of Nebat/which
caused Israel for to synne. And Sellum the
sonne of Jabes conspired against hym/and
smote him in the presence of the people/and
slewe him/and was kynge in his steade.

What more there is to saye of Zacharias/be-
hold/it is writtē in the Cronicles of the kin-
ges of Israel. † And this is it/that the Lord iiij.Reg.x.c
saide unto Jehu: Thy children shall syt upon
the seate of Israel untyl the fourthe generacī-
on. And euen so came it to passe.

Sellum the sonne of Jabes raygned in C
the nyne and thyrtyeth yeare of ℔ Asarias Some
kynge of Juda/and raygned one moneth at read Vsia.
Samaria. For Manahen the sonne of Gadi
wente up from Thirza/and came to Sama-
ria/and smote Sellum the sonne of Jabes at
Samaria/and slewe hym/and was kynge in
his steade.

What more there is to say of Sellum/and
his sedicion/whiche he stered up/Beholde/it is
writtē in the Cronicles of the kinges of Is-
rael. At the same time dyd Manahem smyte
Tipsa/and al that were therin/and the coastes
therof from Thirza/because they wold not let
him in/and smote al their womē with child/
and rypte them up.

In the nyne and thyrtieth yeare of Asari- S
as the kynge of Juda/beganne Manahem
the sonne of Gadi to raygne ouer Israel ten
yeares at Samaria/and dyd that which was
euel in the syghte of the Lord. As longe as
he lyued/departed he not from the synnes of
Jeroboam the sonne of Nebat/which caused
Israell for to synne. † And Phul the kynge iiij.pa.xxvj.d
of Assiria came into the lande. And Mana-
hem gaue unto Phul a thousande talentes of
syluer to holde with hym/and to confirme
him in the kyngdome. And Manahem ray-
sed up a taxe in Israel upon the rycheste/fyftie
sycles of syluer upon euery man/to geue un-
to the kynge of Assiria. So the kynge of Assi-
ria wente home agayne/and taried not in the
lande.

What more there is to saye of Mana-
hem/and all that he dyd/beholde/it is writ-
ten in the Cronicles of the kynges of Israel.
And Manahem fell on slepe with his fa-
thers. And Pecahia his sonne was kinge in
his steade.

In the fyftyeth yeare of Asarias kynge of ℔
Juda/beganne Pecahia the sonne of Mana-
hem to raygne ouer Israell at Samaria two
yeare/and dyd that which was euell in the
syght of the Lord: for he departed not from

the synnes of Jeroboam the sonne of Nebat/ which caused Israel for to synne. And Pecah the sonne of Romelia his knight conspyred againste him/and smote hym at Samaria in the palaice of the kinges house with Argob and Ariah/and syftye men with him/ of the children of Gilead/ & slew hym/ and was kinge in his steade. What more there is to sayc of Pecahia/and all that he dyd/ beholde/ it is written in the Cronicles of the kinges of Israel.

In the two and syftyeth yeare of Asarias kynge of Juda/beganne Pecah the sonne Romelia to raygne ouer Israell at Samaria / twentye yeare/ and dyd that which was euell in the syghte of the Lorde: for he departed not from the synnes of Jeroboam the sonne of Nebat / whiche caused Israell for to synne.

§ In the tyme of Pecah the kynge of Israel/ came Teglatphalasser the kynge of Assiria and toke Eion/Abel Beth Maecha / Janoha/Kedes/Hasor:/Gilead/ Galile / and all the lande of Nephthali / and caryed them awaye into Assiria.

And Osea the sonne of Ela conspired against Pecah the sonne of Romelia/and slew him/and was kinge in his stead in the twenty eth yeare of Jotham the sonne of ℣ Osias. What more there is to say of Pecah/& all that he dyd/behold/it is written in the Cronicles of the kinges of Israel.

That is Asarias whome some cal Vsia.

In the seconde yeare of Pecah the sonne of Romelia kynge of Israel/was † Jotham ỹ sonne of Osias kynge of Juda/and was fyue and twentye yeare olde whan he was made kynge/and raigned sixtene yeare at Jerusalē/ his mothers name was Jorusa the doughter of Sadoc. And he did ỹ whiche was ryght in the sighte of the Lorde/ accordinge vnto all as dyd Osias his father/ sauynge that he put not doune the hye places: for the people offred/and brent incence yet vpon the hye places. He buylded the hye porte of the house of the Lorde. What more there is to saye of Jotham/ and all that he dyd / beholde / it is wrytten in the Cronicles of the kynges of Juda.

At thesame tyme beganne the Lorde to sende Rezin the kynge of Siria/ and Pecah the sonne of Romelia into Juda. And Jotham fell on slepe with his fathers/ and was buryed with his fathers in the cite of Sauid his father. And Achas hys sonne was kynge in his steade.

The. XVI. Chapter.

A In the seuenth yeare of Pecah the sonne of Romelia / † was Achas the sonne of Jotham / kynge of Juda. Twenty yeare olde was Achas whan he was made kynge / and raygned sixtene yeare at Jerusalem/and dyd not that which was ryght in the syght of the Lorde his God/as dyd Sauid his father: for he walked in the waye of the kynges of Israel. † Yee/and caused his sonne to go throw the fyre / after the maner of the abhominacions of the Heythen/whome the Lord droue awaye before the children of Israel. And he dyd sacrifice/and burnt incence vpon the hye places/and vpon all hylles/amonge al grene trees. † Then wente Rezin the kynge of Siria/and Pecah then sonne of Romelia kynge of Israell vp to Jerusalem to fyghte against it/and layed sege to Achas: but they coulde not wynne it. At thesame tyme dyd Rezin the kynge of Siria/bringe † Eloth agayn vnto Siria/and trust the Jewes out of Eloth. But the Sirians came and dwelt therin vnto this daye.

† Neuertheless / Achas sent messaungers B vnto Teglatphalasser the kynge of Assiria sayinge: I am thy seruaunt & thy sonne/come vp and helpe me out of the hande of the king of Siria/and of the kyng of Israel/which are risen vp against me. And Achas toke the syluer and golde that was founde in the house of the Lord/and in the treasures of the kinges house/and sent a present to the kynge of Assiria. † And the kinge of Assiria consented vnto him/and wente vp to Samascon / and wanne it/and caried them awaye vnto Cira/ and slewe Rezin. And kinge Achas went to Samascon for to mete Teglatphalasser the kinge of Assiria. And whan he sawe an aultare that was at Samascon/king Achas sent a patron and a similitude of thesame aultare vnto the priest Urias/euen as it was made. And Urias the priest buylded an aultare/ and made it accordinge as kinge Achas had sent vnto him from Samascon/tyl Achas ỹ king came

came from Samascon.

C And whan the kynge came from Samascon an sawe the aultare/he offred therō/and kyndled his burntofferinges and meatofferinges vpon it/and poured his drinkeofferinges theron/and caused the bloude of the thākeofferinges which he offred to be sprenkled vpon the aultare. But the brasen aultare that stode before the Lorde/put he away / so that it stode not betwene the aultar and the house of the Lorde / but set it in the corner on the Northsyde of the aultare.

And Achas the kynge commaunded Urias the priest/and saide: Vpon that great aultare shalt thou kyndle the burntofferinge in the morning/and the meatofferynge in the euenynge / and the kynges burntofferynge & his meatofferynge / and the burntofferinge of al the people in the lande/with theyr meatofferynge and drynkeofferinge. And all the bloude of the burntofferinge / and all the bloude of the other offerynges shalte thou sprenkle theron: but with the brasen aultare wyll I deuyse what I can. Urias the priest dyd all accordinge as Achas the kinge commaunded hym.

Re. vij. c † And kynge Achas brake doune the sydes of the seates / and put awaye the kettell from aboue/and toke the lauer from the brasen bullockes that were there vnder / and set it vpon the paueiment of stone. And the pulpyt for the Sabbath / whiche they had buylded in the house: and the entrye of the kynges house turned he vnto ỹ house of the Lord/for the king of Assirias sake.

What more there is to saye of Achas/what he dyd/behold/it is wrytten in the Cronicles of the kinges of Juda. And Achas fel on slepe with his fathers/& was buryed with his fathers in the citie of Sauid. And Ezechias his sonne was kyng in his steade.

The. XVII. Chapter.

A In the twelfth yeare of Achas / the kynge of Juda/beganne Oseas the sonne of Ela to raygne ouer Israel at Samaria nyne yeare/ and did that which was euel in the syghte of the Lorde/but not as the kinges of Israel ỹ were before him. Against hym dyd Salmanasar the kinge of Assiria come vp. And Oseas was subiect vnto him/ and gaue him tributes. But whā ỹ king of Assiria perceaued that Oseas had conspired/& sent messaungers to Sua the kyng of Egipt/& payed not tribute yearly to the kyng of the Assiriās/ he beseged him and put him in prison. † And the king of Assiria went vp into all the lande/ and to Samaria/and layed sege vnto it three yeare. † And in the nyenth yeare of Oseas did the kynge of Assiria wynne Samaria/ and caryed Israel awaye into Assiria / and set thē at Halach and at Habor by the water Gosan/ and in the cities of the Medes.

iiij. R. xviij. b

Esa. viij. a

For whan the children of Israel synned a- B gainst the Lord theyr God/ † (that broughte Exo. xiiij. f them out of the lande of Egypte / from the hande of Pharao kynge of Egypte) and serued other goddes: and walked after the costumes of the Heythen/whome the Lord had driuen out before the children of Israel/& dyd as the kynges of Israel / and prouoked the Lord theyr God/and dyd secretly ỹ thinges that were not ryght in the syght of the Lord theyr God: namely in that they buylded them hye places in all cyties/both in castels and stronge cytyes / and set vp pyllers and groues vpon all hye hylles / and amonge all grene trees/and brent incence there in all the hye places/euen as dyd the Heythen/whome the Lord had cast out before thē/& wrought wicked thinges/wher with they prouoked the Lorde vnto wrath / and serued the Idols/ Deut. iiij. e wherof the Lord sayd vnto them: † Ye shall not do such thinges.

C And whan the Lord testified in Israel and Juda by all the prophetes and Seyers/ Jer. xxv. e sayinge: † O turne agayne from youre euell waies/and kepe my commaundementes and ordinaunces/accordinge to al the lawe which I gaue vnto your fathers / and that I sente vnto you by my seruauntes the prophetes: Deu. xxxj. f they wolde not herken / † but hardened their Mala. iij. b neckes/accordinge to the hardnecke of theyr fathers/which beleued not on the Lord their God. Yee/they despised his ordinaunces and his conuenaunt/ which he made with theyr fathers/and his testimonies which he witnessed among them/& walked in theyr owne vanities/and became vayne folowing the Heythen/& dwelt rounde about thē / cōcerninge whome the Lord had commaunded them/ that

that they ſhould not do as they did. Neuertheleſſe/they forſoke all the cõmaundementes
iij.Re. xij.d of ỹ Lord their God/† and made them two molten calfes and groues / and worſhipped al the hoost of heauen/and ſerued Baal / and
De. xviij.b † cauſed their ſonnes and doughters to go thorow the fyre/and medled with ſoythſayers and witches/and gaue them ſelfes ouer to do that which was euel in the ſyght of ỹ Lord/ to prouoke him vnto wrath.

9 Then was the Lorde very wroth at Iſrael/and put them awaye from his preſence/
iij.Re. xij. c ſo that there remayned no mo/† but onely the tribe of Juda. Neyther did Juda kepe the cõmaundementes of the Lorde their God/ but walked after ỹ coſtumes of Iſrael/ which they did. Therfore did the Lorde caſt away all the ſede of Iſrael/& troubled them/and delyuered them into the handes of the ſpoylers/ tyl he had caſt them out of his preſence: for Iſrael was deuided from the houſe of Dauid. And they made them a kynge/one Jeroboam the ſõne of Nebat/ which turned Iſrael backe from the Lorde / and cauſed them to ſynne ſo ſore. Thus walked the children of Iſrael in all the ſynnes of Jeroboam / which he had done/they departed not from them/vntyl the
10 Lorde put Iſraell out of his preſence / accordyng as he had ſpoken by all his ſeruauntes the prophetes. † So Iſrael was caryed a-
Jere. xxv.a waye out of their owne lande to Aſſiria vnto this daye.

j.Eſd. iiij.b † The kynge of Aſſiria cauſed men to come from Babylon/from Cutha/from Aua/ from Hemath/and Sepharuaim/and cauſed them to inhabite the cyties in Samaria / in ſteade of the children of Iſrael. And they toke poſſeſſion of Samaria/and dwelte in theſame cyties. But whan they beganne to dwell there/ and feared not the Lorde / the Lord ſente Lions amonge thẽ/which ſlew thẽ. And they cauſed it to be ſayd vnto the kyng of Aſſyria: The Heythen whome thou haſt brought hether/and cauſed them to inhabite the cyties of Samaria / knowe not the lawe of the God of the lande: Therfore hath he ſent Lyons amonge them/and behold/they ſleye them/Because thay knowe not the ordinaunce of the God of the lande.

11 The kynge of Aſſiria commaunded and ſayde: Bringe hether one of the prieſtes that were caryed awaye from thence/ and let him go thyther and dwell there / and teach them the ordynaunce of the God of the lande. Thẽ came one of the prieſtes / which were caryed awaye from Samaria / and dwelte at Bethel/ and taught them how they ſhould feare the Lorde. But euery people made them goddes/and put them in the houſes vpon the hye places / which the Samaritanes had made/euery people in their cities wherin they dwelt. They of Babylon made Sochoth Benoth. They of Chut made Nergel. They of Hemath made Aſima. They of Aua made Nibehas and Tharthak. They of Sepharuaim burnt their ſonnes vnto Adramelech and Anamelech the goddes of them of Sepharuaim.

12 And whyle they feared the Lord/ they made prieſtes in the hye places of the loweſt amonge them/and put them in the houſes of the hye places: Thus they feared ỹ Lord / & ſerued the goddes alſo/ accordinge to the coſtume of euery nacĩõ/from whence they were brought. And vnto this daye do they after the olde faſhion/ſo that they neyther feare the Lorde / nor yet kepe their owne ordinaunces and lawes/after the law and commaundement that the Lorde commaunded ỹ children of Jacob/† vnto whome he gaue ỹ name Ge. xxxij
of Iſrael/and made a couenaunt with thẽ/ and commaunded thẽ/and ſaid: † Feare none Jud. vj.
other goddes/& worſhippe them not / & ſerue Jere. xxv.
them not / and offer not vnto them: But the Lorde which brought you out of the lande of Egypte / with great power and outſtretched arme/Hym feare/him worſhippe/ & vnto him do ſacrifice: and the ſtatutes/ordinaũces / lawe and commaundement / which he hath cauſed to be wrytten vnto you/ thoſe ſe that ye kepe/that ye alwaye do therafter / and feare none other goddes. And forget not the couenaunt which he hath made with you/ leſt/ye feare other goddes. But feare ỹ Lord your God / he ſhal deliuer you from all your enemyes. Neuertheleſſe/they wolde not herken/But did after their olde coſtume.

13 Thus theſe Heythen feared the Lorde/ and ſerued their Idols alſo/and ſo did their chyldren and chylders chyldren lykewyſe.

Euen

Euen as their fathers haue done before thẽ/ ſo do they vnto this daye.

The. XVIII. Chapter.

A 1 IN the thyrde yeare of † Oſeas the ſonne
xvij.a of Ela kynge of Iſrael/raygned Ezechias the ſonne of Achas kynge of Juda. And he was fyue and twenty yeare olde whan he was made kynge/& raigned nyne and twentye yeare at Jeruſalem. His mothers name was Abi ỹ doughter of Zachary. And he did that which was right in the ſyght of ỹ Lord accordinge vnto al as did Dauid his father.
xvij.a † He put awaye the hye places/& brake doun
R xviij.a the pyllers/and roted out the groues/& brake
xxij.a the braſen ſerpent/* which Moſes had made. For vnto that tyme had the children of Iſrael burnt incence vnto it. And it was called Nehuſthan. He put his truſt in the Lord God of Iſrael/ſo that after him there was not his lyke amonge all the kynges of Juda / neyther had ben before him. He cleued vnto the Lorde/departed not backe from him / and kepte his cõmaundementes/which the Lord had cõmaunded Moſes. And the Lorde was with him. And whether ſoeuer he went forth/
B he behaued himſelfe wiſely. He reſyſted the kynge of Aſſyria/and was not ſubdued vnto
xviij.c hym. † He ſmote ỹ Philiſtines alſo vnto Gaſa/and their borders from the caſtels vnto the ſtronge cytes.

R xviij.a † In the fourth yeare of Ezechias kinge of Juda (that was the ſeuenth yeare of Oſeas ỹ ſonne of Ela kynge of Iſrael) came Salmanaſar the kinge of Aſſyria vp againſt Samaria/and layed ſege vnto it/and wanne it after
C thre yeares in the ſixte yeare of Ezechias/that is in the nyenth yeare of Oſeas kinge of Iſrael/then was Samaria wonne/ and ỹ kinge of Aſſyria caryed Iſrael awaye vnto Aſſyria/ and ſent them at Halah and Habor by ỹ water Goſan/and in the cities of the Medes.
And all / becauſe they herkened not vnto the voyce of the Lord their God/and had trãſgreſſed his couenaunt. And as for al ỹ Moſes the ſeruaunt of the Lorde had cõmaunded thẽ/they had neyther herkened vnto any of thoſe/nor done them.

C † In the fourteth yeare of kynge Ezechias/
xxxij.a dyd Sennacherib the kynge of Aſſyria come
xlviij.c vp againſt all the ſtronge cities of Juda/and
xxxvj.a conquered them. Then ſente Ezechias the kynge of Juda to the kynge of Aſſyria vnto Lachis/ſayinge: I haue offended/turne backe fro me: loke what thou layeſt vnto me/I wyll beare it. Then the kynge of Aſſyria layed vnto Ezechias the kynge of Juda/thre hundreth talentes of ſyluer/and thyrtye talẽtes of golde.
iiij.Re. xij.d † So Ezechias gaue all the ſyluer that was founde in the houſe of the Lord/ and in the treaſures of the kynges houſe. At ỹ ſame time
iij.Re. viij. brake Ezechias the kynge of Juda † the dores of the temple of the Lord/and the plates of golde/which he hymſelfe had cauſed to laye ouer them/ and gaue them vnto the kynge of Aſſyria.

D † And the kynge of Aſſyria ſent Thartan/
ij.P. xxxij.a and the chiefe chaumberlain/& the chiefe Butler frõ Lachis to kinge Ezechias with a great power vnto Jeruſalem. And they wente vp: and whan they came there/they ſtode ſtyll at the conduyte by the ouerpole/ which lyeth in the waye vpon the fullers lande / and called vnto the kynge. Then came there forth vnto them Eliachim the ſonne of Helchias the ſteward/and Sobna ỹ ſcribe/& Joah the ſonne of Aſſaph the ſecretarie.

E And the chiefe Butler ſaid vnto them: Tell
kynge Ezechias: Thus ſayeth the great kyng/ euen the kynge of Aſſyria: What preſumptyõ is this that thou truſteſt vnto? Thynkeſt thou/that thou haſte yet counſail and power to fyght: Whervnto truſteſt thou then / that thou art fallen of fro me? Beholde / putteſt thou thy truſt in this † broken ſtaffe of rede/in
Eſa. xxxvj.& Eze. xxix.a Egypte: which who ſo leaneth vpon/it ſhall go into his hande/and pearce it thorow. Euẽ ſo is Pharao the kynge of Egypte vnto al thẽ that put their truſt in him. But yf ye wolde ſaide vnto me: We put our truſt in the Lord our God. Is not that he/ whoſe hye places & aultares Ezechias hath takẽ doune / & ſayde vnto Juda and Jeruſalem: Before this aultare which is at Jeruſalem/ſhal ye worſhippe?

F Make a multitude therfore vnto my lorde the kynge of Aſſyria/and I wyl geue the two thouſande horſes/let ſe/if thou be able to man them: how wylt thou then endure before the ſmalleſt prince of my lordes ſubiectes? And truſteſt thou vnto Egypt/because of the charettes and horſemen? But thynkeſt thou that

I came

I came vp hyther without the Lorde to
destroy these cyties? The Lorde hath com-
maunded me: Go vp into that lande and de-
stroye it.

E Then saide Eliachim the sonne of Helchia/
and Sobna/and Joah vnto the chiefe Butler:
Speake to thy seruauntes in the Syrians
language/for we vnderstande it/ and speake
not vnto vs in the Jewes speche before the
eares of the people that are vpon the wall.
Neuerthelesse/the chiefe Butler sayd vnto the:
Hath my lorde then sent me vnto thy lorde/
or to the/to speake these wordes? Yee/euen vn-
to the men/which syt vpon the wall that they
may eate their owne donge/and drynke their
owne stale with you. So the chiefe Butler
stode and cried with loude voyce in the Je-
wes laguage/and said: Heare the word of the
great kynge/the kinge of Assyria: Thus saieth
the kyng: Let not Ezechias deceaue you/ for
he is not able to deliuer you fro my hande/
and let not Ezechias make you to trust in the
Lorde/sayinge: The Lorde shal delyuer
vs/ and this cytye shal not be geuen in to the
handes of the kynge of Assyria. Folowe
not ye Ezechias/ for thus sayeth the kynge of
Assyria.

F So me this blessynge/and come forth vn-
te me/so shall euery man eate of his vyne/and
of his fygge tree/and drinke of his welle/ tyll
I come my selfe and fetch you into a lande/
which is lyke your owne lande/ wherin is
corne/wyne/breade/ vyneyardes/ oyle trees/
oyle/and hony/so shal ye lyue/ and not dye.
Folowe not ye Ezechias/ for he deceaueth you
whan he sayeth: The Lorde shall delyuer vs.
Esa.x.b † Haue the goddes of the Heythen deliuered
euery one his lande from the hande of the
kynge of Assyria? Where are the goddes of
Hemath and Arphad? Where are the god-
des of Sepharuaim Hena and Iua? Haue
they deliuered Samaria from my hande?
Where is there one god among the goddes
of al landes/ which hath delyuered his lande
fro my hande: that the Lorde shoulde deliuer
Jerusalem fro my hande.

As for the people they held their peace/&
gaue hym no aunswere: for the kynge had cō-
maunded and sayd: Aunswere him nothing.
Then came Eliachim the sonne of Helchia the
stewarde/and Sobna the scribe/and Joah
the sonne of Assaph the secretary vnto Eze-
chias with rente clothes/and tolde hym the
wordes of the Butler.

The. XIX. Chapter.

WHan Ezechias the kynge herde this/he A
rente his clothes/& put on a sackcloth/& Es.xxx
wente into the house of the Lorde/and sent
Eliachim the steward. And Sobna the scribe
with the eldest priestes/clothed in sackcloth/
vnto the prophete Esay the sonne of Amos/
and they sayde vnto hym: Thus sayeth Eze-
chias: This is a dayc of trouble/and of defy-
aunce and blasphemy. The children are come
to the byrth/and there is no strength to be de-
lyuered of them. If haply the Lorde thy God
wyll heare the wordes of the chiefe Butler/
whome his lorde the kynge of Assyria hath
sent/to blaspheme the lyuynge God/and to
defye hym with suche wordes as the Lorde
thy God hath herde/therfore lyfte thou vp
thy prayer for the remnaunt/ which are yet
left behinde.

And whan kynge Ezechias seruauntes
came to Esay/Esay said vnto them: Speake
thus vnto your lord: Thus sayeth the Lord:
Feare not thou the wordes that thou haste B
herde/ wherwith the kynge of Assirias ser-
uauntes haue blaspheined me. Behold/I wil
put him in another mynde/so that he shall
heare tidinges/and go againe into his owne
countrie/† and in his owne lande wil I cause Es.xxx
him to fal thorow the sweard. ij.pa.xx

And whan ỳ chiefe Butler came againe/ he
founde the kynge of Assiria fyghting against
Lybna: for he had herde that he was departed
from Lachis. And he herde of Tharacha the
kinge of the Morians: Behold/ he is gone
forth to fyght with the. Thē turned he backe/
and sent messaungers to Ezechias/ and caus-
ed to saie vnto him: Saie thus vnto Ezechi-
as the kynge of Juda: Let not thy God de-
ceaue the/on whome thou trustest and sayest:
Jerusalem shal not be geuen into the hande
of the kynge of Assyria. Beholde/ thou hast
herde what the kynges of Assyria haue done
vnto al landes/& how they damned them/&
shalt thou be deliuered? Haue the goddes of
the Heythen delyuered them/ whom my fa-
thers destroyed/ as Gosan/Haran/Reseph/
and

and the children of Eden/which were at Tha
lassar? Where is the kynge of Hemath/ the
kynge of Arphad/and the kinge of the cyte
Sepharuaim/Hena/and Iua?

C And whan Ezechias had receaued the
letters of the messaungers/and had red thē/
he wente vp to the house of the Lord/ and
layed them abroade before the Lorde/ and
made his prayer before the Lord/ and sayd:
O Lorde God of Israel/ thou that syttest
vpon the Cherubyns/thou onely arte God a-
monge all the kyngdomes of the earth/ thou
hast made heauen and earth. Enclyne thyne
eare O Lorde/ and heare: open thine eyes/
and beholde/ and heare the wordes of Sen-
nacherib/ whiche hath sent hyther to blaspha-
me the lyuinge God. It is true (O Lord)
that the kynges of Assyria haue destroyed the
Heithen and their lande with the sweard/
and haue cast their goddes in the fyre: for they
were not goddes/but the worke of mens han
des/woode and stone/therfore haue they de-
stroyed thē. But now O Lorde helpe thou
vs out of his hande/ that all the kyngdomes
vpon earth maye knowe that thou Lord art
God alone.

D Then sent Esay the sonne of Amos vnto
Ezechias/sayinge: Thus sayeth the Lorde
God of Israell: Where as thou haste made
thy prayer vnto me/concerninge Sennache-
rib the kynge of Assyria/I haue herd it. This
is it that the Lord hath spoken against him.
He hath despysed the/and mocked the O vir-
gyn thou doughter Sion: he hath shaken his
ij.b heade at the O doughter Jerusalē. † Whome
xxxvij hast thou despised and blasphemed? Ouer
.pa.a whome hast thou lyft vp thy voyce? Euen a-
gainst the holy one in Israel hast thou lyfte
vp thine eyes: thou haste blasphemed ỳ Lor-
de by thy messaungers and sayde: Thorowe
the multitude of my charrettes haue I gone
vp to the toppes of the mountaynes/vpon
the sydes of Lybanus. I haue hewen doune
his hye Ceders/ and his chosen Pynetrees/
and am come to the vttermost habitacion of
the woode of Carmel that belongeth vnto it.
I haue digged and dronke vp the straunge
waters/ and with the soles of my fete haue I
dryed vp the see.

E But haste thou not herde how that I
haue done this longe ago/ and haue prepa-
red it frō the beginninge? Now haue I cau-
sed it for to come/ that contencyous stronge
cyties myghte fall into a wayste heape of sto-
nes/and they that dwell therin/ shalbe faynt
and fearefull/ and ashamed/† and shalbe as Ps.xxxvij.a
the grasse vpon the felde/ and as the grene
herbe/and haye vpon the housetoppes/ that
wythereth afore it be growen vp. I knowe
thy habitacion/thy out and ingoyinge/ and
that thou rageste against me. For so muche thē
as thou rageste against me/and seyng thy pre-
sumption is come vp to myne eares/ therfore
wil I put a ringe in thy nose/and a bridle bit
in thy lyppes/and wil bringe the again/ euen
the same waye thou camest.

And let this be a token vnto the O Eze- F
chias. In this yeare eate that which is fallen.
In the seconde yeare suche as groweth of it
selfe: In the thyrde yeare sowe & reape/ and
plante vyneyardes/and eate the frute thereof.
And the doughter Juda which is escaped
and remaineth/ shall from hēceforth take rote
beneth/and beare frute aboue. For the rem-
naunt shal go forth from Jerusalem/& they
that are escaped/shal go out from mount Si-
on. The gelousy of the Lord Zabaoth shall
bringe this to passe.

Therfore thus sayeth the Lord/concer-
ninge the kynge of the Assyrians: He shal not
come into this cytye/and shal shoute no arow
therin/neyther shal there come any shylde be-
fore it/neyther shall he dygge any banke a-
boute it/But shal go agayne the waye that he
came/and shal not come into this cytie/saieth
the Lord: and I wyl defende this cytie/ to
helpe it for myne owne sake/ and for my ser-
uaunt Dauids sake.

And in the same night went the aungel of G
the Lord/and smote in ỳ hoost of the Assiri-
ans/and hūdreth and fiue & foure score thou-
sand men. And whan they gat them vp in ỳ
morning/behold/al laye full of dead coarses.
† So Sennacherib ỳ king of Assiria brake vp/ Tob.j.b
and departed/& returned/and abode at Nini-
ue. And as he worshipped in ỳ house of Nes-
rach his god/ his owne sonnes Adramalech
and Sarazer smote him with the sweard/ &
fled into the land of Ararat. And Asarhadon
his sonne was kynge in his steade.

The

The. XX. Chapter.

IN that tyme was Ezechias dead sycke. And the prophet Esai ỹ sonne of Amos ij.p.xxxvij.c came to him/and said vnto him: Thus sayeth Es.xxxviij.a the Lord: Set thyne house in ordre/for thou shalt dye and not lyue. And he turned his face to the wall/and prayed vnto the Lord/ and sayde: Remembre (O Lorde) that I haue walked faythfully before the/and with a perfecte herte/and haue done that which is good in thy syght. And Ezechias wepte sore. But whan Esay was not gone out of halfe the cytie/the worde of the Lord came to him and saide: Turne backe/and tell Ezechias the prince of my people: Thus sayeth the Lorde God of thy father Dauid: I haue herde thy prayer/& considered thy teares. Beholde/I will heale the. On the thyrde daie shalt thou go vp into the house of the Lord/and fyftene yeares wyll I adde vnto thy lyfe/and wil delyuer the and this cytie from the kinge of Assyria/and this citie will I defende for myne owne sake/and for my seruaunt Dauids sake. And Esay saide/Bringe hether a quantite of fygges. And whan they brought them/they layed them vpon the sore/and it was healed.

B †Ezechias saide vnto Esay: Which is the Es.xxxviij.b token/that the Lord wil heale me/and that I shal go vp into the house of the Lorde on the thyrde daie? Esay said: This token shalte thou haue of the Lord/that the Lord shal do according as he hath saide: Shal the shadow go ten degrees forward/or shal it turne ten degrees backwarde? Ezechias said: It is an easy thinge for the shadowe to go ten degrees downewarde/that is not my mynde: But that it go ten degrees backwarde. Then Ec.xlviij.c cryed the prophete Esay vnto the Lorde/& the shadowe wēt backe ten degrees in Achas dyal/which he was descended afore.

†At thesame time Merodach Baladā the Es.xxxix.a sonne of Baladan kynge of Babylon/sent letters and presentes vnto Ezechias/for he had herde that Ezechias had ben sycke. And Ezechias reioyced with them/and shewed them al the house of routes/the syluer/gold/spyces/ and the best oyle/and the house of ordinaūce/ and all that was founde in his treasures. There was nothinge in his house and in all his dominion/but Ezechias shewed it them.

Then came Esay the prophet vnto kynge C Ezechias/& saide vnto him: What haue these men saide? and whence came they vnto the? Ezechias said: They came to me out of a farre contrie/euen from Babylon. He saide: What haue they sene in thy house? Ezechias sayde: They haue sene al that is in my house/& there is nothinge in my treasures/but I haue shewed it them. Then saide Esai vnto Ezechias: Heare the worde of the Lorde: † Beholde/ iiij.r.xx the time commeth/that it shalbe caryed away and xx vnto Babilon/and whatsoeuer thy fathers Jere.x haue layed vp vnto this daie: and there shall nothinge be left/sayeth the Lord. †Yee/and Dan. the children which come of the/whome thou shalt beget/shalbe taken away/to be chamberlaines in the kynge of Babilons palaice. Ezechias saide vnto Esay: It is good that ỹ Lorde hath spoken. And he saide moreouer: Let there be peace yet/and faythfulnesse in my tyme.

What more there is to saye of Ezechias/& all his power/and what he dyd/and of the poole and water conduite/wherby he cōueied water into the cytie/beholde/it is written in the Cronicles of the kynges of Juda. † And ij.pa.x Ezechias fell on slepe with his fathers/and Manasses his sonne was king in his steade.

The. XXI. Chapter.

MAnasses † was twelfe yeare olde whan A he was made kinge/and raygned fyue ij.pa.x and fyfty yeare at Jerusalem. His mothers name was Hephziba. And he did that which was euel in the sygh of the Lord/euen after the abhominacions of ỹ Heithen/whome the Lord expelled before the children of Israel. And waxed frowarde/and buylded vp the hye places/† which his father Ezechias had iiij.r.x destroyed/and set vp Baals aultares/& made groues (as Achab the kynge of Israel dyd) and worshipped all the hoost of heauen/and serued them. And buylded † aultares in the iiij.R. Lordes house/wherof the Lord saide: I wyll set my name at Jerusalem. And in both the courtes of the house of the Lord buylded he aultares vnto all the hoost of heauen. And † caused his sonne to go thorow the fyre/and Leui. regarded Dedes cryinge/and tokens/and De. maynteyned soythsayers/and expounders of iiij.R. tokens/& so much dyd he of this/which was euel

euel in the sygt of the Lorde that he prouoked hym vnto wrath.

B A groue Idol also which he had made/set he in the house/wherof the Lorde said vnto Dauid and to Salomon his sonne: In this Re.ix.a house/and at Jerusalem († which I haue chosen out of all ỹ trybes of Israel) wyl I set my name for euer/and wyll not cause the fote of Israel to be remoued any more from the lāde which I gaue vnto theyr fathers/yee/so that they obserue/and do accordynge vnto all that I haue charged them/and after all the lawe that my seruaunt Moses commaunded thē. Neuertheles̄e/they wolde not herkē/but Manasses deceaued them/so that they dyd worse then the Heythen/whome the Lorde expelled before the chyldren of Israel.

Then spake the Lorde by his seruauntes the prophetes/& sayde: Because that Manasses the kynge of Juda hath done these abhominacions/which are worse then all the abhominacyons that the Amorites haue done/ C which were before thē/and hath caused Juda also to sinne agaynst theyr God: therfore/thus xxi.a sayeth the Lorde God of Israel: † Beholde. I wyl bringe such a plague vpon Jerusalem and Juda/that whosoeuer heareth it/both his eares shall glowe/and ouer Jerusalem wyl I stretch forth the lyne of Samaria/and the weyght of the house of Achab/and wyll wype out Jerusalem/euen as one wypeth a platter/ and I wyll ouerthrowe it. And the rēnaunt of myne enheritaunce wyll I cast out/& scatter thē abroade/and wyll delyuer them in to the handes of theyr enemyes/to be spoyled & rente of all theyr enemyes: because they haue done that which is euell in my syght/& haue D prouoked me vnto wrath/sence ỹ daye that I brought theyr fathers out of Egipte/vnto this day. Manasses also shed exceading much innocent bloude/so longe tyll Jerusalem was full on euery syde/besyd the synnes wherwith he caused Juda for to synne/so that they dyd that which was euel in the sygh of ỹ Lorde.

What more there is to say of Manasses/ and all that he dyd/and his synnes whiche he commytted/beholde/it is written in the Cronicles of the kynges of Juda. And Manasses fell one slepe with his fathers/and was buryed in the garden besyde his house/namely/ in the garden of Vsa: and Amon his sonne was kynge in his steade.

† Two and twenty yeare olde was Amon ij pa.xx.ij.b whan he was made kynge/& he raygned two yeare at Jerusalem. His mothers name was Mesumelech/the doughter of Harus of Jatba/& he dyd euel in the syghte of the Lorde/ E as Manasses his father had done/and walked in all the way which his father walked/& serued the Idols which his father had serued/ and worshipped them/and forsoke the Lord the God of his father/and walked not in the waye of the Lorde.

And his seruauntes conspyred agaynst Amon/and slewe the kynge in his house. But the people of the lande slewe all them that had conspyred agaynst kynge Amō. And the people of the lande made Josias his sonne kynge in his steade. As for other thinges that Amon dyd/beholde/they are wrytten in the Cronicles of the kynges of Juda. And he was buryed in his graue in Vsas garden. And Josias his sonne was kynge in his steade.

The. XXII. Chapter.

JOsias † was eyght yeare olde whan he A was made kynge/and raygned one and ij.pa.xxxiiij thyrty yeare at Jerusalē. His mothers name a was Jedida the doughter of Adaia of Bascath/and dyd that whiche was ryght in the syght of the Lord/and walked in al the way of Dauid his father/& turned not asyde/neyther to the ryghte hande/nor to the lefte.

† And in the eyghtenth yeare of kynge Jo- ij.pa.xxxiiij sias/the kynge sent Saphan the sonne of Asa- b lia the sonne of Mesulam the scrybe/in to the house of the Lord/and sayd: † Go vp to Hel- iiij.re.xij.b chias ỹ hye priest/that the money ỹ is brought vnto the house of the Lord (which the tresholde kepers haue gathered of the people) maye be delyuered vnto them/that they maye geue it to the workemen whiche are appoynted in the house of the Lorde/and to geue it vnto the labourers in the house (ỹ they maye repayre the decaye in the house) namely/vnto the carpenters/and buylders/and masons/& to thē that bye tymber and free stone for the repayrynge of the house: but so that there be no accomptes taken of thē/concernynge the money that is vnder theyr hāde/but that they deale withall vpon credence.

B And Helchias the hye priest sayd vnto Saphan the Scrybe: † I haue founde the boke
ꝯ pa. xxxiiij. of ꝯ lawe in the house of ꝯ Lorde. And Helchias gaue the boke vnto Saphan / that he
c mighte reade it. And Saphan the scrybe bare it vnto the kynge / and brought hym worde agayne / and saide: Thy seruauntes haue gathered together the money that was founde in the house / & haue delyuered it vnto the workemen / which are appoynted in the house of the Lorde. And Saphan the scrybe tolde the kynge and sayde: Helchias the hie priest hath delyuered me a boke / and Saphan red it before the kynge.

But whan the kynge herde the wordes of the boke of the law / he rente his clothes. And the kinge cōmaunded Helchias the priest / and Ahicam the sonne of Saphā / and Achbor the sonne of Michaia / and Saphan the scrybe / &
3. re. xxij. a Asia the kynges seruaunt / & sayde: † Go youre waye and axe counsayllat the Lorde for me / for the people / and for all Juda / concernynge
C the wordes of this boke thas is founde: for greate is the wrath of the Lord 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 hye priest / & Ahicam / Achbor / Saphan / and Asaia / vnto Hulda the prophetysse / the wyfe of Sellū / ꝯ sonne of Thecua / the sonne of Harram the keper of the clothes / and she dwelt at Jerusalem in the second porte / & they spake vnto her. And she sayd vnto them: Thus sayeth the Lord God of Israel: Tell the man that sent you vnto me. Thus sayeth ꝯ Lord: Beholde / I wyl bringe euell vpon this place / and the inhabiters therof / euen all the wordes of the lawe which the kynge hath caused to be red / because they haue forsaken me / and brent incēce vnto other goddes / to prouoke me vnto wrath with all the workes of theyr hādes. Therfore is my wrath kyndled agaynst the cytye / and shall not be quenched.

D But tell this vnto ꝯ kynge of Juda / whiche hath sent you to axe counsayil at the Lorde: Thus sayeth the Lorde God of Israel: because thyne herte is not departed from the wordes which thou hast herde / and hast humbled thy selfe before the Lord / to heare what I haue spoken agaynste this place and the inhabiters therof / (howe that they shall become a very desolacyon and curse) and hast rente thy clothes / & wepte before me / I haue herde it / sayeth the Lorde: † therfore wyll I gather iiij. re. xxij.
the vnto thy fathers / so that thou shalt be put into thy graue in peace / and thyne eyes shall not se all the euell that I wyll bryng vpon this place. And they brought the kynge worde agayne.

The. XXIII. Chapter.

And † the kynge sent forth / and all the El- A
ders in Juda and Jerusalem resorted vn- ij. pa. xxj.
to him / and the kyng wente vp in to the house f
of the Lord / and all the men of Juda / and all the inhabiters of Jerusalē with hym / the priestes and prophetes / & all the people both small and great / † and all the wordes of the boke of ij. Esd.
the conuenaunt that was founde in the house a
of the Lord / were red in theyr eares. And the kynge stode vpon a pyller / and † made a con- Jos. xxiij.
uenaunt before the Lorde that they shoulde walke after the Lorde / and to kepe his commaundementes / witnesses / and ordinaunces with all theyr herte and with all theyr soule / that they should set vp the wordes of the conuenaunt / which are written in this boke. And all the people entred in to the conuenaunt.

And the king cōmaunded Helchias the hye priest / and the priestes of the seconde course / & the kepers of the tresholde / that they shoulde put out of the tēple all the vessels / which were made for Baall / and for the groue / and for all the hoost of heauen / and he burnt them without Jerusalē in the valley of Cedron / and the duste of them was caryed vnto Bethel.

And he put doune the † Kemurims whome B
the kinges of Juda had founded / to burne in- Soph.
cence vpon the hye places / in the cytics of Juda / and aboute Jerusalē. He putte doune also thē that burnt incēce vnto Baal / to the Sūne / & the Moone / and the twelfe tokens / and to al the hoost of heauen. And the groue caused he to be caryed from the house of the Lord / out of Jerusalem in to the valley of Cedron / and brent it in the valleye of Cedron / and made it to dust / and cast the dust vpon the graues of the commune people. And he brake doune the whorekepers houses / which were by the house of the Lorde / wherin the womē made mansyons

syons for the grone.

And he caused al the priestes for to come out of the cyties of Juda / and suspended the hye places / where the priestes burnt incence from Geba and Berseba. And brake doune the hye places in the portes / that were at the dore of the gate of Josua the shreue of the cytye / at the lefte hande as one goeth to the cytie porte. Yet had not the priestes of the hye places offered vpon the aultare of the Lorde / at Jerusalem / but dyd eate vnleuended breade amonge theyr brethren.

C He suspended † Tophet also in the valleye
re. vij. d of the chyldren of Ennō / that noman shoulde cause his sonne or doughter to go thorow the fire vnto Moloch. And he put doune the horses / which the kinges of Juda had set vnto the Sunne / at the entrynge in to the house of the Lord / beside the chest of Nethā Melech the chamberlayn / which was at Paruarim / and the charrettes of the Sunne burnt he with fyre / and the aultares vpon the rofe of Achabs parler / which the kynges of Juda had made.
re. vij. a And the aultares † whiche Manasses had made in the two courtes of the house of the Lord / dyd the kinge breake doune. And ranne from thence / and cast the dust of them in to the broke of Cedron.

And the hye places that were before Jerusalem on the righte hāde of mount Mashith /
Re. xj. a † which Salomon the kynge of Israel had buylded vnto Astaroth the abhominacyon of Sidon / and to Camos the abhominacyon of Moab / and to Malcom the abhominacion of the chyldren of Ammon / those did the kinge suspende / and brake the pyllers / and roted out the groues / and fylled theyr places with mens bones.

D And † the aultare at Bethel / and the hye
Re. xij. d place that Jeroboā the sonne of Nebat made / which caused Israel to synne / the same aultare brake he doune and the hye place / and burnt the hye place / and made it to dust / and burnt vp the groue. And Josias turned him aboute / & sawe the graues that were vpon ꝯ mount / and caused the bones to be fetched out of the graues / and brent thē vpon the aultare / and
Re. xiij. a suspended it / accordyng to the worde of the Lorde / † which the man of God cryed out / that tolde this before.

And he sayde: What tytell is this / that I se here? And the men of the cytie sayd vnto him: It is the graue of the mā of God / which came from Juda / and cryed out this that thou hast done against the aultare of Bethell. And he sayde: Let him lye / noman touche his bones. Thus were his bones delyuered with ꝯ bones of the prophete that came from Samaria.

He put awaye also all the houses of the hye E
places in the cities of Samaria / (wyche the kynges of Israel had made to prouoke ꝯ Lorde vnto wrath) and did with them / according to all as he had done at Bethell. And all the priestes of the hye places that were there / offered he vppon the aultares / and † so burnt he iij. Re. xiij. c
mens bones thereon / and came againe to Jerusalem.

† And the kynge commaunded the people ij. pa. xxxv. a
and sayd: Kepe Easter vnto the Lorde your iij. Esd. j. a
God / * as it is written in the boke of this con- *deu. xvj. a
uenaunt. † For there was no Easter so kept as † ij. Esd. j. c
this / sence the time of the iudges / whiche iud- iij. Re. xxij. c
ged Israel: and in all the times of the kynges of Israel / and of the kynges of Juda: but in ꝯ eyghtenth yeare of kynge Josias / was thys Easter kept vnto the Lord at Jerusalem.

And Josias expelled al soythsayers / expoun- F
ders of tokens / ymages and Idols / and al the abhominacyons which were sene in the lāde of Juda and at Jerusalē / that he myghte sette vp the wordes of the lawe / which were wrytte in the boke / that Helchias the prieste founde in the house of Lorde.

There was no kynge before lyke vnto him / F
which so conuerted vnto the Lorde with all his herte / with all his soule / and with all his strength / accordynge to all the lawe of Moses. And after hym came there not vp such another. Yet turned not the Lorde from the indignacyon of his greate wrath / wherwith he was displeased ouer Juda / because of al the prouocacyon wherwith Manasses had prouoked hym. And the Lorde sayde: † I wyll iij. re. xxiij.
put out Juda out of my presence also / euen as a
I haue put away Israel / and this cytie which I haue chosen / wyll I cast out / namely Jerusalē / and the house wherof I sayd. My name shalbe there. What more there is to saye of Josias / and al that he dyd / beholde / it is written in the Cronicles of the kynges of Juda.

ij.pa. xxxv. d

† In his tyme went Pharao Necho the kynge of Egipte vp againste the kynge of Assiria by the water Euphrates. But kynge Josias went agaynst hym and dyed at Megiddo/whan he had sene hym. And his seruauntes caryed hym dead from Megiddo / and brought hym to Jerusalē / † and buryed hym in his graue. *And the people of the lāde toke Joahas the sonne of Josias/and anoynted hym kynge in his fathers steade.

iiij.re. xxij. d
*ij. Paral. xxxvj. a
iij. Esd. j. d
That is Jechonias

G Thre and twentye yeare olde was Joahas whan he was made kynge/ and raygned thre monethes at Jerusalem. His mothers name was Hamutall / the doughter of Jeremia of Libna. And he dyd that whiche was euel in the syght of the Lorde / euen as his fathers had done. But Pharao Necho toke hym prysoner at Reblatha in the lande of Hemath/ that he shoulde not raygne at Jerusalem: and rayséd a taxe vpon the lande / an hundreth talentes of syluer/and one talent of golde. And Pharao Necho made Eliachim the sonne of Josias kyng in his fathers steade/ and turned his name Joachim. † But Joahas toke he/ & brought him in to Egypte where he dyed. And Joachim gaue the syluer and golde vnto Pharao / yet tared he the lande that he myght geue the syluer / accordyng to Pharaos commaundement. Euery one amonge the people of the lande taxed he after his abylite in syluer and golde/to geue it vnto Pharao. Fyue and twentye yeare olde was Joachim whan he was made kynge / and raygned eleuen yeares at Jerusalē. His mothers name was Sebida the doughter of Pedaia of Ruma / and he dyd euell in the syghte of the Lorde/euen as his fathers had done.

Jere. xxij. b

The. XXIIII. Chapter.

A IN this tyme came vp Nabuchodonosor ♄ kynge of Babylon/ and Joachim was in subiection vnto hym thre yeare. And he turned backe/and rebelled agaynst hym. And the Lorde sente men of warre vpon hym out of Chaldea/ out of Siria / out of Moab/ and frō amonge the chyldren of Ammon / and caused thē for to come in to Juda / to destroye it accordynge to the worde of the Lord/which he spake by his seruauntes the propheres. It fortuned euen so vnto Juda/ † accordynge to the worde of the Lorde / that he wolde put thē awaye frō his presence / because of the synnes of Manasses which he dyd: and because of the innocent blonde that he shed. And he fylled Jerusalē with innocēt blonde/ therfore wolde not the Lorde be reconcyled.

iiij. re. xxiij. f

What more there is to saye of Joachim/ and B all that he dyd/beholde/it is wrytte in the Cronicles of the kynges of Juda. And Joachim fel on slepe with his fathers. And † Joachim Jer. xxx
his sonne was kynge in his stead. And the d
kyng of Egipte came nomore out of his lāde: for the kynge of Babylon had conquered all that was the kynge of Egyptes/ from the ryuer of Egypte vnto the water Euphrates.

Eyghtene yeare olde was Joachim whan he was made kynge / & raygned thre monethes at Jerusalem. His mothers name was Nebustha the doughter of Elnathan of Jerusalem. And he dyd euell in the syght of ♄ Lorde/euen as his father had done.

At the same tyme wente the seruauntes of C Nabuchodonosor kinge of Babylon vp to Jerusalem / and came vpon the cytye with ordinaunce of warre. And whan Nabuchodonosor and his seruauntes came to the cytye / they layed sege vnto it. But Joachim the kynge of Juda wente forth to the kynge of Babylon with his mother / with his seruauntes/ with his rulers and chamberlaynes. And the kinge of Babylon receaued hym in the eyght yeare of his raygne.

iiij. Re. xxiiij. Esa. xxij

† And he toke forth from thence all the treasure in the house of the Lord/and in the kinges house/and brake all the golden vessell that Salomon the kynge of Israel had made in the house of the Lorde / (according as the Lord had saide) and caryed awaye all Jerusalem/all the rulers/all the myghtye men / euē ten thousande prysoners / and all the carpenters / and all the smythes / and lefte none behinde/but the poore people of the lande.

D Sen. xxij

d Jer. xxiij

† And he caryed Joachim awaye vnto Babylon/& the kynges mother / the kynges wyfes/and his chamberlaynes: and the myghty men of the lande led he awaye prysoners also from Jerusalem vnto Babylon / and seuen thousande of the best men / and a thousande carpenters / and smythes / and al the stronge men of warre. And the kynge of Babylon brought them awaye captyue vnto Babylon.

† And

xxiiij. † And the kynge of Babylon made Matania his vncle kynge in his stead / and turned his name Zedechias.

elisa

† One and twentye yeare olde was Zedechias/ whan he was made kynge / and raygned eleuen yeare at Jerusalem. His mothers name was Amithal the doughter of Jeremia of Libna. And he dyd euell in the sight of the Lorde/ euen as Joachim dyd: for thus fortuned it vnto Jerusalem and Juda thorow the wrath of the Lorde / tyll he had cast them out frō his presence. And Zedechias fell awaye from the kynge of Babylon.

The. XXV. Chapter.

xxxix. a
iij

A AND it fortuned / that † in the nyenth yeare of his raygne/vpon the tenth daye of the tenth moneth / Nabuchodonosor the kynge of Babylō came with all his power agaynst Jerusalem. And they layed sege vnto it/ & buylded stronge holdes roude aboute it. Thus was the cytye beseged vnto the eleuenth yeare
c. iiij. c of kynge Zedechias. † But on the nyenth day
vnd. of the fourth moneth was ♄ hunger so strōge in the cytye / that the people of the lande had nothynge to eate. And the cytye was broken vp/and all the men of warre fled in the night by the way of the porte betwene the two walles/which goeth to the kynges garden. But the Caldees laye aboute the cytye. And Zedechias fled by the waye to the playne felde. Nevertheles / the power of the Caldees folowed after the kyng/and toke him in the playne felde of Jericho: and all the men of warre that were with hym / were scatered abroade from
me rea- hym. And they toke the kynge / and led hym
and vp to the kynge of Babylon vnto Reblatha.
alked & And he gaue iudgement vpon hym. And
him they slew Zedechias chyldren before his eyes/
dge- and put oute Zedechias eyes / bounde hym
. with chaynes / and caryed hym vnto Babylō.

B Vpon the seuenth daye of the fyfth moneth/ that is the nyententh yeare of Nabuchodonosor kynge of Babylon/came Nabusaradan the chiefe captayne / the kynge of Babylons seruaunt vnto Jerusalem/ † and burnt the house
xxxvj. of the Lorde/and the kynges house / and the houses at Jerusalem / and all the greate houses burnt he with fyre. And all the power of the Caldees / which was with the chiefe captayn / brake doune the walles rounde aboute Jerusalē. As for the people that yet were left in the cytie/ and were fallen vnto the kynge of Babylō/and the other commune people / Nabusaradan the chiefe captayne caryed them awaye. And of ♄ pooreste people dyd the chiefe captayne leaue in the lande to be wynegardeners and plowmen.

But the brasen pillers in the house of the Lorde/and the seates / and the brasen lauer that was in the house of the Lorde/ dyd the Caldees breake doune / and caryed the metall vnto Babylō. And the portes/ shouels/ flesshokes/spones/ and all the brasen vessell that was occupyed in the seruyce / caryed they away. And the chiefe captayne toke awaye the cēsers and basens/that were of golde and syluer/two pyllers/one lauer/and the seates that Salomō had made for the house of the Lord. The metall of all these ornamentes coulde not be weyed. † Eyghtene cubites hye was one pyller/ ij. Re. vij. b
and the knoppe theron was of brasse also/ and thre cubytes hye: an the rope & the Pomgranates vpon the knoppe rounde aboute were all of brasse. After the same maner was the other pyller also with the rope.

And the chiefe captayne toke Seraia the C priest of the fyrst course/ & Sophony the priest of the seconde course/and thre dorekepers/ and one chamberlayne out of the cytie/which was appoynted ouer the men of warre: and fyue men that were euer before the kynge / which were foūde in the cytie: and Sophar the captayne / which taughte the people of the lande to fyghte / and thre score men of the people of the lande/that were founde in the cytie: these dyd Nabusaradan the chiefe captayne take / & brought them vnto the kynge of Babylō vnto Reblatha. And the kynge of Babylon slew thē at Reblatha in the lāde of Hemath. Thus was Juda caried awaye out of his lande.

† But ouer the remnaunt of the people in the Jer. xl. a. b
lande of Juda / whome Nabuchodonosor the kinge of Babylon lefte behynde/he set Godolias the sonne of Ahicam the sonne of Saphan. Now whan all the captaynes of the souldyers/ and the men herde / that the kynge of Babylon had made Godolias gouernour/
they came to Godolias vnto & Mispa / na- Other wyse called
mely Ismael the sonne of Nathanias / & Johanna the sonne of Carea / and Seraia the Masphat.

sonne of Tanhometh the Netophatite / & Jesanias the sonne of Maechati with their men. And Godolias sware vnto them/and to their
Jere.xl.c men/ and sayde vnto them: † Feare not ye the officers of the Caldees/ tarye in the lande/and submitte your selfe vnto the kynge of Baby-
Jere.xlj.a lon/and ye shall prospere. † But in the seuenth
D moneth came Jsmael the sonne of Nathanias the sonne of Elisama/ (of the kynges kynred) and ten men with hym/and slewe Godolias/ and the Jewes and Caldees that were with him at Mispa. Then all the people gat thē vp/ both small and great/and the captaines of the hooste / and came in to Egypte / for they were afrayed of the Caldees.

Jere.lij.e † Howbeit/in the seuen and thyrtieth yeare after that Joachim the kyng of Juda was caryed away on the seuen and twentyeth day of the twelfth moneth / Enylmerodah the kinge of Babylon in the fyrste yeare of his raygne/ lift vp the head of Joachim the kyng of Juda out of pryson: and spake louyngly vnto hym/ and set his trone aboue the trones of the kinges that were with hym at Babylon / and chaunged the clothes of his captiuite. And he dyd eate alway before hym as longe as he lyued. And he appoynted hym his porcion/ which was euer geuen him dayly of the kyng/ as longe as he lyued.

The ende of the fourth boke of the kinges/ whiche after the Hebrues is the second.

The fyrst boke of the Cronicles / otherwyse called Paralipomenon.

The fyrst Chapter.

A Gen.v.c Dam/ Seth / Enos / Kenan / Mahalaleel Jared/ Henoch/Mathusalak/Lamech / Noe/ Sem / Ham/ Japhet.

Gen.x.a † The chyldrē of Japhet are these: Gomer / Magog/ Madai/Jauan / Tubal/ Mesech & Thiras. The chyldrē of Gomer are these: Ascenas/ Riphat/Togarma. The chyldren of Jauan are these: Elisa/Tharsisa/ Chrim and Dodanim.

The chyldren of Ham are these: Chus Misraim/Phut/& Canaan. The chyldren of Chus are these: Seba/Heuila/Sabtha/Reima/ and Sabthecha. The chyldren of Reima are these: Sheba & Sedā/ Chus begat Nemrod/which beganne to myghtye vpon earth. Misraim begat Ludim/Enanim/Lehabim/Naphthuhim/Patrussim / & Casluim/ of whome came the Philistynes and Caphthorims. Canaan begat Sidon his fyrst sonne: Heth/ Jebusi/ Amori / Girgosi/ Heui/ Arki/ Sini / Aruadi/ Zemori and Hemathi.

The chyldren of Sem are these: Elam/ B Assur/Arphachsad/Lud/ Arā/ Vz/ Hul/ Gether and Masech. Arphachsad begat Salah. Salah begat Eber. Vnto Eber there were borne two sonnes: the name of the one was Peleg / because ỹ in his tyme the world was deuyded / and his brothers name was Jaketan. And Jaketan begat Almodad/Saleph/Hazarmaphet/Jarah/ Hadoran/ Vsall/ Dikla/Eball/ Abimael/Seba/Ophir/Heuila and Jobab. These all are the chyldren of Jakethan.

† Sem/Arphachsad/Salach/ Eber/ Peleg/ Regu/ Serug/ Nahor / Tharah. Abram Gen.xi
that is Abraham. The chyldren of Abraham are these: Jsaac and Jsmael. This is theyr generaciyon: † The fyrste sonne of Jsmael: Nebaioth / Cedar / Abdeel / Mibsam / Misma/ Duma/Masa/Hadad/Thema/Jethur/Naphis and Kedma. These are the chyldren of Jsmael. Gen.xv

† The chyldren whiche Kethura Abrahams concubyne bare/ are these: Simram/ Jaksan / Medan / Midiā / Jesbak and Suah. The chyldren of Jaksan are these: Seba and Dedan. And the chyldren of Midiā are Epha / Epher / Henoch / Abida and Eldas. All these are the chyldren of Ketura. Abrahā begat Jsaac. The chyldren of Jsaac are: Esau and Jsrael. † The chyldren of Esau are: Eliphas/ Reguel / Jeus / Jaclam / Korah. The chyldren of Eliphas are: Theman/Omar/Zephi/Gaetham/Kenas/Thimna and Amalek. The chyldren of Reguel are/ Nahath/ Serah/ Samma and Misa.

† The chyldren of Seir are: Lothan/ Sobal/Zibeon/Ana/ Dison/ Ezer/ Disan. The chyldren of Lothan are: Hori and Homan: and Thimna was the syster of Lothan. The chyldren of Sobal are: Aluan/Manahath/ Ebal / Sephi / Onam. The chyldren of Zibeon are: Aia and Ana. The chyldren of Ana/ Dison. The chyldren of Dison are: Hamran / Esban / Jethran and Charan. The chyldren of Ezer are: Bilhan / Scauan and Acan. The chyldren of Disan are: Vz and Aran.

D † These are the kynges which raygned in
e the lāde of Edom / or euer there raygned any kynge amonge the chyldren of Jsrael: Bela the sonne of Beor / and the name of his cytie was Dinhaba. And whan Bela dyed / Jobab the sonne of Serah of Bosra was kynge in his steade. And whan Jobab died/ Husam out of the lande of the Themanites was kyng in his steade.

Whan Husam dyed / Hadad the sonne of Bedad (which smote the Madianites in the felde of the Moabites) was kynge in his steade / and the name of his cytie was Auith. Whan Hadad dyed/Samla of Masrek was kynge in his steade. Whan Samla dyed/ Saul / of Rehobeth by the water syde / was kynge in his steade. When Saul dyed / Baal Hauan the sonne of Achbor was kyng in hys steade. Whā Baal Hauan dyed/ Hadad was kynge in his steade/and the name of his cytye was Pagi/and his wyfes name was Mehetabeel the doughter of Matred / and doughter of Mesahab.

But whā Hadad dyed/there were princes at Edō: prince Thimnah/prince Alua / prynce Jetheth/prince Ahalibama/prince Ela/prince Pinon/prince Kenas/prince Theman/ prince Nibzar/prince Magdiel/ prince Jrā. These are the princes of Edom.

The.II Chapter.

A Jrael:Ruben/ Simeon/Leui/Juda/Jsachar/Zabulon/ Dan/Joseph/Ben Jamin/Nephtali/ Gad/& Aser. † The chyldren of Juda: Er/ Onan/and Sela: these thre were borne vnto hym of the doughter Sua the Cananitisse. Howbeit/the fyrst sōne of Juda was wicked before ỹ Lord/ and therfore he slew hym. But † Thamar his sonnes wyfe bare him Phares and Zarah / so that all the chyldren of Juda were fyue. Matth.j.c

† The children of Phares are/ Hesrō & Hamuel. The chyldrē of Zarah are/ Simri/Ethā/ Heman/Chalcoll/Dara/which all are fyue in numbre. The chyldren of Charmi are/ † Achā/ which troubled Jsrael/whan he synned in the thynge that was damned. The chyldren of Ethan: Asaria. Ruth.iiij.a Jos.vij.a

The chyldren which were borne vnto Hesron/are: Raia/Thalubai. † Ram begat Aminadab/ Aminadab begat Naasson the prynce of the chyldren of Juda. Naasson begat Salmon/Salmon begat Boos / Boos begat Obed/Obed begat Jsai/ † Jsai begat Eliab his j.Re.xvj.b fyrst sonne/ Aminadab the seconde / Samma the thyrde/Nathanael the fourth / Raddai the fyfthe/Ozē the sixte/ Saud the seuenth. And theyr systers were Zeruia and Abigail.

The chyldren of Zeruia are these thre: A- B bisai/ Joab/ and Asahel. Abigail begat Amasa. † The father of Amasa/ was Jether an Jsij.Re.xvij.c maelite.

Caleb the sonne of Hesrom begat Asuba the woman/ and Jerigoth. And these are the same womans chyldren: Jeser/ Sobab / and Ardon. But whan Asuba dyed / Caleb toke Ephrat/which bare hym Hur. † Hur begat Exo.xxxj.a Vri/Vri begat Bezaleel.

Afterwarde lay Hesrom with the doughter of Machir ỹ father of Gilead / and he toke her whan he was thre score yeare olde / and she bare hym Segub. Segub begat Jair/ which had thre and twenty cyties in the lande of Gilead. And he toke out of the same Jesur and Aram the townes of Jair / and Kenath with the villages therof/ thre score cyties. All these are the chyldren of Machir the father of Gilead. After the death of Hesrom in Caleb Ephrata / left Hesrom his wyfe vnto Abia: which (wyfe) bare hym † Ashur the father of j.Par.iiij.a Thecoa.

Jerahmeel the fyrste sonne of Hesrom had chyldren: the fyrst Ram/Buna/Oren/ and Ozem/ and Achia. And Jerahmeel had yet another wyfe/whose name was Athara/ she is the mother of Onā. The chyldrē of Ram the

fyrst sonne of Jerahmeel are Maaz / Jamin and Eker.

C Onam had chyldren: Samai and Jada. The chyldren of Samai are/Nadab and Abysur. Abysurs wyfe was called Abihail / which bare hym Ahbam and Molid. The chyldren of Nadab are/ Seled and Appaim/ And Seled dyed without chyldren. The chyldren of Appaim: Jesei. The chyldren of Jesei: Sesan. The chyldren of Sesan: Ahelai. The chyldren of Jada the brother of Samai are / Jether & Jonathan. But Jether dyed without chyldren. The chyldren of Jonathan are/ Peleth & Sasa: These are the chyldren of Jerahmeel. As for Sesan/he had no sõnes / but a doughter. And Sesan had a seruaunt an Egipcyan/ whose name was Jatha. And Sesan gaue his doughter vnto Jatha his seruaũt to wife/ which bare hym Athai. Athai begat Nathan/ Nathan begat Sabad/Sabad begat Ephal/ Ephal begat Obed/Obed begat Jehu/ Jehu begat Asaria/Asaria begat Halez / Halez begat Elleasa / Elleasa begat Sissemai/ Sissemai begat Sallum/ Sallum begat Jekamia/ Jekamia begat Elisama.

The chyldren of Caleb the brother of Jerahmeel are /. Mesa his fyrst sonne / whiche is the
ij.re.xxiij.a father of † Siph / and of the chyldren of Maresa the father of Hebron.

D The chyldren of Hebron are: Corah / Thaphah/Rekem/and Sama. Sama begat Raham the father of Jarkaam. Rekem begat Samai. The sonne of Samai was called Maon/and Maon was the father of Bethzur. Epha Calebs concubyne bare Haram Mosa/and Gases. Haram begat Gases. The chyldren of Jahdai are/ Rekem/ Jothan/ Gesan/Pelet/ Epha/ and Saaph. Maecha Calebs concubine bare Seber and Thirhena. And she bare Saaph also the father of Madmanna / and Scheua the father of Machbena/and the father of Gibea. † But Achsa was
Jos.xv.d Judi.j.c Calebs doughter.

These were the chyldren of Caleb: Hur the fyrst sonne of Ephrata. Soball the father of Kyriath Jearim: Salma the father of Bethleem: Hareth the father of Beth Sader. And Sobal the father of Kyriath Jearim had sonnes/namely the halfe kynred of Manuhoth.

The kynreds at Kyriath Jearim were the Jethites/Puthites/Sumathites / and Misraites. Frõ these came forth the Zaregathites and Esthaolites. The chyldren of Salma are Bethleem/ and the Netophathites the croune of the house of Joab/ and the half of the Manahites of the Zareites. And the kynredes of the scrybes whiche dwelt at Jabes / are the Thircathites / Simeathites / Suchothites.
† These are the Kenithes / that came of Ha- Judi.j
math the father of Beth Rechab.

The. III. Chapter.

THese are the chyldren of Dauid / which A
were borne vnto hym in Hebron. † The ij. Reg.
fyrst sonne/Ammon of Ahinoam the Jesraelitisshe: the seconde Daniel of Abigail the Carmelitisshe: the thyrde / Absalon the sonne of Maccha the doughter of Thalmai kynge of Gesur: the fourth Adonias the sonne of Hagith: the fyfth/Saphathia of Abitall: the sixte/ Jethream of his wife Egla. These sixe were borne vnto him at Hebron / for he raygneth there seuen yeare and sixe monethes. But at Jerusalem raygned he thre and thyrtye yeare.

† And these were borne vnto hym at Jeru- ij. Reg
salem: Simea/ Sebab/Nathan/* Salomon/ *ij.re.
these foure of Bethseba the doughter of Ammiel. And Jebear/ Elisama/ Elephalet/ Noga/Nepheg/Japia/Elisama/Eliada/ Eliphelet/these.ix. These al are the chyldrẽ of Dauid/ besyde those that were the chyldren of the concubines. † And Thamar was their syster. ij.Re.

B * Salomons sonne was Roboam / whose *Mat
sonne was Abia/whose sõne was Asa/ whose sonne was Josaphat / whose sonne was Joram/ whose sonne was Ahasia / whose sonne was Joas/whose sonne was Amasias/ whose sonne was Asaria / whose sonne was Jothan/ whose sonne was Achas / whose sonne was Ezechias/whose sonne was Manasses/ whose sonne was Amon / whose sonne was Josias. The sonnes of Josias were the fyrst Johanna / the seconde Joachim/ the thyrde Zedechias / the fourth Sallum. The chyldren of Joachim were/ Jechonias/ whose sonne was Zedechias.

C The chyldren of Jechonias which were ta- Matth
ken prysoners / were † Selathiel / Malchiram/Phadaia/Semeazar/Jekamia/ Hosanna/Nedabia. The chyldren of Phadaia were: Zorobabel and Simei. The chyldren of Zorobabel were: Mesullem and Hanania / and their syster Selomith / and Hasuba / Ohel/ Baracheas / Hasadia / Jusab / Hases / these fyue. The chyldren of Hanania were Platia and Jesaia/whose sonne was Rephaia/whose sonne was Arnan/ whose sonne was Obedia/whose sonne was Sachania. The chyldren of Sachania were: Semaia. The chyldrẽ of Semaia were: Hatus / Jegeal / Bariah/ Nearia/ Saphat and Sesa / these sixe. The chyldren of Nearia/ were: Elionai/ Ezechias/ and Asrikam/these thre. The chyldren of Elionai were Hodaia /Eliasib / Platia / Akub/ Johanna / Selaia and Anani /these seuen.

The. IIII. Chapter.

A THe chyldren of Juda were: † Phares/
e.xxviij.a Hesron/ Charmi/Hur and Sobal. Rephoia the sonne of Sobal begat Jahath. Jahath begat Ahumai/and Lahad. These are the kinredes of the Zaregathites/Elle the father of Etham/ Jesreel / Jesma/Jedbas and their syster was called Hazelelponi/ and Penuel the father of Gedor and Eser the father of Husa. These are the chyldren of Hur/ the fyrst sonne of Ephrata the father of Bethleem.
Par.ij.b

† Ashur the father of Thecoa had two wyfes/Hellea and Naera: Naera bare Ahusam/ Hepher/Themni/and Ahastari: those are the chyldren of Naera. The chyldrẽ of Hellea were Zereth/Jezohar and Ethnan. Chos begat Anub and Hazobeba / and the kinred of Aharhell the sonne of Harum. Jacbes was more honorable then his brethren/ and his mother called hym Jacbes/for she said: I haue borne him with trouble.

And Jacbes called vpon the God of Israel/and said: † If thou wilt blesse me/ & inercease the borders of my lande: and yf thy hande be with me/and thou delyuer me from euel/that it trouble me not. And God caused it for to come that he axed.
e.xxviij.d

B Chalub the brother of Suah begat Mehir: he is the father of Esthon. Esthon begat Bethrapha / Passeah / and Thehinna the father of the cytie of Nahas: these are the men of Recha. The chyldren of Kenas were: Athneel & Saraia. The chyldren of Athneel were/ Bathath.

And Meonothai begat Aphra. And Saraia begat Joab the father of Geharasim/ for they were carpenters. The chyldren of Caleb the sonne of Jephune/ were: Iru / Ela and Naam. The chyldren of Ela were: Benas. The chyldren of Jehasleel were: Siph / Sipha / Thiria/and Asareel. The childrẽ of Esra were: Jether/Mered/Epher and Jalon/& Thahar with Miriam/Samai/Jesbath the father of Esthemoa/& his wyfe Judi Jabare/Jered the father of Gedor/Heber the father of Socho/ Jekuthiel/the father of Sanoah: these are the chyldren of Bithia the doughter of Pharao/ which Mared toke.

The chyldren of the wife Hodia the syster of C
Naham the father of Kegila/ were: Hagarmi and Esthomoa the Macchathite.

The chyldren of Simõ were: Ammũ Rimna and Benhanan/Thiflon. The childrẽ of Jesei were: Soheth/and Ben Soheth.

The chyldren of Sela the sonne of Juda/ were: Er/the father of Lecha. Laeda the father of Maresa/and the kinred of the lynen weuers in the house of Asbea/and Jokim/ & the men of Cosebo/Joas & Seraph/ which were householders in Moab/and dwelt at Lahem and Hadebarim/ Athikim. These were potmakers/and dwelt amonge plantes and hedges/besyde the kyng in his busynes/ & came and dwelt there.

The. V. Chapter.

THe chyldren of † Simeon were Nemuel/ A
Jamin/Jarib/Serah/Saul: whose sõne Nu. xxvj.b
was Sallum / whose sonne was Mipsam/ whose sonne was Misma. The chyldren of Misma were: Hamuel/whose sõne was Sachur/ whose sonne was Semei. Semei had sixtẽ sonnes/and sixe doughters/and his brethren had not many chyldren. And all their kynred multiplied/not as the childrẽ of Juda. But † they dwelt at Berseba/Molada/Ha- Jos. xix.a
zar/Suall/ Bilha/ Ezem/ Tholad/ Bethuel/ Harma/Ziclag/ Beth Marchaboth/ Hazarsussim/ Beth Birei/and Saraim: these were their cyties vntyll the tyme of kynge Dauid. And their toune Etam/Ain/Rimmon / Tochen/Asan: These fyue cyties/and all the villages that were aboute these cyties/vntyl Baal/ this is their habitacion and their kynrede amonge them. B

And Mesobab/Jamlech/Josa the sonne

of Amasia / Joel / Jehu the sonne of Jeschibia/the sonne of Seraia / the sonne of Asiel/ Elionai/Jaccoba/Jesohaia/Asaia/Adiel/ Ismael and Benaia. Sisa the sonne of Siphei/ the sonne of Alon / the sonne of Jedaia / the sonne of Simri/the sonne of Semaia. These were famous prynces in theyr kynredes of the house of theyr fathers / and multiplied in numbre.

And they wente forth / that they myghte come vnto Gedor to the Eastsyde of the valley/to seke pasture for theyr shepe. And found fat and good pasture / and a lande large on both the sydes / quyet and ryche: for they of Ham dwelt there afore tyme:

C And these that are now descrybed by name/came in the tyme of Ezechias the kyng of Juda/ & smote the tentes and dwellinges of those that were founde there / and dampned them vnto this day/and dwelt in their steade/ for there had they pasture for theyr shepe.

There went of them also (of the chyldren of Simeon) fyue hundreth men vnto moūt Seir / with theyr rulers: Platia/Nearia/ Rephaia and Vsiel / the children of Jesei / and smote ỹ remnaūt of the Amalechites / (which were escaped) and dwelte there vnto this daye.

The. VI. Chapter.

A THe chyldren of Ruben the fyrste sonne of Israel: for he was the fyrst sonne/ but †Because he defyled his fathers bed / therfore was his fyrst byrthright geuen vnto the children of Joseph the sonne of Israel / and he was not rekened to the fyrst byrthryght: for vnto Juda which was myghtye among his brethren/ was geuen the pryncipalite before hym/ and the fyrst byrthryght vnto Joseph. The chyldren now of Ruben/ the fyrste sonne of Israel are these: Hanoch/ Pallu/ Hesron and Charmi.

Gen. xlix. a
Exod. vj. b
Nu. xxvj. a

The children of Joel were/Semaia/ whose sonne was Gog/ whose sonne was Semei/ whose sonne was Micha / whose sonne was Reaia/whose sonne was Baal / whose sonne was Beera/† whome Teglatphalasser ỹ king of Assiria caryed away prysoner. He was a prynce amonge the Rubenites. But his brethren amonge his kinredes (whan they were rekened amonge theyr generacyon) had Jeiel and Sacharia to theyr heades.

iiij. Re. xv. c

And Bela the sonne of Asan the sonne of Sema / the sonne of Joel / † dwelt at Aroer/ and vntyll Nebo and Baall Meon. And dwelte towarde the East/as one commeth to the wyldernes by the water Euphrates: † for theyr cattell were many in the lande of Gilead. Jos. xiij. Nu. xxxij

And in the tyme of Saul they fought a- B gainst the Agarites/which fell thorow theyr hande/and they dwelt in theyr tentes toward al the East part of Gilead.

But the childrē of Gad dwelt ouer against them in the contrie of Basan / vntyl Salcha. Joel the chiefest / and Sapham the seconde/ Jaenai and Saphat at Basan. And theyr brethren of the house of theyr fathers were/ Michael/Mesullam/Seba/Jorai/Jaccan/Sia & Eber/these seuen.

These are the chyldren of Abihaill the sonne of Huri/the sonne of Jaroah / the sōne of Gilead/the sonne of Michael/ the sonne of Jesisai/ the sonne of Jahdo/ the sōne of Busi. Ahi the sonne of Abdiel / the sonne of Guni was a ruler in the house of theyr father/ and they dwelte at Gilead in Basan / and in the villages therof/and in all the suburbes of Saron/ vnto the vttermost partes therof. All these were rekened in the tyme of Jotham the kinge of Juda/and of Jeroboam the king of Israel.

The children of Ruben: the Gaddites and C the halfe trybe of Manasses/(of such as were syghtynge men/which dyd weare shylde and sweard/ and could bende the bowe/and were men of armes) were foure and fourtye thousande and seuen hundreth and thre score/ that went forth to the warre.

And whan they foughte agaynst the Agarites / Jetur / Naphes and Nodab helped them/and delyuered the Agarites into theyr handes/and all that was with them/ for they cried vnto God in the battayl. † And he herde ij. Pa. v. them / because they put theyr trust in him: And they caryed awaye theyr cattell / fyue thousande camels/ two hundreth and fyftye thousande shepe / two thousande asses / and an hundreth thousande soules of men. For there were many wounded/for why? the battayl was of God. And they dwelte in theyr steade/

steade/vntyl the tyme that they were caryed awaye prysoners.

D The children of the halfe trybe of Manasses dwelt in the land/ † from Basan forth vntyl Baal Hermon and Senir/& mount Hermon: for they were many. And these were the heades of the house of theyr fathers / Epher/ Jesei/Eliel/Asriel/Jeremia/Hodaueia/Jahdiel/myghty valeaunt men/ & auncient heades in the house of theyr fathers. Deu. xxxij. d

† And whan they synned against the God of theyr fathers/and wente a whorynge after the Goddes of ỹ people of the land/ (whome God had destroyed before them) the God of Israel styred vp the spryte of Phul the kinge of Assyria / and the spryte of Teglatphalasser the kynge of Assyria/ and led awaye the Rubenites/ Gaddites/& the halfe trybe of Manasses/ and brought them vnto Halah/ and Habor/and Hara/and to the water of Gosan vnto this daye. j. Reg. j. a

The. VII. Chapter.

A THe children of Leui were/† Gerson/Kahath and Merari. The children of *Kahath were/ Amram / Jezcher / Hebron and Vsiel The children of Amram were: Aaron/ Moses and Miriam. The children of Aaron were/Nadab/Abihu/Eleasar and Ithamar. Eleasar begat Phineas/Phineas begat Abisua/Abisua begat Buki. Buki begat Vsi. Vsi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Zadoc. Zadoc begat Achimaas. Achimaas begat Asaria. Asaria begat Johanā. Johanan begat † Asaria: For he was prueste in the house that Salomon buylded at Jerusalem. Asaria begat Amaria. Amaria begat Achitob. Achitob begat Zadoc. Zadoc begat Sallum. Sallum begat † Helchias. Helchias begat Asaria. Asaria begat *Seraia. Seraia begat Josedec. But Josedec was caryed away whā ỹ Lord caused Juda and Jerusalem to be captyue by Nabuchodonosor. Exo. vj. c. xxiiij b. Deu. xxxij. c. iij. Pa. vj. b. Exo. vj. c. xxviij b. iij. Pa. vj. c. xxxvj. c. iij. Pa. xxiiij. b. iij. Pa. xxxvj. c

The children of Leui are these: Gerson/ Kahath and Merari. These are the names of the chyldren of Gerson / Libni and Semei. The names of the children of Kahath are these: Amram/ Jezehar/ Hebron and Vsiel. The names of the chyldren of Merari are: Maheli and Musi. These are the kynredes of the Leuites amonge theyr householdes.

Gersons sonne was Libni / whose sonne B was Jahath/whose sonne was Sima/whose sonne was Joah / whose sonne was Iddo/ whose sonne was Serah/whose sōne was Jeathrai. Kahats sonne was Aminadab / whose sonne was Corah / whose sonne was Assir/ whose sōne was Elkana/whose sōne was Abiasaph/whose sonne was Assir/whose sonne was Tahath/whose sonne was Uriel / whose sonne was Vsia/whose sonne was Saul.

The children of Elkana were/Amasai and Ahimoth. And Elkana/whose sonne was Elkana of Zuph / whose sonne was Nahath/ whose sonne was Eliab / whose sonne was Jeroham/whose sonne was † Elkana/ whose sonne was Samuel. Whose fyrst borne sonnes were Seni and Abia. j. Reg. j. a

Meraris sonne was Maheli / whose sonne was Libni/whose sonne was Semei/ whose sonne was Vsa/whose sonne was Simea/whose sonne was Haggia/whose sonne was Asaia.

These are they whome Dauid appoynted to † synge in the house of the Lorde/ where the Arke rested/and they mynistred before the habitacion of the Tabernacle of wytnesse with syngynge / vntyll Salomon had buylded the house of the Lorde at Jerusalem/ and they stode after theyr maner in theyr office. And these are they that stode and theyr children. Of the children of Kahath was Heman the synger/the sonne of Joel / the sonne of † Samuel/the sonne of Elkana / the sonne of Jeroham/the sonne of Eliel/ the sonne of Toah/the sonne of Zuph/ the sonne of Elkana/the sonne of Mahath/the sonne of Amasai/the sonne of Elkana/the sonne of Johel/ ỹ sonne of Asaria/the sonne of Sophonias/the sonne of Thahath/the sonne of Assir/ ỹ sonne of Abiasaph/the sonne of Corah/ the sonne of Jezehar/the sonne of Kahath/ ỹ sonne of Leui/the sonne of Israel. j. Reg. j. b

And his brother Assaph stode at his right C hande/and Assaph was the sonne of Barachia/the sonne of Simea/ ỹ sonne of Michael/ the sonne of Maescia / the sonne of Malchia/the sonne of Athin/ the sonne of Serah/

the

the sonne of Adoia / the sonne of Ethan / the sonne of Sima / the sonne of Simei / the sone of Jahath / the sonne of Gerson / the sonne of Leui.

Their brethren the children of Merari stode on the lefte hande / namely / Ethan the sonne of Rusi / 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 sone of Merari / the sonne of Leui.

As for their brethren the Leuites / they were geuen to all the offices in the habitacion of ỹ house of the Lorde: But the office of Aaron / and his sonnes was to kyndle the fyre vpon the aultare of burntofferinges / and vpon the aultare of incence / and to al the busynes in the moost holy / and to make attonement for Israel / according as Moses the seruaũt of God commaunded.

These are the children of Aaron: Eleasar his sonne / whose sonne was Phineas / whose sonne was Abisua / whose sonne was Büki / whose sonne was Usi / whose sonne was Serahia / whose sonne was Meraioth / whose sonne was Amaria / whose sonne was Achitob / whose sonne was Zadoc / whose sonne was Ahimaas.

D And this is their habitacion and rowme in their borders / namely of Aarons children of the kynred of the Kahathites: for this lot fel vnto them. † And they gaue them Hebron in the lande of Juda / and the suburbes of the same rounde aboute. But the felde of the citie and the villages therof / gaue they vnto Caleb the sonne of Jephune. Thus gaue they vnto the children of Aaron these fre cyties. Josue xxiij. d and xxj. b

Hebron and Libna with their suburbes / Jather / and Esthemoa / Hilen / Sebir / Asan / and Bethsemes / with their suburbes. And out of the tribe of Ben Jamin Geba / Alemeth / and Anathot with their suburbes / so that all the cities in their kynred were thirteen. The other chyldren of Kahath of their kynred / had out the halfe tribe of Manasses / ten cities by lot. The childrē of Gerson of their kinred / had out of the tribe of Jsachar / and out of the tribe of Asser / & out of the tribe of Nephtali / and out of the trybe of Manasses / in Basan / thirtene cities. The children of Merari of their kynred had by lot of the tribe of Ruben / & out of the tribe of Gad / and out of the tribe of Zabulō / twelfe cytes.

And vnto the Leuites gaue the children of Jsrael cities with their suburbes / namely by lot / out of the tribe of the children of Juda / & out of the trybe of the children of Simeon / & out of the trybe of the childrē of Ben Jamin / euen those cyties / which they appoynted by name. † But the kynredes of the chyldren of Kahath had the cytes of their borders out of the trybe of Ephraim. E Jos. xxi.

So gaue they now vnto them (namely vnto the kynred of the childrē of Kahath) the fre cities / Sichem vpō mount Ephraim / Geser / Jakmeam / Bethoron / Ajalon / & Gath / Rimō wt their suburbes. And out of the halfe trybe of Manasses / Aner and Bileā with their suburbes. But vnto the children of Gerson they gaue out of ỹ kynred of the halfe tribe of Manasses / Golam in Basan and Astaroth with their suburbes. Out of ỹ tribe of Jsachar: Kedes / Dabrath / Ramoth / and Anem wt their suburbes. Out of ỹ tribe of Asser / Masal / Abdon: Hukoth and Rehob / wt their suburbes. Out of the tribe of Nephtali / Kedes in Galilel Hammō / and Kiriathaim with their suburbes. Vnto the other childrē of Merari gaue they out of the tribe of Zabulō / Rimano and Thabor with their suburbes. And beyonde Jordanē ouer against Jericho / Eastward beside Jordanē out of the tribe of Rubē / Bezer in the wildernesse Jahza / Kedemoth & Mepaath with their suburbes. Out of ỹ tribe of Gad / Ramoth in Gileath / Mahanaim / Hesbon and Jaeser with their suburbes.

The. VIII. Chapter.

A The childrē of Jsachar were / Thola / Pua / Jasub and Simron / these foure. The children of Thola were / Usi / Rephaia / Jeriel / Jahemai / and Jehsam and Samuel / heades in the house of their fathers of Thola / and myghty men in their kynredes / † in number ij. R xxiij. thousande in the tyme of David / two and twentye thousande and sixe hundreth. The children of Usi were / Jesrahia. The children of Jesrahia / were / Michael / and Obedia / Joel and Jesia: all these fyue were heades. And with them amonge their kynred in the house of their fathers Gen. xlvi.

fathers there were ready harnassed men of warre to the battail / sixe and thirty thousande: for they had many wyfes and children. And the myghtye men of their brethren in all the kynredes of Jsachar / were seuen & foure score thousande / and were al numbred.

The children of Ben Jamin were / Bela / Becher / and Jedieel / these thre. The children of Bela were / Ezbon / Usi / Usiel / Jeremoth and Iri / these fyue heades in the house of their fathers / myghty men: and were numbred two and twentye thousand and foure and thirtie.

B The children of Becher were / Semira / Joas / Eleeser / Elioenai / Amri / Jeremoth / Abia / Anatho b and Alameh / al these were the children of Becher / and were reken ed in their kinredes after the heades in the house of their fathers / valeaunt men / twentie thousande and two hundreth. The children of Jedieel were Bilhan. The children of Bilhan were / Jeus / Ben Jamin / Ehud / Enaena / Sethan / Tharsis and Ahisahar / all these were the children of Jedieel / heades of their fathers / valeaũt mē / euen seuentene thousand and two hundreth / which went forth to the warre for to fyghte. And Supim and Hupim were the children of Jr. But Husim were the chyldren of Aher.

The children of Nephtali were: Jahziell / Guni / Jezer and Sallum / † the chyldren of Bilha. .vij.b

The children of Manasses are these: Esriel / whome his concubine Aramiel byd beare. .xvij.a

† But (fyrst) begat he Machir the father of Gilead. And Machir gaue wyfes vnto Hupim and Supim / & their systers name was Maccha. His seconde sonnes name was Zelaphead. † And Zelaphead had doughters. .xvij. d

And Maecha the wyfe of Machir bare a sone whose name was Phares / and his brothers name was Sares / and his sonnes were Ulā / and Rakem. Ulams sonne was Bedā. These are the children of Gilead the sonne of Machir the sonne of Manasses. And his syster Molecheth bare Jshud / Abieser and Mahela. And Semida had these children: Ahean / Sechem / Likhi and Aniam.

C The children of Ephraim were these: Suthelach / whose sonne was Bered / whose sone was Thahath / whose sonne was Eleada / whose sonne was Tahath / whose sonne was Sabad / whose sonne was Suthelah / whose sonne was Eser and Elead. And the men of Gath that dwelt in the lande / slewe them / Because they were gone doune to take their cattell. And their father Ephraim mourned for them a longe season / and his brethren came to conforte him.

And he wente into his wyfe / which conceaued / and bare a sonne / whome he called Bria / Because of the aduersite that was in his house. His doughter was Seera / which buylded the lower and vpper Bethoron / and Vsen Serea. Whose sonne was Rephad & Reseph / whose sonne was Thelah / whose sonne was Thahan / whose sone was Laedā / whose sonne was Ammihud / whose sonne was Elisama / whose sonne was Nun / whose sonne was Josua.

And their substaunce and dwellinge was Bethel / and the villages therof / and towarde the Eastsyde of Naerā / and toward the Westparte of Geser and the villages therof. Sechem and her villages vnto Aia and her villages. And by the children of Manasses / D Bethsean and the villages therof / Thaenach and the vyllages therof. Megiddo and the vyllages therof. Dor and the villages therof. In these dwelt the childrē of Joseph the sone of Jsrael.

The children of Asser were these: Jenna / Jesua / Jesui / Bria and Serah their syster. The children of Bria were / Heber and Malchiel / this is the father of Birsauith. Heber begat Japhlet / Somor / Hothan / and Sua their syster. The children of Japhlet were / Passach / Bimehal an Asuath / these were the children of Japhlet. The children of Somer were / Ahi / Rahag / Jehuba / and Aran. And the children of his brother Helem were / Zophah / Jemna / Seles and Amal. The children of Zophah were / Suah / Harnepher / Sual / Beri / Jemra / Bezer / Hod / Sama / Silsa / Jethran and Beera. The childrē of Jether were: Jephune / Phispa and Ara. The children of Ulla were: Arah / Haniel / and Rizia.

All these were the children of Asser / heades in the house of their fathers / chosen out / valeaunt mē / and heades amonge the Princes / and were mustered to the warre for to fyght /

in

in theyr numbre sixe and twentie thousande men.

The. IX. Chapter.

BEn Jamin begat Bela his fyrste sonne/ Asball the seconde/ Ahrah the thyrde/ Noah the fourth/ Rapha the fyfth. And Bela had chyldren/ Addar/ Gera/ Abihud/ Abisua/ Neman/ Ahoah/ Gera/ Sphuphan/ and Huram.

These are Jehuds children/ which were heades of the fathers amonge the citesyns at Geba/ & wente awaye vnto Manahath/ namely Nacman/ Ahia and Gera/ the same caryed thē awaye and begat Vsa/ and Ahiud. And Seharaim (whan he had sent them awaye) begat children in the lande of Moab of Husim/ & Baera his wyfes. And of Hodes his wife begat he Jobab/ Zibea/ Mesa/ Malcham/ Jeus/ Sachia/ and Mirma/ these are his childrē/ heades of the fathers.

Of Husim begat he Abitob and Elpaall. The children of Elpaal were: Eber/ Miseam and Samed. The same buylded Ono and Lod/ and the villages therof. And Bria and Sama were heades of the fathers amonge the cytiesyns at Aialon. These chaced awaye them of Gath. His brethren Sasak/ Jeremoth/ Zebadia/ Arad/ Ader/ Michaell/ Jespa/ and Joha/ these are the children of Bria. Sebadia/ Messullam/ Ezechi/ Heber/ Jesmerai/ Jeslia/ Joab/ these are the children of Elpaall. Jakim/ Sichri/ Sabdi/ Elconai/ Zilthai/ Eliel/ Adaia/ Braia and Simirath/ these are ỳ children of Semei. Jespā/ Eber/ Eliel/ Addō/ Sichri/ Hanan/ Hanania/ Elam/ Enthothia/ Jephdeia/ and Penuell/ these are the children of Sasak. Samserai/ Seharia/ Athalia/ Jaresia/ Elia and Sichri/ these are the children of Jeroham. These are the heades of the fathers of theyr kynredes/ which dwelte at Jerusalem.

j. Para. x. e But at Gibeon dwelt the father of Gibeon/ and his wifes name was Maecha/ and his fyrst sonne was Abdon/ Zur/ Cis/ Baall/ Nadab/ Gedor/ Ahio and Secher. Mikloth c begat Simea. And they dwelt ouer against theyr brethren at Jerusalem with theyrs. Ner
j. Reg. ix. a and xiiij. g ij. Par. x. e begat Cis/ † Cis begat Saul/ Saul begat Jonathas/ Melchisua/ Abinadab and Esbaal. The sone of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were Pithon/ Melech/ Thaerea and Ahas. Ahas begat Joadda. Joadda begat Alemeth/ Asmaueth and Simri. Simri begat Moza. Moza begat Binea/ whose sone was Rapha/ whose sonne was Eleasa/ whose sonne was Azel. Azel had sixe sonnes/ whose names were: Esricam/ Bochru/ Jesmael/ Searia/ Abadia/ Hanan/ all these were the sonnes of Azel.

The children of Esek his brother were: Vlā his fyrst sonne/ Jeus the seconde/ Ekpelet the thirde. The children of Vlam were valeaunt mē/ & coulde handle bowes/ & had many sonnes/ & sonnes sonnes an hundreth & fyftie. All these are of the children of Ben Jamin.

The. X. Chapter.

A And all Israell were numbred/ and beholde/ they are wrytten in the boke of the kynges of Israell and Juda/ and now are they caryed away vnto Babylon for theyr synne/ euen they that afore dwelt in theyr possessions and cyties/ namely Israell/ the priestes/ Leuites/ and Nethinim. But at Jerusalem dwelt certayne of the chyldren of Juda/ some of the children of Ben Jamin/ some of the children of Ephraim and of Manasses: ij. Esd
† Namely of the children of Phares the sonne of Juda/ was Vthai the sonne of Ammihud/ the sonne of Amri/ the sōne of Imri/ ỳ sonne of Bani. Of Siloni/ Asaia the first sonne/ and his other sonnes. Of the children of Serah/ Jeguell and his brethren/ sixe hundreth/ foure score and ten.

† Of the chyldren of Ben Jamin/ Sallu the ij. Esd sonne of Messullam/ the sonne of Hodania/ the sonne of Hasnua. And Jebneia the sonne of Jeroham. And Ela the sonne of Vsi/ the sonne of Michri. And Mesullam the sonne of Sephatia/ the sonne of Reguel the sonne of Jebneia. And theyr brethren in theyr kinreds/ nyne hundreth and sixe and fyftye. All these are heades of the fathers in the house of theyr fathers.

† Of the priestes: Jedaia/ Joiarib/ Jachim/ B and Asaria the sonne of Helchia/ the sonne ij. Esd of Messullam/ the sonne of Sadoc/ the sonne of Meraioth/ the sonne of Achitob/ a prince in the house of God. And Adaia the sonne of Jeroham/ the sonne of Pashur the sonne of Malchia. And Masai the sonne of Adiel/ the sonne of Jachsera the sonne of Mesullā/ the sonne of Messylemeth/ the sonne of Immer. And their brethren heades in the house of their fathers a thousande/ seuen hundreth and thre score valeaunt men in executinge the office in the house of God.

d. ij. c † Of the Leuites of the children of Merari/ Semaia the sonne of Hasub/ the sonne of Asrikam/ the sonne of Hasabia. And Bakbaker the carpenter and Galall. And Mathania the sonne of Micha/ the sonne of Sichri/ the sonne of Assaph. And Obadia the sonne of Semaia/ the sonne of Galal/ the sonne of Elkana/ whiche dwelt in the villages of the Nethophatites.

† The porters were: Sallum/ Achub/ Talc mon/ Ahiman/ with theyr brethren/ an Sald. ij. c lum the chefest: for hitherto had the children of Leui kepte the watch at the Eastsyde of the kynges gate by armyes. And Sallum the sonne of Core/ the sonne of Abiassaph/ ỳ sonne of Corah/ and his brethren of his fathers house.

The Corahites were in the worke of the seruice/ to kepe the tresholdes of the Tabernacle: & their fathers in the hoost of the Lord to kepe the intrauee. Phineas the sonne of Eleasar was the prince ouer thē/ Because ỳ Lord hath bene with him before Zacharia the sonne of Meselemia/ was dorekeper at the dore of the Tabernacle of witnesse.

All these were chosen out to be kepers of the tresholdes euē two hundreth and twelfe. These were numbred in their villages. † And d xvij. b Dauid and Samuel the seyer founded them thorow theyr fayth/ that they and theyr childrē shoulde kepe the house of the Lorde/ namely to kepe the watche of the house of the Tabernacle.

d † These dorekepers were appoynted toxvij. d warde the foure wyndes/ toward the East/ towarde the West/ towarde the North/ and towarde the South. But theyr brethren were in theyr villages/ that they might come alway on the seuenth daye to be with them: for vnto these four maner of chiefe dorekepers were the Leuites committed. And they had the ouersight of the chestes and treasures in the house of God.

In the nighte season also remayned they aboute the house of God: for theyr dewtye was to geue attendaunce to open euery morninge. And some of them had the ouersight of the mynistring vessel: for they bare the vessel out and in. And some of thē were appointed ouer the vessell/ and ouer all the holy vessel/ ouer the fyne wheat floure/ ouer the wine/ ouer the oyle/ ouer the frankencence/ ouer the swete odoures: but some of the priestes chyldren made the † incence. Exo. xxx. d

Vnto Mathithia one of the Leuites the fyrst sonne of Sallum the Corahite/ were the pannes committed. And certayne of the Bahathites their brethren were appoynted ouer the shewebreade/ to prepare it euery Sabboth daye.

These are the heades of the syngers amōg E the fathers of the Leuites chosen out ouer the chestes: for day and nyght were they in worke withal. These are the heades of the fathers amonge the Leuites in their kynreds. These dwelt at Jerusalem.

† At Gibeon dwelt Jeiell the father of Gi j. Para. ix. d beon/ his wifes name was Maecha/ and his fyrst sonne Abdon/ Zur/ Cis/ Baal/ Ner/ Nadab/ Gedor/ Ahaio/ Zacharia/ Mikloth. Mikloth begat Simeam/ and they dwelte also aboute theyr brethren at Jerusalem amonge theyrs. Ner begat Cis/ Cis begat Saul/ Saul begat Jonathas/ Malchisua/ Abinadab/ Esbaal. The sonne of Jonathas was Meribaall. Meribaal begat Micha. The children of Micha were/ Pithon/ Melech and Tahercа. Ahas begat Jaera/ Jaera begat Alemeth/ Asmaueth and Simri. Simri begat Moza. Moza begat Binea/ whose sonne was Raphaia/ whose sonne was Eleasa/ whose sonne was Azell. Azell had sixe sonnes/ whose names were: Asrikam/ Bochru/ Jesmael/ Searia/ Obadia/ Hanan. These are the chyldren of Azel.

The XI. Chapter.

THe † Phylistines foughte against Israel. A And they of Israel fled before the Phi- j. Re. xxxj. a listines/ and the wounded fell vpon mounte Gilboa. And the Philistines folowed vpon Saul and his sonnes/ and smote Jonathas/ Aminadab/ and Malchisua the sonnes of Saul. And ỳ battail was sore against Saul.

And

And the Archers came vpon him/ so that he was wounded of the archers. Thē said Saul vnto his weapenbearer. †Drawe out thy
Jud. ix.h swearde/ and thrust it thorow me/ that these vncircumcised come not/ and deale shamefully with me. Neuertheles/ his weapenbearer wolde not/ for he was sore afrayed. Then toke Saul his swearde/ and fell theron. Whan his weapenbearer sawe that Saul was dead/ he fel vpon his swearde also/ and dyed.

Thus dyed Saul and his thre sonnes/ and all his housholde together. And whan the men of Israel which were in the valley/ sawe that Saul and his sonnes were dead/ they left their cities and fled: and the Philistines came and dwelt therin.

B †On the morow came the Philistines to
j.Re.xxxj.b spoyle the slayne/ and founde Saul and his sonnes lyenge vpon mount Gilboa/ & striped them out/ & toke his head/ & his harnesse/ and sent it aboute into the land of the Philistines/ and caused it to be shewed before their Idoles and the people. And his weapens layed they in the house of their god/ & stickte vp his head vpon the house of Dagon.

j.Re.xxxj.c †But whan all they of Jabes in Gilead
ij Reg.ij.a herde of euery thing/ that the Philistines had done vnto Saul/ they gat them vp (as many as ware men of armes) and toke the body of Saul and of his sonnes/ & brought them vnto Jabes/ & buryed their bones vnder ỹ Oke at Jabes/ and fasted seuen dayes.

Thus dyed Saul in his trespasse which he
j.Re.xiij.d committed against the Lorde/ because† he
*j.r.xxviijb kepte not the worde of the Lorde: *and because he axed counsail at the soythsayer/ and axed not at the Lorde/ therfore slew he him/ and turned the kyngdome vnto Dauid.

The XII. Chapter.

A AND all Israel resorted to Dauid vnto He
ij.Reg.v.a bron/ and said: †Behold/ we are thy bone and thy flesh. And afore tyme whan Saul raygned/ thou leddest Israel out and in. So the Lorde thy God hath sayd vnto the: Thou shalt kepe my people of Israell/ & thou shalt be the prynce ouer my people of Israell. And all the Elders of Israel came to the kyng vnto Hebron. And Dauid made a conuenaunt with them at Hebron before the Lorde. And they anoynted Dauid to be kynge ouer Israel/ †accordinge to the worde of the Lorde
j.Re.xv by Samuel.

And Dauid and Israell wente vnto Jerusalē/ that is Jebus: for the Jebusites dwelt in the lande. And the cityesins of Jebus said vnto Dauid: Thou shalt not come in hyther. Howbeit/ Dauid wanne the castel of Sion/ which is the cytie of Dauid. And Dauid B sayd: †whosoeuer smyteth the Jebusites first/
ij.Re.v shal be a prince and captayne. Then Joab the sonne of Zeruia climmed vp fyrste/ and was made captaine. So Dauid dwelt in the castel/ therfore was it called the cytie of Dauid. And he builded the cytie rounde aboute/ fro Millo forth on euery side. As for the remnaūt of the citie Joab builded it/ and repayred it. And Dauid wente forth and grewe/ and the Lorde Zabaoth was with him.

These are the chiefe amonge the myghtye men of Dauid/ which dealte valeauntly with him in his kyngdome with al Israel/ to make him kynge/ accordinge to the worde of the Lorde ouer Israel. And this is the numbre of Dauids myghtye men: Jesabeam the sōne of Hachmoni the chiefest amonge thyrtie. He lyft vp his speare/ and smote thre hundreth at one time.

After him was Eleasar the sonne of Dodo the Ahohite/ and he was amonge the thre myghtye. This man was with Dauid whan they blasphemed/ & the Philistines had gathered themselfes there to the battail. And euen there was there a pece of lāde ful of barly/ and the people fled before ỹ Philistines. And they stode in the middes of the lande and rescued it/ and smote the Philistines. And the Lorde gaue a greate health.

†And thre of the chiefest amonge xxx. went C
ij.Re.v doune to the rocke vnto Dauid into the caue of Adullam. But the Philistines hoost lay in the valleye of Rephaim. As for Dauid/ he was in the castel. And the Phylistines people were then at Bethleem. And Dauid was desyrous/ and sayde: O that some wold geue me to drinke of the water out of the welle at Bethleem vnder the gate. Then brake those thre in to the Philistines hoost/ and drue of the water out of the welle at Bethleem vnder the gate/ and caryed it/ and broughte it vnto Dauid. Neuertheles/ he wolde not drinke it/ but poured it vnto the Lorde/ and sayde: God let this be farre fro me/ that I shoulde do it/ & drinke the bloude of these men in the parell of their lyfe: for with the parel of their lyfe haue they brought it: therfore wolde he not drynke it. This dyd the thre Worthyes.

Abisai the brother of Joab/ he was the chiefest amonge thre. And he lyfte vp his speare and smote thre hūdreth. And he was famous amonge thre/ and before the thirde more honorable then the two/ yet came he not vnto the thre.

D †Benaia the sonne of Joiada the sonne of
ij.Reg.d Jhail of Cabzeel/ was a man of great actes. He smote two Lyons of the Moabites. And he wente doune & smote a Lyon in the mydes of a welle in the tyme of snowe. He smote a man of Egypte also/ which was fyue cubytes greate of stature/ and had in his hande a speare lyke a weauers lome. Yet wēt he doune to hym with a staffe: and toke the speare out of his hande/ & slewe him with his owne speare. This dyd Benaia the sonne of Joiada/ & was a famous man amonge thre Worthyes/ and mooste auncyent amonge thyrtye. But vnto the thre came he not. Howbeit/ Dauid made hym of his secrete counsayll.

The valeaunt Worthies are these: Asahell the brother of Joab/ Elhanam his vncles sōne of Bethleem/ Samoth the Harodite/ Helez the Pelonite/ Ira the sonne of Ekes the Thecoite. Abiaser the Anathothite/ Sibechai the Husathithe. Ilai the Ahohite/ Matherai the Netophatite: Heled the sonne of Baena ỹ Ne-
E tophatite/ Ithai the sōne of Ribai of Gibeath of the chyldren of Ben Jamin/ Benaia ỹ Pirgathonite/ Hura of the broke of Gaas/ Abiel the Arbathite/ Asmaueth the Baherumite/ Eliahba the Saalbonite. The chyldren of Hasem the Gisonite Jonathas the sōne of Sage the Hararite/ Ahiam the sonne of Sachar the Hararite/ Eliphal the sonne of Vr/ Hepher the Macherathite/ Ahia the Pelonite/ Hezro of Carmell/ Naerai the sonne of Asbai/ Joel the brother of Nathan/ Mibehar the sonne of Hagri/ Zeleg the Ammonite/ Naherai the Berothite ỹ weapenbearer of Joab the sonne of Zeruia/ Ira the Jethrite/ Gareb the Jethrite/ Vrias the Hethite/ Sabad the sonne of Ahalai/ Adina the sonne of Siza/ the Rubenite/ a captayne ofe the Rubenites/ and there were thyrtye vnder hym: Hanā the sonne of Maecha/ Josaphat the Mathonite/ Vsia ỹ Asthārathite/ Sama and Jaiel the sonnes of Hothā the Aroerite/ Jedial the sonne of Simri/ Joha his brother the Thirsite/ Eliel the Mahenite/ Jeribai and Josua the sonnes of Elnaan/ Jethma the Moabite/ Eliel/ Obed/ Jaesiel of Mizobaia.

The. XIII. Chapter.

THese also came to Dauid vnto Siclag/ A
† whan he was yet kepte asyde because of
j.re.xxvij. & Saul the sonne of Cis: And they were lykewyse amōge the Worthies that helped in the battayl/ and could handle bowes with both their handes/ and coulde cast stones/ & shoot arowes with the bowe.

Of Sauls brethren which were of Ben Jamin: The chiefest Ahieser and Joas the chyldren of Samaa the Gibeathite. Jesiel and Pelet the chyldren of Asmaeth/ Beracha and Jehu the Anathothite/ Jesmaia the Gibeonite/ valeaunt amonge thyrtie and ouer thyrtye/ Jeremia/ Jahasiel//Johanā/ Josabad the Gederathite/ Eleusai/ Jerimoth/ Bealia/ Samaria/ Saphacia the Horaphite/ Elkana/ Jesua/ Asareel/ Joeser/ Jasabeam the Corahite/ Joela and Sabadia the chyldren of Jeroham of Godor.

Of the Gaddites resorted there vnto Dauid to the castell in the wylderneesse/ myghtye Worthyes and men of armes/ whiche handled speares and swearde/ and had faces lyke Lyons/ and were as swyfte as the Roos vpon B the mountaynes. The fyrst Eser/ the seconde Obadia/ the thirde Eliab/ the fourth Masmanna/ the fyft Jeremia/ the sixte Athai/ The seuenth Eliel/ the eyght Johanna/ the nyenth Elsabad/ ỹ tenth Jeremia/ ỹ eleuenth Machbanai. These were of the chyldrē of Gad/ heades in the hoost/ ỹ least ouer an hundreth/ and the greatest ouer a thousand. These are they/ which in the fyrst moneth wēte ouer Jordane whan it was full on both the shores/ so that al the valleyes were euen both towarde ỹ Eeast and towarde the West.

There came of the chyldren of Ben Jamin also/ and of Juda vnto the castell of Dauid. But Dauid went forth vnto them/ and aunswered and said vnto thē: If ye come in peace/

and to helpe me/ my herte shalbe with you. But yf ye come vpon deceate/ and to be myne aduersaryes/ (where as there is yet no vnryght in me) the God of oure fathers loke vpon it/ and rebuke it. Neuertheleſſe/ the spriete endued Amasai the captayne amonge ỹ thyrtye/ and he sayde: We are thyne O Dauid/ and holde with the thou sonne of Jsai. Peace/ peace be with the/ peace be with thy helpers/ for thy God helpeth the. Then Dauid receaued them/ and made them captaynes ouer the men of warre.

And of Manasses there fell certayne vnto Dauid/ whan he came to the battayl with the Philistynes agaynst Saul/ and helped them not/ for the prynces of the Phylistynes counsayled to let hym go frō thē/ and sayde: Jf he fell vnto his lorde Saul/ it myght cost vs our neckes. Now whan he departed vnto Sielag/ there fell vnto hym of Manasses/ Adna/ Josabad/ Jediael/ Michael/ Jasabad/ Elihu/ Zilthai/ heades ouer thousandes in Manasses. And they helped Dauid agaynst the men of warre: for they were all valeaūt Worthies/ and were the captaynes ouer the hoost. And euery daye came there some to Dauid to helpe hym/ tyl there was a great hoost as an hoost of God.

And this is the numbre of the heades harnessed vnto the warre/ which came to Dauid vnto Hebron/ for to turne the kyngdom of Saul vnto hym/ accordynge to the worde of the Lorde.

The chyldren of Juda/ whiche hādled speares and swerdes/ were sixe thousand/ and eyght hūdreth ready harnessed vnto ỹ warre. Of the chyldren of Simeon noble men of armes for the battails/ seuen thousande and one hundreth. Of the chyldren of Leui foure thousand and sixe hūdreth. And Joiada the prince among thē of Aaron with thre thousand and seuen hundreth. Sadoc the yonge valeaunt mā of armes with his fathers house/ two and twentye rulers. Of the chyldren of Ben Jamin Sauls brother/ thre thousande: for vnto that tyme helde many of them yet with the house of Saul.

Of the chyldren of Ephraim/ twentye thousande and eyght hūdreth valeaunt men of armes/ & famous in the house of their fathers. Of ỹ halfe tribe of Manasses/ eyghtene thousand/ named by name to come and make Dauid kynge. Of the chyldren of Jsachar (which were men of vnderstandynge/ whan nede requyred to knowe what Jsrael shoulde do) two hundreth captaynes/ and all their brethren followed their worde. Of Zabulon/ such as wēte forth in the hoost to the warre/ ready with all maner of weapens for the battayl/ fyftie thousande/ beynge of one mynde to kepe them selfes in ordre.

Of Nephtali/ a thousande captaynes/ and with them suche as handled shilde and speare/ seuen and thyrtye thousand. Of Dan ready harnessed to the battayl/ eyghte and twentye thousande and sixe hundreth. Of Assur: such as wente forth in the hoost/ ready harnessed to the battayl/ fourtye thousande. From beyonde Jordane/ of the Rubenites/ Gaddites and the halfe trybe of Manasses/ with all maner of weapens to the battail/ an hūdreth and twentye thousande.

All these men of warre/ ready harnessed in the battayl/ came with a whole hert vnto Hebron/ to make Dauid kynge ouer all Jsrael. And all Jsrael besyde were of one hert/ that Dauid should be made kyng. And there were they with Dauid thre dayes/ eatynge & drynkynge: for their brethren had prepared for thē. And such neyghbours as were aboute them vnto Jsachar/ Zabulō and Nephtali/ brought bread vpon asses/ camels/ mules and oxen to eate: meell/ fygges/ rasens/ wyne/ oyle/ oxen/ shepe very many: for there was ioye in Jsrael.

The. XIIII. Chapter.

And Dauid helde a coūsayl with the captaynes ouer thousandes/ and ouer hundreds/ and with all the princes and saide vnto all the congregacion of Jsrael: Jf it lyke you/ and yf it be of the Lorde our God/ let vs sende forth on euery syde to oure other brethrē in all the contries of Jsrael/ and to the priestes & Leuites in the cytyes where they haue suburbes/ that they maye be gathered together vnto vs/ & let vs set ỹ Arke of our God againe vnto vs: for by Sauls tyme we axed after it. Thē saide ỹ whole cōgregacion/ that the same should be done/ for it pleased all ỹ people well.

So Dauid gathered al Jsrael together frō Sihor of Egypte/ tyll a man come vnto Hemath/ to fetch the Arke of God from Kiriath Jearim. And Dauid went vp with all Jsrael to Kiriath Jearim/ which lyeth in Juda to bringe frō thence the Arke of God/ the Lord that sytteth vpon the Cherubyns/ where the name is named: and they caused the Arke of God to be caryed vpon a new carte from the house of Abinadab.

Vsa and his brethren droue the cart. As for Dauid and all Jsrael/ they played with all their strength before God with songes/ with harpes/ with psalteries/ with tabrettes/ with Cymbales and trompes.

But whan they came to the barne floore of Chidon/ Vsa stretched out his hande to holde the Arke: for the oxen went out a syde. Then waxed the wrath of the Lord fearce ouer Vsa/ and smote hym/ because he stretched out his hande to the Arke/ so that he dyed there before God. Then was Dauid sory/ because ỹ Lord had made suche a rente vpon Vsa/ and called the place Perez Vsa/ vnto this daie. And Dauid stode in feare of God the same day and sayde: How shall Jbringe the Arke of God vnto me? Therfore wolde he not let the Arke of God be brought vnto hym in to the cytye of Dauid/ but caried it in to the house of Obed Edom the Gathite. So the Arke of God abode with Obed Edō in his house thre monethes. And the Lorde blessed Obed Edōs house and all that he had.

The. XV. Chapter.

And Hiram the kynge of Tyre sent messaungers vnto Dauid and Cedre tymber/ and masons and carpēters/ to buylde hym an house. And Dauid perceaued that the Lord had confirmed him kynge ouer Jsrael: for his kyngdom encreaced for his people of Jsraels sake. And Dauid toke yet mo wyues at Jerusalem/ and begat yet mo sonnes and doughters. And the names of thē that were borne vnto him at Jerusalem are these: Sammua/ Sobab/ Nathan/ Salomon/ Jebehar/ Elisua/ Elipalet/ Noga/ Nepheg/ Japhia/ Elisamma/ Baal/ Jada/ Eliphalet.

And whan the Phylistines herde that Dauid was anoynted kynge ouer all Jsrael/ they wēte vp all to seke Dauid. Whā Dauid herde that/ he wente forth agaynste them. And the Phylistines came/ and scatered themselfes beneth in the valleye of Rephaim. And Dauid axed counsayl at God/ and sayde: Shall J go vp agaynst the Philystynes? and wylt thou delyuer thē in to my hande? The Lorde saide vnto hym/ Go vp/ J wyl delyuer thē in to thy hande. And whā they were gone vp to Baal Prasym/ Dauid smote thē there. And Dauid sayde: God hath deuydeth myne enemyes thorow my hande/ euen as the water parteth asunder: therfore called they ỹ place Baal Prasym. And there left they their goddes. Then commaūded Dauid to burne thē with fyre.

But the Philistines gat them thither agayne/ and scatered them selfes beneth in the valley. And Dauid axed counsayll at God agayne. And God sayde vnto hym: Thou shalt not go vp behinde them/ but turne ỹ from thē/ that thou mayest come vpon thē/ ouer against the Perirees. So whan thou hearest aboue vpon the Perirees the noyse of the goyinge/ go thou forthe then too the battayl: for God is gone forth then before the to smyte the hoost of the Philystynes. And Dauid dyd as God cōmaunded hym. And they smote the hooste of the Philystines from Gibeon forth vnto Gaser. And Dauids name was noysed out in all landes. And the Lorde caused the feare of him to come vpon all the Heythen.

The. XVI. Chapter.

And he buylded hym houses in the cytye of Dauid/ and made ready a place for the Arke of God/ and pitched a Tabernacle for it. At that tyme sayde Dauid: The Arke of God is not to be boren/ but onely of the Leuites: for thē hath the Lorde chosen to beare the Arke of the Lorde/ and to minister vnto him for euer. Therfore gathered Dauid all Jsrael together vnto Jerusalem/ to bringe vp the Arke of the Lorde vnto the place/ which he had prepared for it.

And Dauid brought the chyldren of Aarō and the Leuites together. Of the chyldren of Kahath: Uriel the chiefe with his brethrē/ an C. and twentye. Of the chyldren of Merari: Asaia the chiefe with his brethrē two hūdreth and twentye. Of the chyldren of Gerson: Joel the chiefe with his brethren an. C. and thyrtye. Of the chyldren of Elizaphan: Semaia the chiefe with his brethren/ two hundreth.

Of the chyldren of Hebron: Eliel the chiefe/ with his brethren/foure score. Of the chyldren of Vsiel: Aminadab the chiefe/ with his brethren/an hundreth and twelfe.

B And Sauid called Sadoc and Abiathar ỹ priestes and the Leuites/namely Vriel/Asaia/ Joel/Semaia/Eliel/Aminadab/and sayde vnto thē: Ye are the heades of the fathers amōge the Leuites: sanctifye youre selfes therfore and youre brethren/ that ye may bringe vp the Arke of the Lorde God of Israel/to
1.par.xiij.b the place that I haue prepared for it. † For afore whan ye were not there/the Lorde our God made a rent amonge vs/becausse we sought hym not/as we shoulde haue doune. So the priestes & the Leuites halowed themselfes/ that they myght bringe vp the Arke of the Lorde God of Israel. And the chyldren of Leui bare the Arke of God the Lord vp-
Exo.xxv.b pon their shoulders with the staues therō/ †as Moses commaunded accordynge to ỹ worde of the Lorde.

And Sauid spake vnto ỹ rulers of the Leuites/that they shoulde ordeyne some of their brethren to be syngers with psalteries/harpes and loude instrumentes/and Cymbales/to synge loude with ioye.

C Then the Leuites appoynted Heman the sonne of Joel: and of his brethren/Assaph the sonne of Barachias: & of the chyldren of Merari their brethren/Etham the sonne of Cusaia: and with them their brethren of the seconde course/namely Zacharias/Jaesiel/Semiramoth/Jehiel/Vnni/Eliab/Benaia/ Maeseia/Mathithia/Elipheleia/Miknea/Obed Edom/Jeiel/the dorekepers: For Hemā/ Assaph/and Etham were syngers with brasen belles makynge a loude noyse: but Zacharias/Jaesiel/Semiramoth/Jehiel/Vnni/Eliab/Maeseia and Benaia with psalteries to Alamoth: Mathithia/Elipelia/Miknea/Obed Edom/Jeiel and Asasia/with harpes to synge aboue thē on hye. Chenania the ruler of ỹ Leuites was the master of musyke to teache them for to synge/for he was a man of vnderstandynge.

And Barachias and Elcana were the dorekepers of the Arke. But Zachania/Josaphat/ Nathanael/Amasai/Zacharias/Benaia/Eliesser the priestes/blewe the trōpettes before the Arke of God. And Obed Edom and Jehaia were dorekepers of the Arke.

So Sauid and the Elders of Israel & the D captaynes ouer thousandes/wente vp to fetch the Arke of the conuenaunt of the Lord out of the house of Obed Edom with ioye. And whan God had helped the Leuites that bare ỹ Arke of ỹ Lordes conuenaunt/there were offred seuē bullockes and seuen rammes. And Sauid had a lynen garment vpon hym/and so had all the Leuites that bare the Arke/and the singers/and Chenania the master of Musicke with the syngers. Sauid had an ouerbody cote of lynen vpon hym also.

Thus all Israel brought vp the Arke of the conuenaunt of the Lorde with myrth/ with trōpettes/tabrettes/& loude Cymbales/ with psalteries and harpes. † Now whan the ij.Re.vi Arke of the conuenaunt of the Lord came in to the cytie of Sauid/Micholl the doughter of Saul loked out at a wyndowe: and whan she sawe kynge Sauid daunsynge and playinge/she despised him in her hert.

The. XVII. Chapter.

AND † whan they brought in the Arke of ij.Reg.vi God/they set it in ỹ Tabernacle/that Sauid had pitched for it/& offred burntofferynges and thankeofferynges before God. And whan Sauid had ended the burntofferinges and thankeofferynges/he blessed the people in the name of the Lorde/and distributed vnto euery man in Israel (both vnto man and woman) a cake of breade/and a pece of flesshe/ and a meace of pottage.

And he appoynted before the Arke of the Lorde certaine Leuites to minister/that they shoulde geue prayse/thankes and louynges vnto the Lorde God of Israel: namely Assaph the fyrst/Zacharias the seconde/Jeiel/ Semiramoth/Jehiel/Mathithia/Eliab/Benaia/Obed Edom/and Jehiel/with psalteries and harpes. But Assaph with loude cymbales/Benaia and Jehasiel the priestes with tabrettes/alwaye before the Arke of the conuenaunt of God.

At the same tyme ordeyned Sauid fyrst of B all/to geue thākes vnto the Lord by Assaph and his brethren.

† O geue thankes vnto the Lorde/call psal.cv.a
vpon his name/tell the people what thynge Esa.xij.a
he hath

he hath done.

O let your songes be of him: prayse him/& let your talkinge be of his wōderous workes.

Geue his holy name a good reporte: let the herte of them reioyce/that seke the Lorde.

O seke the Lord and his strength/seke his face for euermore.

Remēbre his maruaylous workes that he hath done/his wonders/and the iudgementes of his mouth.

Ye sede of Israel his seruaunt/ye chyldren of Jacob his chosen.

He is the Lord our God/his iudgementes are in all landes.

C Be myndfull euer of his conuenaunt/what he hath commaunded in to a thousand generacions.

m.xxij.c † Which he made with Abraham/and *his
c.xxvj.a ooth vnto Isaac.
c.xxviij And † confirmed the same vnto Jacob for a perpetual lawe/and to Israel for an euerlastynge conuenaunt.

And sayde: Vnto the wyll I geue the lande of Canaan/the meetlyne of youre enheritaūce.

Whan they were yet but small and fewe in numbre/and straungers in the same lande.

And they wente from one nacyon to another/and from one realme to another people.

He suffred noman to hurte them/and reproued euen kynges for their sakes.

l.cviij.b † Touche not myne anoynted/and do my prophetes no harme.

l.cv.a † O synge vnto the Lorde/let all the earth be tellinge of his saluacion from daye to daye.

Declare his holynes amonge the Heythen/and his wonderous workes amōge the people.

For the Lorde is great/and can not worthely be praysed/and is more to be had in awe then al goddes.

j.a As for al the goddes of the Heythen they are but Idols: † but it is the Lord that made the heauens.

D Thankesgeuinge and worshippe are before hym/strength and ioye is in his place.

Ascrybe vnto the Lorde ye kynredes of nacyons: ascrybe vnto the Lorde worshippe and strength.

Ascrybe vnto the Lord the honoure of his name: brynge presentes and come before him/ and worshippe the Lorde in the bewtye of his holynesse.

Let the whole earth stande in awe of him/he hath made the compasse of the worlde so fast/ that it can not be moued.

Let the heauens reioyce/and let the earth be glad: and let it be tolde amonge the Heythen/ that the Lorde raygneth.

Let the see make a noyse/and the fulnesse therof: let the felde be ioyfull/and all that therein is.

Let al trees in the wood leape for ioye before the Lorde/for he commeth to iudge the earth.

O geue thankes vnto the Lorde/for he is gracious: and his mercy endureth for euer.

And saye: Helpe vs O God our Sauecour/ and gather vs together/and delyuer vs from the Heythen/that we maye geue thankes vnto thy holy name/and synge prayses vnto the in thy Psalmes.

Praysed be the Lord God of Israel from euerlastynge to euerlastynge: and let all the people say: Amen. And prayse be vnto the Lorde.

So he left Assaph and his brethren there E before the Arke of the cōuenaunt of the Lorde/to minister alway before the Arke/euery day his dayes worke. But Obed Edom and their brethren/eyght and thre score/and Obed Edom the sonne of Jedithun/and Hossa to be dorekepers/And Sadoc the priest/and his brethren the priestes/left he before the habitacion of the Lorde vpon the hye place at Gibeon/to offre burntsacrifices dayly vnto the Lord/vpon the aultare of burntofferinges in the mornynge and in the euenynge/as it is wrytte in the † lawe of the Lord/which Ex.xxix.g he cōmaunded vnto Israel. And with them nu.xxviij.a Heman and Jedithun/and the other chosen/ which were named by name to geue thankes vnto the Lorde/because his mercy endureth for euer. And with them Heman and Jedithun to stryke vpon the tabrettes and Cymbales/and the musycall instrumentes of God. As for the chyldren of Jedithun/he made the dorekepers. So all the people departed/euery one to his house. And Sauid returned also to blesse his house.

The. XVIII. Chapter.

A ij. Re. vij. a IT † fortuned that whan Dauid dwelt in his house / He sayde vnto ỹ prophet Nathan. Behold / I dwell in a house of Ceder / & the Arke of the conuenaunt of the Lorde is amonge the curtaynes.

Nathan sayd vnto Dauid: Whatsoeuer is in thyne herte / that do: for God is with the. But the same nyght came the worde of God vnto Nathan / and sayde: Go & speake to Dauid my seruaunt: Thus sayeth the Lorde: Thou shalt not buyld me an house to be an habitacion. For I haue dwelt in no house sence the daye that I haue brought forth the children of Israel / vnto this day: But where the Tabernacle and habitacion hath ben / there haue I ben / where soeuer I haue walked in all Israel. Spake I euer to any of the iudges in Israel (whome I commaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Ceder tymber?

B So shalt thou speake now vnto my seruaũt Dauid: Thus sayeth the Lorde Zabaoth: I toke the frõ the pasture behind the shepe / that thou shouldest be the prynce ouer my people: and haue ben with the / whether soeuer thou wentest / and haue roted out all thyne enemies before ỹ / & haue made the a name / according to the name of the great men that are vpon earth. And as for my people of Israel / I wyll appoynte them a place / and wyll plante them / that they may dwell there / and nomore to be remoued. And the children of wyckednesse shall oppresse thẽ nomore / lyke as aforetyme / whan I cõmaunded the iudges ouer my people of Israel. And I will subdue all thyne enemyes / and do declare vnto the that ỹ Lorde wyll buylde the an house.

ij. Re. vij. c † But whã thy dayes are fulfylled that thou
Psal. xxj. b departest hence with thy fathers / I wyll after the rayse vp thy sede / which shall be euen one of thy sonnes: his kyngdome wyll I stablishe /
i. Par. xxij. b † he shall buylde me an house / & I wyll make his seate sure for euer. I wyll be his father / and he shalbe my sõne. And I wyll not withdraw my mercy frõ hym / † as I haue withdrawen it from hym that was before the: But
i. Re. xv. c I wyll set hym in my house / and in my kyngdome for euer / so that his seate shalbe sure for euermore.

C And whan Nathan had spoken vnto Dauid / according vnto all these wordes and all this vision / kinge Dauid came and sat him doune before the Lorde / and said: O Lorde God who am I: & what is my house / ỹ thou hast brought me thus farre? And this (O God) hast thou thought yet to lytle / but hast spoken of thy seruaũtes house yet longe for to come. And thou Lord God hast loked doune vpon me from aboue / euen as one man loketh vpon another. What more shall Dauid saye vnto the / that thou bringest thy seruaũt vnto suche honoure? Thou knowest thy seruaũt O Lord / for thy seruaũtes sake / and according to thy herte hast thou done al these great thynges / that thou myghtest shewe all great thynges vnto thy seruaũt. Lorde / † there is none Deu. iij
lyke ỹ / & there is no God but thou / of whome we haue herde with our eares. And † where Dauid
is there a people vpon earth as thy people of Israel / where God wẽt to delyuer hym a people / & to make himselfe a name thorow great and terrible thynges / to cast out the Heythen before thy people / whome thou hast deliuered out of Egypte? And the people of Israel hast thou made thy people for euer / and thou Lorde art become their God.

D Now Lorde / let the worde be verified for euer / that thou hast spoken ouer thy seruaunt and ouer his house / and do as thou hast spoken: and let thy name endure and be magnified for euer / that it maye be sayd. The Lord Zabaoth / the God of Israel is the God in Israel / and that the house of thy sernaunt Dauid may be stablished before ỹ: for thou Lord hast opened the eare of thy seruaunt / that thou wilt buylde him an house. Therfore hath thy seruaũt founde (cõfydence) to make his prayer before the. Now Lord / thou art God / & haste promysed suche good vnto thy seruaunt. Begyn now to blesse the house of thy seruaunt / that it may be euermore before the: for loke what thou blessest (O Lorde) that same is blessed for euer.

The. XIX. Chapter.

AFter this † smote Dauid the Philistines / A ij. Re. and subdued thẽ / and toke Gath and the
villages therof out of the hande of the Philistynes. He smote the Moabites lykewyse / so that the Moabites were subdued vnto Dauid / and gaue him trybute. He smote Hadad-
Eser

Eser also the kynge of Zoba in Hemath / whã he wẽte to set vp his power by the water Euphrates.

And Dauid toke frõ hym a thousand charrettes / seuen thousande horsemen / and twenty thousande footemen. And Dauid lamed all the charrettes / and kepte an hundreth charrettes ouer. And the Syriãs came from Damascon / to helpe Hadad Eser the kynge of Zoba. Howbeit / Dauid smote two & twenty thousande of the same Sirians / and layed men of warre at Damascõ in Syria: so that the Syrians were subdued vnto Dauid / & brought hym trybute. For the Lorde helped Dauid / whether soeuer he went.

B And Dauid tok the shyldes of gold ỹ Hadad Esers seruauntes had / & brought them to Ierusalem. And out of Tibehath & Chun the cyties of Hadad Eser / toke Dauid very much
ij. Re. viij. b brasse / † wherof Salomon made the brasen lauer / and pillers / and brasen vessels.

ij. Re. viij. b † And whan Thogu the kynge of Hemath herde / that Dauid had smytten all the power of Hadad Eser / he sent his sonne Hadoram vnto kynge Dauid to salute hym / and blesse hym / because he had foughten with Hadad-Eser / and smitten hym (for Thogu had warre with Hadad Eser.) And al the same vessels of golde / syluer / and of brasse / dyd kynge Dauid consecrate vnto the Lorde / with the syluer and golde that he had taken from the Heithẽ / namely from the Edomites / Moabites / Ammonites / Philistines and Amalechites.

C † And Abisai the sonne of Zeruia smote
ij. Re. viij. a eyghtene thousande of the Edomites in the salt valleye / & layed men of warre in Edomea / so that all the Edomites were subdued vnto Dauid: for the Lorde helped Dauid / whether soeuer he wente.

Thus Dauid raygned ouer all Israel / and executed iudgement and ryghteousnes vnto all his people. Joab the sonne of Zeruia was captayne ouer the hooste. Josaphat the sonne of Ahilud was chaunceler. Sadoc the sonne of Achitob / and Ahimelech the sonne of Abiathar / were priestes. Sauesa was scrybe. Benaia the sonne of Joiada was ouer the Crethians and Plethians. † And Dauids sonnes
ij. Re. viij. c were chiefe at the kynges hande.

The. XX. Chapter.

AND † after this dyed Nahas the kynge A
of the chyldren of Ammõ / and his sonne ij. Reg. x
was kynge in his steade. Then sayde Dauid: I will do mercy vppon Hanun the sonne of Nahas / for his father did mercy vpõ me: and he sent messaungers to conforte him ouer his father. And whan Dauids seruauntes came into the lande of the children of Ammon vnto Hanun to conforte hym / the prynces of ỹ children of Ammon sayd vnto Hanun: Thinkest thou that Dauid honoureth thy father in thy sight / that he hath sent cõforters vnto ỹ? Yee / his seruauntes are come vnto the / to searche & ouerthrowe / and to spye out the lande. Then toke Hanun the seruaũtes of Dauid / & shoue them / and cut the halfe of their garmentes of / euen by the loynes / & so let them go. And they went their waye: and sent men to tell Dauid. Neuertheless / he sent to mete them (for ỹ men were put to great shame) and the kyng sayd: Abyde at Jericho / till your beerdes be growẽ / and then come agayne.

Whan the children of Ammon sawe that B
they stynked in the sight of Dauid / both Hanun and the children of Ammon sent a thousande talentes of syluer / to hyre charrettes and horsemen out of Mesopotamia / and out of Maecha / and out of Zoba: and hyred two and thyrtye thousande charrettes / and the kynge of Maecha with his people / which came & pitched their tentes before Medba. And the children of Ammon gathered thẽ selfes together out of their cyties / and came to the battayll. Whã Dauid herde that / he sent Joab thether with al the hooste of the men of armes. And the children of Ammon were gone forth / and prepared them selfes to the battayll before the gate of the cytie. But the kynges that were come / kepte them asyde in the felde.

Now whan Joab sawe that the battayll C
was against him / both before and behynd / he chose of al the best yonge men in Israel / and prepared him selfe agaynst the Syrians. As for the residue of the people / he put them vnder the hande of Abisai his brother / that they shoulde prepare thẽ selfes against the children of Ammon / and he sayd: If the Syrians be to mightye for me / helpe thou me: but yf the children of Ammõ be to strong for ỹ / I shall helpe the: take a good courage vnto the / and let vs

quyte our selses manly / for our people and for the cyties of our God: neuertheless/the Lorde do what pleaseth hym. And Joab made him forth with ỹ people that was with him/ to fyght agaynst the Syrians: and they fled before hym. And whan the chyldren of Ammon sawe that the Syrians fled / they fled also before Abisai his brother / and wente in to the cytie. And Joab came to Jerusalem.

D But whan the Syrias sawe that they were smytten before Israel/they sent messaungers/ and brought forth the Syrians/which were beyonde the water. And Sophach the chiefe captayne of Hadad Eser went before them. Whan this was tolde David/ he gathered all Israel together/and wẽte ouer Jordane. And whan he came at them/he set the battayll in araye agaynst thẽ. And David prepared him selfe to the battaill against the Syrians/& they fought with him/but the Syrians fled before Israel. And David slewe of the Syrians seuen thousande charrettes / and fourtye thousand foote mẽ. And Sophach the chiefe captayne slewe he also. And whan Hadad Esers seruauntes sawe that they were smytten before Israel/they made peace with David and his seruauntes. And the Syrians wold helpe the chyldren of Ammon nomore.

The. XXI. Chapter.

A NIid † whan the yeare came about/what tyme as the kynges vse to go forth / Joab brought the power of the host/ and destroied ỹ lande of the chyldren of Ammon / and came & layed sege vnto Rabba. But David abode at Jerusalem. † And Joab smote Rabba / and brake it doune. And David toke theyr kynges crounc from his heade/ and foũde the weyght of a talent of golde theron / and precyous stones. And it was set vpon Dauids heade. And very much spoyle caried he out of the cytie. As for the people that were therin/he brought thẽ forth/and parted them in sunder with sawes/ and hokes/and beytels of yrõ. Thus dyd David vnto al the cyties of the chyldren of Ammon. And David departed agayne/ with the people vnto Jerusalem.

B † After warde arose there warre at Gasar with the Philystines Then Sibechai the Husathite smote Sibai/whiche was one of ỹ chyldren of Rephaim/and he subdued hym. And there arose warre agayne with the Philystines. Then Elhanah the sonne of Jahir smote Lahemi the brother of Goliath the Gathite/ whose spcares staffe was like a weauers lome. Afterward was there a battayll at Gath/ where there was a man of a great stature/that had sixe syngers & sixe toes: which make foure and twety. And he was borne also of Rapha/ and spake dispytefully vnto Israel. But Jonathas the sonne of Simea Dauids brother smote him. These were the childrẽ of Rapha at Gath / and fell thorow the hande of David/ and of his seruauntes.

The. XXII. Chapter.

A NIid sathan stode agaynst Israel/and † enticed David to numbre Israel. And David said vnto Joab and the rulers of the people: Go your waye/and numbre Israel from Berseba vnto Dan/and bryngc me the numbre of them/that I may knowe it. Joab sayd: The Lorde make his people an hundreth tymes mo thẽ they are now. But my lorde O kynge/ are they not all my lordes seruauntes? Why doth my lorde thẽ axe therafter? Wherfore shal there a trespasse come vpon Israel?

Neuertheless/the kynges worde preuayled agaynst Joab. And Joab wente forth / and walked thorow all Israel / & came to Jerusalem / and delyuered vnto David the numbre of the people that was tolde. And of all Israel there were a thousand times a thousande/ and an hundreth thousande men / that drewe out the sweard: & of Juda foure hundreth thousande and seuenty thousande mẽ/ whiche drue out the sweard. As for Leui and Ben Jamin/ he numbred thẽ not amonge these: for the kinges worde was abhominable vnto Joab. B

But this displeased God ryght sore: for he smote Israel. And David sayde vnto God: I haue sinned greuously/that I haue done this: But now take away the trespasse of thy seruaunt: for I haue done very vnwysely. And the Lorde spake vnto Gad Dauids Seer/ and sayd: Go speake to David/& saye: Thus sayeth the Lorde: Thre' thynges laye I before the/chose the one of them/ that I maye do it vnto the. And whan Gad came to David/ he spake vnto hym: Thus sayeth the Lorde: Chose the eyther thre yeare derth: or thre monethes to flye before thyne aduersaryes / and before the sweарde of thyne enemyes / that it maye ouertake the: or thre dayes the sweard of the Lord/and pestilence in the lande/that the aungel of the Lord maye destroye in all the coastes of Israel. Loke now what aunswere I shall geue vnto hym that sente me.

David sayde vnto Gad: † I am in greate trouble: yet wyll I rather fall into the hande of the Lorde / for his mercy is exceadynge greate/ and I wyll not fall in to the handes of men.

C Then dyd the Lorde cause pestilence to come into Israel / so that there fell of Israell thre score and ten thousande men. And God sent the aungel to Jerusalem for to destroye it. And euen in the destruccyon the Lorde consydered/and he repented of the euell / and sayde vnto the aungel the destroyer: It is ynough/holde now thy hande.

The aungel of the Lorde stode beside the barne of Arnan the Jebusite. And David lyfte vp his eyes/ and sawe the aungel of the Lorde standynge betwene heauen & earth/ and a naked sweарde in his hande / stretched out ouer Jerusalem. Then David and the elders beyng clothed with sackecloth/fell vpon theyr faces. And David sayd vnto God: Am not I he that caused ỹ people to be numbred? I am he that hath synned and done euel: as for these shepe/what haue they done? Lorde my God/let thyne hande be against me/ and against my fathers house and not against thy people to plague them.

D And the aungel sayde vnto Gad / that he shoulde speake vnto David/ỹ David shoulde go vp/& set vp an aultare in the barne of Arnan the Jebusite. So David went vp accordynge to the worde of Gad / which he spake in the name of the Lord. But whan Arnan turned him/and sawe the aungel (& his foure sonnes with hym) they hyd them selfes: for Arnan thrashed wheate.

Now whan David came to Arnan/Arnã loked and was aware of David/& went forth out of the barne / and worshipped David with his face to the grounde. And David said vnto Arnan: Geue me roume in the barne / to buylde an aultare vnto the Lord therin: for ỹ ful money shalt thou geue it me/ that ỹ plague maye ceasse from the people.

But Arnan sayde vnto David: Take it vnto the/and let my lorde the kynge do as it pleaseth hym. Beholde/ that oxe geue I for a burntoffering/ax ỹ thressing sleades for wood/ and wheat for the meatofferynge / I geue it all. Neuertheless/ the kynge sayde vnto Arnan: Not so/ but for the full money wyll I bye it: for that which is thyne wyl not I take for the Lord/and offer a burntofferynge for nought.

So David gaue Arnan for the roume & syxe hundreth sycles of golde in weyghte. And there buylded David an aultare vnto the Lorde/and offred burntofferynges and thankeofferynges. And whan he called vpon the Lorde / he herde hym thorowe the fyre from heauen vpon the aultare of the burntofferynge. And the Lorde sayde vnto the aungel that he shoulde put his sweарde into his sheeth.

At thesame tyme whan David sawe that the Lord had herde hym vpon ỹ corne floore of Arnan the Jebusite/he dyd sacrifyce there. For the habitacyon of the Lorde / † whiche Moses had made in the wyldernesse/and the aultare of burntofferynges/was at that time in the hye place at Gibeon. But David could not go thether to seke God before it / for he feared the sweard of ỹ Lordes aungel. And David sayde: † Here shalbe the house of God the Lord/and this the aultare of burntofferynges for Israel.

Ex. xxxvj. b
ij. Para. j. a

The. XXIII. Chapter.

A NIid David cõmaũded to gather together the straungers that were in the lande of Israel/and appoynted masons to hew stone for the buildyng of the house of God. And David prepared much yron for nayles in the dores of the portes/& for such things as were to be nayled together/& so much brasse/that it was not to be weyed: & Cedre trees innumerable: for they of Zydon and Tyre broughte David much Cedre timbre. For David thoughte Salomon my sonne is but a chylde and tender: But the house that shalbe builded vnto the Lord/shalbe great/that his name and prayse may be exalted in al landes/therfore wil I prouyde for him. So David made greate prouision before his death.

B And he called Salomon his sonne/ & commaunded hym to builde the house of ỹ Lord God of Israel/ and sayde vnto hym: My
ij.Re.vij.a sonne/ †I was mynded to buylde an house vnto the name of the Lord my God/ but the worde of the Lord came vnto me/ and sayd:
iij.Reg.v.a †Thou hast shed muche bloude/ and stryken many battayls/ therfore shalt thou not buylde an house vnto my name/ for as much as thou haste shed so much bloude vpon the earth before me. Beholde/ the sonne which shalbe borne vnto the/ shalbe a quyete man: and I wyl cause hym to be in rest from all his enemyes on euery syde/ for his name shalbe Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shalbe my sonne/ and I wyll be his father. And I wyll stablyshe the seate of his kyngdome vpon Israel for euer.

C Now my sonne/ the Lorde shalbe with the/ and thou shalt prospere/ that thou mayest buylde an house vnto the Lorde thy God/
iij.Re.iij.b accordinge as he hath spoken of the. †The Lord also shal geue the wysedome and vnderstandynge/ and shal commytte Israel vnto the/ that thou mayest kepe the lawe of the Lord thy God. But then shalte thou prospere/ if thou take hede to do after the ordinaunces and lawes which the Lord commaun-
iij.Reg.ij.a ded Moses vnto Israel. †Be stronge/ & take good courage vnto the/ feare not/ and be not faynthertd. Beholde/ I haue in my pouerte prouided for the house of the Lord/ an hundreth thousand talentes of gold. And a thousande tymes a thousande talentes of syluer/ & brasse and yron withoute numbre: for there is so much of it.

And tymber and stone haue I prepared/ thou mayest get more therof. Thou hast many workemen also/ masons & carpenters in stone and tymber/ and all maner of men that haue vnderstandinge/ in all worke of golde/ siluer/ brasse/ and yron without number. Yet get the vp and be doynge/ and the Lorde shalbe with the.

And Dauid commaunded al the rulers of
D Israel/ to helpe Salomon his sonne/ & sayde: Is not the Lorde your God with you/ and hath geuen you rest on euery syde? For he hath delyuered the inhabiters of the lande into your handes/ and the lande is subdued before the Lord and before his people. Geue ouer youre herte now therfore and your soule/ to seke the Lorde youre God/ and get you vp/ and buylde a sanctuary vnto the Lorde God/ that the Arke of the conuenaunt of the Lord/ and the holy vessels of golde/ may be brought into the house/ which shal be builded vnto the name of the Lorde. So Dauid made Salomon his sonne kynge ouer Israel/ whan he hym selfe was olde/ and had lyued ynough.

The. XXIIII. Chapter.

AND Dauid gathered all the rulers in Israel together/ and the priestes and Leuites/ to numbre the Leuites from thirty yeare old & aboue. And the numbre of them (which were stronge men) from heade to head/ was eyght and thyrtye thousande: of whome there were foure and twenty thousand/ which ỹd theyr diligence in the worke ouer the house of the Lord/ and sixe thousand officers & Iudges/ and foure thousande porters/ and foure thousand ỹ songe prayses vnto ỹ Lord with instrumentes/ which he had made to synge prayse withall.

And Dauid made the ordinaunce among the chyldren of Leui/ namely amonge Gerson/ Kahath and Merari. The Gersonites were: Laedan and Simei. The chyldren of Laedan: the fyrst/ Iehiel/ Sethan/ and Joel/ these thre.

The children of Simei were: Salomith/ Hasiel and Haran/ these thre. These were the chiefe amonge the fathers of Laedan. These also were the children of Simei: Jahath/ Sina/ Jeus and Bria/ these foure were Simeis children also. Jahath was the fyrst/ Sina the seconde. As for Jeus and Bria/ they had not many childrē/ therfore were they counted but for one fathers house.

B †The chyldren of Kahath were: Amram/ Jezehar/ Hebron and Vsiell/ these foure. The chyldren of Amram were: Aarō and Moses. †As for Aaron/ he was separated to be sanctifyed for the mooste holy/ he and his sonnes for euer/ to burne incence before the Lord/ & to mynister & blesse in the name of the Lord for euermore. And the children of Moses the man

man of God were named amonge the tryb-
d.ij.d bes of the Leuites. †The children of Moses were Gerson/ and Elleser.

The chyldren of Gerson/ the fyrste was Sebuel. The children of Elieser/ the fyrste was Rehabia: and Elieser had none other chyldren. But the children of Rehabia were many there ouer. The chyldren of Jezehar were: Salomith the fyrst. The chyldren of Hebrō were: Jeria the fyrst/ Amaria the seconde/ Jahasiel the thirde/ and Jackneam the fourth. The children of Vsiel were: Micha the fyrste/ and Jesia the seconde.

C The chyldren of Merari were: Maheli and Musi. The children of Maheli were: Eleasar and Cis. And Eleasar dyed/ and had no sonnes but doughters. And the children of Cis
m.iiij.a they: brethren toke them. The children of Musi were: Maheli/ Eder and Jeremoth/ these thre. These are the children of Leui amonge theyr fathers houses/ and the chiefest of the fathers/ which were counted after the numbre of the names heade by heade: whiche executed the worke of the offices in the house of the Lord/ †from thyrtye yeare olde and aboue. For Dauid sayde: The Lord God of Israell hath geuen his people rest/ and shall dwell at Jerusalem for euer.

D Amonge the Leuites also were the children of Leui numbred from thirtye yeare olde and
nnv.a aboue †that they neded not to beare the habitacion with all the vessels of theyr office/ but accordinge to the last wordes of Dauid/ that they should stande vnder the hande of the children of Aaron/ to minister in the house of the Lorde in the courte/ and to the chestes/ and for purifyenge/ and to all maner of sanctifyenge/ and to euery worke of the office in the house of God. And for the shewbread/ for the fyne floure/ for the meatofferynge/ for the vnleuended wafers/ for the pānes/ for ỹ fryenge/ and for all maner of weyghte and measure. And in the mornynge to stande for to geue thankes and to prayse the Lord/ and in the euenyng lykewise. And vpon all Sabbathes/ Newmones and feastes to offre all the burntofferynges vnto the Lorde/ accordynge to the numbre and ordre/ alwaye before the Lorde: to wayte vpon the Tabernacle of witnesse and of the Sanctuarye/ and vpon

they: brethren the children of Aaron/ to minister in the house of the Lord.

The. XXV. Chapter.

THis was the ordinaunce of the children A of Aaron. † The children of Aaron were/ Leuit. x.a
Nadab/ Abihu/ Eleasar and Ithamar. But Num.iij.a
Nadab and Abihu dyed before theyr fathers/ and had no children. And Eleasar and Ithamar were priestes. And Dauid ordred them after this maner: Sadoc out of the children of Eleasar/ and Ahimelech out of the children of Ithamar/ accordyng to their numbre and office. And there were mo chiefe stronge men founde amonge the children of Eleasar/ then the chyldren of Ithamar. And he ordeyned them after this maner: namely/ sixtene out of the children of Eleasar to be rulers thorowout their fathers house/ & eyght of the children of Ithamar thorowout their fathers house. Neuertheles/ he ordeyned them by lot/ because that both the principall of the children of Eleasar and Ithamar were in the Sanctuarie/ and chiefe before God. And ỹ scribe Semeia the sonne of Nethaneel one of the Leuites/ wrote thē vp before the kinge/ & before the rulers/ and before Sadoc the priest/ & before Ahimelech the sone of Abiathar/ and before the chiefe of the fathers amonge the priestes and Leuites: namely one fathers house for Eleasar/ and the other for Ithamar.

And the fyrst lot fell vpon Joiarib/ the se- B
conde vpon Jedania/ the third vpon Harim/ the fourth vpon Seorim/ the fifth vpon Malchia/ & the sixte vpon Meiamim/ the seuenth vpon Hakoz/ the eyght vpō †Abia/ the nyenth Luce.j.a
vpon Jesua/ the tenth vpon Sechania/ the eleuenth vpon Eliasib/ the twelfeth vpon Jakim/ the thirtenth vpon Hupa/ the fourtenth vpon Jesebeab/ the fyftenth vpon Bilga/ the sixtenth vpon Immer/ the seuententh vpon Hesir/ the eyghteenth vpon Hapizez/ the nienteenth vpon Pethahia/ the twentyeth vpon Jehesekel/ the one and twentyeth vpon Jachin/ the two and twentyeth vpon Samull/ the thre and twentieth vpon Salaia/ ỹ foure and twentyeth vpon Maasia. This is theyr course after their office/ to go into the house of the Lord/ accordinge to theyr maner vnder their father Aaron/ as the Lord God of Israel commaunded him.

Of

C Of the children of Leui amonge the chyldren of Amram/was Subael. Amonge the children of Subael/was Johdea. Amonge ỹ children of Rehabia/was the fyrste Jesia. Amonge the Jezeharites was Selamoth. Amonge the chylderen of Selamoth was Jahath. The children of Hebron were: Jeria the fyrst/Amaria the second/Jehasiel ỹ third/ Jakneam the fourth.

The children of Vsiel were/ Micha. Amonge the chyldren of Micha was Samir. The brother of Micha was Jesia. Amonge the children of Jesia was Zacharias. The children of Merari were: Maheli and Musi/ whose sonne was Jaesia. The chyldren of Merari of his sonne Jaesia were: Sohan/ Sacur and Ibri. Maheli had Eleazar: for he had no sonnes. Of Cis/ the chyldren of Cis were: Jerahmeel & Musi. The childrē of Musi were: Maheli/Eder/and Jerémoth. These are ỹ children of the Leuites thorowout of the house of their fathers. And the lot was cast for them also beside their brethren the children of Aaron/in the presence of kinge Dauid and Sadoc and Ahimelech/and before the chiefe fathers amonge the priestes & Leuites/as wel for the leest brother as for the chiefest amonge the fathers.

A The. XXVI. Chapter.

And Dauid with the chiefe captaynes sundred the offices amonge the children of Assaph/ Heman and Jedithun the prophetes with harpes/ psalteries and Cymbales/and they were numbred vnto the worke/ accordinge to their office. Amonge the children of Assaph was Sakur/Joseph/ Nethania/Asarela/children of Assaph/vnder Assaph which prophecied beside the kyng. Of Jedithun: The children of Jedithun were Gedalia/Zori/Jesaia/Habia/Mathithia (Simei) these sixe vnder their father Jedithun wt harpes/whose propheceyinge was to geue thankes and to prayse the Lorde. Of Heman: The children of Hemā were Bukia: Mathania/Viel/Sebuel/Jerimoth/Hanania/Hanani/Eliatha/Gilthi/Romāthieser/Jasbaksa/Malothi/Hothir and Mehesioth. All these were the children of Heman the kynges Seer in the wordes of God to lyft vp the horne/ for God gaue Heman fourtene sonnes and thre doughters.

All these were vnder their fathers Assaph Jedithun and Heman/to synge in the house of the Lord with Cimbales/Psalterics and harpes/ accordinge to the office in the house of God beside the kynge. And their numbre wt their brethren/ which were taught in the songe of the Lord (euery one hauing vnderstanding) was two hundreth & eyght & foure score. And they cast the lottes ouer their office/ for the leest as for the greatest: for the master as for the scolar. Prou. xvi

And ỹ first lot fel vpon Joseph which was of Assaph: the seconde vpō Gedolia with his brethren and sonnes/ of whome there were twelfe. The third vpon Sacur with his sonnes and brethrē/ of whome there were twelf. The fourth vpon Jezri with his sonnes and brethrē/ of whome there were twelf. The fifth vpō Nethania with his sonnes and brethren/ of whome there were twelfe. The sixte vpon Bukia with his sonnes & brethren/ of whome there were twelf. The seuenth vpō Jesrecela wt his sonnes and brethrē/ of whome there were twelfe. The eyghte vpon Jesaia with his sonnes & brethren/ of whome there were twelfe. The nyenth vpon Mathania with his sonnes and brethrē/ of whome there were twelfe. The tenth vpon Simei with his sonnes and brethren/ of whome there were twelfe. The eleuenth vpon Israel with his sonnes & brethren/ of whome there were twelfe. The twelfeth vpon Hasabia with his sonnes and brethren/ of whome there were twelfe. The thirtenth vpon Subael with his sonnes & brethren/ of whome there were twelfe. The fourtenth vpō Mathithia with his sonnes & brethrē/ of whome there were twelfe. The fyftēth vpon Jeremoth with his sonnes & brethren/ of whome there were twelfe. The sixtēth vpō Anania with his sonnes & brethrē/ of whome there were twelfe. The seuententh vpon Jasbekasa with his sonnes & brethren/ of whome there were twelfe. The eyghtenth vpon Hanani with his sonnes and brethrē/ of whome there were twelfe. The nyententh vpon Mallothi wt his sonnes and brethren/ of whome there were twelfe. The twentieth vpon Eliatha with his sonnes & brethrē/ of whome there were twelfe. The one and twentieth vpō Hothir with his sonnes and brethren/ of whome there were twelfe. The two and twentyeth vpon Gidalthi with his sonnes and brethrē/ of whome there were twelfe. The thre and twentyeth vpon Mehesioth with his sonnes and brethren/ of whome there were twelfe. The foure & twentyeth vpon Romamtieser wt his sonnes and brethrē/ of whome there were twelfe.

The. XXVII. Chapter.

Of the ordinaunces of the Dorekepers amonge the Korahites was Meselemia of the children of Assaph. The children of Meselemia were these: the fyrstborne Zacharias/ the seconde Jediael/ the thirde Zebadia/ the fourth Jathniel/the fyfth Elam/the sixte Johanam/ the seuenth Elioenai. The children of Obed Edom were these: the fyrstborne Semaia/the seconde Josabad/the thirde Joah/the fourth Zachur/the fifth Nethaneel/the sixte Ammiel/the seuenth Isachar/ the eyght Pegulthai/ for God had blessed him. And vnto Semaia his sōne there were sonnes borne also/which bare rule in the house of their fathers: for they were myghtye valeaunt men. The children of Semaia were/Atni/ Rephael/Obed and Elzabad/ whose brethren were valeaunt men/Elihu and Semachia: all these were of the children of Obed Edom. These/ with their children & brethren were valeaunt men/mete for the offices/ were thre score and two of Obed Edom. Meselemia had childrē and brethren which were stronge men/euen eyghtene.

B Hossa of the children of Merari had chyldren/Simri the chiefest: for ỹ fyrstborne was not there/ therfore dyd his father appoynte him to be chiefest/ the seconde Helchias/ the third Tebalia/ the fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinaunce of the Dorekepers amonge the heades of the valeaunt men/ in the office beside their brethren/to minister in the house of the Lord. And the lot was cast for the smal as for the greate/thorowout the house of their fathers at euery dore. The lot towarde the East fell vpon Meselemia. And the lot was cast for Zacharias his sōne/ which was a mā of prudent counsail/and vnto him it fel toward the North: But vnto Obed Edō toward the South/and to his sonnes beside the house of Esupim. And vnto Supim and Hossa towarde the West/by the gate of Salechet in the strete of ỹ burntofferinges/where the Tabernacles stande together.

Towarde the East were there sixe of the Leuites. Towarde the North foure on to daye tyme. Towarde the South foure on the daye season likewise. Beside Esupim two & two. By Parbar Westwarde were there foure in ỹ strete/& two beside Parbar. These are the ordinaunces of the Dorekepers amonge the children of the Korahites/ & children of Merari. Of the Leuites/was Ahia ouer the treasures of the house of God/& ouer the treasures that were sanctifyed. C

Of the children of Laedan/the children of ỹ Gersonites. Of Laedan were these the heades of the fathers: namely/the Jehielites. The children of the Jehielites were/ Sethan and his brother Joel ouer ỹ treasures of the house of the Lord. Amonge the Amramites/Jezeharites/Hebronites & Vsielites/was Sebuel the sonne of Gerson the sonne of Moses/ prince ouer the treasures. His brother Eliezer had a sonne Rehabia/ whose sonne was Jesaia/whose sonne was Joram/whose sōne was Sichri/whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the thinges that were halowed/ which kynge Dauid halowed/ & the principal of the fathers/amonge the rulers ouer thousandes and ouer hundreds/ and rulers in the hoost/ (of warres and spoyles had they halowed it/ to repayre the house of the Lord) and ouer al that Samuel the Seyer/ and Saul the sonne of Cis/ and Abner the sonne of Ner/ and Joab the sonne of Seruia had halowed: whatsoeuer was sanctified/ it was vnder the hande of Selomith and his brethren. Amonge the Jezeharites was Chenaia with his sonnes/for the worke without ouer Israel/officers and iudges. Amonge the Hebronites was Hasabia and his brethren/ valeaūt men/a thousande & seuen hundreth/ ouer the officers of Israel on this syde Jordane Westwarde/for all maner worke of the Lord/and to serue the kynge. D

But amonge the Hebronites was Jeria the chiefest amonge the Hebronites of his kynred

kynred amonge the fathers. And search was made amonge them / and in the fourteyeth yeare of kynge Dauid/there were founde valeaunt men at Jaeser in Gilead/and theyr brethren myghtye men / two thousande and seuen hūdreth pryncipall fathers / and Dauid set them ouer the Rubenites / Gaddites/and ouer the halfe trybe of Manasses/for all such busynesse as belonged vnto God and the kynge.

The. XXVIII. Chapter.

A THe children of Israel/according to theyr numbre/were heades of ỹ fathers/& ouer thousandes & ouer hundreds/& officers waytinge vpon the kynge/to go of & on after theyr course euery moneth one/in al the monethes of the yeare. Euery course hath four & twenty thousande.

Ouer the fyrst course of the fyrste moneth was Jasebeam the sonne of Sabdiel/and vnder his course were four & twenty thousande: Of the chyldren of Phares was the pryncipall amonge all the chiefe captaynes in the fyrst moneth.

Ouer ỹ course of the seconde moneth/was Dodai the Ahohite/& Mikloth was ỹ prynce ouer his course. And vnder his course were foure and twentye thousande.

The thirde pryncipal captayne of the third moneth/was Benaia the sonne of Joiada the priest/and vnder his course were foure & twētye thousande. † This is that Benaia the Worthye amonge thyrtye and aboute thirtie. And his course was vnder his sonne Ammi-Sabad.

The fourth in the fourth moneth/was Asahel the brother of Joab / and Sabadia his sonne after him/& vnder his course were four and twentye thousande.

B The fyfth in the fyfth moneth/was Samehuth the Jesrahite/& vnder his course were foure and twentie thousande.

The sixte in the sixte moneth/ was Ira the sonne of Ickes ỹ Thecoite/& vnder his course were foure & twenty thousande.

The seuenth in the seuenth moneth / was Helez the Pelonite of the children of Ephraim/and vnder his course were foure & twentye thousande.

The eyght in the eyghte moneth/was Sebechai the Huzathite of the Sarchites / and vnder his course were foure & twentye thousande.

The nyenth in the nyenth moneth/was Abieser the Anathotite of the childrē of Jemini/ and vnder his course were foure and twenty thousande.

The tenth in the tenth moneth/was Maherai the Nethophatite of the Serahites/and vnder his course were foure & twentye thousande.

The eleuenth in the eleuenth moneth/was Benaia the Pirgathonite of the children of Ephraim/and vnder his course were foure and twentye thousande.

The twelfth in the twelfthe moneth/ was Heldai the Netophathite of Athniel / and vnder his course were foure & twenty thousande.

C Ouer the trybes of Israell were these: Amonge the Rubenites was Prynce Elieser the sonne of Sichri. Amonge the Simonites was Sephacia the sonne of Maecha. Amonge the Leuites was Hasabia the sonne of Kemuel. Amonge the Aaronites was Sadoc. Amonge Juda was Elihu one of Dauids brethren. Amonge Isachar was Amri the sonne of Michaell. Amonge Zabulon was Jesmaia the sonnne of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the chyldrē of Ephraim was Hosea the sonne of Asasia. Amonge the halfe trybe of Manasses was Joel the sonne of Pedaia. Amonge the halfe trybe of Manasses in Gilead was Jeddo the sonne of Zacharias. Amonge Dan was Asarecl the sonne of Jeroham. These are the princes of the trybes of Israel.

But Dauid toke not the numbre of them that were twenty yeare olde and there vnder: for the Lorde had promised to multiplie Israel as the starres of the skye. †Howbeit/Joab the sonne of Zeruia had begonne to numbre them/& perfourmed it not: for there came wrath vpon Israell for thesame cause/therfore came not the numbre in the Cronicles of kīg Dauid.

9 Ouer the kynges treasures was Asmaueth the sonne of Adiel. And ouer the treasures in the lande/in the cyties/villages/ and castels was Jonathan the sonne of Vsia. Ouer the housbandmen to tyll the lande was Esri the sonne of Chelub. Ouer the vyneyardes was Simei the Ramathite. Ouer the wynecellers & treasures of wyne was Sabdi ỹ Siphimite. Ouer the oyle gardens and Molberytrees in the lowe feldes was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Joas. Ouer the oxen of the pasture at Saron was Sitari the Saronite. Ouer the oxen in the valleies/was Saphath the sonne of Adlai.

Ouer the camels was Obill the Ismaelite. Ouer the asses was Jehethia the Meronothite. Ouer the shepe was Jasis the Hagarite. All these were rulers ouer kynge Dauids goodes. Jonathan Dauids vncle was of the counsayll/a wyse man and a scrybe. And Jehiel / the sonne of Hachmoni was
Re. xxj. d with the kynges children. † Achitophel also was of the kynges counsayl. Husai the Arachite was the kynges frende. After Achitophel was Joiada the sonne of Benaia & Abiathar. As for Joab/ he was ỹ kinges chiefe captayne of warre.

The. XXIX. Chapter.

A DAuid gathered vnto Jerusalem al the rulers of Israel/ namely the princes of the trybes / the rulers ouer the courses which wayted vpon the kynge/the captaynes ouer thousandes & ouer hundreds/ the rulers ouer the goodes and cattell of the kynge and of his sonnes/with the chamberlaynes/ warryers & valeaunt men. And Dauid the kynge stode vp vpon his fete/and sayde: Heare me
G. vij. a my brethren and my people: †I was minded to bulde an house/ where the Arke of the conuenaunt of the Lorde shoulde rest/and a footestole for the fete of oure God / and prepared my selfe for to buylde. But God sayd vn-
Reg. v. a to me: † Thou shalt not buylde an house vnto
a xviij. b my name/for thou art a man of warre/ & hast shed bloude.

B †Now hath the Lorde God of Israell
c. xxj. a chosen me out of al my fathers house / that I
c. xlix b shoulde be kynge ouer Israel for euer: for *Ju
a. vj. a da hath he chosen to be the prince / and in the house of Juda amonge my fathers chyldren hath he had pleasure vnto me / to make me kinge ouer al Israel: and amonge al my sonnes (for the Lord hath geuen me many sonnes) he hath chosen Salomon my sonne / to syt vpon the seate of the kingdome of ỹ Lord ouer Israell/and hath saide vnto me: †Salo- j. Pa. xviij. b
mon thy sonne shal buylde me an house and ij. Par. vj. b
my courtes: for I haue chosen him to be my sonne. And I wyll be his father/and wil stably she his kingdom for euer/if he be constant to do after my commaundementes & lawes/ as it is this daye. Now in the syght of all Israel the congregacion of the Lorde/& in the eares of our God/se that ye obserue & seke all the cōmaundementes of ỹ Lord your God/ that ye maye possesse this good lande / & that ye and youre children maye haue the enheritaunce therof for euer.

And thou my sonne Salomon/know thou C
the God of thy father/and serue hym with all thy herte/and with al the desyre of thy soule: for the Lorde searcheth all hertes / & vnderstandeth all thoughtes & ymaginacions. If thou seke hym / thou shalt synde him: but if thou forsake him/he shal refuse the for euer. Take hede now / for the Lorde hath chosen the/to buylde an house to be the Sanctuary: be stronge/and make it.

And Dauid gaue Salomon his sonne & patrone of the Porche/& of his house/& of the celles and parles & synnermer chaumbers / & of the house of the Mercyseate/& of all that he had in his mynde/namely of the courte of the Lordes house/and of al the oratories round aboute the treasures in the house of God/and of the treasures of such thinges as were halowed/of the ordinaunces of the priestes/& Leuites/& of all the busynesse of the offices in the house of the Lorde.

Gold Cgaue he him/Dafter the gold weight D
for all maner of vessels of euery office/and all syluer ornamentes after the weight for al maner of vessell of euery office: and weyghte for the golden candelsticke and golden lampes/ for euery candelstycke and his lampes his weyght. Lykewyse for the syluer candelstickes gaue he the weyghte to the candelstycke & his lampes/according as was required for euery candelstycke. He gaue golde also for the tables of the shewbread/for euery table his weyghte: and syluer lykewise for the syluer tables. And pure golde for the fleshokes / Basens

and

and censors: and for the golden cuppes/ vnto euery cuppe hes weighte: and for the syluer cuppes/vnto euery cup his weight: and for ỹ aultare of incence his weighte / of the moost pure golde.

And a patrone of the charret of the golden Cherubins/that they myght sprede out them selfes/& couer the Arke of the conuenaunt of the Lord. All this is geuen me in wrytinge of the hande of the Lord/to make me vnderstande al the workes of the patrone.

And Dauid sayde vnto Salomon his sonne: Be thou manly & stronge/and make it/ feare not/& be not fayntherted/ỹ Lord God my God shalbe be with the/ & shal not withdrawe his hande/nor fayle the/tyll thou haue fynished euery worke for ỹ seruice in the house of the Lord/Beholde/the courses of the priestes and Leuites to all the offices in the house of God/are with the in euery worke / and are wyllinge/and haue wysedome to all the offices: & so haue the princes and al the people for euery thinge that thou hast to do.

The. XXX. Chapter.

A And kynge Dauid saide vnto all the congregacion: God hath chosen Salomon one of his sonnes / which is yet yonge & tender. But the worke is greate: for it is not a mãs palayce/but the Lord Gods. Yet haue I after all myne habylite prepared vnto the house of God/golde for the vessels of golde/ syluer for them of syluer / brasse for them of brasse/yron for them of yron / wood for them of wood/Onix stones/set Rubies/& stones of diuerse coloures/ and al precious stones /and Marblestones in multitude. Besydes this/ for the good wyll that I haue to the house of God/I haue of myne owne proper good thre M. talentes of golde of Ophir/& seuen M. talentes of pure syluer / whiche I geue vnto the holy house of God/besyde al that I haue prepared/to ouerlaye the walles of the house/ that thesame which ought to be of golde/may be of golde: & that it which ought to be of syluer/maye be of syluer: & for al maner of worke by the hande of the craftesmen. And who is now fre wyllinge/to fyll his hande this daye vnto the Lorde?

B Then were the princes of the fathers/ the princes of the tribes of Israel / the captaynes ouer thousandes and ouer hundreds / the rulers ouer the kynges busynes fre wyllinge / & gaue to the ministracion in the house of God fyue thousande talentes of golde/& ten thousande guldens / & ten thousande talentes of syluer/eyghtene thousande talentes of brasse/ & an hundred thousand talentes of yron. And by whomesoeuer were founde stones / they gaue them to the treasure of the house of the Lorde/vnder the hande of Jehiell the Gersonite.

And the people were glad that they were fre wyllinge: for they gaue it with a good will (euen with all their herte) vnto the Lorde. And Dauid also the kyng reioyced greatly/ & praysed God/and saide before the whole congregacion: Praysed be thou O Lorde God of Israel our father/vnto the belongeth worshippe and power / glory/victory & thankes: for all that is in heauen and earth / is thine: thyne is the kyngdome / & thou art exalted aboue al princes. Thine are ryches and honour before the/thou raygnest ouer al/in thy hande consisteth power & might/in thy hãde is it to make euery man greate and stronge.

Now thanke we the oure God/ & prayse ỹ C name of thy glory: For who am I? What is my people: that we shoulde be able with a fre wyl to offre/as this is done? For of the commeth al/& of thy hande haue we genen it the: † For we are but pilgrems & straungers before the/as were al oure fathers. * Oure lyfe vpon earth is as a shadowe/& here is no abydinge. O Lorde oure God/all this aboundaunce that we haue prepared to buylde the an house vnto thy name/came of thy hande/ & is thine altogether. I knowe my God/ that thou tryest the herte/ and that vnfaynednesse is acceptable vnto the: therfore haue I geuen all this with an vnfayned herte/ euen with a good wyll/and now haue I had ioy to se thy people (which here are presente) offer with a fre wyll vnto the. O Lord God of oure fathers Abraham/Isaac/and Israel/kepe thou euermore such purposes & thoughtes in the hertes of thy people/& prepare thou their hertes vnto the. And graunt my sonne Salomõ D a perfecte herte/ that he maye kepe thy commaundementes/thy testimonies/& thy statutes/that he maye do all/& buylde this place/ which

Ge. xlvij. b
Hebr. xj. c
*Sap. ij. a
and xv. a

which I haue prepared.

And Dauid sayde vnto the whole congregacion: O prayse the Lorde your God. And all the congregacion praysed the Lord God of their fathers/and bowed thẽ selfes / & worshipped the Lorde / and thẽ the kynge / and offred sacrifices vnto the Lorde. And on the nexte morowe offred they burntofferynges / a M. bullockes/ a M. rammes / a M. lambes with their drinkofferynges/ and plenteously offred they amonge all Israel. And they dyd eate and drynke the same daye before ỹ Lord with greate ioye/ & made Salomon the sonne of Dauid kynge the second tyme/and anoyn-
xxij. f ted him to be the prince for the Lorde / † and Sadoc to be priest.

E † Thus sat Salomon vpon the seate of the
xxj. b Lorde/a kynge in his fathers steade/& prospered. And all Israel obeyed hym/and all the rulers and mightie men / and all kynge Saules chyldren submitted thẽ selfes vnto kynge Salomon. And the Lorde made Salomon excellent and great in the syght of all Israel/
xxij. a † and gaue him such a glorious kyngdome/as none had before hym ouer Israel.

So had Dauid the sõne of Isai/nowe bene kynge ouer all Israel. And the tyme that he was kynge ouer Israel / is fourty yeares: At Hebron raygned he seuen yeares / and at Jerusalem thre and thirty yeares / and dyed in a good age/ful of dayes / ryches and honoure. And Salomon his sonne was kyng in his steade.

These actes of kynge Dauid/(both the fyrst and laste) beholde / they are wrytten amonge the actes of Samuel the Seyer / and amonge the actes of the prophete Nathan / and amõge ỹ actes of Gad the Seyer / with all his kingdome/power/ and tymes/ which passed vnder him/both vpon Israel and vpon all the kingdomes of the earth.

The ende of the fyrste boke of the Cronicles/otherwyse called Paralipomenon.

The secõd boke of the Cronicles / otherwyse called Paralipomenon.

The fyrst Chapter.

And † Salomon the sonne A of Dauid was stablyshed in his kingdome / and the Lorde his God was with him/and made him exceadyng great. And Salomon spake vnto al Israel/ to the captaynes ouer thousandes and ouer hundreds/to the Iudges/ and to all the prynces in Israel / & to the chiefest fathers / so that they wente (Salomon and the whole cõgregacion with hym) vnto the hye place which was at Gibea: † for there was the Tabernacle j. Pa. xxij. c of wytnesse of God / *which Moses the ser- *Exod. uaunt of the Lorde had made in the wilder- xxxvj. b nesse. † For Dauid had brought vp the Arke † ij. Re. vj. a of God from Kiriath Jearim / whan he had prepared for it: for he had pitched a tent for it at Jerusalẽ. As for the brasen aultare † which Exod. Bezaleel the sõne of Uri the sonne of Hur had xxxviij. a made/it was there before the habitacion of the Lorde: and Salomon and the congregacio sought God. And Salomon offred a thousande burntofferynges vpon the brasen aultares before the Lorde/that stode before the Tabernacle of wytnesse.

In the same nyght appeared God vnto B Salomon / and sayde vnto hym: Aske / what shall I geue the? And Salomon sayde vnto God: Thou hast done great mercy vnto my father Dauid / and hast made me kyng in his steade. Now Lorde God / let the worde that thou hast promysed vnto my father Dauid/be verified/ † for thou hast made me kynge ouer a Sap. ix. a people / which is as many in numbre as the dust vpon the earth. Graunte me wysedome therfore and knowlege / that I maye go out & in before this people: for who is able to iudge this great people of thyne?

iij Re. iij b † Then sayde God vnto Salomon: For so
muche as thou art so mynded / and haste not
desyred ryches nor good / nor honour / nor the
soules of thyne enemyes / nor longe lyfe / but
hast requyred wysdome & knowlege to iudge
my people/ouer whome I haue made ỹ kinge:
Wysedome therfore and knowlege be geuen
the. Moreouer/riches and good/and honoure
wyl I geue the/so that suche one as thou/hath
not bene before the amonge the kinges / ney-
ther shalbe after the.

C †So came Salomon from the hye place
(which was at Gibeon) vnto Ierusalē from
the Tabernacle of witnesse / and raigned ouer
ij. Re. iij. c Israel. † And Salomon gathered him char-
and xv. c rettes and horsemē/so that he had a thousande
and foure hundreth charrettes/& twelfe thou-
sande horsemen: and those appoynted he to be
in the charret cities/and with the kynge at Je-
rusalem. And the kinge brought it so to passe/
that there was as muche syluer and gold at
Ierusalem as stones: and as many Ceders/as
the Molberye trees / that are in the valleys.
And there were horses brought vnto Salo-
mon out of Egypte / & the kinges marchaun-
tes fetched thē frō Kewa for money. And they
came vp/and brought out of Egypte a char-
rette for sixe hūdreth syluer pens / and an horse
for an hundreth and fyfty. Thus brought they
also vnto all the kynges of the Hethites / and
to the kinges of the Syrians.

The. II. Chapter.

A AND Salomon thought to builde an house
vnto the name of the Lorde / & an house
for his kyngdome: & tolde out three score and
ten thousande men to beare burthens/& foure
score thousande that hewed tymber vpon the
mount/and three thousande and sixe hundreth
iij. Re. iij. a officers ouer them. † And Salomon sente
vnto Hiram the kynge of Tyre / sayinge: As
iij Reg. v. c † thou dyddest with my father / and sendest
hym Ceder trees / to buylde an house for to
dwell in (euen so do thou with me also.) Be-
holde/ I wyll buylde an house vnto the name
of the Lorde my God / to sanctifie it/ for to
burne good incence before hym / and alwaye
to prepare the shewbread / and burntofferyn-
ges in the mornynge and in the euenynge/
on the Sabbathes and new Moones / and
solempne feastes of the Lord our God euer-
more for Israel.

And the house that I wyll buylde / shall be B
great: for our God is greater thē al goddes.
But who is able to buylde hym an house? For
heauen and the heauens of all heauens may
not comprehende hym. Who am I then/ that
I should buylde him an house? But onely for
this intent to burne incence before hym?

Sende me now therfore a wyse man to
worke with golde/syluer/brasse/yron/scarlet/
purple / yalow sylke/ & suche one as can graue
carued worke / with the wyse men that are
with me in Iewry and Jerusalē / whome my
father Dauid ordyned. And sende me tymber
of Ceder/ pyne tree and costly wood from Li-
banus: for I knowe that thy seruauntes can
hew tymber vpon Libanus. And beholde/my
seruauntes shalbe with thy seruauntes/to pre-
pare me much tymber: for the house that I
wyll buylde / shalbe great and maruaylous
goodly.

And beholde/I wyll geue vnto the carpen- C
ters thy seruauntes / which hewe the tymber/
twenty thousande quarters of beaten wheat/
and twenty thousande quarters of barlye / &
twenty thousande battes of wyne / and twēty
thousande battes of oyle.

Then sayde Hiram the kynge of Tyre by
writynge / and sente it vnto Salomon: Be-
cause the Lorde loueth his people / therfore
hath he made ỹ to be kinge ouer thē. And Hi-
ram sayd moreouer: Praysed be the Lorde
God of Israel/ which made heauē and earth/
that he hath geuen kynge Dauid a wyse and
prudent sōne/and such one as hath vnderstan-
dynge to buylde an house vnto the Lorde / &
an house for his realme. Therfore sende I
now a wyse man that hath vnderstandynge/
iij. Reg. vij. † euen Hiram Abi (which is the sonne of a D
womā of the doughters of Dan / & hys father
was of Tire) which can worke in golde/siluer/
brasse/yron/stone/tymber/scarlet/ yalowe silke/
lynen/purple/ and to carue all maner of thyn-
ges/ & to make what cunnyng thynge so euer
is geuen hym/with thy wyse men / and with
the wyse men of my lorde kynge Dauid thy
father. And now let my lorde sende the wheat/
barly/oyle and wyne vnto his seruauntes/ ac-
cordynge as he hath sayde/& so wyll we hewe
the tymber vpon Libanus / as much as thou
nedest

nedest / and wyll brynge it by flotes in the see
vnto Japho/from whence thou maiest bringe
it vp to Jerusalem.

And Salomon numbred all the straūgers
in the lande of Israel/accordynge to the num-
bre whan Dauid his father numbred them/
and there were founde an hundreth and fyftie
thousande/three thousande and sixe hundreth.
And of ỹ same he made three score & ten thou-
sande bearers of burthens / and foure score
thousande hewers vpon the mounte/and three
thousande and sixe hūdreth ouerseyers/ which
helde the people at theyr worke.

The. III. Chapter.

A AND † Salomō beganne to buyld ỹ house
ij. Re. vj. a of the Lord at Jerusalem vpon ỹ mount
and xxij. d Moria/ *that was shewed vnto Dauid his
father / whiche Dauid had prepared for the
rowme vpon the corne floore of Arnan the
Jebusite. In the seconde daye the seconde mo-
neth / in the fourth yeare of his raygne be-
ganne he to buylde. And so layed Salomon
the foundacyon to buylde the house of God:
Fyrst the length three score cubytes: the bredth
twenty cubytes: and the porche before ỹ wyd-
nesse of the house was twentye cubites longe/
but the heyght was an hundreth and twētye/
and he ouerlayed it on the insyde with pure
golde.

But the great house syled he with Pyne-
tree/and ouerlayed it with the best golde / and
made palmes trees / and throwneworke ther- B
on/and ouerlayed the house with precious sto-
nes to bewtifye it. As for ỹ golde/it was golde
of Peruaim. And the balkes & postes aboue/
and the walles and the dores of it ouerlayed
he with golde/& caused Cherubins to be car-
ued on the walles.

He made also the house of the moost holy/
whose length was twēty cubites / accordinge
to the wydnesse of the house: & the bredth of it
was twentye cubites likewyse/ & he ouerlayed
it with the best golde by sixe hundreth talen-
tes. And fornayles he gaue fyftye sycles of
golde in weyght / and ouerlayed the chaum-
bers with golde. He made also in the house of
ỹ moost holy/two Cherubins of carued worke/
and ouerlayed them with golde: & the length
on the wyngēs of the Cherubins was twenty
cubites/so that one wynge had fyue cubites.
and touched the wall of the house: and the o-
ther wynge had fyue cubites also / and tou-
ched the wynge of the other Cherub.

Euen so had one wynge of the other Che- C
rub fyue cubites likewyse/& touched the walle
of the house: and his other wynge had fyue
cubites also/ and touched the wynge of the o-
ther Cherub: so that these wynges of the Che-
rubins were spred out twenty cubites wyde.
And they stode vpon theyr fete/ and theyr face
was turned towarde the house.

He made a vayle also of yalowe sylke / scar-
let/purple and lynenworke/and made Cheru-
bins theron. †And before the house he made iij. Re. iij b
two pyllers fyue and thyrtye cubites longe/
and the knoppes aboue theron/ fyue cubytes.
And he made throwne worke for the quere/
and put it aboue vpon the pyllers: and made
an hundreth Pomgranates/ and put them on
the wrythen worke. And he set vp the pillers
before the temple/the one on the right hande/
and the other on the left: and that on the right
hande called he Jachin/and it on the left hāde
called he Boas.

The. IIII. Chapter.

HE made a brasen aultare also/ twenty cu- A
bytes long/and twenty cubytes broade/&
ten cubytes hye. † And he made a moltē lauer iij. Re. vij. c
ten cubites wyde/from the one syde to ỹ other
rounde aboute/ and fyue cubytes hye. And a
meetlyne of thyrtie cubytes might comprehēd
it about. And ymages of bullockes were vn-
der it. And about the lauer (which was tē cu-
bytes wyde) there were two rowes of knop-
pes/that were molten withall.

It stode so vpon the bullockes / ỹ three were
turned towarde the Northe/ three towarde the
West/ three towarde the South / and three to-
warde ỹ East / and the lauer aboue vpon thē/
& all theyr hynder partes were on the insyde.
The thyckenesse of it was an hande bredth/and
the edge of it was lyke the edge of a cuppe / &
as a floured rose. And it conteyned three thou-
sande battes.

† And he made ten kettels / wherof he set iij. Re. vij. c
fyue on the ryghte hande/and fyue on the left/
to washe in them suche thynges as belōged to
the burntofferinge / that they myghte thrust
them therin: but the lauer (made he) for the
priestes to washe in.

Ten golden candelstickes made he also as they ought to be / and set them in the temple: fyue on the right hande/and fyue on the lefte. And made ten tables / and set thē in the temple: fyue on the ryghte hande/ and fyue on the lefte. And made an hundreth basens of golde. He made a courte lykewyse for the priestes / & a great court / and dores in the court / & ouerlayed the dores with brasse. And the lauer set he on the ryghte syde towarde the Southeast. And Hiram made cauldrons / shouels and basens.

So Hiram fynished the worke which he made for kynge Salomō in the house of God: namely the two pyllers with the roūdels and knoppes aboue vpon both the pyllers / & both the wrythen ropes to couer both the roundels of the knoppes aboue vpon the pyllers / and ỹ foure hundreth Pomgranates on both the wrythen ropes / two rowes of Pomgranates on euery rope / to couer the roūdels of ỹ knoppes that were aboue vpon the pyllers.

He made the stoles also and the kettels vpon the stoles / and a lauer / & twelf bullockes there vnder. And pottes / shoucls / fleshokes / & all their vessels made Hirā Abif of pure metall for kynge Salomon vnto the house of the Lord. In the coast of Iordane / dyd the king cause them to be moltē in thicke earth bewene Suchoth and Zaredatha.

And Salomō made all these vessels / which were so many / that the weyght of the metall was not to be sought out. And Salomon made all the ornaments for the house of God: namely the golden aultar / the tables / and the shewbreads thereon / the candelstickes with their lampes of pure golde / to burne before ỹ quere accordynge to the maner: and the floures / and the lampes / and the snoffers were of golde / and all these were of pure golde.

And the knyues / basens / spones and pottes / were of pure golde. And the intraunce & his dores within vnto the Moost holy / and the dores of the house of the temple were of golde. Thus was all the worke fynyshed which Salomon made in the house of the Lord.

The. V. Chapter.

AND † Salomō brought in all that his father Dauid had sanctified / namely / syluer and golde / and all maner of ornamentes / and layed thē in the treasures of the house of God. iij. Re. vij. a

† Then gathered Salomon all the Elders in Israel togither / all the heades of the trybes / princes of the fathers amonge the chyldren of Israel vnto Ierusalem / to bringe vp the Arke of the couenaunt of the Lord out of the cytie of Dauid / that is Sion. And there resorted vnto the kynge all the men in Israel at the feaste / that is in the seuenth moneth / and al the Elders in Israel came.

And the Leuites toke the Arke / & brought it vp with the tabernacle of witnesse / and all the holy vessels that were in the tabernacle: and the priestes and Leuites brought them vp. As for kynge Salomon / and all the congregacyon of Israel that was gathered vnto him before the Arke / they offred shepe and oxen / so many / that noman coulde numbre nor reken them.

Thus the priestes brought the Arke of the B couenaunt of the Lord vnto her place in the quere of the house / euen in to the Moost 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 that 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 nothynge in the Arke / saue the two tables / whiche Moses put therin at Horeb / whan the Lord made a couenaunt with the chyldren of Israel / what time as they were departed out of Egypte. iij. re.

And whan the priestes wente out of the Sanctuary (for al ỹ priestes that were found / sanctified thē selfes / because the courses were not kepte) the Leuites with all those that were C vnder Asaph / Heman / Iedithun / and their chyldren and brethren / beyng clothed in lynnen / songe with Cymbales / psalteries & harpes / and stode towarde the Eastparte of the aultare / and an hundreth and twentye priestes with them / which blewe with trōpettes. And it was / as if one dyd trōpet and singe / as though a voyce had bene herde of prayesinge and geuynge thankes vnto the Lorde.

And whan the voyce arose from the trompettes / cymbales and other instrumentes of musick

musick / and from prayesinge the Lorde / (because he is gracyous / and because his mercy endureth for euer) the house of the Lorde was fylled on the insyde with a cloude / so that the priestes coulde not stande to minister for the cloude: for the glorie of the Lorde fylled the house of God.

The. VI. Chapter.

THen sayde † Salomon: The Lorde sayde / that he wolde dwell in a darck cloud: I haue buylded an house to be an habitacyon vnto the: and a seate / that thou mayest dwell there for euer. And the kyng turned his face / and blessed all the congregacion of Israel: for the whole congregacion of Israel stode / and he sayde: Prayesed be the Lorde God of Israel / which promised by his mouth vnto my father Dauid / and with his hande hath vij. b fulfylled it / whan he sayde: † Sence the tyme viij. c that I brought my people out of the lande of Egypte / I haue chosen no cytie in all the trybes of Israel / to buyld an house for my name to be there / neyther haue I chosen any man to be prince ouer my people of Israel. † But Ierusalē haue I chosen for my name to be there: and Dauid haue I electe / to be prince ouer my people of Israel. vij. c

And whan my father Dauid was minded B to buylde an house vnto the name of ỹ Lorde God of Israel / the Lord sayde vnto Dauid my father: Where as thou wast mynded to buylde an house vnto my name / thou haste done well: howbeit / thou shalte not builde the house / but thy sonne whiche shall come out of thy loynes / shall buylde the house vnto my name.

Thus hath the Lorde now perfourmed his worde / that he spake: for I am come vp in my fathers Dauids steade / & syt vpon the seat of Israel / euen as the Lorde sayde / and haue buylded an house vnto the name of the Lord God of Israel / and in it haue I put the Arke / wherin is the couenaūt of the Lord / which he made with the chyldren of Israel.

And he stode before the aultare of ỹ Lorde / C in the presence of the whole congregacion of Israel / and spred out his handes: for Salomō had made a brasen pulpit / & set it in the mydes of the court / fyue cubytes longe / & fyue cubites broade / and three cubytes hye: vpon the same stode he / and fell doune vpon his knees / in the presence of the whole congregacion of Israel / and helde out his hādes towarde heauen and sayde:

†O Lord God of Israel / there is no God iij. re. viij. c lyke the / neyther in heauen nor vpō earth / thou that kepest couenaunt and mercy for thy seruauntes / that walke before the with all their herte. Thou hast kept promes with my father Dauid thy seruaunt: With thy mouth thou saydest it / & 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 seruaūt / that which thou hast promysed him and sayd: Thou shalt not wante a man before me / to syt vpon the seate of Israel: if thy chyldren kepe their waye / so that they walke in my lawe / lyke as thou haste walked before me: Now Lord God of Israel / let thy worde be verified / which thou hast promysed vnto Dauid thy seruaunt.

For thynkest thou that God in very dede D dwelleth amōge men vpon earth? † Beholde / Esa. lxvj. & the heauen & the heauens of all heauens maye Ier. xxiij. d not conteyne the: how shoulde thē this house Act. vij. c do it / which I haue buylded? But turne the vnto the prayer of thy seruaūt / and to his supplicacyon (O Lorde my God) ỹ thou maiest heare the thankesgeuynge and prayer / which thy seruaunt maketh before the / so that thyne eyes be open ouer this house daye and nyght / euē ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare the prayer / whiche thy seruaunt shall make in this place. Heare now therfore the intercession of thy seruaunt / & of thy people of Israel: whatsoeuer thei shal desyre in this place / heare thou it from the place of thy habitacion / euen from heauen: and whan thou hearest it / be mercyfull.

† Whā any mā synneth against his neygh- iij. re. viij. e boure / and an ooth be put vpō him / which he Exo. xxij. b ought to swear / and the ooth commeth before thyne aultare in this house / thē heare thou frō heauen / and se that thy seruaunt haue right: so that thou rewarde the vngodly / and recompence him his waye vpon his owne heade / & to iustifie the ryghteous / and to geue him accordynge to his ryghteousnesse.

Whan thy people of Israel is smytten be- E

fore they: enemyes (whyle they haue synned agaynst the) and if they turne vnto the / and knowlege thy name / and make they: prayer & intercession before the in this house / the heare thou them from heauen / and be mercyfull vnto the sinne of thy people of Israel: and bringe them agayne into the lāde / that thou hast geuen them and they: fathers.

iij. re. xvij. a † Whan the heauen is shut vp / so that it rayne not / (for so muche as they haue synned agaynst the) and if they make they: prayer in this place / and knowlege thy name / and turne from they: synnes / (whan thou haste broughte them lowe) heare thou them then in heauen / and be mercyfull vnto ỹ synne of thy seruauntes / and of thy people of Israel / that thou maiest teache the the good waye wherin they shoulde walke / and let it rayne vpō thy lande / which thou haste geuen thy people to possesse.

Whan a derth / or pestilence / or drouth / or blastynge / or gresshopper / or caterpyller is in the lande: Or whan they: enemye layeth sege to they: portes in the lande / or whan any other plague or disease happeneth / whosoeuer then maketh his prayer or peticyon amonge any F maner of men / or amōge all thy people of Israel / if any man fele his plague and disease / and spreadeth out his handes vnto this house / heare thou thē from heauen / euen from the Matt. v. d † seate of thy habitacion / and be mercyfull: and geue euery man accordynge to all his wayes / in so much as thou knowest his herte (for thou onely knowest the hert of the chyldren of men) that they maye feare the / and alwaye walke in thy wayes / as longe as they lyue in the lande / which thou hast geuen vnto our fathers.

Iohan. vij. c † And whan any straunger / which is not of thy people of Israel / commeth out of a farre contrie because of thy great name / and mighty hande / and outstretched arme / and cōmeth to make his prayer in this house / heare thou him then from heauen / euen from the seate of thy habitacion: and do all for the which that straunger calleth vpon the / that all the naciōs vpon earth maye knowe thy name / and 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 they: enemyes / the waye that thou shalt sende them / and shall praye vnto the † towarde the waye of this cytie / which thou hast chosen / and towarde the house that I haue buylded vnto thy name / heare thou then they: prayer and peticion from heauen / and helpe them to they: ryght. Dan.

Whan they synne agaynst the / († for there G is no man that synneth not) & thou be wroth j. Ioan at them / and geue them ouer before they: enemyes / so that they cary thē awaye captiue into a contrie farre or nye / & if they turne within they: hertes in the lāde where they are prysoners / and so conuerte / and make they: intercession vnto the in the lande of they: captiuite / and say: We haue synned / & done amisse / and haue ben vngodly: and so turne them selfes vnto the with all they: hert / and with all they: soule in the lande of they: captiuite / wherein they are prysoners: and make they: prayer towarde the waye of they: owne lande / which thou gauest vnto they: fathers / and towarde the cytie / which thou hast chosen / and towarde the house that I haue builded vnto thy name: then heare thou they: prayer and supplicacion from heauen / euen from the seate of thy dwellynge / and helpe them to they: ryght / and be mercyfull vnto thy people that haue synned agaynst the. My God / let thyne eyes now be open / and let thyne eares geue hede vnto prayer in this place. † Aryse now O Lorde God vnto thy restynge place / thou and Psalm. cxxxi. the Arke of thy strenght. Let thy priestes O Lorde God be clothed with health / and let thy saynctes reioyce ouer this good. Lorde God / turne not awaye ỹ face of thyne anoynted: thynke vpon the mercyes of thy seruaunt Dauid.

The. VII. Chapter.

And whan Salomō had ended his prayer / A there fell a fyre frō heauen / and consumed the burntofferynge and the other offerynges. And the glory of the Lorde fylled the house / so that the priestes coulde not go in to ỹ house of the Lorde / whyle the glorye of the Lorde fylled the Lordes house. And all the chyldre of Israel sawe the fyre fall doune / and the glorye of the Lorde ouer the house: and they fell on they: knees with they: faces to the grounde vpon the pauement / and worshipped / & gaue thankes

thankes vnto the Lorde / because he is gracyous / & because his mercy endureth for euer. As for the kinge and all the people / they offred before the Lorde.

For kinge Salomon offred two and twenty thousande bullockes / and an hūdreth thousande and twenty thousand shepe / and so both the kynge / & all the people dedicated the house of God.

B But the priestes stode in they: watches / and the Leuites with the musical instrumentes of the Lorde / which kinge Dauid had caused to make for to geue thankes vnto the Lorde / (because his mercy endureth for euer) with psalmes of Dauid thorow they: hande. And the priestes blewe trompettes ouer agaynst them / and all Israel stode.

And Salomon halowed the middelmost court / which was before the house of the Lorde / for there prepared he the burntofferinges / and the fat of the thākeofferinges. For the brasen aultare that Salomon made / myght not conteyne all the burntofferinges / and the fat.

iij. re. viij. g † And at the same tyme helde Salomon a feast seuen dayes longe / and all Israel with hym a very great congregacion / from Hemeth vnto the ryuer of Egypte / and on the eyght daye helde he a conuocacion. For the dedicacion of the aultare helde they seuen dayes / and the feast seuen dayes also.

But on the thre and twentyeth daye of the seuēth moneth / he let the people go vnto they: tentes ioyfull and with mery hertes / because of all the good that the Lorde had done vnto Dauid / vnto Salomon / and to his people of Israel.

E † Thus fynished Salomon the house of
re. ix. a the Lorde / and the kinges house / and al that came in his herte to make in the house of the Lorde / & in his owne house / prospereously. And the Lorde appeared vnto Salomon in the nyght season / and sayd vnto hym: I haue
ar. vj. a herde thy prayer / † and chosen this place vnto my selfe for an house of sacryfice. Beholde / whā I shut the heauen so that it rayne not / or cōmaunde the gresshopper to consume ỹ lāde / or cause a pestilence to come amonge my people / to humble my people / which is named after my name: and if they praye / and seke my face / and turne from they: euel wayes / thē wil I heare them from heauen / and wyll forgeue they: synne / and heale they: lande. So shall myne eyes now be open / & mine eares shalbe attente vnto prayer in this place. Thus haue I now chosen this house / & sanctified it / that myne name maye be there for euer: and myne eyes and my herte shall allwaye be there.

And if thou walke before me / as thy father D Dauid walked / so that thou do all that I cōmaunde the / and kepe myne ordinaunces and lawes / thē wyll I stably the ỹ seat of thy kingdome / accordynge as I promysed thy father Dauid / and sayd. † Thou shalt not wante a iij. Re. vij. c man to be lorde ouer Israel. But if ye turne backe / and forsake myne ordinaunces & commaundementes / whiche I haue layed before you / and so go youre waye / & serue other goddes / and worshipe them / then wil I rote ✠ you Some out of my land that I haue geuen you: & thys reade: house which I haue sanctified vnto my name them. wil I caste awaye out of my presence / and geue it ouer to be a byworde & fabell among all nacions. And euery one that goeth by / shalbe astonied at this hye house / and shall hysse at it / and saye: † Wherfore hath the Lorde dealte deut. xxix. d thus with this lande & with this house: Then Iere. xxij. b shal it be sayd: Euen because they haue forsake the Lord God of they: fathers (ỹ broughte them out of the lande of Egipt) and haue cleued vnto other goddes / and worshipped thē / and serued them: therfore hath he brought all this euel vpon them.

The. VIII. Chapter.

And † after twenty yeares (wherin Salo A iij. Re. ix. c mon buylded the house of the Lorde & his owne house) he buylded the cytyes also which Hiram gaue vnto Salomon / and caused the chyldren of Israel to dwel therin. And Salomon went vnto Hemath Zoba / & made it stronge / and buylded Thadmor in the wyldernesse / and al the corne cytyes which he builded in Hemath. He buylded the vpper and lower Bethoron lykewyse / so that they were stronge cities with walles / portes and barres / and Balath. And all the corne cytyes which Salomon had / and all the cyties of the charrettes and of the horsemen / and all that Salomon had lust to builde / both at Ierusalem and vpon Libanus / and in all the lande of his dominion.

B All the remnaũt of the people of the Hethites/Amorites/Pheresites/Heuites & Iebusites/which were not of the chyldren of Israel/ & theyr chyldren which they had lefte behinde them in the lande/(whome the children of Israel had not vtterly destroied) those dyd Salomõ make tributaries vnto this daye. As for the chyldrẽ of Israel/Salomõ made no bondmen of them vnto his worke/but they were men of warre/and chefe captaynes/and ouer his charrettes and horsemen. And the chiefe of kinge Salomons officers were two hũdreth and fyfty/which ruled the people.

And Salomon caused Pharaos doughter to be fetched vp out of the cytie of Sauid/ in to the house that he had builded for her. For he sayd: My wyfe shal not dwel in the house of Sauid ỹ kinge of Israel/for it is sanctified/ in as much as the Arke of the Lorde is come into it.

C Then offred Salomon burntofferinges vnto the Lorde vpon the Lordes aultare/ which he had buylded before the porche/euery
Nu. xxviij. one vpon his daye to offer after † the cõmaundement of Moses/on the Sabbathes/new Moones/and at the appoynted seasons of the
Exo. xxiij.b yeare/euen † thre tymes/namely in the feast of vnleuended bread/in the feast of wekes/and in the feast of Tabernacles.

And he set ỹ prestes in ordre to theyr ministracio/ † accordynge as Sauid hys father had
j. Par. xxiij.d appoynted/and the Leuites in theyr offices/to geue thankes/and to minister in the presence of the priestes/euery one vpon his daye. And the dorekepers in theyr courses/euery one at his dore/for so had Sauid the man of God commaunded.

D And they departed not from the kinges cõmaundement ouer the priestes and Leuites in euery matter/and in the treasures. Thus was all Salomons busynesse made ready/frõ the daye that the foundacio of the Lordes house was layed/tyll it was fynished/so that the house of the Lord was all prepared.

iij Re. ix.e † Then went Salomõ vnto Ezeon Geber/ and vnto Eloth by the seesyde in the lande of Edomea. And Hirã sent him shippes by his seruauntes/which had knowlege of the see/ and they wente with Salomons seruauntes vnto Ophir/and fetched from thence foure hundreth and fyfty talentes of golde/and brought it vnto kynge Salomon.

The. IX. Chapter.

A Nd † whã ỹ Quene of ryche Arabia herde ỹ fame of Salomon/she came with a very iij. Reg
great treyne to Ierusalẽ/(with camels ỹ bare Nam.
spyces and golde/& precyous stones) to proue Salomon with darke sentences. And whan she came vnto Salomon/she spake vnto him all that she had deuysed in her mynde. And ỹ kyng told her all her matters/and Salomon had nothynge in secrete/but he tolde it her.

And whan the Quene of ryche Arabia sawe the wysedome of Salomõ/and the house that he had buylded/the meates of his table/the dwellinges of his seruauntes/the offices of his ministers/and theyr garmentes/and his butlers/and theyr apparel/& his parler where he wente vp in to the house of the Lorde/she could no longer refrayne. And she sayde vnto the kynge: It is true that I haue herde in my land of thy behaueour/and of thy wysedome: howbeit/I wold not beleue theyr wordes/tyll
B I came my selfe/and sawe it with myne eyes: and beholde/the halfe of thy great wysedome hath not bene tolde me: there is more in the/ then the fame that I haue herde. Happy are thy men/and happy are these thy seruauntes/ that alwaye stande before the/and heare thy wysedome. Praysed be the Lorde thy God/ whiche had suche pleasure vnto the/that he hath set the vpon his seate to be kynge vnto the Lorde thy God. Because thy God loueth Israel/to set them vp for euer/therfore hath he ordeyned the to be kynge ouer them/ that thou shouldest mantayne iustice and equite.

And she gaue the kinge an hundreth and twenty talentes of golde/and very much spycery and precious stones. There were no mo such spices as these/that the Quene of rych Arabia gaue vnto kinge Salomon. And Hirams seruauntes/and the seruaũtes of Salomõ/which brought golde frõ Ophir/brought costly tymber also and precyous stones:

C And of the same costly tymber dyd Salomon cause to make stayers in the house of the Lorde/and in the kynges house/and harpes and psalteries for the musicians. There was no suche timber sene before in ỹ lãde of Iuda.

But

But kyng Salomõ gaue the Quene of riche Arabia all that she desyred & axed/and muche more then she had brought vnto the kinge. And she returned/& departed into her lande with her seruauntes.

The golde that was brought vnto Salomon in one yeare/was sixe hundreth and sixe & thre score talentes/besydes that the chapmẽ and marchaũtes brought. And all the kinges of the Arabians/and the lordes in the lande brought golde & siluer vnto Salomon. Of the which kinge Salomon made two hundreth speares of beaten golde/so that sixe hundreth peces of beaten golde came vpon one speare: & thre hundreth shildes of beaten gold/ so that thre hundreth peces of beaten golde came to one shylde: and the kinge put them in the house of the wood of Libanus.

D And the king made a great seate of Yuery/ and ouerlayed it with pure golde: & the seate had sixe steppes/and a fotestole of golde fastened vnto the seate/and it had two leaninge postes vpon both the sydes of the seate/& two Lyons stode besyde the leanynge postes/and there stode twelfe Lyons vpon the sixe steppes on both the sides. In al realmes hath not such one bene made.

And all kynge Salomons drinkinge vessels were of golde/and all the vessels of the house of the wood of Libanus/were of pure gold: for syluer was rekened nothing in Salomons time. For the kinges shippes wente vpon the see with the seruauntes of Hiram/ and came once in thre yeare/& brought gold/ syluer/Yuery/Apes and Pecokes.

Thus was kinge Salomon greater then al the kinges vpon earth/in ryches & wysedome. And all the kinges of the earth desyred (to se) Salomons face/& to heare his wysedom/which God had geuen him in his hert. And they brought him yearly euery man his present: Jewels of syluer and gold/raiment/ harnasse/spices/horses and mules.

E † And Salomon had foure thousand charRe. iiij.c rethorses/and twelfe thousande horsemen/& put them in the charretcities/and with the kynge at Ierusalem. And he was lorde ouer all the kynges from the water vnto the lande of the Philistines/and to the coast of Egypte. And the king brought it so to passe/that there was as muche syluer at Ierusalem as stones/ & as many Cedres/as there were Molbery trees in the valleis. And there were horses brought vnto hym out of Egypte/and out of all contries.

What more there is to saye of Salomon/ both of his fyrst and of his last/beholde/it is wrytten in the Cronicles of the prophete Nathan/and in the prophecyes of Ahia of Silo/ and in the actes of Iedde the Seyer agaynst Ieroboam the sonne of Nebat. And Salomon raygned at Ierusalem ouer all Israell fourtye yeares. And Salomon fell on slepe with his fathers/and was buryed in the cytie of Sauid his father. And Roboam his sonne was kynge in his steade.

The. X. Chapter.

R Oboam † went vnto Sichem: for all Is- A
rael was come vnto Sichem/to make iij. Re. xij.a
hym kynge. And whan Ieroboã the sonne of
Nebat herd ỹ/which was in Egipt/(† whe- iij. Re. xj.g
ther he was fled for kinge Salomon) he came againe out of Egypte. And they sent for him and called him. And Ieroboã came with all Israel/& spake to Roboam/and sayd: Thy father made our yock greuous/make thou lighter now the hard bondage of thy father/& the heauy yocke ỹ he layed vpon vs/& we wil submitte our selfes vnto the. He saide vnto them: Come to me againe ouer thre dayes. And the people went theyr waye.

And Roboam the kynge axed counsaill at B the Elders/which had stande before Salomõ his father whyle he lyued/& he saide: What is your counsail/that I maye geue this people an aunswere? They spake vnto hym/& sayde: If thou be louynge vnto this people/& deale gently with them/& geue them good wordes/ then shal they alwaye be obedient vnto the. Neuertheless/he forsoke the counsayl of the Elders ỹ they had geuen him/& toke counsail at the yonge men/which were growen vp vnto him/& stode before him. And he said vnto them: What is your counsayl/that we maye aunswere this people/which haue spokẽ vnto me/ & said: Make our yock lyghter/that thy father layed vpon vs? The yongemẽ that were growen vp with him/spake vnto hym/& sayde: Thus shalte thou saye vnto the people/that haue talked with the and spoken: Thy father

made our yock to heauy/make thou our yocke lyghter. Thus shalt thou saye vnto them: My lytle fynger shalbe thicker thē my fathers loynes/ If my father hath layed an heauy yocke vpon you/ I wyl make your yocke the more. My father chastened you with scourges/ but I wil beate you with scorpions.

Now whan Jeroboam and al the people came to Roboam on the thyrde daye (according as the kynge saide: Come to me againe on the thirde daye/) the kynge gaue them an harde aunswere. And Roboam the kinge forsoke the counsayl of the elders/ and spake vnto them after the yong mens counsail/ and said: If my father haue made your yock to heauy/ I wyl make it yet heauyer. My father chastened you with scourges/ but I wyl beate you with scorpions. Thus the kynge folowed not the peoples mynde: for so was it determined of God/ that the Lorde myght stablish his iij. Reg. xj. e word/ † which he spake by Abia of Silo/ vnto

Jeroboā the sonne of Nebat. But whan al Israel sawe that the kynge wolde not consente vnto them/ the people aunswered the kynge & said: What porcyon haue we then in Dauid/ or inheritaunce in the sonne of Jsai? Let euery man of Jsrael get him to his tente. Loke thou now to thy house Dauid. And al Jsrael wēt vnto their tentes/ so that Roboā raigned but ouer the children of Jsrael that dwelt in ỹ cities of Juda. And Roboā the kinge sent forth Adoram the rentgatherer/ but the children of Jsrael stoned him to death. And king Roboā strengthed himselfe vpon his charrette/ to flie vnto Jerusalem. Thus fell Jsrael away from the house of Dauid vnto this daye.

The. XI. Chapter.

And † whan Roboam came to Jerusalem/ iij. Re. xij. c he gathered together the house of Juda and Ben Jamin/ (euen an hundreth and foure score thousande chosen men of armes) to fyght against Jsrael/ that they might bring the kyngdome agayne vnto Roboam. But the worde of the Lord came to Semaia the man of God/ & said: Speake to Roboam the sonne of Salomon kynge of Juda/ & to al Jsrael that are in Juda & Ben Jamin/ and saye: Thus sayeth the Lorde: Ye shall not go vp/ nor fyghte agaynste your brethren: let euery man go home againe/ for this is my dede.

They herkened vnto ỹ wordes of the Lord/ & wente not forth against Jeroboam. As for Roboam/ he dwelt at Jerusalem/ and builded vp the stronge cities in Juda/ namely Bethleem: Etan/ Tekoa/ Bethzur/ Socho/ Adullā/ Gath/ Maresa/ Siph/ Adoraim/ Laches/ Aseka/ Zarega/ Aialon/ and Hebron/ (which were the fenced cities in Juda and Ben Jamin) & he made them stronge/ and set princes therin/ and prouided them of vitayles/ oyle & wyne/ and in al cities prepared he shildes and speares/ and made them very stronge. And Juda and Ben Jamin were vnder him.

The priestes and Leuites also came vnto B him out of al Jsrael/ and from all the borders therof. And lefte their suburbes & possession/ and came to Juda vnto Jerusalem: † for Jeij. Pa. xiij roboā and his sonnes expelled them/ that they shoulde not execute the office of the priesthode vnto the Lorde. † But for him selfe he founiij. Re. xij. ded priestes to the hye places/ & to felde deuels and calfes/ which he caused to make. And after them came there men out of al the tribes of Jsrael/ which gaue ouer their hertes to seke the Lorde God of Jsrael/ and came to Jerusalem for to offer vnto the Lorde God of their fathers. And so strengthed they the kyngdome of Juda/ & mantained Roboam the sonne of Salomon thre yeare longe: for they walked in the waye of Dauid and Salomon thre yeares.

And Roboam toke Mahelath the doughC ter of Jeremoth the sonne of Dauid to wyfe/ & Abihail ỹ doughter of Eliab the sonne of Jsai/ which bare him these sonnes: Jeus/ Semaria and Saham. † After her toke he Maiij. Re. xv cha the doughter of Absalom/ which bare him Abia/ Athai/ Sisa/ & Selomith. But Roboam loued Maecha the doughter of Absalom better then all his wifes & concubines: for he had eyghtene wyfes & thre score concubines/ and begat eight and twenty sonnes/ and thre score doughters. And Roboam set Abia the sonne of Maecha to be heade and prince amonge his brethren: for he thought to make him kinge: for he was wyse/ and more mighty then al his sonnes in al the contries of Juda and Ben Jamin/ and in al the stronge cyties. And he gaue them plenteousnes of foode/ and desyred many wyfes.

The

The. XII. Chapter.

A But whan the kyngdome of Roboam was cōfirmed and stablysshed/ he forsoke the lawe of the Lorde/ and all Jsrael with
iij. Re. xiiij. e hym. † And in the fyfth yeare of Roboam/ wente Sisack the kynge of Egypt vp against Jerusalem (for they had transgressed against the Lorde) with a thousande and two hundreth charrettes/ and with thre score thousand horsemen/ and the people were innumerable that came with him out of Egypte/ Libya/ Suchim/ & out of Ethiopia/ & he wanne the stronge cyties that were in Juda/ and came to Jerusalem.

Then came Semaia the prophet vnto Roboam/ & to the rulers of Juda (whiche were gathered together at Jerusalem for Sisack) & sayd vnto them: Thus sayeth the Lorde: Ye haue lefte me/ therfore haue I lefte you also in Sisacks hande. Then the rulers in Jsrael with the kynge submitted them selfes and said: The Lord is ryghteous.

B But whan the Lorde sawe that they humbled them selfes/ the worde of the Lord came to Semaia/ and sayde: They haue humbled them selfes/ therfore wyll I not destroye them/ but I wyll geue them a lytle delyueraunce/ that my indignacion fal not vpon Jerusalem by Sisack: for they shalbe subdued vnto hym/ that they maye knowe what it is to serue me/ & to serue the kyngdomes of the worlde.

Thus wente Sisack the kynge of Egipte vp to Jerusalem/ and toke the treasures in the house of the Lord/ and the treasures in the kynges house/ and caryed all awaye/ and
Par. ix. b toke the shyldes of gold/ † that Salomon caused to make: in steade wherof kynge Roboam made shyldes of stele/ and cōmitted them vnto the chiefe fotemen/ which kepte the dore of the kynges house. And as ofte as the kynge wente in to the house of the Lord/ the fotemen came and bare them/ & brought them agayne into the fotemens chaumber. And for so muche as he submytted hymselfe/ the wrath of the Lord turned from hym/ so that all was not destroyed: for there was yet some good in Juda.

C Thus was Roboam the kynge stably shed in Jerusalem/ and raigned. One and fourtye yeare olde was Roboam whan he was made kynge/ and raygned seuentene yeare at Jerusalem in the cittie/ † which the Lord had chojj. Par. vij. c sen out of al ỹ tribes of Jsrael/ to set his name there. His mothers name was Naema an Ammonitisse: & he did euel/ and prepared not his hert to seke the Lord.

These actes of Roboam/ both fyrst and last/ are written in the actes of Semaia the prophet/ and of Iddo the Seyer/ and are noted/ and so are the warres that Roboā & Jeroboā had together as longe as they lyued. And Roboam fell on slepe with his fathers/ and was buryed in the cytie of Dauid/ & Abia his sōne was kynge in his steade.

The. XIII. Chapter.

In † the eyghtenth yeare of kyng Jeroboam/ was Abia kyng in Juda/ and raygA
iij. Re. xv. a ned thre yeare at Jerusalem. His mothers name was Michaia the doughter of Uriel of Gibea. And there was warre betwene Abia and Jeroboam. And Abia prepared himselfe to the battayl with foure hundreth thousande stronge chosen men of warre. But Jeroboam made himselfe ready to fyght against him with eyghte hundreth thousande chosen men of strength.

And Abia gat hym vp vpon the hyll Zemaraim/ which lyeth vpon mount Ephraim/ and sayde: Herken vnto me thou Jeroboam and all Jsraell: Knowe ye not that the Lord God of Jsrael hath geuen Dauid the kyngdome of Jsrael for euer/ vnto hym and hys sonnes with a Salt conuenaunt? But Jeroboam the sonne of Nebat the seruaunt of Salomon Dauids sonne/ gat him vp and fell awaye from his lorde. And there resorted vnto him vagaboundes & chyldren of Beliall/ & haue strengthed them selfes against Roboam the sonne of Salomon: for Roboam was but yonge and of a fearfull hert/ & coulde not resist them.

Now thynke ye to set youre selfes against B the kyngdome of the Lord amonge the sonnes of Dauid: for so much as there is so great a multitude of you/ & haue the golden calfes † that Jeroboā made you for goddes? * Haue iij. Re. xij. d ye not expelled the priestes of the Lorde/ the ij. Par. xj. d chyldren of Aaron and the Leuites? and haue made you priestes of youre owne/ euen as the people

people of the landes? Whosoeuer commeth to fyll his hande with a yonge bullocke and seuen rammes/shalbe prieste vnto them that are not goddes.

But with vs is the Lorde oure God/ whome we forsake not: and the priestes that minister vnto the Lord/the chyldren of Aarón and the Leuites in theyr busynes/and euery mornynge and euery euenynge kyndle they the burntofferynges vnto the Lorde/ and the swete incence/and prepare the shewbreade vpon the pure table/and the golden candelstycke with his lampes/to be kyndled euery euenynge: for we wayte vpon the Lorde oure God.

C As for you/ye haue forsaken hym. Beholde/God is the captayne of oure hoost/and
Num.x.a with vs are his priestes/and the † blowinge trompettes/to trompe agaynste you. Ye chyldren of Israell/fyghte not agaynste the Lord God of your fathers: for ye shall not prospere.

Neuertheless/Jeroboam made a preuy watch in euery syde/to come vpon them behynde/so that they were before Juda/and the preuye watche behynde. Now whan Juda turned them/beholde/there was a battayl before them and behynde. Then cryed they vnto the Lorde/and the priestes trompeted with the trompettes/and whan euery man in Juda gaue a shoute) God plagued Jeroboam & Israel before Abia and Juda. And the chyldren of Israel fled before Juda/& God gaue them into theyr handes/so that Abia and his people dyd a greate slaughter vpon them/& there fell wounded of Israel fyue hundreth thousande chosen men.

D Thus were the children of Israel subdued at the tyme/but the children of Juda were cõforted/for they put theyr trust in the Lorde God of theyr fathers. And Abia folowed vpon Jeroboam/& wanne cyties from hym/ Bethel with the villages therof/Jesana with her villages/and Ephron with the villages thereof/so that Jeroboam came nomore to strenght as longe as Abia lyued. And the Lord smote him that he dyed.

Now whan Abia was strengthed/he toke fourtene wifes/and begat two & twenty sonnes and sixtene doughters. What more there is to saye of Abia/and of his wayes and his doynges/it is wrytten in the storye of the prophet Jddo. And Abia fell on slepe with his fathers/and they buryed hym in the cytie of Saud: and Asa his sonne was kynge in his steade. In his tyme was the lande in rest ten yeares.

The. XIIII. Chapter.

A Nd † Asa dyd that which was good and
A iij. Re. xv. right in the syght of the Lord his God/ and put awaye the straunge aultares/& the hye places/and brake the pyllers/and hewed doune the groues/and saide vnto Juda/that they should seke the Lord God of theyr fathers/& do after the law & commaundementes. And the hye places and Jdols put he away out of al the cyties of Juda: & the kyngdome had rest before him. And he buylded stronge cyties in Juda/while the lande was in quietnes/& whyle there was no warre againste him in thesame yeares: for the Lord gaue him rest.

And he sayde vnto Juda: Let vs buylde B vp these cyties/and fence them rounde about with walles and towres/with portes & barres/while the lãde is yet with vs: for we haue soughte the Lorde oure God/& he hath geuen vs rest on euery syde. So they buylded/& it wente prosperously with them. And Asa had an hoost of men/which bare shyldes and speares/out of Juda thre hũdreth thousande/ and out of Ben Jamin two hundreth & foure score thousande that bare shyldes/and coulde shute with bowes/& all these were myghtye stronge men.

But Serah the Morian came out against C them with an hoost of a thousande tymes a thousande/and with thre hundreth charrettes/and came vnto Maresa. And Asa wente forth against him. And they prepared the selfes to the battail in the valley Zephata besyde Maresa. And Asa called vpon the Lord his God/and saide: † Lorde/it is no difference Judi. vi
with the/to helpe by fewe or by many. Helpe j. Re. xvii
vs O Lord our God/for our trust is in the/ ij. Pa. xiij
& in thy name are we come forth against this multitude. Lord oure God/let noman preuayle against the.

And the Lorde smote the Morians be- D
fore Asa & before Juda/so that they fled. And Asa

Asa with the people that was by hym/folowed vpon them vnto Gerar. And the Morians fel/so that none of thẽ remayned alyue/ but were smytten before the Lorde and before his hoost. And they caryed exceadinge muche spoyle from thence. And he smote all the cities aboute Gerar/for a fearfulnesse of ỹ Lorde came vpon them. And they spoyled al the cities/for there was much spoyle in thẽ. They smote the tentes of the cattel also/& toke many shepe and camels/and came againe to Jerusalem.

The. XV. Chapter.

A Nd the spriete of God came vpon Asarias the sonne of Obed/which wente forth vnto Asa/and saide vnto him: Heare me Asa and all Juda and Ben Jamin: The Lorde is with you/whyle ye are with hym: and if ye seke him/he wylbe founde of you. But if ye forsake him/he shal forsake you also. Neuertheless/there shalbe many dayes in Israel/that
Deu. xij. b † there shalbe no true God/no priest to teache/ and no lawe. And whan they turne in theyr trouble vnto the Lorde God of Israel/and seke him/he shalbe founde. At that tyme shall it not be well with hym that goeth out & in: for there shalbe great vproures vpon al them that dwel on the earth. For one people shal al to smyte another/one cytie another: for God shal vexe them with al maner of trouble. But be ye stronge/and let not your hande be feble: for youre worke hath his rewarde.

B Whan Asa herde these wordes/and the prophecyenge (of Asarias the sonne of Obed the prophet/) he toke a courage vnto him/and put awaye the abhominacions out of all the lande of Juda and Ben Jamin/and out of the cities that he had wonne vpõ mount Ephraim: and renewed the Lordes aultare/which stode before the porche of the Lord. And all Juda and Ben Jamin gathered themselfes together/and the straungers with them out of Ephraim/Manasses and Simeon: for there fell many vnto hym out of Israel/whã they sawe that the Lord his God was with him. And they resorted vnto Jerusalem in the thyrde moneth of the syxtenth yeare of the raygne of Asa/and thesame daye offered they vnto the Lorde of the spoyle that they had broughte/seuen hundreth oxen/& seuen thousand shepe.

And they entred into the conuenaunt/that C they wolde seke the Lorde God of theyr fathers/with all theyr herte/and with all theyr soule. And whosoeuer wolde not seke ỹ Lord God of Israel/shoulde dye/both small and greate/both man and woman: & they sware vnto the Lord with loude voyce/with shoutynge/with trompettes/and with shawmes. And all Juda were glad ouer ỹ ooth: for they had sworne with al theyr herte/and they soughte hym with a whole wyl: & he was found of them/and the Lord gaue them rest on euery syde.

And Asa the kynge put doune his mother D Maecha from the mynistracyon/that she had founded in the groue vnto Miplezeth/and Asa roted out her Miplezeth/and dyd beate it in sunder/and burnte it by the broke Cedron. But the hye places were not put doune out of Israel. Yet was the herte of Asa perfecte as longe as he lyued. And loke what his father had halowed/and that he him selfe had halowed/he brought it into the house of God syluer/golde/and ornamẽtes. And there was no warre vnto the fyue and thyrtyeth yeare of the raygne of Asa.

The. XVI. Chapter.

IN the sixe and thirtyeth yeare of ỹ raigne A
of Asa/† wente Baasa the kynge of Isra- iij. Re. xv. c
ell vp against Juda/and builded Rama/to let Asa the kynge of Juda/that he shoulde not go out and in: But Asa toke forth the treasure in the house of the Lord/and the syluer and golde in the kynges house/& sent it vnto Benadad the kyng of Syria/which dwelt at Damascon/and caused to saye vnto hym: There is a conuenaũt betwene me and the/betwene my father and thy father/therfore haue I sent the syluer and golde/that thou mayest breake the conuenaunt with Baasa the kinge of Israel/that he maye departe fro me.

Benadad herkened vnto kyng Asa/& sente his hoost against the cyties of Israel/which smote Eion/Dan and Abel Maim/and al the corne cityes of Nephtali. Whan Baasa herde that/he lefte of from buyldinge Rama/and ceassed from his worke. But kynge Asa toke all Juda vnto hym/and caryed away the stones and tymber from Rama/(wherewith

Baasa

Baasa buylded / and he buylded Geba and Mizpa withal.

B At the same time came Hanani the Seyer vnto Asa the kynge of Juda/ and sayde vnto him: Because thou hast trusted vnto the kinge of Siria/and not put thy trust in the Lord thy God/therfore is the power of the kynge of Assiria escaped thy hande. † Were not the Morians and Lybians a great multitude/ with exceadynge many charrettes and horsmen? Yet gaue the Lorde them into thy hande/ whan thou diddest put thy trust in him: for the eyes of the Lord loke rounde aboute all landes/to strenght them that are in him with al their herte. Thou hast done vnwysely/ therfore shalte thou haue warre from henceforth. But Asa was wroth at the Seyer/ and put him in pryson: for he murmured ih hym ouer this thinge. And Asa oppressed certayne of the people at the same time.

C These actes of Asa both fyrste and last/ behold/they are wrytten in the boke of the kinges of Juda and Israel. And Asa was diseased in his fete / in the nyne and thyrtyeth yeare of his raigne/and his syckenesse increased. † Neyther soughte he the Lorde in his syckenesse/but trusted vnto Phisicians. Thus fell Asa on slepe with his fathers/ and dyed in the one and fourtyeth yeare of his raygne/ and was buryed in his owne sepulcre/which he had caused to be grauen for himselfe in the cytye of Dauid. And they layed hym vpon his bed/which was fylled with swete odoures and all maner of spyces / (made after the Apotecaries crafte) and they made a very greate burnynge.

2.Pa.xiij.c

ec.xxxviij.b

The. XVII. Chapter.

A AND Josaphat his sonne was kyng in his stead/ & waxed mightye against Israell. And he put men of warre in all the stronge cyties of Juda / and set officers in the lande of Juda/and in the cytics of Ephraim/which Asa his father had wonne. And the Lorde was with Josaphat: for he walked in the olde wayes of his father Dauid / and soughte not Baalim/but the God of his father / & walked in his commaundementes/ and not after the workes of Israel: therfore dyd the Lord stablyshe the kyngdome in his hande. And all Juda gaue presentes vnto Josaphat / and he had greate ryches and worshyp. And whā his herte was couraged in the wayes of the Lorde/he put doune styll the hye places and groues of Juda.

B In the thirde yeare of his raygne sente he his princes/Benhail/Obadia/Zacharias/Nethaneel and Michaia/to teach in the cytes of Juda: and with them the Leuites: Semaia/ Nethania / Sebadia/ Asahel/ Semiramoth/ Jonathan/Adonia/Tobia/and Tob Adonia/ and with thē the priestes Elisama and Joram. And they taught in Juda/ & had the boke of lawe of the Lorde with them/and wente aboute in al the cyties of Juda/and taught the people.

And the feare of the Lorde came vpon al the kyngdomes/in the contries that laye aboute Juda/so that they fought not agaynste Josaphat. And the Philistines broughte presentes and trybute of syluer vnto Josaphat. And the Arabians brought hym seuen thousande and seuen hundreth rammes / and seuen thousand and seuen hundreth hegoates. Thus increaced Josaphat / and grewe euer greater. And he builded castels and corne cities in Juda. And dyd muche in the cytyes of Juda/ and had valeaunt and mightie men at Jerusalem.

C And this was the ordinaunce thorowoute the house of theyr fathers/whiche were rulers ouer ỹ thousandes in Juda: Adna a captaine/ and with him were thre hundreth thousande mightye men. Nexte vnto him was Johanan the chiefe/and with hym were two hundreth and foure score thousande. Nexte hym was Amasia the sonne of Sichri the free willinge of the Lord/and with hym were two hundreth thousande valeaunt men. Of the children of Ben Jamin was Eliada a myghtye man/ and with hym were two hundreth thousande ready with bowes and shyldes. Nexte vnto him was Josabad/and with him were an hundreth and foure score thousande harnessed men of warre. Al these wayted vpon the kynge/ besydes those that the kynge had layed in the stronge cytes thorowout all Juda.

The. XVIII. Chapter.

A AND Josaphat had great ryches and worshyppe/ and made frendshyppe with Achab.

Re.xxij a chab. † And after two yeares wente he doune to Achab vnto Samaria. And Achab caused many shepe and oxen to be slaine for him/ and for the people that were with him. And he counsayled him to go vp vnto Ramoth in Gilead. And Achab the kynge of Israell sayde vnto Josaphat the kynge of Juda: Go with me vnto Ramoth in Gilead. He saide vnto hym: I am as thou/and my people as thy people / we wyll go with the vnto the battayll.

But Josaphat sayd vnto the kynge of Israell: Axe counsayll (I praye the) this daye at the worde of the Lorde. And the kynge of Israel gathered the propheres together/ euen foure hundreth men / and sayde vnto them: Shall we go to the battayl vnto Ramoth in Gilead/or shal I let it alone. They saide: Go vp/God shal delyuer it into ỹ kynges hande. But Josaphat sayd: Is there not yet one prophete of the Lord here/that we maye axe at him? The king of Israel said vnto Josaphat: There is yet one man/at whome we maye axe at the Lord: But I hate hym/for he prophecyeth me no good/but alwaye euell/ namely Micheas the sonne of Iemla. Josaphat sayde: Let not the kynge saye so. And the king of Israel called one of his chamberlaynes/ and sayde: Bringe hither sone Micheas the sonne of Iemla.

B And the kynge of Israel/and Josaphat the kynge of Juda/ sat eyther of them vpon his seate / arayed in theyr garmentes. Euen in the place at the doze of the porte of Samaria sat they/and all the prophetes prophecyed before them. And Sedechias the sonne of Cnaena had made hym hornes of yron/and sayde: Thus sayeth the Lorde: With these shalte thou push at the Sirions: tyll thou bringe them to naughte. And all the prophetes prophecyed lykewyse / and sayde: Go vp vnto Ramoth in Gilead/and thou shalte prospere/ and the Lorde shal delyuer it into the kynges hande.

And the messaunger that wente to call Micheas/ spake vnto hym / and sayde: Beholde/the wordes of the prophetes are with one accorde good before the kynge: let thy worde (I praye the) be as one of theyrs/and speake thou good also. But Micheas said: As truly as the Lord lyued/loke what my God sayeth vnto me/that wyll I speake. And whā he came to the kynge / the kynge sayde vnto hym: Micheas/shoulde we go vnto Ramoth in Gilead to the battaill/or should we let it alone? He sayde: Go vp and ye shall prospere. It shalbe geuen you in your handes. But the kynge saide vnto him: I charge the yet agayn that thou tell me nothinge but the trueth in ỹ name of the Lord.

Then sayde he: I sawe all Israell scattered C abroade vpon the mountaynes / as the shepe that haue no shepeherde. And the Lorde sayd: Haue these no lord? Let euery one turne home agayne in peace. Then sayde the kynge of Israell vnto Josaphat: Syd not I tel the/ that he wolde prophecye me no good / but euell.

And he sayde: Therfore heare ye the worde of the Lorde: † I sawe the Lord syt vpon his seate/ and all the hooste of heauen standynge at his ryghte hande and at his lefte. And the Lord sayde: Who wyll deceaue Achab the kynge of Israell / that he maye go vp and fall at Ramoth in Gilead? And whā one sayde thus / another so/there came forth a spirete / and stode before the Lorde / and sayde: I wyll deceaue hym. The Lorde sayde vnto hym: Wherewith? He sayde: I wyl go forth/& be a false spirete in the mouth of all his prophetes. And he sayde: Thou shalt deceaue hym / and shalt be able: go thy waye/ and do so. Beholde now/ † the Lorde hath geuen a false spirete in the mouth of all these thy prophetes/and the Lord hath spoken euel against the.

3.Re.xxij.d

Esa.vj.a

Job. xij.c

Eze. xiij.b

Then stepte forth Sedechias the sonne of D Cnaena/and smote Micheas vpon the cheke/ & saide: Which waye is the spirete of the Lorde departed fro me / to speake thorowe the? Micheas sayde: Beholde/thou shalt se it/whā thou commest into the ynmost chaumber to hide the. But the kynge of Israel sayde: Take Micheas/and let hym remaine with Amon the ruler of the citie/and with Joas the sonne of Melech/and saye: Thus sayeth the kynge: Put this man in pryson / and sede him with bread and water of trouble/tyl I come again in peace. Micheas sayde: If thou commest agayne in peace / then hath not the Lorde spoken

spoken thorow me. And he saide: Herken to al ye people.

So the kynge of Israel/and Josaphat the kynge of Juda went vp vnto Ramoth in Gilead. And the kynge of Israel saide vnto Josaphat: Chaunge thy clothes/and come to the battail in thine araye. And the kynge of Israel chaunged his rayment/ and come into the battayll. But the kynge of Syria had commaunded the rulers of his charrettes. Ye shal fight neyther against small nor greate/But onely against the kynge of Israel.

Now whā the rulers of the charrettes saw Josaphat/they thought: It is the kyng of Israel/and they wente aboute to fighte against hym. But Josaphat cryed/ and the Lorde helped him. And God turned them frō him: for whā the rulers of the charrettes sawe that it was not the kynge of Israel/ they turned backe from hym. But a certaine man bended his bowe harde/and shot the kynge of Israel betwene the mawe and the longes. Thē sayd he vnto his charretman: Turne thyne hande/ and carie me out of the hooste/for I am wounded. And the battail was sore thesame daye. And the kynge of Israel stode vpon his charret against the Sirians vntyl the euenynge/& dyed whan the Sunne wente doune.

The. XIX. Chapter.

BVt Josaphat the kynge of Juda came home againe in peace vnto Jerusalem. And Jehu the sonne of Hanani the Seyer wente forth to mete hym/and saide vnto king Josaphat: Shouldest thou so helpe the vngodlye/and loue them that hate the Lorde? And for this cause is the wrath vpō the from the Lorde: neuertheles/ there is some good founde in the/that thou haste put the groues out of the lande/and hast prepared thyne hert to seke God. So Josaphat abode at Jerusalem.

B †And he wente again amonge the people/ ij. Pa. xvij b from Berseba vnto mount Ephraim/& brought hē againe vnto the Lorde God of their fathers. And he set Judges thorowout the lande/in al the stronge cities of Juda/and & certayne in euery cytie. And sayde vnto the iudges: Take hede what ye do: for ye execute not the iudgment of man/ but of the Lorde/ and he is with you in iudgment: therfore let the feare of the Lorde be with you/& beware/ and do it: for with the Lorde oure God there is no vnryghteousnes/nor respecte of persones/nor acceptinge of gyftes.

C And at Jerusalem dyd Josaphat ordeyne certayn of the Leuites and priestes/and of the auncient fathers of Israel for the iudgment of the Lorde/and ouer the matter of the law/ and caused them to dwell at Jerusalem/ and commaunded them/ and sayde: Se that ye do thus in the feare of the Lorde/ in fayth-fulnesse and in a perfecte herte. In all causes that come vnto you from youre brethren/ (which dwel in their cyties) betwene blonde and blonde/betwene lawe and commaundement/betwene statutes and ordinaunces/ ye shall enfourme them/ that they synne not against the Lorde/ and so the wrath to come vpon you and youre brethren. So thus/and ye shal not offende.

Beholde/Amaria the prieste is chiefe ouer you in all causes of the Lorde: so is Sebadia the sonne of Jsmael/prynce in ỹ house of Juda in al the kynges matters: Ye haue officers lykewise the Leuites before you. Take a good courage vnto you/ and be doynge/ and the Lorde shalbe with the good.

The. XX. Chapter.

AFter this came the children of Moab/ A the children of Ammon/and certaine of Amanim with them/to fyght against Josaphat. And they came and tolde Josaphat/and saide: There commeth a greate multitude against the from beyonde the see of Siria: and beholde/they are at Hazezon Thamar/ that is Engaddi.

And Josaphat was afrayed/and set his face to seke the Lorde/ and caused a fast to be proclaymed in all Juda. And Juda came together to seke the Lorde. And out of al the cytyes of Juda came they to seke the Lorde.

ij. Par. †And Josaphat stode amonge the congregacion of Juda and Jerusalem/in the house of ỹ Lorde/before the new courte and sayde.

O Lorde God of our fathers/art not thou God in heauen/and hast dominion in all the kyngdomes of ỹ heythen? And in thy hand is strenght and power/ and there is no man that can withstande the. Hast not thou oure God expelled the inhabiters of this lande before thy people of Israel? and hast geuē it vnto the sede of Abrahā thy louer for euer? so that they haue dwelt in it/ and haue buylded the a
B Sanctuarye vnto thy name therin/ and sayd:
vij. c †If there come any plague/ swearde/ iudgement/ pestilence/ or derth vpon vs/we wyll stande before this house/ euen before the/ (for thy name is in this house) and wyll crye vnto the in our trouble/ and thou shalte heare/ and shalt saue vs. Beholde now/ the children of Ammon/of Moab/ and they of mount Seir/
vpon whome † thou woldest not suffre the
ỹ. c children of Israel to go/whan they wente out of the lande of Egypte/but they were fayne to departe from thē/ and not to destroye them: & behold/they deale contrarely with vs/ & come to thrust vs out of the enheritaunce/ that thou hast geuen vs in possession. O our God/ wilt thou not iudge them? For in vs is no strength to withstande this greate multitude that cōmeth agaynst vs. We know not what we shoulde do/ but oure eyes loke vnto the. And all Juda stode before the Lorde/ with their children/wyfes and sonnes.

C But vpon Jehasiel the sonne of Zacharias/ the sonne of Benaia/ the sonne of Jehiel/ the sonne of Mathania the Leuite of the children of Assaph/ came the spirite of the Lorde in the myddes of the congregacion/and sayd: Geue hede all thou Juda/ and ye inhabiters of Jerusalem/& thou kinge Josaphat: Thus sayeth the Lorde vnto you: Be not ye afrayed/ nor feare ye this greate multitude: for it is not ye that fyght/but God. To morō shal ye go doun vnto thē/at the read see by the broke: And beholde/they go vp by Cis/and ye shal fynde thē before the wilderneste of Jeruel: for ye shal not fyghte in this cause. So ye but steppe forth/ & stande/& se the health of ỹ Lorde that is with you. Feare not O Juda and Jerusalem/ and be not afrayed/ to morow go ye forth agaynst them/and the Lorde shall be with you.

Then Josaphat bowed hymselfe with his face to the earth/and all Juda/and the inhabiters of Jerusalē fell before ỹ Lorde/ and worshipped the Lorde. And the Leuites of the children of the Kahathites/and of the chyldren of the Corahites/arose to prayse ỹ Lorde God of Israel with loude voyce on hye. And they gat them vp earlye in the mornynge/ and wente forth by the wylderneste of Thekoa.

And whan they were goynge out/ Josaphat stode/and sayd: Herken vnto me O Juda/ and ye indwellers of Jerusalē: Put youre trust in the Lorde your God/ & ye shalbe safe: and geue credence vnto his prophetes/and ye shall prospere. And he gaue counsayl vnto the people/ and appoynted the syngers vnto the Lorde/and them that gaue prayse in the bewtye of the holynes/ to go before the harnessed men/ and to saye: O geue thankes vnto the Lorde/for hys mercye endureth for euer. And whan they began to geue thankes and praise/
† the Lorde caused the hinder watche that Judic. vij.
was come agaynste Juda/ to come vpon the j. Re. xiiij. c
children of Ammō/ Moab/ and thē of mount Seir/and they smote thē. Then stode the children of Ammon and Moab agaynst them of mount Seir to damne them/ and to destroye them. And whan they had destroyed them of mount Seir/ one helped another to destroye them selfes also. And whan Juda came to Mispa vnto the wylderneste/ they turned thē towarde the multitude/and beholde/ the dead bodies laye vpon the earth/ so that none was escaped.

D And Josaphat came with his people to deuyde the spoyles of them. And they founde amonge them so much goodes and rayment & precious Jewels/ (which they toke frō them) that they coulde not beare thē. And three dayes were they deuydinge the spoyle/ for it was so much. On the fourth daye came they together in to ỹ valley of blessynge: for there blessed they the Lorde. Therfore is the place called the valleye of blessynge vnto this daye.

So euery man of Juda and Jerusalē turned backe agayne/and Josaphat before them/ to go to Jerusalem with ioye: for the Lorde had geuen them gladnesse on their enemyes. And they entred in to Jerusalem with psalteries/harpes and trompettes/vnto the house of the Lorde. And there came a feare of God ouer all the kingdomes in the landes/ whan they herde that the Lorde had fought against the enemyes of Israel. Thus was the kingdome of Josaphat in quyetnes/ & God gaue hym rest on euery syde.

F †And Josaphat raygned ouer Juda/ and
iij. re. xxij. g was fyue and thyrtye yeare old whan he was

c made

made kynge / and raygned fyue and twentie yeare at Jerusalem. His mothers name was Asuba the doughter of Silhi. And he walked in the waye of his father Asa / and departed not asyde frō doynge / that whiche was right in the sight of the Lorde: sauyng that the hye places were not put doune / for the people had not yet prepared theyr herte to the God of theyr fathers. What more there is to say of Josaphat / both the fyrst and the last / beholde / it is wrytten in the actes of Jehu the sonne of Hanani / which he noted vp in the boke of the kynges of Israel.

iij.re.xxij.g † Afterwarde dyd Josaphat the kinge of Juda agre with Ahasia the kynge of Israel / which was vngodly in his doynges. And he agreed with hym to make shyppes / for to go vpon the see. And they made the shippes at Ezeon Gaber. But Elieser the sonne of Dodana of Maresa prophecyed agaynst Josaphat / & sayde: Because thou hast agreed with Ahasia / therfore hath the Lorde broken thy workes. And so the shyppes were broken / and might not go vpon the see.

The. XXI. Chapter.

A iij.re.xxij.g NAnd † Josaphat fell on slepe with his fathers / and was buryed with his fathers in the cytie of Dauid / and Joram his sonne was kyng in his steade. And he had brethren the sonnes of Josaphat Asaria / Jehiel / Zacharias / Asaria / Michael and Sephatia. All these were the chyldren of Josaphat kyng of Juda. And their father gaue thē many gyftes of syluer / and golde and Jewels / with stronge cyties in Juda. But the kyngdom gaue he vnto Joram: for he was the fyrst borne.

But whā Joram came vp ouer his fathers
Judic. ix. a kyngdome / and had gottē the power of it † he slewe all his brethren with the swearde / and
iiij.re.viij. c certayne rulers also in Israel. † Two and thyrtye yeare olde was Joram whā he was made kynge / and raygned eyght yeare at Jerusalē / and walked in the waye of the kynges of Israel / euen as the house of Achad dyd / (for Achabs doughter was his wyfe) and he dyd that which was euell in the sight of ỹ Lord.

B Neuertheless / the Lorde wolde not destroye the house of Dauid / for the conuenaunt
ij.reg. vij. c sake / † which he made with Dauid / and accordynge as he had layde / that he wolde geue hym and his chyldrē a lanterne for euermore.

† At the same tyme fell the Edomites a- iiij.re.
waye from Juda / & made a kinge ouer themselfes: for Joram had gone ouer with his captaynes / and all the charrettes with hym / and had gotten hym vp in the nighte seaſon / and slayne the Edomites on euery syde / and the rulers of the charrettes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye from hym also: because he forsoke the Lorde God of his fathers. He made hye places also on ỹ mountaynes in Juda / and caused them of Jerusalē to go a whorynge / and decaued Juda.

But there came a wrytynge vnto hym from C
the prophete Elias / sayinge: Thus sayeth the Lorde God of thy father Dauid: Because thou haste not walked in the wayes of thy father Josaphat / neyther in the wayes of Asa the kynge of Juda / but walkest in the waye of the kynges of Israel / and makest Juda and them of Jerusalem to go a whorynge after the whordome of the house of Achab / and hast slayne thy brethren also of thy fathers house / which were better thē thou. Beholde / ỹ Lord shall smite the wt a greate plague on thy people / on thy chyldren / and thy wyfes / and on all thy substaunce. But thou thy selfe shalt haue much syckneſſe in thy bowels / tyll thy bowels go forth from daye to daye for very payne.

So the Lorde rayſed vp agaynst Joram D
the spirite of the Philistines / and Arabians / which lye beſyde the Morians / and they went vp in to Juda / and wayſted it / and caryed awaye all the substaunce that was founde in the kynges house / and his sonnes / and his wyfes / so that there was not one sonne left hym / saue Joahas his yongeſt sonne. And after all this dyd the Lorde smyte him in his bowels / with such a syckneſſe as coulde not be healed. And whyle that endured from day to daye / whan the tyme of two yeares was expyred / his bowels wente from hym with his syckneſſe / and he dyed in euell diſeases.

And they made not a burnyng ouer hym as they dyd vnto his fathers. Two and thyrtye yeare olde was he whan he was made kynge / and raygned eyght yeare at Jerusalem / and walked not well. And they buried hym in the cytie of Dauid / but not amonge the

the sepulchres of the kynges.

The. XXII Chapter.

A re. viij d Paral. NAnd † they of Jerusalem made Ochosias his yongeſte sonne kynge in his steade: * for the mē of warre that came with the hooſt of the Arabians / had slayne all the fyrst / therfore raygned Ochosias the sonne of Joram kynge of Juda. Two and fourtye yeare olde was Ochosias whan he was made kyng / and raygned one yeare at Jerusalem. His mothers name was Athalia ỹ doughter of Amri. And he walked also in the wayes of the house of Achab: for his mother entyſed hym so that he was vngodly. Therfore dyd he euell in the syght of the Lorde / euen as the house of Achab: for they were his coūsaylgeuers after his fathers death / to deſtroye him / and he walked after theyr counsayl.

B And he wente with Joram the sonne of Achab kynge of Israel / to the battail vnto Ramoth in Gilead / agaynst Hasael the kynge of Syria. But the Sirians smote Joram / so that he turned backe to be healed at Jeſreel: for he had woundes that were geuen hym at Rama / whan he fought with Hasael the kynge
tis O- of Syria. And ℔ Asarias the sonne of Joas o- ram kynge of Juda wente doune to vyſet Joram the sonne of Achab at Jeſreel / which laye wyſe d Aha- ſycke: For it was ordeyned of God vnto Ochosias / that he shoulde come to Joram / and so to go forth with Joram agaynſte Jehu the
Re.ix.b sonne of Nymsi / † whome the Lorde had anoynted to rote oute the house of Achab.

C Now whan Jehu wolde be auenged of the house of Achab / he founde certayne rulers of Juda / and the chyldren of Ochosias brethrē
Re.ix.f which serued Ochosias / and he slewe them. † And he sought Ochosias / and they ouertoke hym / whan he had hyd hym at Samaria: & he was broughte vnto Jehu / which slewe hym / and they buryed hym / for they sayde: He is the sonne of Josaphat / which sought the Lorde with all his herte. And there was no man more of the house of Ochosias that might be kynge.

D † Whan Athalia the mother of Ochosias
Re.xj.a sawe that her sonne was dead / she gat her vp / and deſtroyed all the kinges sede in the house of Juda. But Josabeath the kynges sister toke Joas the sonne of Ochosias and stale hym awaye / from amonge the kynges chyldren that were slayne / and put him with his norse in a chaumber. Thus Josabeath kynge Jorams doughter the wyfe of Joiada the priest hyd hym from Athalia / so that he was not slayne: for she was Ochosias syster. And he was hyd with them in the house of God sixe yeares / for so much as Athalia was quene in the lande.

The. XXIII. Chapter.

A iiij.reg.xj.c BVt † in the seuenthe yeare was Joiada bolde / and toke the rulers ouer hūdreds: namely Asaria the sonne of Jeraham / Jsmael the sonne of Johanan / Asaria the sonne of Obed / Maeseia the sonne of Adaia / and Elisaphat the sonne of Sichri with him / in to ỹ conuenaunt: & they went about in Juda / & brought the Leuites together out of all the cityes of Juda / & the chiefe fathers of Israel / to come vnto Jerusalem. And all the congregacion made a conuenaūt with the kyng in the house of God / And he sayde vnto them: Beholde / the kinges sonne shalbe kynge / † euen as the ij.Re.vij.c Lorde spake / concerninge the chyldren of Dauid.

This is it therfore that ye shal do: The thyrde B
parte of you that entre on ỹ Sabbath / shalbe amonge the priestes and Leuites / which are dorekepers at the thresholdes / and one thyrde parte in the kynges house / and one thyrde parte at the foundamēt porte. But all the people shalbe in the courtes of the house of the Lorde / and that noman go in to the house of the Lorde / excepte the priestes and Leuites that minister there / they shal go in: for they are halowed. And let all the people waite vpō the Lorde. And the Leuites shall get thē rounde aboute the kynge / euery one with his weapen in his hande. And who so els goeth in to the house / let hym dye. And they shalbe with the kyng whan he goeth out and in.

† And the Leuites and al Juda dyd as Jo- C
iada the priest had cōmaunded / and euery one iiij.Re.xj.b toke his mē the entred on the Sabbath / with thoſe that went of on the Sabbath: for Joiada the priest suffred not thoſe two companies to parte asunder. And Joiada the priest gaue the captaines ouer hundred speares and shyldes / and king Dauids weapens / which were in the house of God / & set all the people euery one with his weapen in his hande / from the

ryght corner of the house/vnto the lefte corner of the aultare/and to the houseward about the kinge. And they brought forth ꝑ kinges sone/ and set the croune vpon his head / and gaue
Deu. xvij d hym the † wytnesse/ & made hym kynge. And Joiada with his sonnes anointed hym / and sayde: God saue the kinge.

D But whan Athalia herde the noyse of the people that rāne together/ and praysed ꝑ king/ she went forth to the people in to the house of the Lorde/and loked: and beholde/ the kinge stode in his place at the intraunce/and the rulers and trompettes about the kinge: and all the people of the lande were glad/ & blewe the trōpes/ & there were singers that could playe with all musicall instrumentes. But she rente her clothes/and sayd: Sedicion/ sedicion. Neuertheless/ Joiada ꝑ priest gat him forth with the captaines ouer hundreds / & rulers of the hoost / and sayd vnto them: Bringe her forth betwene the walles/ and whosoeuer foloweth her/shalbe slayne with the swearde: for ꝑ priest had cōmaunded/that she shoulde not be slaine in the house of the Lord. And they layd handes on her. And whan she came at ꝑ intraūce of the horsgate of the kinges house / they put her to death there.

E And Joiada made a conuenaunt betwene him and all the people/and the kinge/that they shoulde be the people of the Lord. Thē wēt al the people in to the house of Baal / & destroied it/ & brake doune his aultares & ymages / and slewe Mathā ꝑ priest of Baal before ꝑ aultare. And Joiada appointed ꝑ officers in ꝑ house of the Lorde amonge the priestes and Leuites/ † whome Dauid had ordeyned for ꝑ house of the Lord/to offer burntsacrifices vnto the Lorde/as it is written in the * lawe of Moses/with ioye & songes made by Dauid. And the porters set he at the gates of house ꝑ Lorde/that none shoulde entre which were defiled with any maner of thynge.

j. par. xxiiij. xxv. * Num. xxviij.

And he toke the captaines ouer hundreds/ and the myghtye men and lordes of ꝑ people/ and all the people of the lande / & brought the kinge doune from the house of the Lorde/ & brought him thorow the hye porte of the kinges house/and caused the king to syt vpon the seate royall. And all the people of the lande were glad/ & the cytie was at rest. But Athalia was slayne with the swearde.

The. XXIIII. Chapter.

JOas † was seuen yeare olde whā he was made kinge/and raigned fourtye yeare at iiij. reg. Jerusalem. His mothers name was Zibea of Berseba. And Joas dyd that which was ryght in the syghte of the Lorde/as longe as Joiada the priest liued. And Joiada gaue him two wyfes / & he begat sonnes & doughters. Afterward deuised Joas to renew ꝑ house of the Lord/ & gathered together ꝑ priestes and Leuites/ & sayd vnto thē: Go forth vnto al the cyties of Juda / & gather the money of all Israel/to repayre the house of your God yearly/ and do it right sone: but the Leuites made no haist.

Then the kinge called Joiada the principal/ and said vnto him: Why lokest thou not vnto the Leuites / that they bringe in from Juda & Jerusalem/ † the collection which Moses the Exod. seruaunt of the Lorde appoynted /to be gathered amonge Israel for the tabernacle of wytnes? For that vngodly Athalia & her sonnes haue waysted the house of God: and all that was halowed for the house of the Lord/ haue they bestowed on Baalim.

† Then cōmaunded ꝑ kinge to make a chest/ B & to set it without at the intraūce of the house iiij. re. xij. of the Lord: and caused it to be proclaymed in Juda & Jerusalē/ that they shoulde bringe in to the Lord: the collection / which Moses the seruaūt of God appoynted vnto Israel in the wylderneſſe. Then were all ꝑ rulers glad/ and so were all the people/and brought it/and cast it in to the chest/tyll it was full.

And whan the tyme was that the Leuites should bringe the Arke at the kinges cōmaundement/ (whan they sawe ꝑ there was muche money therin) then came the kinges scrybe/ and he that was appointed of the chiefe priest/ & emptyed the chest/and caryed it againe into his place. Thus dyd they euery day / so that they gathered much money together. And the kinge and Joiada gaue it vnto the workemasters of the house of the Lord/ and they hyred masons & carpenters to repayre the house of ꝑ Lord / and men that coulde worke in yron & brasse/to repayre the house of the Lord.

And the labourers wrought/ so that the re- C payringe in the worke went forwarde thorow theyr

theyr hande/ and they set the house of God in his bewtye / and made it stronge. And whan they had perfourmed this / they brought the resydue of the money before the king and Joiada / wherof there were made vessels for the house of the Lord / vessels for the mīistracio and burntofferynge/ spones and ornamentes of gold and syluer. And they offred burntofferynges alway in the house of the Lorde/as longe as Joiada lyued.

And Joiada waxed olde / and had lyued longe ynough/and dyed/and was an hūdreth and thyrtye yeare olde whan he dyed: and they buried him in the cytie of Dauid / amonge the kynges / because he had done good vnto Israel/ and towarde God and his house. And after the death of Joiada / came the rulers in Juda/and worshipped the kinge.

D Then cōsented the kinge vnto the. And they forsoke the house of the Lorde God of theyr fathers / and serued the groues and ymages. Thē came the wrath of the Lorde vpon Juda and Jerusalem/because of this trespasse of theyrs. Yet sent he prophetes vnto them / that they shoulde turne vnto the Lord / & they testified vnto them: but they wold not heare.

xxiij. c And the spirite of God came vpō † Zachary the sone of Joiada the priest / which stode ouer the people/ & sayd vnto thē: Thus sayeth God: Wherfore do ye trāsgresse the cōmaundementes of the Lorde / which shall not be to your
ij. par. xv. a prosperite: for † ye haue forsaken the Lorde/ therfore shal he forsake you. Neuertheless/ they cōspired against him/ & stoned him at ꝑ kinges cōmaundemēt in the court of the house of the Lorde. And Joas the kynge thought not on the mercy that Joiada his father had done for hym/but slewe his sonne. Notwithstandyng/ whan he dyed / he sayd: The Lorde shal loke vpon it/and require it.

E And whan the yeare was gone about / the power of the Syrians wente vp/ and came to Juda and Jerusalē / and destroyed the rulers of the people/and sent al the spoyles of thē vnto the kinge at Damascon. For the power of the Syriās came but with a few mē/ yet gaue ꝑ Lorde a very great power in to theyr hāde/ because they had forsakē the Lorde God of theyr fathers. They executed iudgement also vpon Joas. And whan they departed from hym/ they left him in great sicknesses.

† Neuertheles / his seruauntes conspyred iiij. re. xij. d agaynst him (because of the bloude of the children of Joiada the priest) and slewe him vpō his bed/and he dyed/ and they buryed hym in ꝑ of cytie Dauid/ but not amōge the sepulcres of the kynges. They that conspyred agaynst hym/were these: Sabad the sonne of Simeath the Ammonitisse / and Josabad the sonne of Simrith the Moabitisse. As for his sōnes/ & the summe that was gathered vnder him/ & the building of the house of God / beholde/ they are wrytten in the storye in the boke of ꝑ kynges. And Amasias his sonne was kinge in his steade.

The. XXV. Chapter.

XXue and twenty year olde was Amasias A whan he was made kinge / and raygned iiij. re. xiiij. a nyne and twenty yeare at Jerusalē. His mothers name was Joadā of Jerusalē. And he dyd ꝑ which was right in ꝑ syght of ꝑ Lord/ but not with a whole hert. Now whan his kyngdō was in strēght / he slew his seruauntes which had slayne the kyng his father. But theyr children slewe he not / for so is it wrytten in the boke of the law of Moses / † Where the deu. xxiiij. c Lorde cōmaundeth/and sayeth: The fathers iiij. re. xiiij. a shall not dye for the chyldren/ neyther shal the Eze. xviij. c chyldren dye for the fathers/ but euery one shal dye for his owne synne.

And Amasias brought Juda together/and set them after the fathers houses/after the rulers ouer thousandes & ouer hūdreds amōge al Juda and Ben Jamin / and nūbred thē frō twenty yeare olde & aboue / and founde of thē thre hūdreth thousand chosen mē / which were able to go forth to the warre/ and caryed speares and shyldes. And out of Israel appointed he an hundreth thousand strōge mē of warre/ for an hundreth talentes of syluer.

But there came a man of God vnto him/ B and sayde: O kynge/ Let not the hoost of Israel come with the: for ꝑ Lord is not with Israel/neyther with al the children of Ephraim. For if thou commest to shewe thy boldnes in the battayl / God shal make the to fall before thyne enemyes. For God hath power to helpe/ & to cause for to fal. Amasias sayd vnto the mā of God: What shalbe done then with the hundreth talentes that I haue geuen the

souldyers of Israel: The man of God sayde: The Lord hath yet more thē this to geue ỹ. So Amasias separated out the men of warre/ which were come to hym out of Ephraim/ that they shoulde departe vnto theyr place. Thē waxed theyr wrath very whote agaynst Juda/ & they wēte againe vnto theyr place in wrothfull displeasur. And Amasias strēgthed himselfe/ and caryed out his people/ & wente forth into the salt valley/ and smote ten thousande of the chyldren of Seir.

And the chyldren of Juda toke ten thousande of thē alyue/ whome they brought vp to the toppe of a mountayne/ and cast thē doune headlynges from the toppe of the mount/ so that they all to barst in sunder. But the chyldren of the men of warre/ whome Amasias had sent awaye agayne/ (that they shoulde not go to the battayl with his people) fell in to the cytes of Juda/ from Samaria vnto Beth-Horon/ and smote thre thousande men/ and toke much spoyle.

C And whan Amasias came againe from the slaughter of the Edomites/ he broughte the goddes of ỹ chyldren of Seir/ & made them his goddes/ & worshipped before them/ and brent incence vnto them. Thē was the Lord very wroth at Amasias/ and sent vnto him a prophete/ which saide vnto hym: Why sekest thou the goddes of the people/ which could not delyuer theyr folke frō thy hande? And whan he talked with him/ ỹ kinge said vnto him: Haue they made the of the kinges counsayll? Ceasse/ why wilt thou be smittē? Then ỹ prophet ceassed & sayde: I perceaue that ỹ Lorde is minded to destroye the/ because thou hast done this/ and herkenest not vnto my counsayll.

iiij.re.xiiij b †And Amasias ỹ king of Juda toke cōsaill/ & sent vnto Joas ỹ sonne of Joahas ỹ sōne of Jehu kinge of Israel/ saying: Come/ let vs se one another. But Joas ỹ kinge of Israel sent vnto Amasias the kinge of Juda/ sayinge: †The hawthorne in Libanus sent vnto ỹ Cedre tree in Libanus/ saying: Geue thy doughter vnto my sonne to wyfe. But a wylde beast in Libanus rānc ouer the hawthorne/ & trode it doune. Thou thynkest: Beholde/ I haue smytten the Edomites/ therfore is thyne herte proude to boast. Now byde at home: why stryuest thou after myssfortune/ that thou mayest fall and Juda with the?

Judi.ix. a iiij. Esd. iiij b

Neuertheless/ Amasias cōsented not: for so was it brought to passe of God/ ỹ they myght be geuen in to the handes of the enemyes/ because they sought ỹ goddes of the Edomites. Then went Joas the kinge of Israel vp/ and they sawe one another/ he & Amasias the king of Juda/ At Beth Semes which lyeth in Juda. But Juda was smytten before Israel/ and they fled euery one vnto his tent.

And Joas the kynge of Israel toke Amasias the kynge of Juda/ the sonne of Joas the sonne of Joahas/ at Beth Semes/ & broughte him to Jerusalem/ and brake doune the wall of Jerusalem/ from the porte of Ephraim vnto the corner porte/ euen foure hundreth cubites longe: and toke with him al the golde/ and syluer/ and al the ornamentes that were foūde in the house of God with Obed Edom/ and in the treasures in the kynges house/ and the chyldren to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda/ lyued after the death of Joas the sonne of Joahas kynge of Israel fyftene yeare.

What more there is to saye of Amasias/ (both the fyrst and last) behold/ it is written in the boke of the kynges of Juda and Israel. iiij.re.p † And from the tyme forth that Amasias departed from the Lord/ they cōspyred against him at Jerusalem. But he fled vnto Lachis. Then sent they after him vnto Lachis/ and slewe hym there. And they brought him vpon horses/ and buried him beside his fathers in the cytie of Juda.

The. XXVI. Chapter.

THen † all the people of Juda toke Osias/ whiche was sixtene yeare olde/ and made him kinge in stead of his father Amasias. A iiij.re.p He buylded Eloth/ & broughte it againe vnto Juda/ after that the kynge was fallē on slepe with his fathers. † Sixtene yeare olde was Osias whan he was made king/ & raigned two and fyfty yeare at Jerusalē. His mothers name was Jechalia of Jerusalem. And he dyd rycht in the syght of the Lord/ as his father Amasias had done/ † and sought God as longe as Zacharias lyued/ which taught in the visions of God: and as longe as he sought the Lorde/ God made him to prospere. iiij.re.xv. A iiij.Reg.

For he went forth/ and fought against the Philistines/

Philistines/ & brake doune ỹ walles of Gath/ and the walles of Jabne/ & the walles of Asdod/ and buylded cyties about Asdod/ and amonge the Philistines. For God helped hym against the Philistines/ agaynst the Arabiās/ agaynst them of Gur Baal/ and agaynst the Meunites. And the Amonites gaue Osias presentes/ and his name came into Egypte: for he was exceadynge stronge. And Osias buylded towres at Jerusalem vpon the cornerporte/ and on the valley gate/ and on other corners/ & made them strōge. He buylded castels also in the wylderneſſe/ & dygged many welles: for he had many cattel/ both in the medewes and in the plaines: housbandmen also and wynegardeners on the mountaines and on Carmel: for he delyted in housbandrye.

B And Osias had an hoost of men of warre goyinge forth to the battail/ which were numbred vnder the hande of Jeiel the scrybe and of Maesa the officer/ vnder the hande of Hanania of the kinges rulers. And the numbre of the chefe fathers amonge the stronge men of warre/ was two thousande & sixe hundreth. And vnder the hāde of the hoost thre hūdreth thousande/ and seuen thousand and fyue hundreth mete for the battayll/ in the strength of an armye to helpe the kynge agaynst the enemyes. And Osias prepared for al the hoost/ shildes/ speares/ helmettes/ brestplates/ bowes/ and slyngstones. And at Jerusalem he made ordinaunce connyngly/ to be vpon the towres and in the pynnacles/ to shute arowes and great stones. And the fame of hym came farre abroade/ because he was specyally helped/ tyll he became myghtye.

C And whan his power was great/ his hert arose to his owne destruccion: for he trespassed against the Lord his God/ and wente in to the tēple of the Lord/ to burne incence vpon the aultare of incence. But † Asarias ỹ priest wēt after him/ & foure score priestes of ỹ Lord with hym/ valeaunt mē/ & withstode king Osias/ & sayd vnto him: † It belōgeth not vnto thine office (Osias) to burne incence vnto the Lorde/ but vnto the priestes belōgeth it/ euē vnto the chyldren of Aaron/ whiche are halowed to burne incence. Go forth out of ỹ Sācteuary: for thou offendest/ and it shalbe no worshippe vnto the before God the Lorde. ar.viij. a .paralip. a

And Osias was wrothe/ and had a censure in his hāde. † And whyle he murmured with the priestes/ the leprosy sprong out of his forehead in the presence of the priestes/ in ỹ house of the Lord before the aultare of incēce. And Asarias the chefe priest turned his heade towarde hym/ & so did all the priestes/ & behold/ he was leper in his forehead. And they putte him out from thence. Yee/ he made haist hymselfe to go forth/ for his plague came from the Lorde. Thus became Osias the king a leper vnto his death/ and dwelt full of leprosy in a fre house: for he was put out of the house of ỹ Lorde. But Joram his sonne had the oversyght of the kynges house/ & iudged the people in the lande. S Num.xij. B

What more there is to say of Osias/ (both fyrst and last) Esay the sonne of Amos hath written it. And Osias fell on slepe with his fathers/ & they buryed him with his fathers in the pece of groūde besyde the kinges sepulchres: for they sayd: He is leperous. And Jotham his sonne was kinge in his steade.

The. XXVII. Chapter.

JOtham † was fyue & twenty yeare olde whan he was made kynge/ and raygned sixtene yeare at Jerusalē. His mothers name was Jerusa the doughter of Sadoc: and he dyd rycht in the syght of the Lorde/ as dyd Osias his father: sauyng that he went not in to the temple of the Lord/ and the people yet marred them selfes. He buylded the hye porte of the house of the Lorde/ and on the wall of Ophell buylded he much/ & buylded the cytes vpon the mountaines of Juda/ & in the woodes buylded he castels and towres. A iiij.re.xv. g

And he fought with the kinge of the childrē of Ammon/ and ouercame them/ so that the chyldren of Ammon gaue hym the same yeare an hundreth talentes of syluer/ ten thousande quarters of wheate/ and ten thousande of barlye. So much dyd the chyldren of Ammō geue hym also in the seconde & thyrde yeare. Thus became Jotham myghty/ for he gyded his waies before the Lorde his God. B

What more there is to saye of Jothā/ & all his warres/ and his wayes/ behold/ it is wrytte in the boke of the kinges of Israel & Juda. Fyue & twentye yeare olde was he whan he was made kynge/ and raygned sixtene yeare

at Jerusalem. And Jotham fell on slepe with his fathers / and they buryed him in the cytie of Dauid / and Achas his sonne was kinge in hys steade.

The. XXVIII. Chapter.

A iij.re.xvj.a
ACHas † was twenty yeare olde whan he was made kynge / & raygned sixtene yeare at Jerusalem / and dyd not that which was ryght in the syght of the Lorde / as dyd Dauid his father / but walked in the wayes of the kynges of Israel / and made molten ymages vnto Baalim / and burnt incence in the valley d.u.xviij.b of the chyldren of Hennō / † & burnt his owne ii.j.re.xxj.a sonnes in the fyre after the abhominacions of the Heythen / whome the Lorde expelled before the chyldren of Israel. And he dyd sacrifice / and burnt incence vpon the hye places / & vpon the hilles / and amonge all grene trees.

E.a.vij.b † Therfore dyd the Lorde his God delyuer hym in to the hāde of the kinge of Syria / so that they smote hym / and caryed awaye a great multitude of his men prysoners / and brought them to Damascon. He was geuen also vnder the hande of the kinge of Israel / so that he dyd great slaughter vpon hym. For Pecah the sonne of Romelia smote in Juda an hundreth & twenty thousande in one daye / (which all were valeaunt men) euen because they had forsakē the Lorde God of theyr fathers. And Sichri a myghtye mā of Ephraim slewe Mesaia the kinges sonne / and Asrikam the prince of the house / and Elkana the next vnto the kynge. And the chyldrē of Israel caryed of theyr brethren prysoners two hūdreth thousande women / sonnes and doughters / & toke a great spoile from them / and brought the spoyle vnto Samaria.

B But euen there was there a prophete of the Lorde / whose name was Obed / which wēt out to mete the hoost that came to Samaria / & said vnto them: Beholde / because the Lorde God of your fathers is wroth at Juda / therfore hath he geuen them ouer in to your handes: but ye haue slayne them so abhominably / that it is come vnto heauen. Now thynke ye to subdue the chyldren of Juda and Jerusalē / to be bondmen and bond maydens vnto you. Is not this a trespasse then with you against the Lorde your Gode? Herken now vnto me / and sende the prysoners hence againe / whom ye haue caryed away from your brethren: for the wrath of the Lorde is fearce ouer you.

Then gat vp certaine of the chiefe of ỹ chyldren of Ephraim / Asarias the sonne of Johanan / Barachias ỹ sonne of Mesillemoth / Ezechias ỹ sonne of Sallū / and Amasa the sonne of Hadlai / against thē that came from ỹ battayl / and said vnto them: Ye shall not bringe the prysoners in hyther / for youre myndes is but to make vs to trespasse before the Lorde / to make our synnes and offences greater: for the trespasse is to much alreadi / and the wrath is fearce ouer Israel. So the hooste lefte ỹ prysoners and the spoyle before ỹ rulers and before the whole congregacion.

C Then stode vp ỹ men / (which now were rehearsed by name) and toke the prysoners / and as many as were naked amōge them / clothed they vꝫ the spoyles / & decke them / & put shues vpon theyr fete / and gaue thē to eate & drinke / and anoynted thē / and caryed thē vpon asses / (as many as were feble) and brought them to Jericho to the Palme cytie vnto theyr brethren / & came again to Samaria. † At ỹ same iiij.re.xvj.a tyme sent kyng Achas vnto the kynge of Assur / that they shoulde helpe hym. And the Edomites came againe / and smote Juda / and caryed some awaye captiue. The Philistines also fel in to the cities in the playne / and toward the South parte of Juda / and wanne Beth Semes / Aialon / Gederoth / and Socho with the villages therof / Timna with ỹ villages therof / Gimso with ỹ villages therof / & dwelt therin. For the Lorde subdued Juda for Achas sake the kinge of Juda / because he made Juda naked / and rebelled against the Lorde. And Teglathphalasser the kinge of Assur came against him / and besieged him / & he was not myghtye ynough for him.

D For Achas spoyled the house of Lord / and the kynges house / and of the rulers / to geue vnto the kinge of Assur / but it helped him not. Moreouer kinge Achas trespassed yet more agaynst the Lord / euen in his trouble / & dyd sacrifice vnto the goddes of them of Damascon / which had smitten hym / & said: The goddes of the kinges of Syria helpe thē / therfore wyll I offre vnto them / that they may helpe me also / where as the same yet were a fall vnto hym / and to all Israel.

And

And Achas gathered the vessels of ỹ house of God together / and brake the vessels in the house of God / & Da.xxix.a † shut the dores of ỹ house of the Lorde / and made him aultares in all corners at Jerusalem / and euery where in the cities of Juda made he hye places to burn incence vnto other goddes / & prouoked ỹ Lord God of his fathers vnto wrath.

What more there is to say of him and of al his wayes / (both fyrst and last) Beholde / it is wrytten in the boke of the kynges of Juda & Israel. And Achas fell on slepe with his fathers / and they buryed him in the cytie of Jerusalem: for they brought him not amonge the sepulchres of ỹ kinges of Israel. And Ezechias his sonne was king in his steade.

The. XXIX. Chapter.

A iij.r.xviij.a
EZechias † was fyue and twenty yeare old whan he was made kynge / and raygned nyne and twenty yeares at Jerusalem. His mothers name was Abia the doughter of Zacharie. And he did ỹ which was right in ỹ syght of the Lord / as dyd his father Dauid. Da.xxxviij. † He opened the dores of ỹ house of ỹ Lord in the fyrst moneth of the fyrst yeare of his raygne / & made thē stronge / and brought in ỹ priestes & Leuites / and gathered them together vnto the East strete / and said vnto them: Herken vnto me ye Leuites / sanctifye youre selfes now ỹ ye maye halowe the house of the Lord God of your fathers / and put fylthynes out of ỹ Sanctuary: for our fathers haue trespassed / and done that which was euel in ỹ sygt of the Lord our God / & haue forsaken him. For they turned theyr faces from the habitacion of ỹ Lord our God / & turned theyr backes on it / & shut the dores of the porch / and put out the lampes / & burnt no incence / and offred no burntsacrifices in the Sanctuary vnto the God of Israel.

B Therfore is the wrath of the Lord come ouer Juda and Jerusalem / and he hath geuē them ouer to be scatered abroade / desolate / & to be hyssed at / as ye se with youre eyes. For beholde / euen for thesame cause fel our fathers thorowe the swearde / our sonnes / doughters and wyfes were caried awaye captyue. Now am I mynded to make a conuenaunt with the Lord God of Israel / that he maye turne awaye from vs his wrath and indignacion. Now my sonnes / be not ye negligente: † for ỹ Nu.xviij.a Lorde hath chosen you to stande before him / and to be his ministers / and do burne incence vnto him.

Then rose the Leuites: Mahath the sonne of Amasai / and Joel the sonne of Asaria of the chyldren of the Kahathites. Of the chyldren of Merari: Cis the sonne of Abdi / and Asaria the sonne of Jehalelel. Of the chyldren of the Gersonites: Joah the sonne of Simma / and Eden the sonne of Joah. And of ỹ childrē of Elizaphan: Simri and Jeiel. And of the chyldren of Assaph: Zachary and Mathania. And of the chyldren of Heman: Jehiel and Simei. And of the children of Jedithum: Semaia and Vsiel.

C And they gathered theyr brethren together / and were sanctifyed / and wente in accordinge to the kynges commaundement at the worde of the Lord / to clense the house of the Lord. And the priestes entred within the house of the Lord to purifye / and put out all the vnclennes that was founde in the temple of the Lord / in the court of the Lordes house: and the Leuites toke it vp / and caryed it out into the broke Cedron. The fyrste daye of the fyrste moneth beganne they to sanctifie them selfes / and on the eyght daye of the moneth wente they into the porch of the Lorde / and halowed the house of the Lord eyghte dayes / and fynished it on the sixtenth daye of the fyrst moneth.

D And they went in to the kyng Ezechias & said: We haue clensed al the house of the Lorde / the aultare of Burntofferinges / and all his vessels / the table of the shewbread / & al the apparel therof: and al the ornamentes that king Achas cast awaye whan he was kinge / what tyme as he transgressed / those haue we prepared and halowed. Beholde / they are before the aultare of the Lorde.

Then the kynge Ezechias gat him vp early / and gathered together the Elders of the cytie / & went vp vnto the house of the Lord / and they brought seuen bullockes / seuen rammes / seuen lambes / and seuen hegoates / to be the synneofferynge / for the Sanctuary / & for Juda. And he spake vnto the priestes the children of Aaron / that they shoulde offre vpon ỹ aultare of the Lorde.

So they slewe the bullockes / and the
priestes toke the bloude/and sprenkled it vpon
the aultare:and slewe the rammes/ and spren
keled the bloude vpon the aultare: and slewe
the lambes / and sprenkeled the bloude vpon
the aultar. And the goates to the synoffering/
brought they before the kynge and the con
gregacion/and layed theyr handes vpon the/
and the priestes slewe them/and sprenkeled
theyr bloude vpon the aultare to make attō
ment for all Israel: for the kynge commaun
ded to offer burntsacrifices & synofferinges
for all Israel.

E And he set the Leuites in the house of the
Lord with cimbales/psalteries and harpes/
i.Pa.xxvj.a †as Dauid had commaunded/ and Gad the
kynge Seyer/and the prophet Nathan: for it
was ỹ commaundement of the Lord by his
prophetes. And the Leuites stode with the
musical instrumentes of Dauid/and the prie
stes with the trompettes. And Ezechias com
maunded them to offre burntsacrifices vp
on the aultare. And aboute the tyme that the
burntsacrifyce beganne to be offred/ the song
of the Lorde beganne also / and the trom
pettes/ and dyuerse instrumentes of Dauid
the kynge of Israell / and all the congrega
cyon gaue prayse and thankes. And the song
of the Musicians / and the blowynge of the
trompetters / endured all tyll the burntoffe
rynge was fynished.

Now whan the burntofferynge was per
fourmed/the kynge and all they that were wh
hym/bowed them selfes/and gaue prayse and
thankes. And Ezechias the kynge with the
rulers commaunded the Leuites to prayse the
Lorde with the songes of Dauid and As
saph the Seyr. And they gaue prayse tyll they
were ioyfull/and they bowed themselfes/and
worshypped.

F And Ezechias aunswered and sayd: Now
haue ye fylled youre handes vnto the Lord/
steppe forth/ and bringe hither the sacrifyces
and thankeofferinges/ vnto the house of the
Lord. And the congregacion brought sa
crifices and thankefferynges/ and euery mā
of a fre wyllinge hert brought burntofferin
ges. And the numbre of the burntofferyn
ges that the congregacion brought/was thre
score bullockes and ten/an hundreth rammes
and two hundreth lambes/and al these for the
burntofferynge vnto the Lorde / and they
sanctified sixe hundreth bullockes / and thre
thousande shepe.

But the priestes were to few / and coulde
not plucke of the skynnes of all the burntof
ferynges/ therfore toke they theyr brethren the
Leuites/tyll the worke was fynished/ & tyl the
priestes were halowed / (for the Leuites are
easier to be halowed thē the priestes) & many
of the burntofferinges were with the fat of ỹ
thankeofferinges and drinkeofferinges to the
burntsacrifices. Thus was the ministracyon
of the house of the Lorde prepared. And Ez
echias reioyced with al the people / that they
were prepared with God: for it was done
ryghte haistely.

The. XXX. Chapter.

AND Ezechias sent into all Israel and Iu
da/and wrote letters vnto Ephraim and
Manasses / that they shoulde come to the
house of the Lord at Jerusalem/to kepe Ea
ster vnto the Lord God of Israell. And the
kynge helde a counsayll with his rulers / and
all the congregacyon at Jerusalem / † to kepe Nam.ix.
Passeouer in the seconde moneth: for at that
tyme they coulde not kepe it/because the prie
stes were not sanctifyed ynough/ and the peo
ple were not yet come together at Jerusalem.
And it pleased the kynge wel/and all the con
gregacyon. And they appoynted it to be pro
claymed thoroweout all Israell from Berse
ba vnto Dan/that they shoulde come to kepe
Passeouer vnto the Lorde God of Israell:
for they were not many that kepte it as it is
wrytten.

And the postes wente with the letters frō
the hande of the king and his rulers/thorow
out all Israell and Juda/at the kinges com
maundement/and sayde: Ye children of Isra- B
ell/tourne you vnto the Lord God of Abra
ham/Isaac and Jacob/and he shal tourne to
the escaped/which are lefte ouer amonge you
from the hande of the kynge of Assur: and be
not ye as youre fathers and brethren / which
rebelled against the Lorde God of theyr fa
thers/and he gaue them ouer into desolacion
as ye se youre selfes. Be not ye hardnecked
now as were youre fathers / but offre youre
hande vnto the Lord/and come to his San
ctuarie/

ctuarye/ whiche he hath sanctifyed for euer / &
serue the Lorde youre God / and so shal the
indignacion of his wrath turne awaye from
you. For if ye turne vnto the Lord/thē shall
your brethren and children haue mercy in the
sight of them/which holde them in captyuite/
that they may come agayne into this lande:
Ex.xxxiij.a for the †Lord youre God is gracious and
mercyful/ and shal not turne awaye his face
from you/if ye conuerte vnto him.

C And the postes wente from one cytye to a
nother / in the lande of Ephraim and Ma
nasses/and vnto Zabulon. But they mocked
them and laughed them to scorne. Yet were
there some of Asser and Manasses/and of Za
bulon/that submitted themselfes / and came
to Jerusalem. And the hande of God came
into Juda/ so that he gaue them one herte to
do after the commaundement of the kynge
and the rulers/at the worde of the Lorde.
And there came together vnto Jerusalem a
greate people/to kepe the feast of vnleuended
bread/ in the seconde moneth / a very greate
congregacion.

And they gat them vp/and put doune the
D.xxviij.d †aultares that were at Jerusalem/and all the
incence put they away/and cast it in to ỹ broke
Cedrō/and slewe ỹ Passeouer on the fourtēth
daye of the seconde moneth. And the priestes
and the Leuites were ashamed/ and halowed
them selfes/and broughte the burntofferyn
ges to the house of the Lorde / and stode in
theyr ordinaunce/as it was accordynge / after
the law of Moses the man of God. And the
priestes sprenkled the bloude from the hande
of the Leuites: for there were many in the con
gregacyon whiche were not sanctifyed/ there
fore dyd the Leuites kyll Passeouer for them
which were not clensed/that they myghte be
sanctifyed vnto the Lord.

D There were many people also of Ephra
im/Manasses/Isachar and Zabulon / which
were not cleane/But dyd eate the Easter lābe/
not as it is wrytten / for Ezechias prayed for
them/and sayde: The Lorde / which is gra
cious/shalbe mercyful vnto all them that pre
pare their hertes vnto God/ to seke the Lor
de God of theyr fathers/ though they be not
clensed after the holye purificacyon. And the
Lord herde Ezechias / and healed the peo
ple. Thus the children of Israel that were
founde at Jerusalem/helde the feast of vnleu
ended bread seuen dayes with greate ioye.
And the Leuites and priestes praysed the
Lord euery daye with the loude instrumen
tes of the Lord. And Ezechias spake her
tely vnto al the Leuites/ which had good vn
derstandynge in the Lorde / and they dyd
eate the feast seuen dayes/ and offred thanke
offerynges/and gaue thankes vnto ỹ Lord
God of theyr fathers.

And all the congregacion deuysed to kepe E
the feast yet other seuen dayes / and so they
helde it those seuen dayes also with ioye: † for ij.p.xxxvj.a
Ezechias the kyng of Juda gaue an heaucof
ferynge for the congregacyon / euen a thou
sande bullockes/and seuen thousande shepe.
But the rulers gaue an heaucofferinge for the
congregacion/euē a thousand bullockes/ and
ten thousand shepe. And many of the priestes
sanctifyed them selfes.

And the whole congregacion of Juda re
ioyced/the priestes and Leuites/and al the con
gregacion came out of Israel: and the strā
gers that were come out of the lande of Isra
el/and they that dwelt in Juda / and greate
ioye was there at Jerusalem: for sence ỹ tyme
of Salomon the sonne of Dauid the kynge
of Israel/was there no such ioye at Jerusa
lem. And the priestes and Leuites stode vp &
blessed the people/and theyr voice was herde/
and theyr prayer came into his holy habitacy
on in heauen.

The. XXXI. Chapter.

AND whan al this was fynished/al the Is- A
raelites that were founde in the cytyes of
Juda/ wente out and † brake the pyllers/ and ij.Pa.xiiij.c
hewed doune the groues / and brake doune & xxxiij.c
the hye places and aultares out of all Juda/
Ben Jamin/Ephraim and Manasses til they
had destroyed them. And all the chyldren of
Israel wente agayne euery one to his posses
sion vnto theyr cytyes.

But Ezechias set the priestes and Leuites
in theyr ordinaunces/ euery one after his of
fice / both the priestes and Leuites / for the
burntsacrifices and thankeofferynges/to mi
nister/to geue thankes and prayse in the ga
tes of the hoost of the Lorde. And the kyng
gaue his porcyon of his substaunce for the
burnt-

burntofferinges in the mornynge and euenynng/and for the burntofferinges of the Sabbath/and of the new Mone/and of the feastes/†as it is wrytten in the law of ỹ Lorde.

Ru. xxviij. b

B And he spake vnto the people whiche dwelte at Jerusalem/that they shoulde geue porcyons vnto the priestes and Leuites/that they myghte the more stedfastly endure in the lawe of the Lorde. And whan the worde came forth/the children of Israell gaue many fyrste frutes of corne/wyne/oyle/hony/and all maner increace of the felde/and broughte in muche of all maner tythes. And the chyldren of Israell and Juda/which dwelt in the cytyes of Juda/broughte the tythes also of oxen and shepe/and tythes of such thynges as were sanctifyed/whiche they had halowed vnto the Lorde their God/and made here an heape/and there an heape. In the thyrde moneth begannne they to laye vpon heapes/and in the seuenth moneth dyd they fynyshe it.

C And whan Ezechias with the rulers went in/and sawe the heapes/they prayised the Lorde/and his people of Israel. And Ezechias axed the priestes and Leuites/concernynge the heapes. And Asaria the prieste the chiefe in the house of Sadoc/sayde vnto him: Sence the tyme that they begannne to brynge the heaueofferinges into the house of ỹ Lorde/we haue eaten/and are satisfyed/and yet is there left ouer: for the Lorde hath blessed his people/therfore is this heap lefte ouer. Thē commaunded the king/that they should prepare chestes in the house of the Lorde. And they prepared them/and put in the heaueofferynges/& tythes/and that which was halowed faythfully.

And the oversight of thesame had Chanania the Leuite/and Simei his brother the seconde/and Jehiell/Asasia/Naglath/Asahel/Jerimoth/Josabad/Eliel/Jesmachia/Mahath and Benaia/ordeyned of the hande of Chanania & Simei his brother/accordinge to the commaundement of kynge Ezechias. But Asaria was prynce in the house of God. And Core the sonne of Jemna the Leuite/the porter of the Eastgate was ouer the frewillynge gyftes of God/(which was geuen for heaueofferynges vnto the Lorde) and ouer the mooste holy. And vnder his hande were/Eden/Miniamin/Jesua/Semaia/Amaria and Sachania in the cytyes of the priestes vpon credence/that they shoulde geue vnto their brethren/according to their courses/to the leest as to the greatest.

And vnto them that were counted for. mē D
chyldren from thre yeare olde and aboue/among all them that wente into the house of the Lorde/euery one vpon his daye to their office in their attendaūces after their courses. And they that were rekened for priestes in the house of their fathers/and the Leuites from twentye yeare and aboue/in their attendaunces after their courses. And they that were rekened amonge their chyldren/wyfes/sonnes/and doughters among the whole congregacyon: for that whiche was halowed/sanctifyed they vpon credence. There were men also named by name amonge Arons children the priestes/vpon the feldes of the suburbes in all the cyties/that they shoulde geue porcyons vnto all the men chyldren among the priestes/and to all them that were numbred amonge the Leuites.

Thus dyd Ezechias in all Juda/and dyd that which was good/ryghte and true in the syghte of the Lord his God. And in all the busines that he toke in hande/concerning the seruyce of the house of God/accordynge to the lawe and commaundement/to seke his God/that did he with all his herte/and therfore prospered he well.

The. XXXII. Chapter.

A Fter these actes and faythfulnesse came A
†Sennacherib the kynge of Assur/and iiij. R. xviij.
wente into Juda/& pitched before the stronge cytyes/and tought to plucke them vnto him. And whan Ezechias sawe that Sennacherib came/and that his face stode to fyghte against Jerusalem/he deuysed with his rulers and myghtye men/to couer the water of the welles that were without the cytye/& they helped him: and there gathered together a greate people/and couered all the welles and water brokes in the myddes of the lande/and sayd: Lest/the kinges of Assur fynd much water whan they come. And he toke a courage vnto hym/and builded all the welles where they were in decaye/and made towres theron/and builded yet another wal without/& strengthed Millo in ỹ cytie of Dauid. And made much ordinaunce and shyldes/and set captaines of warre ouer the people.

B And gathered them vnto him vpon the broade strete/by the gate of the cytie/& spake hertely vnto them/and sayde: Be stronge and bolde/feare not/and be not afrayed for the kynge of Assur/nor all the multitude that is with hym: for there is one greater with vs then with hym. With him is a †fleshly arme/ xx. xvij. d
but with vs is the Lord oure God to helpe vs/and to fighte for vs. And the people trusted vnto the wordes of Ezechias kynge of Juda.

†After warde sent Sennacherib the kynge xx. xvij. c
of Assur his seruauntes vnto Jerusalem (for he laye before Lachis/and all his hooste with hym) to Ezechias the kynge of Juda/and to al Juda that was at Jerusalem/saying: Thus sayeth Sennacherib the kyng Assur: Wherin put ye your trust/ye that dwel in the beseged Jerusalem: Ezechias deceaueth you/that he maye delyuer you vnto death/hunger and thyrst/and sayeth: The Lord 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 aultares/and sayde vnto Juda and Jerusalem: Before one aultare shal ye worshyppe/and burne incence theron?

C Knowe ye not what I and my fathers haue done to al the people in the landes? Haue the goddes of the Heythen in the landes bene able to delyuer theyr contries fro my hande? What is he amonge all the goddes of these Heythen/(whome my father damned) that was able to deliuer his people fro my hande? that your God should be able to delyuer you fro my hande. Therfore let not Ezechias now deceaue you/and let him not perswade you any suche thynge/and beleue hym not. For if no god of all the Heythen and kyngdomes myght delyuer his people fro my hande/and from the hande of my progenitours/thē shall not youre goddes be able to delyuer you fro my hande.

His seruauntes also spake yet more against the Lorde God/and againste his seruaunt Ezechias. And he wrote a letter to blaspheme the Lord God of Israel/and spake of hym/ and sayde: Lyke as the goddes of the Heythe in their landes haue not bene able to delyuer theyr people fro my hande/euen so shall not the God of Ezechias delyuer his people fro my hande.

And they cryed with loude voyce in the D
Jewysh language vnto the people of Jerusalem that were vpon the wall/to make them fearefull/& to be faynthertted/that they myght wynne the cyte. And they spake againste the God of Jerusalem/euen as agaynst the goddes of the nacions vpon earth/which were but the workes of mens handes.

But contrary wyse/the kynge Ezechias & the prophete Isaye the sonne of Amos praied and cryed vnto heauen. And the Lord sent an aungel/whiche destroyed all the myghtye men of the hooste/and the prynces and rulers in the tentes of the kynge of Assur/so that he departed agayne with shame into his owne land. †And whan he wente into his goddes iiij. R. xix. b
house/they that came of his owne bodye/slew him there with the sweard: Thus the Lorde helped Ezechias/and them at Jerusalem/out of the hande of Sennacherib the kynge of Assur/and of al other/and mayntayned thē from all on euery syde: so that many broughte presentes vnto the Lord to Jerusalem/and Jewels vnto Ezechias the kynge of Juda. And afterwarde was he exalted in the sight of al Heythen.

†At thesame tyme was Ezechias dead sick/ E
and he prayed vnto the Lorde which made iiij. Re. xx. & Esa. xxviij.
him promes/and gaue him a wonder token. But Ezechias recompenced not/accordinge as was geuen vnto hym/for his hert was lifted vp: therfore came the wrath vpon hym/and vpon Juda and Jerusalem. Neuerthelesse/Ezechias humbled hymselfe/because his hert had bene exalted with them at Jerusalē/therfore came not the wrath of the Lord vpon them/whyle Ezechias lyued.

And Ezechias had very greate ryches and worshippe/and made him treasures of syluer/golde/precious stones/spyces/shyldes/and al maner costly vessel/and corne houses for the increace of corne/wyne & oyle/and stalles for all maner cattel/and foldes for the shepe/and builded him cityes/and had many cattell of shepe & oxē: for God gaue hē very much good.

Je

F It is thesame Ezechias that couered the hye water conduyte in Gihon/and conueyed it vnder on the Westsyde of the cytye of Dauid: for Ezechias prospered in all his workes. But whā the interpreters the the chiefe of Babilon were sent vnto him / to axe question at hym/(concernynge the wōdertoken that had
Deu. viij.a happened in the lande) God lefte hym† to be tempted/that it myghte be knowen whatsoeuer was in his herte.

What more there is to saye of Ezechias / & of his mercyfulnes/Beholde/ it is wrytten in the vysyon of the prophete Esay the sonne of Amos/and in the boke of the kinges of Juda and Israel. And Ezechias fell on slepe with his fathers/and they buryed him ouer the sepulchres of the children of Dauid/and al Juda/and they of Jerusalem did him worshippe in his death: and Manasses his sonne was kynge in his steade.

The. XXXIII. Chapter.

A iiij.R. xxj.a MAnasses was twelfe yeare olde whan he was made kynge/and raygned fyue and fyftye yeare at Jerusalem / and dyd that whiche was euel in the syghte of the Lorde/ (euen after the abhominacions of the Heythen/whome the Lorde expelled before the children of Israel) and turned backe/and buil
i.ij.Reg. xvij.a ded the hye places / (†which his father Ezechias had broken doune) and sette vp aultares vnto Baalim/and made groues / & worshypped all the hoost of heauen / and serued them. He builded aultares also in the Lordes house/wherof the Lord had saydc: †At
ij.Par. vij.c Jerusalem shall my name be for euer. And vnto all the hoost of heauen builded he aultares in both the courtes in the house of the Lord. And in the valley of the sonne of Hēnon caused he his owne sonnes to go thorow the fyre/and chose dayes/and regarded birdes cryenge/and witches / & founded soothsayers and expounders of tokens / and dyd much that was euel in the syghte of the Lorde / to prouoke him vnto wrath.

B Carued ymages also and Idols (which he caused to make) set he vp in Gods house/ wherof the Lorde saide vnto Dauid and to Salomon his sonne: In this house at Jerusalem which I haue chosen out of all the trybes of Israell/ wyl I set my name for euer/ and wyll nomore let the fote of Israell remoue from the lande that I appoynted for theyr fathers/so farre as they obserue to do all that I haue commaunded them/in all the lawe/ statutes and ordinaunces by Moses. But Manasses deceaued Juda and them of Jerusalem / so that they dyd worse then the Heythen/whome the Lorde destroyed before the children of Israel. And the Lorde spake vnto Manasses and his people / & they regarded it not.

Therfore dyd the Lord cause the rulers of C the hoost of the kyng of Assur to come vpon them / which toke Manasses prysoner with bondes/and bounde him with chaynes / and broughte hym vnto Babylon. †And whan Deu. iij
he was in trouble / he made intercession before the Lorde his God/and humbled himselfe greatly before the God of his fathers / & prayed/and besought him. Then herde he his prayer / & brought him agayne to Jerusalem to his kyngdome. And Manasses knew that the Lord is God.

Afterwarde buylded he the vttermost walle of the cytie of Dauid/on the Westsyde of Gihon by the broke/and at the intraunce of the Fyshgate / and rounde aboute † Ophel / and ij.Esd.iij
made it very hye. And layed captaynes in the stronge cityes of Juda / and put awaye the straunge goddes and Idols out of the house of the Lord / and al the aultares / whiche he had builded vpon the mount of the house of the Lord/and in Jerusalem/and caste them out of the cytie/and buylded the aultare of the Lorde / and offred slayne offerynges and thankeofferynges theron/ and commaunded Juda/that they shoulde serue the Lord God of Israell. Neuertheless / though the people offred vnto the Lorde theyr God/ yet offred they vpon the hye places.

What more there is to saye of Manasses/ D and of his prayer to his God/and the wordes of the Seyers that spake vnto hym in ỹ name of the Lord God of Israel/Behold/ they are among the actes of the kinges of Israel. And his prayer and intercession / & all his synne & offence/& the rowmes wherin he buylded the hye places and groues/& fouded ydols / afore he humbled him selfe/Beholde/they are wrytten among the actes of the Seiers. And Manasses

nasses fell on slepe with his fathers/and they buryed him in his house. And Amō his sonne was kynge in his steade.

Two and twentye yeares olde was Amon whan he was made kynge/and raigned two yeare at Jerusalem/and dyd euel in the sight of the Lord / as Manasses his father had done. Amon offred vnto all the Idols that his father Manasses had made / and serued them. Yet dyd not he humble himselfe before the Lord/as Manasse his father had submytted himselfe: but Amon trespassed euer more and more. And his seruauntes conspyred againste hym/& slewe him in his house. Then smote the people in the lande all them that had conspyred against kynge Amon. And the people in the lande made Josias his sonne kyng in his steade.

The. XXXIIII. Chapter.

A iiij.R. xxij.a JOsias† was eyght yeare olde whan he was made kynge/and raygned one and thyrtye yeare at Jerusalē/and dyd that which was righte in the syghte of the Lorde / and walked in the waies of Dauid his father/and turned not asyde/neyther to the ryght hande nor to left. For in the eyght year of his raygne whan he was yet but a childe/ he beganne to seke the God of his father Dauid: and in the twelfeth yeare beganne he to clense Juda & Jerusalem from the hye places/ and groues/ and carued Idols/and molten ymages: and caused the aultares of Baalim to be broken doune before him/and the ymages that were theron hewed he doune. And the groues/ and carued Idols/and molten ymages brake he in peces/and made them to dust/and scattered it vpon the graues of them that had offred vnto them. And the bones of the prestes brent he vpon the aultares/ and so clensed he Juda and Jerusalem / and in the cytics of Manasses / Ephraim / Simeon / and vnto Nephtali in theyr wilderneses on euery syde. And whan he had broken doune the aultares and groues / and smytten the Idols in peces/ and hewed doune all the ymages in all the lande of Israell / he came agayne to Jerusalem.

B †In the eyghtenth yeare of his raygne/ A iiij.R. xxij.a whan he had clensed the lande and the house/ he sent Saphan the sonne of Asalia & Maeseia the Shreue of the cytie / & Joath the sōne of Joahas the chaunceler/to repaire the house of the Lord his God. And they came to Helchias the hye priest / & there was delyuered vnto them the moneye that was brought vnto the house of God/which the Leuites (that kepte the thresholdes) had gathered of Manasses/Ephraim/and of al ỹ residue in Israel/ and of al Juda & Ben Jamin/and of thē that dwelt at Jerusalem/and they deliuered it vnto the handes of the workemen in the house of the Lorde / and gaue it vnto those that wroughte in the house of the Lord/where it was in decaye that they shoulde repayre it. And thesame gaue it forth vnto the carpenters and builders/ to bye frestone and hewen tymber for the balkes in the houses/which the kynges had destroied. And the men laboured faythfully in the worke.

And ouer them were ordeyned / Jahath C and Obadia the Leuites of the chyldren of Merari / Zachary and Messullam of the children of the Kahathites/ to further the worke/ and they were al Leuites that could play vpon instrumentes. But ouer them that bare burthens/and furthered all maner of worke in all the offices/there were scrybes / officers and dorekepers of the Leuites. And whā they toke out the money that was broughte vnto the house of the Lorde / Helchias the priest founde the boke of the lawe of the Lord geuen by Moses. And Helchias aunswered/ and sayde vnto Saphan the scribe: †I haue iiij. R. xxij b
founde the boke of the lawe in the house of the Lorde. And Helchias delyuered the boke vnto Saphan. And Saphan bare it vnto the kynge / and broughte the kynge worde agayne/and sayde: All that was geuen vnder the handes of thy seruauntes/that make theyr and the money that was founde in the house of the Lorde/ haue they gathered together/ and delyuered it vnto the officers/ and to the workemen. And Saphan the scrybe tolde the kynge / and sayd: Helchias the priest hath delyuered me a boke.

And Saphan red therein before the kyng/ D And whan the kyng herde the wordes of the lawe/he rente his clothes. And the kynge cōmaunded Helchias and Ahicam the sonne of Saphan / and Abdon the sonne of Micha/ and

and Saphan the scribe/and Asaia the kinges seruaunt/and sayde: Go youre waye/axe coũsail at the Lord for me and for the remnaunt in Israel/and for Juda/concerninge these wordes of the boke that is founde. For greate is the indignacion of the Lord that is gone forth ouer vs/because oure fathers haue not kepte the worde of the Lorde/ to do accordinge as it is wrytten in this boke. Then wẽt Helchias (with the other that were sent from the kynge) vnto the propheterisse Hulda/ the wyfe of Sallum the sonne of Thecoath the sõne of Basra/the keper of the clothes/ which dwelte at Jerusalem on the other syde/ & they spake this vnto her.

And she sayde vnto them: Thus sayeth the
E Lord God of Israel: Tel the man ỹ sent you vnto me/Thus sayeth the Lord: Beholde/I wyll bringe plagues vpon this place/and the inhabiters therof/ euen all the curses whiche are wrytten in the boke/ that was red before the kynge of Juda: Because they haue forsaken me/and brent incence vnto other goddes/ to prouoke me with all the workes of theyr handes. And myne indignaciõ shal go forth vpon this citie/ & shal not be quenched.

And after this maner shall ye saye vnto the kynge of Juda/that sent you to axe counsayll at the Lord: Thus sayeth the Lorde God of Israel/concerninge the wordes that thou hast herde: Because thine hert is moued/ and because thou hast humbled thyselfe in ỹ sight of God/ whan thou herdest his wordes against this place/ and the inhabiters therof/ and hast submitted thyselfe before me/and rẽt thy clothes/ and wepte before me/ therfore haue I herd the/sayeth the Lord. Beholde/ I wyll gather the vnto thy fathers/and thou shalt be layed in thy graue with peace/ so that thine eyes shal not se all the euel that I will bringe ouer this place and the indwellers therof. And they brought the kynge worde agayne.

F †Then sent the kynge/ and caused all the
iiij. r. xxiij. a Elders in Juda and Jerusalem to come together. And the kynge wente vp into ỹ house of the Lord/and all the mẽ of Juda & the inhabiters of Jerusalem/the priestes/ the Leuites/and all the people/both small and great: and all the wordes in the boke of the couenaunt that was founde in the house of the Lord/were red in theyr eares. And the king stode in his place/ and made a couenaunt before the Lord/that they should walke after the Lord/ to kepe his commaundementes/ his testimonies/and his statutes with al their herte/and with al theyr soule/ to do according vnto all the wordes of the couenaunt that are written in this boke.

And there stode all they that were founde at Jerusalẽ and in Ben Jamin. And the inhabiters of Jerusalem dyd according to the cõuenaunt of God/the God of theyr fathers. And Josias put away all the abhominaciõs out of all the landes that were the chyldrens of Israell/and caused all them that were foũd in Israel/ to serue the Lorde theyr God. †As longe as Josias lyued/ departed they Jos. xxiii
not from the Lorde the God of theyr fathers.

The. XXXV. Chapter.

A †And Josias kepte Passeouer vnto the
iiij. R. xxiij Lord at Jerusalem/and slewe the Passeouer on the fourtenth daie of the fyrst moneth/and set the priestes in their offices/ and
ỹ. Esd. j strenghted them to their ministracion in the house of the Lord/and sayde vnto the Leuites that taught in all Israel/and were sanctifyed vnto the Lord: Put the holy Arke in the house that Salomon ỹ sonne of Dauid king of Israel dyd build. †Ye shal beare it nomore j Pa. xxiii
vpon youre shoulders. Se that ye serue now the Lorde youre God/and his people of Israel/and prepare the house of youre fathers in your courses/ as it was appoynted by Dauid the kynge of Israel/and by Salomon his sonne: and stande in the Sanctuarye after the course of the fathers houses/ amonge youre brethren the children of the people. And after the course of the fathers houses amonge the Leuites/and kyll Passeouer/sanctifie and prepare youre brethren/that they maye do accordinge to the worde of the Lord by Moses.

B And Josias gaue lambes and yonge kydes/which were males/to the heaueofferinge for the cõmuncty/ (all to the Passeouer for euery one that was founde) in the numbre thirtye thousande/ and thre thousande oxen/ all of ỹ kinges good. And his princes of theyr owne good wyl gaue to the heaueofferynge for

for the people/and for the priestes and Leuites (namely Helchias/ Zacharie and Jehiel/ the princes in the house of God amonge the priestes) for the Passeouer/two thousande and sixe hundreth: and thre hundreth oxen. But Chanania/ Semaia/ Nathaneel and his brethren/ Gasabia/ Jeiel and Josabad the chiefe of the Leuites/ gaue the Leuites to the heaueoffering for the Passeouer/ fyue thousande shepe/ and fyue hundreth oxen.

Thus was the Gods seruice prepared/and the priestes stode in theyr place/ and the Leuites in theyr courses/ accordinge to the kynges commaundement. And they kylled the Passeouer/and the priestes toke it of theyr handes/ & sprenkled it: and the Leuites toke the skynnes of them/ & remoued the burntofferinge therefrom/ to geue it amonge the porcyons of the fathers houses/in the multitudes of theyr congregaciõ to offre vnto ỹ Lord/ †as it is wrytten in the boke of Moses/ Euen so dyd they with the oxen also. And they dressed the Passeouer at the fyre/ †accordynge to the lawe. d. xij. b
And that whiche was halowed/ dressed they in pottes/kettels/and pannes/ and made haist for the commune people. Afterwarde prepared they for them selfes also/ and for the priestes: For the priestes the chyldren of Aarõ were occupyed in the burntofferinges/ and sat vntyll the nyght. Therfore must the Leuites prepare for them selfes/and for the priestes ỹ children of Aaron.

C And the syngers the childrẽ of Asaph stode
r. xxvj in theyr place/ (accordyng to † Dauids commaundement) and Asaph and Heman/ and Jedithun the kynges Seyer/ and the porters at all the gates. And they departed not from theyr office: For the Leuites theyr brethren prepared for them. Thus was all the Gods seruice prepared the same daye/ that the Passeouer myght be kept/and the burntsacrifices offred vpon the aultare of the Lord/according to the commaundement of kynge Josias.

So the chyldrẽ of Israel that were at hãde/ helde Passeouer at that tyme/ and the feast of vnleuended bread/seuen dayes. Sence ỹ time of Samuel the prophet/ was no Passeouer kept in Israel lyke this: and no kynge in Israel had holden suche a Passeouer as Josias dyd/ and the priestes/ Leuites/ all Juda/ and such as were founde of Israel/ and the inhabiters of Jerusalem. In the eyghteth yeare of ỹ raygne of Josias was this Passeouer kepte.

After this/ whan Josias had prepared the D
house/Necho the kynge of Egypte went vp to fyght agaynst Carcamis besyde Euphrates. And Josias wente forth agaynst hym. But he sent messãgers vnto hym/sayinge: What haue I to do with the O kyng of Juda: I am not come now agaynst the/ but I fyghte agaynst another house: and God hath sayde that I shall make haist. Ceasse frõ God which is with me/that he destroye the not. Neuertheless/Josias turned not his face from him/ but prepared hymselfe to fyght with him/and herkened not vnto the wordes of Necho/ out of the mouth of God/ and came to fyght with him vpon the playne besyde Mageddo. But the archers shot at kinge Josias. And ỹ kinge sayd vnto his seruauntes: Cary me awaye/ for I am sore wounded. And his seruauntes toke hym from the charret/ and caryed hym vpon his second charret/and brought hym to Jerusalem. And he dyed/and was buryed amonge the sepulcres of his fathers.

And all Juda and Jerusalem mourned for Josias/and Jeremy bewayled Josias/ and all the syngynge men and women/spake theyr lamentacyons ouer Josias vnto this daye/ and made a costume therof vnto this daye. Beholde/it is written also amonge the lamentacions. What more there is to saye of Josias/ and his mercy/ accordyng to the scripture in the lawe of the Lord/and of his actes/ (both fyrst and last) behold/ it is wrytten in the boke of the kynges of Israel and Juda.

The. XXXVI. Chapter.

A †And the people of the lande toke Joahas
iiij. re. xxiij. f the sonne of Josias/ and made hym kyng in his fathers steade at Jerusalem. Thre and iij. Esd. j. d
twenty yeare olde was Joahas whan he was made kynge/ and raygned thre monethes at Jerusalem. For the kinge of Egypte deposed hym at Jerusalem/ and condemned the lande in an hundreth talentes of syluer/ and one talent of golde. And the kynge of Egypte made Eliachim his brother kinge ouer Juda and Jerusalem/ and turned his name Joachim. But Necho toke his brother Joahas/ and caryed hym into Egypte.

fyue and twentye yeare olde was Joachim whan he was made kynge/ and raigned eleuen yeare at Jerusalē/ and dyd that which was euell in the syght of the Lorde his God.

4.reg.xxiiij.a † And Nabuchodonosor the kinge of Babylon went vp agaynst him/ and bounde hym with chaynes/ to carye hym vnto Babylon. And Nabuchodonosor broughte certayne vessels of the house of the Lorde vnto Babylon/ and put them in his temple at Babilō. What more there is to sai of Joachim/ & of his abhominacions which he did/ & that were found in hym/ beholde/ they are written in the boke of ỹ kynges of Jsrael & Juda. And Joachim hys sonne was kynge in his steade.

B Eyghte yeare olde was Joachim whan he was made kyng/ and raygned thre monethes and ten dayes at Jerusalem/ & did that which was euell in the sight of the Lorde. But whā the yeare came about/ Nabuchodonosor sente thither/ and caused him be fetched vnto Babilon with the costly vessels and Jewels/ of the house of the Lorde/ & made Zedechias hys brother kyng ouer Juda & Jerusalem.

Jere.lij.a 4.reg.xxiiij.b † One and twentye yeare olde was Zedechias whan he was made kyng/ and raygned eleuen yeare at Jerusalem/ and did ỹ whiche was euel in the sight of the Lorde his God/ and submitted not himselfe before the face of ỹ prophet Jeremy/ which spake out of ỹ mouth of the Lorde. He fell awaye also from Nabuchodonosor the kynge of Babilon/ (whiche had taken an ooth of hym by God) and was stifnecked/ and hardened hys hert ỹ he should not conuerte vnto the Lord God of Jsrael. And all the chief amonge the priestes/ and the people multiplied theyr synnes/ accordinge to all the abhominacions of the Heythen/ & defyled the house of the Lorde/ which he had sanctified at Jerusalem.

C † And the Lorde God of theyr fathers Jere.xxv.a sent vnto them early by his messaungers/ (for he spared his people and his habitacyon) but they laughed ỹ messāgers of God to scorne/ and despysed his wordes/ and had his prophetes in derision/ so longe tyll the indignacion of the Lorde increaced ouer his people/ & there 4.reg.xxv.a was no remedye of healinge. † For he brought the kynge of the Caldees vpon them/ and caused for to slaye all theyr yonge men with the sweard in the house of theyr Sanctuary/ and spared neyther yong man nor virgin/ neyther aged nor graundfather/ but gaue 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 kynge and of his princes/ all this caused he to be caried vnto Babilon. And they burnte the house of God/ and brake doune the walle off Jerusalem/ and all the palaces thereof burnt they with fyre/ so that all the costly ornamētes of it were destroyed.

And loke who escaped the sweard/ him caryed he away vnto Babilon/ and they became his seruauntes/ and the seruauntes of his sonnes/ till the Persians had the Empyre: † that Jere.xxv.a the worde of the Lorde by the mouth of Jeremy might be perfourmed/ euen vntill the lāde had ynough of her Sabbathes: for all ỹ tyme of the desolacion was it Sabbath/ vntill the seuenty yeares were fulfilled.

† But in the first yeare of Cirus the kynge 1.Esd.i of Persia/ (that the worde of the Lorde/ spokē iij.Esd.i by the mouth of Jeremy might be fulfilled) ỹ Lorde raysed vp the spirete of Cyrus the king of Persia/ he caused it to be proclaymed thorowout all his Empyre/ yee/ and by writinge also/ sayinge: Thus sayeth Cyrus the kynge of Persia: The Lorde God of heauen hath geuen me all the kyngdomes in the lande/ and hath commaūded me to buylde hym an house at Jerusalē in Juda. Whosoeuer now amōge you is of his people/ the Lorde hys God be with him/ and let hym go vp.

The ende of the seconde boke of the Cronicles/ called Paralipomenon.

The

The fyrst boke of Esdras.

The fyrst Chapter.

A 1.Esd.i.a IN † the fyrste yeare of Cyrus kynge of Persia/ (that the worde of the Lorde/ spoken* by the mouthe of Jeremy myght be fulfylled) the Lorde stered vp the spirete of Cyrus kynge of Persia/ ỹ he caused it to be proclaymed thorowout all his Empyre/ yee/ and by writynge also/ sayinge: Thus sayeth Cyrus the kynge of Persia: The Lorde God of heauen hath geuen me all the kyngdomes in the lande/ † and hath commaunded me to buyld hym an house at Jerusalem in Juda. Whosoeuer now amonge you is of his people/ the Lorde his God be with hym/ and let him go vp to Jerusalem in Juda/ and buylde the house of the Lorde God of Jsrael. He is the God that is at Jerusalem. And whosoeuer remayneth yet in any maner of place (where he is a straunger) let the men of his place helpe hym with syluer and golde/ with good and cattell of a good frewyl/ for the house of God at Jerusalem.

B Then gat vp the principal fathers of Juda and Ben Jamin/ and the priestes & Lemites/ and all they whose spirete God had raysed to go vp/ and to buylde the house of the Lorde at Jerusalē. And all they that were aboute thē/ strengthed theyr hande with vessels of syluer and golde/ with good and cattel/ and Jewels/ besydes that which they gaue of theyr owne 1.Esd.i.a frewyl. And kyng Cyrus brought forth the vessels of the Lordes house/ † which Nabuchodonosor had taken out of Jerusalē/ and put in his gods house. But Cyrus ỹ kyng of Persia brought thē forth by Mithredath the treasurer/ and numbred them vnto Sespazar the prince of Juda. And this is the numbre of them: thyrtye basens of golde/ and a thousand basens of syluer/ and nyne and twentye knyues/ thyrtye cuppes of golde/ and of other syluer cuppes foure hundreth and ten/ and of other vessels a thousand. So that all the vessels both of gold and syluer/ were fyue thousande and foure hundreth. Sesbazar brought them all vp/ with them that came vp out of the captiuitie of Babylon vnto Jerusalem.

The. II. Chapter.

THese are the chyldrē of ỹ lande that wēte A vp out of captiuitie/ (whome Nabuchodonosor ỹ kynge of Babylō had caryed awaye vnto Babylon) and came agayne to Jerusalē and in to Juda/ euery one vnto his cytie/ and came with Zorobabel/ Jesua/ † Nehemias/ ij. Esd.ij.a Seraia/ Reeleia/ Mardachai/ Bilsā/ Mispar/ Begeuai/ Rehum and Baena. This is now the numbre of the men of the people of Jsrael: The chyldren of Phares/ two thousande/ an hundreth and two and seuenty: the chyldren of Sephatia/ thre hundreth & two and seuentye: the chyldren of Arath/ seuen hundreth and fyue and seuentye: the chyldren of Pathath Moab amonge the chyldren of Jesua Joab/ two thousande/ eyght hundreth and twelfe: the childrē of Elam/ a thousande/ two hūdreth and foure and fyftye: the children of Sathu/ nyne hūdreth/ and fyue and fourty: the chyldrē of Sacai/ seuen hundreth and thre score: the chyldren of Bani/ sixe hundreth and two and fourtye: the chyldren of Bebai/ sixe hundreth & thre & twentye: the chyldren of Asgad/ a thousande two hundreth and two and twētye: the chyldren of Adonicam/ sixe hundreth and sixe and sixtye: the chyldren of Bigeuai/ two thousande and sixe and fyftye: the children of Adin/ foure hundreth and foure and fyftye: the children of Ater of Ezechias/ eight and neyentye: the chyldren of Bezai/ thre hundreth and thre and twentye: the chyldren of Jorath/ an hundreth and twelfe: the chyldren of Hasum/ two hundreth and thre and twentye: the children of Gibbar/ fyue and nyentye: the chyldren of Bethleem/ an hundreth and thre and twentye: the men of Netopha sixe and fyftye: the men of Anathot/ an hundreth and eight and twentye: the chyldren of Asmaueth/ two and fourtye: the chyldren of Kiriath Arim/ Caphira and Beeroth/ seuen hundreth & thre and fourtye: the children of Rama and Gaba/ sixe hundreth and one and twentye:

the men of Michmas / an hūdreth and two & twentye: the men of Bethel and Ai / two hun-
C dreth and thre and twenty: the chyldrē of Ne-
bo / two and fyftye: the childrē of Magbis / an hundreth and sixe & fyftye: the childrē of the o-
ther Elam a thousande / two hundreth & foure and fyftye: the chyldrē of Harim / thre hūdreth and twentye: the chyldren of Lohadid and O-
no / seuen hundreth and fyue and twentye / the chyldren of Jericho / thre hundreth and fyue & fourtye: the chyldren of Senaa / thre thousand sixe hundreth and thyrtye.

The priestes: The chyldren of Jedaia of the house of Jesua / nyne hundreth and thre and seuentye: the chyldren of Jmmer / a thousande and two and fyftye: the chyldren of Pashur / a thousande and two hundreth and seuen and fourtye: the chyldren of Harim / a thousande and seuentene.

The Leuites: The chyldren of Jesua & Cadmiel of the chyldren of Hodauia / foure and seuentye. The syngers / the chyldren of Asaph / an hundreth and eyght and twentye. The chyldrē of the dorekepers: The chyldrē of Sallum / the chyldren of Ater / the chyldren of Talmon / the chyldren of Acub / the chyldren of Hatita / and the chyldren of Sobai: altogether an hūdreth and nyne and thyrtye.

D The Nethinims: The chyldren of Ziha / the chyldren of Hasupha / the chyldren of Taba-
oth / the chyldren of Ceros / the childrē of Sie-
ha / the chyldren of Padon / the chyldren of Le-
bana / the chyldren of Hagaba / the chyldren of Acub / the childrē of Hagab / the chyldren of Sālai / the chyldren of Hanan / the chyldren of Giddel / the chyldren of Gahar / the chyldren of Reaia / the chyldren of Rezin / the chyldrē of Necuba / the chyldren of Gasan / the chyldren of Usa / the chyldren of Passeah / the childrē of Bessai / the chyldren of Asna / the chyldren of Meunim / the chyldren of Nephussim / the chil-
drē of Bacbuc / the chyldren of Hacupha / the chyldren of Harhur / the chyldren of Hazeluth / the chyldren of Nehira / the childrē of Harsa / the chyldren of Barcom / the chyldren of Sis-
sera / the childrē of Thamah / the chyldren of Neziah / the chyldren of Hatipha.

The childrē of Salomons seruauntes: The chyldren of Sotai / the childrē of So-
phereth / the chyldren of Pruda / the chyldren of Jaela / the chyldren of Sarcon / the chyldren of Giddel / the chyldren of Sephana / the chil-
drē of Hattill / the chyldren of Pochereth of Zebaim / the chyldren of Ami. All the Nethi-
nims and the chyldrē of Salomons seruaun- E
tes were altogether / thre hundreth and two and nyentye.

And these wente vp also: Mithel / Melath / Thel / Harso / Cherub / Addon and Jmmer. But they coulde not shewe theyr fathers house nor theyr sede / whether they were of Jsrael. The chyldren of Selaia / the chyldren of Tobias / the chyldren of Necoda / sixe hun-
dreth and two and fyftye.

And of the chyldrē of the priestes. The chyl-
dren of Habaia / the chyldren of Hacō / ẏ chyl-
drē of Barsillai / whiche toke one of ẏ dough-
ters of † Barsillai the Gileadite to wyfe / and ij. Re.
was counted among the same names: these soughte the register of theyr byrth / and founde none / therfore were they put from the priest-
hode. And Hathirsatha sayde vnto them / that they shoulde not eate of the moost holy / tyll there rose vp a priest with the † lyghte and Exo.
perfectnesse.

The whole congregacion as one man / C
was two and fourtye thousande / thre hun-
dreth and thre score: besyde theyr seruauntes & maydens / of whome there were seuē thou-
sande / thre hundreth and seuen and thyrty. And they had two hundreth syngynge men and women / seuen hundreth and sixe & thir-
tye horses / two hundreth and fyue and four-
tye mules / foure hundreth and fyue and thyr-
tye camels / and sixe thousand seuen hundreth and twentye asses.

And certayne of the chiefe fathers / whan they came to the house of the Lorde at Je-
rusalem / they were well mynded vnto the house of God / ẏ it shoulde be set in his place / and gaue after theyr ability vnto the treasure of the worke / one and thre score thousande guldens / and fyue thousande pounde of syl-
uer / and an hundreth priestes garmentes. So the priestes and the Leuites / and certaine of the people / and the syngers / & the porters / and the Nethinims dwelt in theyr cytes / and all Jsrael in theyr cytes.

The. III. Chapter.

And

A And † whan the seuenth moneth came / &
Esd. viij. the chyldren of Jsrael were now in theyr
cytes the people came together euen as one
Esd. v. c man vnto Jerusalem. And there stode vp Je-
sua the sonne of Josedec & his brethren ẏ
priestes / and Zorobabel the sonne of Salathiel &
his brethren / and buylded the aultare of the God of Jsrael / to offer burntofferinges ther-
eon / as it is wrytte in the lawe of Moses the man of God / and the aultare set they vpō his
sokettes (for there was a fearfulnes amonge them / because of the nacions & landes) and of-
fred burntofferinges theron vnto the Lorde /
a. esdr. a † in ẏ mornynge and at euen. And helde the
iij. Re. c feast of ẏ Tabernacles * as it is wrytte / & offred
burntsacrifices dayly after the numbre as ac-
cordynge was / euery daye his sacrifice. After-
ward the dayly burntofferynges also / & of the new Moones and of all the feast dayes of the Lorde that were halowed / and all maner of frewyllyng offerynges / which they dyd of
theyr owne fre wyll vnto the Lorde.

B † Vpon the fyrst daye of the seuēth moneth
Esd. v. c beganne they to offer burntsacrifices vnto the
Lorde. But the foundacion of the temple of the Lord was not yet layed. Neuertheless / they gaue money vnto the masons and car-
penters / and meate and drynke and oyle vnto them of Zidon and of Tire / to bunge thē Ce-
dre tymbre from Libanus by see vnto Ioppa / ac-
cordynge to the cōmaundemēt of Cyrus the kynge of Persia.

In the seconde yeare of theyr cōming vnto the house of God at Jerusalem in the second moneth / beganne Zorobabel the sonne of Sa-
lathiel / and Jesua the sonne of Josedec / and the remnaūt of theyr brethren the priestes and Leuites / and all they that were come out of the captiuite vnto Jerusalem / and appoynted the Leuites from twentye yeare olde and aboue / to se that the worke of the house of the Lorde wēt forwarde. And Jesua stode with his son-
nes and brethren / and Cadmiel with his son-
nes / and the chyldren of Juda / to further the workemen of the house of God / namely the chyldren of Henadad with theyr chyldren and theyr brethren the Leuites.

C And whan the buylders layed the founda-
cyon of the temple of the Lorde / the priestes stode in theyr araye with trompettes. And the Leuites the chyldren of Asaph with cymbales / to prayse the Lorde † with the Syne of Da- j. par. xvij. b
uid kynge of Jsrael. And they sange together / geuynge prayse and thankes vnto the Lord / because he is gracyous / and because his mercy endureth for euer vpō Jsrael. And all the peo-
ple shouted loude in prayssynge the Lord / be-
cause the foūdacyon of the house of the Lord was layed. Neuertheless / many of the olde priestes and Leuites and auncyent fathers / which had sene the house afore in his founda-
cion / and this was now before theyr eyes / wepte loude. But many shouted with ioye / so that the noyse gaue a great sound / in so muche that the people could not knowe the ioyful sounde for the noyse of the wepynge in the people: for the people shouted loude / so that the noyse was herde farre of.

The. IIII. Chapter.

BVt † whan the aduersaries of Juda and A
Ben Jamin herde / that the chyldren of iij. Esd. v. g
the captiuite builded the tēple vnto the Lord God of Jsrael / they came to Zorobabel and to the principal fathers / and said vnto them: We wyl buylde with you: for we seke the Lorde your God lyke as you do. And we haue done sacrifice vnto him / † sence the tyme that Assar- iiij. re. xvij. c
Hadon the kinge of Assur brought vs vp hy-
ther. But Zorobabel and Jesua and the other auncient fathers of Jsrael aunswered them: It is not mete for vs and you to builde the house of our God / but we wil build alone vn-
to the Lord God of Jsrael / † as Cyrus the j. Esd. j. a
kinge of Persia hath commaunded vs.

Thē the folke of the lande hindered the peo-
ple of Juda / and made thē afrayed to buylde / and hyred counsaylers against them / and hin-
dered theyr deuyse as lōge as Cyrus the king of Persia lyued / vntyll the raygne of Darius kinge of Persia. But whan Ahasuerus was kinge / in the begynnynge of his raygne wrote they vnto hym a complaynte agaynst thē of Juda and Jerusalem.

And in the tyme of Artaxerses / wrote Bi- B
sellam / Mithridath / Tabeel and the other of theyr counsayl vnto Artaxerses the kynge of Persia. But the scripture of the letter was wrytten in the Syrians speche / and was in-
terpretated in the language of the Syrians. Rehum the chaunceler / and Simsai ẏ scrybe /

wrote this letter agaynst Jerusalem to Artaxerses the kinge.

We Rehum the chaunceler / and Simsai the scrybe/and other of the counsayl of Sina/ of Aphatsath/ of Tarplat/ of Persia/ of Arach/ of Babylō/ of Susan / of Scha / & of Elā/ and
xiij. rc. xvij c other of the people / †whom the great & noble Asnaphar brought ouer / & set in the cyties of Samaria/ & other on this syde the water/ and in Canaan. And this is the summe of the letter that they sent vnto kinge Artaxerses.

C Thy seruauntes the men on this syde the water and in Canaan. Be it knowen vnto the kynge/that the Jewes which are come vp frō the to vs vnto Jerusalem in to that sedicious and wicked citie/buyld the same/and make vp the walles of it/ and bringe it out of the foundacion. Be it knowen now therfore vnto the kynge / that if this cytie be builded/ & the walles made vp agayne / thē shal not they geue tribute/tol/ and yearly costume / and their reuise shall do the kinge harme. But now that we all are therby/which destroyed the temple/ we wold no longer se the kinges dishonour. Therfore sent we out / and caused the kinge to be certified therof: That it maye be sought in the Cronicles of thy progenitours / & so shalte thou finde in ỹ same Cronicles/ and perceaue/ that this cytie is sedicious and noysome vnto kynges and landes / and that they cause other also to rebell of olde / and for the same cause was this cytie destroyed. Therfore do we certifie the kynge/that if this cytie be builded/ and the walles therof made vp / thou shalte kepe nothynge on this syde the water / by reason of it.

D Then sent the kinge an aunswere vnto Rehum the chaunceler / and Simsai the scrybe/ and to the other of their counsayl that dwelt in Samaria / and vnto the other beyonde the water. Peace and salutacion. The letter which ye sent vnto vs / hath ben openly red before me/ and I commaunded to make search: and it is founde/ that this cytie of olde hath made insurreccion agaynst kynges/ and how that vprour and rebellion hath bene committed therin. There haue bene myghtye kinges also at Jerusalem/which haue raigned ouer all that is beyonde the water / and toll / trybute and yearly costume was geuen vnto them. So ye now after this commaundement / forbyd the same men/ that the cytie be not buylded/ tyll I haue geuen cōmaundement. Take hede now that ye be not negligent herein /lesse/ the kyng haue harme there thorow.

Now whan kinge Artaxerses letter was red before Rehum the chaunceler / and Simsai the scrybe and their counsayl/ they went vp in all the haist to Jerusalem vnto the Jewes/ and forbad them with the arme & auctorite. Thē ceassed the worke of the house of God at Jerusalem/and continued so vnto the seconde yeare of Darius kinge of Persia.

The. V. Chapter.

THe † prophetes / Aggeus and Zachary A
the sonne of Iddo / prophecied vnto the iij. Es. v
Jewes that were in Juda and Jerusalem / in the name of the God of Israel. †Then gat vp Agg. i. c
Zorobabel the sonne of Salathiel / and Jesua the sonne of Josedec / and beganne to buylde the house of God at Jerusalem/ and with thē the prophetes of God which strēgthed them. At the same tyme came to them Thathnai the debite on this syde the water / and Sethar of Bosen/and their counsaylers/ and sayde thus vnto them: Who commaunded you to builde this house/ and to make vp the walles therof? Then tolde we them the names of the men that made this buildinge. But the eye of their God came vpon the Elders of the Jewes/ that they were not inhibite / tyll the matter was brought before Darius/ & tyll there came a writtinge therof agayne.

This is the summe of the letter that Thathnai the debite on this syde ỹ water / & Sethar of Bosen/and their counsailers of Apharsath/ (which were on this syde the water) sent vnto kynge Darius. And these are the wordes that they sent vnto hym: Vnto Darius the B
kynge/all peace. Be it knowen vnto the king/ that we came in to Jewry to the house of the greate God/which is buylded with all maner of stone / and balckes are layed in the walles/ and the worke goeth fast forth/ and prospereth in their hādes. Neuertheless/ we axed the Elders and sayde vnto them: Who hath commaunded you to buyld this house / & to make vp ỹ walles therof? We axed their names also/ ỹ we myght certifye the / and haue writtē the names of the men that were their rulers.

But

But they answered vs with these wordes/ and sayde: We are the seruauntes of the God of heauen and earth / and buylde the house
iij. reg. vj. a that was buylded many yeares ago / † which a greate kynge of Israel buylded and set vp. Howbeit / whan our fathers prouoked the
iij. re. xxiiij. God of heauen vnto wrath / †he gaue them
ij. xxv. ouer in the hande of Nabuchodonosor the kynge of Babylon the Caldee / which brake doune this house / & caryed the people awaye vnto Babylon.

C †Neuertheless / in the fyrst yeare of Cyrus
Esd. j. a the kynge of Babylon / the same kinge Cyrus commaunded to buylde this house of God: for the vessels of golde and the syluer in the house of God / which Nabuchodonosor toke out of the temple at Jerusalem / and brought them in to the temple at Babylon / those dyd Cyrus the kynge take out of the temple at Ba-
Esd. j. b bylon/ †and delyuered them vnto Seszbazar by name/whome he made Debite / and sayde vnto hym: Take these vessels / go thy way and bringe them vnto the temple at Jerusalem/ and let the house of God be buylded in his place. Then came the same Seszbazar/ & layed the foundacion of the house of God at Jerusalē. Sence that time hath it ben in building/ and yet is it not fynyshed. If it please the king now / let there be searche made in the kynges treasure house/which is at Babylon / whether it haue ben kynge Cyrus commaundement/ that the house of God at Jerusalem shoulde be buylded: and sende vs the kinges mynde/ concernynge the same.

The. VI. Chapter.

A THen † commaunded kinge Darius/ that
Es. vj. d search shoulde be made in the library of the kynges treasure house/ whiche laye at Babylō. So at Egbathanis in a castell that lyeth in the lande of the Meedes/there was founde a boke/and in it was there an acte written after this maner: In the fyrst yeare of kinge Cyrus/cōmaūded the same king Cyrus to builde the house of God at Jerusalem / in the place where the sacrifice is made / and to laye the foundacion to beare three score cubites height/ and three score cubites bredth/ and three walles of all maner of stones/ & one walle of tymber/ & the expēces shalbe geuen of the kinges house. And the golden & syluer vessel of the house of God (which Nabuchodonosor toke out of the temple at Jerusalem / and brought vnto Babylon) shallbe restored agayne/that they maye be brought vnto the temple at Jerusalem to their place/in to the house of God.

Get you farre frō thē therfore/ thou Thathnai Debyte beyonde the water / & Sethar of Bosen/& your counsaylers which are beyonde the water. Let thē worke in the house of God/ that the Debyte of the Jewes & their elders B
maye buylde the house of God in his place. I haue cōmaūded also / what shalbe done to the Elders of Juda/for the buildinge of the house of God/that there shall dylygently be taken of the kynges goodes/euen of the rētes beyonde the water/and geuen vnto the men / and that they be not hindered.

And if they haue nede of calfes/ lambes/ or goates for the burntofferinge vnto the God of heauen / wheate/ salt/ wyne & oyle / after the costume of the priestes at Jerusalem / there shalbe geuen them daylye as is accordynge and se that this be not done neglygently / that they may offre swete sauoures vnto the God of heauen / and praye for the kinges lyfe / and for his chyldren. This commaundement haue I geuen. And what man soeuer he be that altereth these wordes/there shall a balke be taken from his house/and set vp/and he shalbe hanged theron / and hys house shalbe prysed for the dede doynge.

But the God that dwelleth in heauen / de- C
stroye all kynges and people / that put to their hande to altere and to breake doune the house of God at Jerusalem. I Darius haue commaunded that this be diligently done.

Then Thathnai the Debyte beyonde the water/and Sethar of Bosen with their counsaylers/ (to whome kinge Darius had sente) dyd their diligence. And the Elders of the Jewes buylded / and they prospered thorow the prophecyenge of Aggeus the prophet/and Zacharie the sonne of Iddo: and they buylded / and set vp the worke / accordyng to the commaundement of the God of Israel / and after the commaundement of Cyrus/ Darius & Artaxerses kinges of Persia. And they performed the house vnto the thyrde daye of the moneth Adar/that was the sixte yeare of the raygne of kynge Darius.

4 par. vij. a † And the chyldren of Israel / the priestes / the Leuites / and the other chyldren of the captiuite helde the dedicacion of the house of God with ioye / and offered at the dedicacion of the
D house of God / an hundreth calfes / two hundreth lambes / foure hundreth goates: and for the synofferynge for all Israel / twelfe hegoates / accordynge to the numbre of the trybes of Israel / and set the priestes in theyr courses / & the Leuites in theyr offices / to minister vnto God whiche is at Jerusalem / as it is wrytten in the boke of Moses.

And the chyldren of the captiuite held Passeouer vpō the fourtenth daye of the fyrst moneth: for the priestes and Leuites had purifyed themselfes / so that they were all cleane as one man / and kylled Passeouer for all the chyldren of the captiuite / and for theyr brethren the priestes / and for themselfes. And the chyldren of Israel which were come agayne out of captiuite / & all such as had seperated themselfes / vnto them frō the fylthynesse of the Heythen in the lande to seke the Lorde God of Israel: dyd eate and helde the feast of vnleuendend bread seuen dayes with ioye: for the Lord had made them glad / and turned the herte of the kynge of Assur vnto thē / so that theyr handes were strengthed in the worke of the house of God / which is the God of Israel.

The. VII. Chapter.

A Mj. Esd. viij a FTer † these actes in the raygne of Artaxerses kinge of Persia / there wente vp frō Babylon / Esdras the sonne of Seraia / the sonne of Asaria / the sonne of Helchias / the sonne of Sallum / the sonne of Sadoc / the sonne of Achitob / the sonne of Amaria / the sonne of Asaria / the sonne of Meraioth / the sonne of Serahia / the sonne of Vsi / the sonne of Buki / the sonne of Abisua / the sonne of Phineas / the sonne of Eleasar / the sonne of Aaron the chiefe priest / which was a quicke scrybe in the lawe
Ex. xxx. a of Moses / † which the Lorde God of Israel dyd geue. And the kynge gaue him all that he required / accordinge to the hande of the Lord his God vpon him.

And there wente vp certayne of the chyldrē of Israel / and of the priestes / & of the Leuites / of the syngers / of the porters / and of the Nethinims vnto Jerusalem / in the seuenth yeare of kynge Artaxerses. And they came to Jerusalem in the fyfth moneth / that is the seuenth yeare of the kynge. For vpon the fyrst daye of the fyrst moneth / deuysed he to go vp frō Babylon: and on the fyrste daye of the fyfth moneth came he to Jerusalem / accordynge to the good hande of God vpon hym: For Esdras prepared his herte to seke the lawe of the Lord / and to do it / and to teache the precepte & iudgement in Israel.

And this is the sūme of the letter / that king B Artaxerses gaue vnto Esdras the priest / the scrybe / which was a teachter in the wordes of the Lorde and of his statutes ouer Israel. Vnto Esdras the priest and scribe in the lawe of the God of heauen / peace and salutacion. I haue commaunded that all they of the people of Israel / and of the priestes & Leuites in my realme / which are minded of theyr owne good wyll to go vp to Jerusalem / that they go with the / beyinge sent of the kinge and of the seuen lordes of the counsayl / to vyset Juda and Jerusalē / accordynge to the lawe of God / which is in thy hande: And that thou shouldest take with the / syluer and golde / which the kinge & the lordes of his counsayl geue of theyr owne good wyll vnto the God of Israel (whose habitacion is at Jerusalem) and all the syluer & golde that thou canst fynde in al the contrie of Babylon: with it that the people and priestes geue of theyr owne good wyll vnto the house of God at Jerusalem.

Take thou the same / and bye diligently C with the same money / calfes / lambes / goates / and meatofferinges and drynkeofferynges / to be offered vpō the aultare of the house of your God at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnaunt of the money / that do after the wyl of your God. And the vessels that are geuen the for the ministracion in the house of thy God / those delyuer thou before God at Jerusalem.

And whatsoeuer thynge more shalbe nedefull for the house of thy God / which is necessary for the to spende / let the same be geuen out of the kynges chaumber. I kynge Artaxerses haue commaunded all the treasurers beyonde the water / that loke whatsoeuer Esdras the priest and scrybe in the law of the God of heauen / requireth of you / that ye fulfyl the same diligētly / vntyll an hūdreth talentes of syluer / of syluer / and tyll an hundreth quarters of wheate / and til an hundreth fattes of wine / & al an hundreth fattes of oyle / & salt without measure. Whatsoeuer belongeth to the lawe of the God of heauen / let thesame be done with diligence for the house of the God of heauen / that there come no wrathe vppon the kinges realme and his children.

D And knowen be it vnto you / that ye shall haue no auctorite to require taxynge and costume / and yearly rentes vpō any of the priestes / Leuites / syngers / porters / Nethinims & ministers in the house of this God. But thou Esdras / (after the wysedom of thy God that is in thy hande) set thou iudges and arbiters / to iudge all the people that is beyonde Jordane / euen al such as knowe the lawe of thy God: and them that knowe it not / those se that ye teach. And whosoeuer wyll not diligently fulfyll the lawe of thy God / and the kynges lawe / shal haue his iudgement for the dede / whether it be vnto death / or be banished / or to be condemned in good / or to be put in pryson.

Praysed be the Lorde God of oure fathers / whiche so hath inspyred the kynges herte to garnishe the house of God at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kyng / and his counsayelers / and before all the kynges hye estates. And I was conforted / (accordynge to the hande of the Lord my God ouer me) and so gathered I the heades of Israel together / that they myghte go vp with me.

The. VIII. Chapter.

A Esd. viij THese are † the heades of their fathers that were named / whiche wente vp with me from Babylon / what tyme as kynge Artaxerses raygned. Of the children of Phineas / Gerson: of the children of Ithamar / Saniel: of the children of Dauid / Hattus: of the children of Pareos / Zachary / and the men chyldrē numbred with hym / and hundreth and fyftye: Of the chyldren of Pahath Moab / Eleoenai the sōne of Serahia / and with him two hundreth men children.

Of the chyldren of Sechania / the sonne of Jehasiell / and with hym thre hundreth men chyldren. Of the chyldren of Adin Ebed / the sonne of Jonathan / and with hym fyfty men chyldren. Of the chyldren of Elam / Jesaia the sonne of Athalia / and with hym seuentye men chyldren. Of the chyldren of Sephacia / Sebadia the sonne of Michael / & with hym foure score men children.

Of the children of Joab / Obadia the sonne of Jehiell / and with hym two hundreth and eyghtene men chyldren. Of the chyldren of Selomith / the sonne of Josiphia / and with him an hundreth and thre score men children.

Of the children of Bebai / Zachary the sōne B of Bebai / and with him eyght and twentye men chyldren. Of the chyldren of Asgad / Johanan the yongest sonne / and with him an hundreth and ten men childrē. Of the last children of Adonicam / and these were theyr names: Eliphelet / Jeiell & Semaia / and with them thre score men children. Of the children of Bigenai / Vthai and Sabud / and with thē seuen men childrē. And I gathered them together by the water that runneth toward Ahcua / and there abode we thre dayes.

And whan I loked among the people & the priestes / I founde no Leuites there. Then sente I Elieser / Ariel / Semaia / Elnathan / Jarib / Elnathan / Matha / Zacharye & Mesullam the rulers / and Joiarib and Elnathā the teachers: and those sente I vnto Iddo the chiefeste at Casiphia / that they shoulde fetche vs mynisters for the house of oure God / & I tolde them what they shoulde saye vnto Iddo and to his brethren the Nethinims at Casiphia.

And (accordynge to the good hande of C oure God vpon vs) they bronghte vs a wyse man from among the chyldren of Maheli the sonne of Leui / the sonne of Israel / euen Serebia with his sonnes and brethren / eyghtene. And Hasabia / and with hym Jesaia of the children of Merari / with his brethren and theyr sonnes / twenty. And of the Nethinims / whome Dauid and the prynces gaue to mynistre vnto the Leuites / two hundreth and twentye / al named by name.

† And euen there at the water beside Ahe- iij Esd. viij
ua / caused I a fastynge to be proclaymed / that d.
we myghte humble oure selfes before oure God / to seke of him a ryghte waye for vs / and oure children an all oure substaunce. For I was ashamed to requyre of the kynge / soul-

dyers and horsemen/to helpe vs againste the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that seke hym/and his violence and wrath vpon all them that forsake hym. So we fasted/and soughte this at oure God/and he herde vs.

And I toke out twelfe of the chiefe priestes/ Serebia and Hasabia/and ten of their brethren with the/and weyed them there the syluer & golde and vessels for the heaueofferyng vnto the house of our God/which the kynge/ and the lordes of his counsail and princes/ & al Israel that were at hande/had geuen to the heaueofferyng: and there weyed I them vnder their hande sixe hundreth and fyftye talentes of syluer/and in syluer vessel an hundreth talentes/and in golde an hundreth talentes/ twenty cuppes of golde of a thousande guldens/and two costly ornamentes of good Brasse/as cleare as golde/and sayde vnto the: Ye are holy vnto the Lorde/therfore are the vessels holy also/& so is the syluer and golde that is geuen of a good wyl vnto the Lorde God of oure fathers: Watche ye therfore and kepe it/tyl ye weye it downe Before ỹ chiefe priestes and Leuites/and auncient fathers of Israel at Jerusalem in the chestes of the house of the Lord. Then toke the priestes and Leuites the weyed syluer and golde and vessell/ to bringe it to Jerusalem vnto the house of oure God.

So we brake vp/from the water of Ahena on the twelfeth daye on the fyrst moneth/ to go vnto Jerusalem: and the hande of oure God was vpon vs/and delyuered vs from the hande of the enemyes and preuye waytinges by the waye. And we came to Jerusalem/and abode there thre dayes. But on the fourth daye was the syluer and golde/and vessel weyed in the house of oure God vnder the hande of Meremoth the sonne of Urias the priest/and wiht hym Eleasar the sonne of Phineas/and with them Josabad the sonne of Jesua/and Noad the sonne of Benui the Leuites/accordinge to the numbre & weighte of euery one. And the weyghte was all writen vp at thesame tyme.

And the chyldren of the captiuyte/whiche were come out of pryson/offered Burntoffe-

rynges vnto the God of Israel: twelfe Bullockes for al Israel/sixe and nyentie rammes/ seuen and seuentie lambes/and twelfe goates for a synofferinge/all to the burntofferinge of the Lord. And they deliuered the kinges cõmission vnto the kynges officers/and to the Debytes on this syde ỹ water. And they promoted the people and the house of God.

The IX. Chapter.

WHan all this was perfourmed/the rulers came to me/and saide: The people of Israel/and ỹ priestes/and Leuites are not separated from the nacyons in the landes/as touchynge their abhominacyons/namely of the Cananites/Hethites/Pheresytes Jebusytes/Ammonites/Moabites/Egypcyans/ and Amorites. † For they haue taken the doughters of thesame/and their sonnes/and haue myxte the holy sede with the nacions in the landes/and the hande of the rulers and lordes of counsail hath bene pryncipal in this trespasse.

Whan I herde this/I rente my clothes & my rayment/and plucte out the heer of my heade/and of my beerd/and sat mournynge. And there resorted vnto me al suche as feared ỹ Lord God of Israel/because of the greate transgression. And I sat mourning vntyl the eueninge sacrifice. And aboute the eueninge sacrifyce I rose vp fro my heauynes/and rent my clothes and my rayment/and fell vpõ my knees/and spred out my handes vnto the Lord my God/and sayde:

My God/I am ashamed/and darre not lyfte vp myne eyes vnto the my God: for oure wyckednesses are growen ouer oure heade/ and oure trespasses are waxen great vnto the heauen. Sence the tyme of our fathers haue we bene in greate trespasse vnto this daye/ † and because our wyckednesses haue we and our kynges and priestes bene delyuered into the hande of the kynges of the nacyons/into the swearde/into captyuitie/into spoyle/and into confusion of face/as it is come to passe this daye.

But now is there a lytle and sodane graciousnesse come from the Lorde oure God/ so that some of vs are escaped/that he maye geue vs a nayle in his holy place/that oure God maye lighte oure eyes/and geue vs a lytle

lytle lyfe in our bondage. For we are bondemen/and oure God hath not forsaken vs/ thoughe we be bondmen/and hath enclyned mercy vnto vs in the syght of the kynges of Persia/that they shoulde geue vs lyfe/& promote the house of oure God/and to set vp the desolacion therof/and to geue vs an hedge in Juda and Jerusalem.

O oure God what shal we saye now after this: that we haue forsaken thy commaundementes/which thou hast commaũded by thy seruauntes the prophetes/and sayd: The lãde wherin ye shal come to possesse it/is an vncleane lande thorowe the fylthynesse of the people of the landes/in their abhominaciõs/ wherwith they haue made it full of vnclennesse on euery side. † Therfore shal ye not geue youre doughters vnto their sõnes/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 enioye the good in the lande/and that ye and youre children maye haue the enheritaunce of it for euermore.

And after all this that is come vpon vs/ (because of oure euel dedes and greate trespasse) thou oure God hast spared oure wickednesses/and hast geuen vs a delyueraunce as it is come to passe.

As for vs/we haue turned backe/and haue let go thy commaundementes/to make contracte with the people of the abhominacions. Wilt thou then be wroth at vs/tyll we be vtterly consumed/so that nothynge remayne/and tyll there be no delyueraunce? O Lord God of Israell/thou art ryghteous/ for we remayne yet escaped/as it is this day. Beholde/in thy presence are we in oure trespasse/for because of it is there no standinge before the.

The .X. Chapter.

AYnd whan Esdras prayed after this maner and knowleged/wept/and lay before ỹ house of God/there resorted vnto hym oute of Israel a very greate cõgregacion of men & women/and chyldren: for the people wepte very sore. And Sachania the sonne of Jehiel one of the chyldren of Elam/aunswered and sayde vnto Esdras: We haue trespassed against the Lord oure God/in that we haue taken straunge wyfes of all the people of the lande. Now there is no hope yet in Israel cõcerninge this/therfore let vs make a conuenaunt now with oure God/that we shal put awaye al the wyfes/and such as are borne of them/accordynge to the counsayl of ỹ Lord/ and of them that feare ỹ commaundement of oure God/that we maye do accordinge to the lawe. Get the vp therfore/for the mater belõgeth vnto ỹ. We wyl be with the/be of good comforte/and do it.

Then rose Esdras/and toke an ooth of the rulers/priestes/and Leuites/and of all Israell/that they shoulde do accordynge to this worde: and they swore. And Esdras stode vp before the house of God/and wente in to the chaumber of Johanan the sonne of Eliasab. And whan he came thether/he dyd eate no breade/and dranke no water: for he mourned because of the transgressyon of them that had bene in captyuitie.

And they caused a proclamacion be made thorowout Juda and Jerusalem/vnto all the children which had ben in captiuite/that they shoulde gather them selfes together vnto Jerusalem: And that whosoeuer came not within thre dayes/accordinge to the deuyce of the rulers and Elders/all his substaunce shoulde be forfeted/and he put out from the congregacion of the captiue.

Then all the men of Juda and Ben Jamin gathered them selfes together vnto Jerusalem in thre dayes/that is on the twentieth daie of the nyenth 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 Esdras the priest stode vp/and saide vnto them: † Ye haue transgressed/that ye haue taken straunge wyfes/to make the trespasse of Israel yet more: cõfesse now therfore vnto the Lorde God of youre fathers/ and do his pleasure/and separate youre selfes from the people of the lande/and from the straunge wyfes. Then aunswered al the congregacion/and sayde with loude voyce: Let it be done as thou hast sayde. But the people are many/and it is a rayny wether/and they can not stande here without/neyther is this a worke of one daye or two/for we are many ỹ haue offended in this transgressyon.

Let

Let vs appointe our rulers therfore in all the congregacion/that all they which haue taken straunge wyfes in oure cities / maie come at the tyme appoynted/and the Elders of euery citye and their iudges with thē/tyl the wrath of our God/because of this matter be turned awaye from vs.

Then were appoynted Jonathan the sone of Asahel/ and Jehasia the sonne of Thecua ouer this matter. And Mesullam and Sabthai the Leuites helped them. And the children of the captiuitie dyd euen so. And Esdras the priest/and the auncyent fathers thorowe the house of theyr fathers / and all that were nowe rehearced by name/ separated themselfes / and sat them doune on the fyrst daye of the tenth moneth / to examen this matter. And on the fyrste daye of the fyrste moneth brought they the matter to a conclusyon/concerninge all the men that had taken straunge wyfes.

And amonge the children of the priestes/ there were men founde that had taken straūge wyfes/namely amonge the children of Jesua the sonne of Josedec and of his brethrē/ Maeseia/ Elieser/ Jarib and Godolia. And they gaue theyr handes there vpon / that they wolde put awaye theyr wyfes: and for theyr trespasse offerynge to geue a ramme for theyr trespasse. Amonge the children of Immer/ Hanani and Sabadia. Amonge the children of Harim: Maeseia/ Elia/ Semaia / Jehiell/ and Vsia. Amonge the chyldren of Pashur: Elionai/ Maeseia/ Jsmael/ Nethaneel / Josabad/ and Eleasa. Amonge the Leuites / Josabad/ Simei and Celaia. He is that Celita/ Pethahia / Juda and Eleasar. Amonge the syngers/ Eliasib. Amonge the porters/ Sallum/ Telem/ and Vri.

Of Jsraell. Amonge the chyldren Parcos/ Ramia/ Jesia/ Malchia/ Meiamin/ Eleasar/ Malchia/ and Benaia. Amonge the chyldren of Elam/ Mathania/ Zachary/ Jehiell / Abdi/ Jeremoth / and Elia. Amonge the chyldren of Sathu/ Eliocnai/ Eliasib/ Mathania / Jeremoth/ Sabad/ and Asisa. Amonge the children of Bebai/ Johanan/ Hanania / Sabai/ and Athlai. Amonge the chyldren of Bani/ Mesullam/ Malluch/ Adaia / Jasub / Seal/ and Jeremoth. Amonge the chyldren of Pahath Moab/ Adna/ Chelal / Benaia / Maesea/ Mathania/ Bezaleel/ Benui / and Manasse. Amonge the chyldren of Harim / Elieser/ Jesia/ Malchia/ Semaia/ Simeon/ Benjamin/ Malluch/ and Samaria. Amonge the chyldren of Hasum / Mathnai / Mathatha/ Sabat/ Eliphelet / Jeremai / Manasse/ and Simei. Amonge the chyldren of Bani/ Maedai / Amram / Uuell / Benaia / Bedia/ Chelui / Naia/ Meremoth/ Eliasib/ Mathania/ Mathnai / Jaesau / Bani / Benui / Simei/ Selemia/ Nathan / Adaia / Machnadbai/ Sasai/ Sarai/ Asareell / Selemia / Samaria / Sallum / Amaria / and Joseph. Amonge the children of Nebo / Jeiel / Mathithia/ Sabad/ Sebina/ Jeddai/ Joel/ and Benaia. All these had taken straūge wyfes. And amonge thesame wyfes there were some that had borne children.

The ende of the fyrst boke of Esdras.

The secōde boke of Esdras / otherwyse called the boke of Nehemias.

The fyrst Chapter.

THese are the actes of Nehemias the sonne of Hachalia. It fortuned in the moneth † Chisleu in the twentyeth yeare / that I was in the castell at Susan: & Hanani one of my brethren came with certayne men of Juda: and I axed them howe the Jewes dyd that were deliuered and escaped from the captyuite/and how it wente at Jerusalem. And they sayde vnto me: The remnaunt of the captyuite are there in ỹ lāde in great misfortune and rebuke. † The walles of Jerusalem are broken doune / and the portes therof are brent with fyre.

Whan I herde these wordes / I sat me doune and wept/and mourned two dayes/ & fasted and prayed before the God of heauen/ & sayde: O Lorde God of heauen thou greate and terrible God / † thou that kepest conuenaunt and mercy for them that loue the / and obserue thy commaundementes: let thine eares marke/ & let thyne eyes be open / that thou mayest heare the prayer of thy seruaunt/ which I praye now before the daye and night/ for ỹ children of Jsrael thy seruauntes/ & knowlege the synnes of the children of Jsrael/ which we haue committed against the.

And I and my fathers house haue synned also. We haue bene corrupte vnto the/ in that we haue not kepte the commaundementes/ statutes and lawes / whiche thou commaundest thy seruaunt Moses. Yet call to remembraunce the worde that thou commaundest thy seruaunt Moses/ & saydest: † If ye transgresse/ then wil I scater you abroade amonge the nacyons. But if ye turne vnto me/ & kepe my commaūdementes and do them: though ye were cast out vnto the vttermost part of heauen/ yet wil I gather you from thence / & bringe you from thence/ euen vnto the place/ that I haue chosen for my name to dwel there. They are thy seruauntes/ & thy people/ whome thou hast delyuered thorow thy greate power and myghtie hande. O Lorde/ let thyne cares marke the prayer of thy seruaunt / and the prayer of thy seruauntes / whose desyre is to feare thy name / and let thy seruaunt prospere this daye/ and graunt hym mercy in the sight of this man: for I was the kynges butlar.

The. II. Chapter.

IN the moneth † Nisan of the twentyeth yeare of kynge Artaxerses/ whā the wyne stode before hym/ I toke vp the wyne/ & gaue it vnto the kynge/ & I was heauy in his presence. Then sayde the kynge vnto me: Why lokest thou so sadly? Thou arte not sicke/ that is not the matter / But thou arte heauy herted. Neuertheles / I was sore afraied and sayde vnto the kyng: God sauc the kynges lyfe for euer/ shoulde I not loke sadly? the cytie of my fathers burial lyeth waist/ and the porters therof are consumed with fyre. Then sayde the kynge vnto me: What is then thy request? Thē made I my prayer vnto ỹ God of heauen/ and said vnto the kynge: if it please the kynge/ and if thy seruaunt be fauoured in thy syght/ I beseche the sende me into Juda vnto ỹ cytie of my fathers burial/ that I may buylde it.

And the kynge sayd vnto me / and so dyd the quene that sat by hym: How longe shall thy iourney continue/ & whā wylt thou come agayne? And it pleased the kyng to sende me: & I set hym a time/ and saide vnto the kynge: If it please the kynge/ let him geue me letters to the debites beyonde the water / that they maye conueye me ouer/ tyl I come into Juda: and letters vnto Assaph the lorde of the kynges wood / that he maye geue me wood for beames to the gates of the palayce/ which are harde on the house/ and harde on the walles of the cytie/ and for the house that I shall entre into. And the kynge gaue me accordinge to the good hande of God vpō me. And whā I came to the debites beyonde the water / I gaue them the kynges letters. And the kyng sent captaines and horsemen with me.

But whan Saneballath the Horonite/ & Tobias the seruaunt of the Ammonites herde that/ it greued them sore/ that there was come a man which sought the wealth of the children of Jsrael. And whan I came to Jerusalem/ & had bene there thre dayes/ I gat me vp in ỹ nyght season/ & a fewe men with me: For I tolde no man what my God had geuen me in my herte to do at Jerusalem: & there was not one beast with me/ saue it that I rode vpon. And I rode by nyght vnto the valley porte before the Dragō welle/ & to the doungporte/ and consydered the walles of Jerusalē that were broken doune / & the portes therof consumed with the fyre. And I wente ouer vnto the wellporte/ & to the kynges conduyte/ and there was no roume for my beast / that it coulde go vnder me. Then wente I on in the nyghte

nyght by the broke syde/& considered ỹ wal/ and turned backe/and came home againe to the valley port.

D And the rulers knew not whether I went/ or what I dyd: for hitherto had I not tolde the Jewes & the priestes/the counsayllers and the rulers/and the other that laboured in the worke/& I said vnto them: Ye se the miserye that we are in/how Jerusalem lyeth wayst/ & how the gates therof are burnt wt fyre: come/ let vs builde vp the walles of Jerusalem/that we be nomore a rebuke. And I tolde them of the good hande of my God which was vpon me: And the kynges wordes that he had spoken vnto me. And they sayde: Then let vs get vp. And we buylded /and theyr handes were strengthed to good.

But whan Saneballat the Honorite/ and Tobias the seruaunt of the Ammonites/ and Gosem the Arabiā herde it / they laughed vs to scorne/& despised vs/& sayd: What is this ỹ ye do? Wil ye fall awaye agayn frō the kyng? Then aunswered I them/& said: The God of heauen shall cause vs to prospere: for we hys seruauntes are gotten vp/ and are buyldinge. As for iou/ye haue no porciō nor right/nor remembraunce in Jerusalem.

The. III. Chapter.

A Nd Eliasib the hye priest gatte hym vp with his brethren the priestes/ & buylded the shepegate. They halowed it/and set vp the dores of it / euen vnto the tower Mea halowed they it/namely vnto the† tower of Hananeel. Nexte vnto hym buylded the men of Jericho. And besyde him buylded Sachur the sonne of Jmri. But the Fysshporte did the children of Sanaa buylde / they couered it/ and set on the dores/lockes and barres of it. Nexte vnto hym builded Meremoth the sōne of Uria the sonne of Hacoz. Nexte vnto him buylded Mesullam the sonne of Barachias the sonne Mesesabeel. Nexte vnto him buylded Sadoc the sonne of Baena. Nexte vnto hym builded they of Thecoa. But theyr great mē put not theyr neckes to the seruice of their lorde.

Jere. xxxj. f
Zach. xiij b

B The oldgate buylded Joiada the sonne of Passeah/and Messullam the sonne of Besodaia: they couered it/& set on the dores/lockes & barres of it. Next vnto them buylded Melacia of Gibeon/& Jadon of Morono / men of Gibeon and of Mispa/ for the seate of the debyte on this syde the water. Next vnto him buylded Vsiel the sonne of Harhaia the goldsmyth. Nexte vnto him builded Hanania the Apoticaries sonne/and they repayred Jerusalem vnto ỹ broade walle. Next vnto him builded Rephaia the sōne of Hur/ the ruler of the halfe quarter of Jerusalem. Nexte vnto hym buylded Jedaia the sonne of Harumaph / ouer against his house. Nexte vnto him buylded Hattus the sonne of Hasabema. But Malchia the sonne of Harim / and Hasub the sonne of Pahath. Moab builded the other pece/& the tower besyde the fornace. Nexte vnto him buylded Sallum the sonne of Halohes the ruler of the halfe quarter of Jerusalem/and his doughters.

The valley gate builded Hanum / and the C cytiesins of Sanoah. They builded it / and set on the dores/ lockes and barres therof / and a thousand cubites on the walle/vnto the doūgeporte. But the doungeporte builded Malchia the sōne of Rechab/the ruler of the fourth parte of the vyneyardes: He buylded it/and set on the dores/lockes & barres therof. But the welgate buylded Sallum the sonne of Calhose/the ruler of the fourth parte of Mispa: He buylded it/& couered it/and set on the dores/lockes & barres therof/& the walle vnto the pole of Sylo by the kinges garden/vnto the steppes that go doune from the citie of Dauid. After hym buylded Nehemia ỹ sonne of Asbuke / the ruler of the halfe quarter of Bethzur/vntil the othersyde ouer against the sepulchres of Dauid/& to the pole Asuia/and vnto the house of the mightye.

After hym buylded the Leuites / Rehum D the sonne of Bani. Nexte vnto hym buylded Hasabia the ruler of the halfe quarter at Kegila in his quarter. After him builded theyr brethren/Benai the sonne of Henadab / the ruler of the halfe quarter of Kegila. After him buylded Eser the sonne of Jesua the ruler of Mispa/ỹ other pece harde ouer against the harnasse corner. After him builded Baruc the sōne of Sabai the other pece worshipfully and costly/from the corner vnto the dore of ỹ house of Eliasib the hie priest. After him builded Meremoth the sonne of Uria the sonne of

of Hacos the other pece/from ỹ dore of Eliasibs house/vnto the end of ỹ house of Eliasib. After him builded ỹ priestes/ỹ mē of ỹ cōtrie. E After him builded Ben Jamin & Hazub ouer against their house. After thē builded Asaria ỹ sonne of Maeseia ỹ sōne of Anania next vnto his house. After him builded Benui ỹ sonne of Henadad the other pece from the house of Asaria vnto ỹ turninge/and vnto the corner.

After him builded Palal the sonne of Vsai/ ouer against the corner & the hye tower/which lyeth out ouer from the kynges house/besyde the court of the pryson. After him Pedaia the sonne of Parcos. (As for the Nethinims they dwelt in Ophel/vnto the watergate/ toward the East where the tower lyeth out.) After him builded they of Thecoa the other pece ouer against the greate tower /that lyeth out- ward/& vnto the wal of †Ophel.

F But from the horsegate forth builded the priestes/euery one ouer against his house. After them builded Sadoc the sonne of Immer ouer against his house. After hym builded Semaia the sonne of Sachania the keper of the East gate. After him builded Hanania the sōne of Selemia/& Hanū the sonne of Zelaph ỹ sixt/ỹ other pece. After him builded Mesullam the sonne of Berechia ouer againste his chest. After him buylded Malchia the goldsmythes sonne/vntyl the house of the Nethinims/and of the Marchauntes ouer against the counsail gate/and to the parler in the corner. And betwen the parler of the corner vnto the shepegate/buylded the goldsmythes & the marchauntes.

The. IIII. Chapter.

A But whan Saneballat herde that we builded the walle/he was wroth / & toke greate indignacion/ and mocked the Jewes/ and saide before his brethren/and mighty mē of Samaria: What do the impotent Jewes? shal they be thus suffred? shal they offre? shal they perfourme it in one daye? shal they make the stones whole agayne that are broken to dust/and burnt? And Tobias the Ammonite besyde him saide: Let them build on / if a foxe go vp/he shal breake doune theyr stony walle. Heare O thou oure God/how we are despysed/turne theyr shame vpō theyr owne heade/ that thou maiest geue them ouer vnto despysynge in the lāde of their captiuite. Couer not their wickednes/and put not out their synne from thy presence: for they haue prouoked the builders. Yet builded we the walle / & ioyned it whole together vnto the halfe heyght. And the people were wel minded to laboure.

But whan Saneballat/ and Tobias / and B the Arabians/and Ammonites/and Asdodites herde/that the walles of Jerusalem were made vp/and that they had begōne to stoppe vp the gappes/they were very wroth/and cōspyred altogether/to come and fight againste Jerusalem/and to make an hinderaunce therein. Neuertheles/we made oure prayer vnto our God/and set watchmen vpon the walle daye and nyght ouer against them. And Juda said: The strenght of the bearers is to feble and there is to much dust / we are not able to builde on the walle. And oure aduersaries thought: They shal not knowe neither se / tyll we come in the myddes amonge them / and slaye them/and hinder the worke. But whan the Jewes that dwelt besyde them/came out of al the places where they dwelt about vs / & tolde vs as good as ten tymes/then set I the people after their kinredes with theyr swearedes/speares and bowes beneth in the lowe places behinde the walle / and loked / and gat me vp/ and said vnto the chiefe men & rulers/ and to the other people: Be not ye afraied of them / thinke vpon the great Lorde whiche ought to be feared/& fyghte for your brethren/ sonnes/doughters/wyfes/ and houses. Neuertheles/whan oure enemyes herde that we had gotten worde of it/ God broughte theyr counsail to naught/& we turned al againe to the walle/euery one vnto his labour. And frō that time forth it came to passe that the halfe parte of the yonge men dyd the labour/& the other halfe parte helde the speares / shyldes/ bowes/& brestplates/and the rulers stode behinde all the house of Juda/which builded on the walle/& bare burthens/from those that laded them. With one hand did they the worke/ and with the other held they the weapē. And euery one that builded/had his swearde girded by his side/& so builded they. And the trōpettes stode besyde me.

And I sayd vnto the principal men / and rulers/and to the other people: The worke is great

great and large/and we are separated vpon ỹ walle one farre from another. Loke in what place now ye heare the noyse of the trompe/
Exo. xiiij.c resorte ye thyther vnto vs. †Our God shall fyght for vs/and we wyl be labouringe in the worke. And the halfe parte of them helde the speares from the mornynge springe/tyl the starres came forth. And at thesame tyme said I vnto the people: Euery one abyde with his seruaunt at Jerusalem/that in the nyghte season we may geue attendaunce to the watche/ & to labour on the daye tyme. As for me and my brethren/and my seruauntes/and the mē of the watch behinde me/we put neuer of our clothes/so much as to washe our selfes.

The. V. Chapter.

A AND there arose a greatcomplaint of the people/and of theyr wyfes againste theyr breth: ē the Jewes. And there were some that said: our sonnes and doughters are to many/ let vs take corne for them/and eate/that we maye lyue. Some said: Let vs set our landes/ vyneyardes and houses to pledge/and take vp corne in the derth. But some saide: Let vs borowe moncy of the kynge vpon vsury for our landes and vineyardes. Now are our brethrens bodies as our owne bodies/and theyr chyldren as our chyldren: els shoulde we subdue our sonnes and doughters vnto bondage/& some of oure doughters are subdued already/and no strenght is there in our handes/and other men shall haue oure landes & vineyardes.

But whan I herde theyr complainte and such wordes/it displeased me sore/& I aduised so in my mynde/that I rebuked the counsayllers/and the rulers/and sayde vnto them:
Deu. xxiij.c †Wyl ye require vsury one of another? And I brought a great congregacion against thē/ and sayde vnto them: We (after oure abilite) haue bought our brethren the Jewes/which were solde vnto the Heythen. And wyl ye sell youre brethren/whome we haue bought vnto vs? Then helde they their peace/and coulde fynde nothinge to aunswere.

B And I sayde: It is not good that ye do. Ought ye not to walke in the feare of God/ because of the rebuke of the Heythen oure enemyes? I and my brethren/and my seruaūtes haue lent them money & corne: but as for vsury/let vs leaue it. Therfore thesame daye se that ye restore them theyr landes agayne/ theyr vineyardes/oylegardens/and houses/ and the hundreth parte of the money of the corne/wyne/& oyle ỹ ye haue wōne of them. Then sayde they: We wyl restore them again/ & wil require nothinge of them/& will do as thou hast spoken. And I called the priestes/& toke an ooth of them/that they shoulde do so. And I shoke my lappe/& saide: God shake out euery man after thesame maner from his house and laboure that mayntayneth not this worde: euen thus be he shaken out/and voide. And all the congregacion sayde/Amen: and praysed the Lorde. And the people dyd so.

†And from the tyme forth that it was cō- C
mitted vnto me to be a debite in the lande of ỹ Esd.ij.
Juda/nanicly from the twentieth yeare/vnto the two and thirtieth yeare of kynge Artaxerses/(that is twelfe yeare) I and my brethren lyued not of suche sustenaunce as was geuen to a debite: For the olde debites that were before me/had bene chargeable vnto the people/ and had taken of them breade and wyne/and fourty sycles of siluer. Yee/and theyr seruauntes had oppressed the people. But so dyd not I/and that because of the feare of God. I laboured also in the worke vpon the walle/and bought no lande. And al my seruaūtes came thether together vnto the worke. Moreouer there were at my table an hundreth and fifte of the Jewes and rulers/which came vnto me from amonge the Heithen that are about vs. And there was prepared me daily an oxe/ and sixe chosen shepe/and byrdes/and euer once in ten dayes a greate summe of wyne. Yet requyred not I the lyuinge of a debite: for the bondage was greuous vnto the people. †Thinke vpon me my God vnto the best/ ij. Esd.xj
accordinge to all that I haue done for this people.

The. VI. Chapter.

A AND whan Saneballat/Tobias and Go- A
sem the Arabian/and the other of oure enemyes herd/that I had builded the walle/ and that there were no mo gappes therin/ (howbeit/at thesame tyme had I not hanged the dores vpon the gates) Saneballat & Gosem sent vnto me/sayinge: Come and let vs mete together in the villages vpon the plaine

plaine of the cytie Ono. Neuertheless/they thought to do me euell. Notwithstandynge/ I sent messaungers vnto thē/sayinge: I haue a great busynes to do/I can not come doune. The worke shoulde stande styll/if I were negligent/& came doune to you. Howbeit/they sent vnto me as good as four times after thesame maner. And I gaue the same aunswere.

B Then sent Saneballat his seruaunt vnto me the fyfth tyme/with an open letter in his hande/wherin was written: It is tolde the Heythen/and Gosem hath sayde it/that thou and the Jewes thynke to rebell: for the which cause thou buildest the walle/and wilt be their kynge in these matters/and hast ordeyned the prophetes to preache of the at Jerusalem/and to saye: Be is kynge of Juda.

Now shall this come to the kynges eares: come now therfore/and let vs take our counsayl together. Neuertheless/I sent vnto hym/ saying: There is no such thynge done as thou sayest: thou hast fayned it out of thyne owne hert. For they were all mynded to make vs afrayed/and thought: They shall withdrawe theyr handes from the worke/that they shall not laboure. Howbeit/I strenghted my hāde the more.

C And I came vnto the house of Semaia ỹ sonne of Selaia the sonne of Mechetabeell/& he had shut hym selfe within/and sayde: Let vs come together into the house of God/euen vnto the myddes of the temple/and sparre the dores of the temple: for they wyll come to slaye the/yee/euen in the nyght wyl they come to put the to death. But I sayd: Shoulde such a mā flye? Shoulde such a mā as I am go in to the temple/to saue his lyfe? I wyl not go in.

For I perceaued/that God had not sent hym: Yet spake he propheeye vpon me/neuertheless/Tobias and Saneballath had hired hym for money. Therfore toke he the money/ that I shoulde be afrayed/and so to do and synne/that they myght haue an euel report of me/to blaspheme me. My God thynke thou vpon Tobias and Saneballat/according vnto these theyr workes/and of the prophet Noadia/& of the other prophetes/that wolde haue put me in feare.

D And the walle was synished on the fyue
sti. and twentyeth daye of the moneth/† Elul/in two and fyftye dayes. And whan all our enemyes herde therof/all the Heithen that were about vs/were afrayed/and theyr courage failed thē: for they perceaued ỹ this worke came of God. And at ỹ same tyme were there many of the chiefe of Juda/whose letters went vnto Tobias/and from Tobias vnto them (for there were many in Juda that were sworne vnto hym: for he was the sonne in lawe of Sachania the sonne of Arah/and his sonne Johanā had the doughter of Mesullam the sonne of Barachia/and they spake good of hym before me/and told him my wordes.) And Tobias sent letters to put me in feare.

The. VII. Chapter.

NOw whan we had buylded the walle/I A
nhēged on the dores/and the porters/singers & Leuites were appoynted. And I commaunded my brother Hanani/and Hanania the ruler of the palayce at Jerusalem: for he was a faythfull man/and feared God more then dyd many other/and I saide vnto them: Let not the gates of Jerusalē be opened vntyl the Sunne be whote. And whyle they are yet standyng in the watch/the dores shalbe shut and barred. And there were certayne cytiesins of Jerusalem appoynted to be watchmen/euery one in his watch/and about his house. As for the cytie/it was large of rowme/and great/but the people were fewe therin/& the houses were not buylded.

And my God gaue me in my hert/that I gathered together the principal men and the people/to numbre thē/and I founde a register of theyr numbre/† which came vp afore out of iij. Esd. ij.a
the captiuite/(whome Nabuchodonosor the kynge of Babylon had caryed awaye) and dwelt at Jerusalem and in Juda/euery one vnto his cytie/and were come with Zorobabel/Jesua/Nehemias/Asaria/Raamia/Nahaman/Mardachai/Bilsan/Mispereth/Bigeuai/Nehum and Baena.

This is the nūbre of the men of the people of B
Israel. The children of Pareos were. ij thousande/an hundreth & two & seuenty: the chyldren of Sephatia/thre hundreth & two & seuenty: ỹ chyldren of Arah/sixe hundreth & two and fyfty: ỹ chyldren of Pahath Moab amōge the chyldren of Jesua and Joab/ij. thousande eyght hundreth & eighteue: the chyldren of E-

c lam

lam/ a thousand/ two hundreth & foure & fyfty: the chyldren of Sathu/ eyght hundreth & fyue & fourtye: ỹ chyldrē of Sacai/ seuen hundreth & thre score: ỹ chyldren of Bēni/ fyre hundreth & eyght & fourtye: the children of Bebai/ fyre hundreth & eyght & twenty: the children of Asgad/ ij. M. thre hundreth & two & twentye: the children of Adonicam/ fyre hundreth & thre score: the children of Bigeuai/ two thousande and seuen and thre score: the children of Adin/ fyre hundreth & fyue and fyfty: the chyldren of Atter of Ezechias/ eyght and nyentye.

C The chyldren of Hasum/ thre hnndreth and eyght and twentye: the chyldren of Bezai/ thre hundreth and foure and twenty: the children of Hariph/ an hundreth and twelfe: the childrē of Gibeon/ fyue and nyenty: the mē of Bethleem and Netopha/ an hūdreth and eyght and foure score: the men of Anathot/ an hundreth and eight & twenty: the men of Beth Asmaueth/ two and fourtye: the mē of Kiriath Jearim/ Caphira and Beeroth/ seuen hundreth & thre and fourtye: the mē of Rama and Gaba/ fyre hundreth and one and twentye: the men of Michmas/ an hundreth and two & twenty: the men of Bethel and Ai/ an hundreth & thre and twenty: the men of Nebo/ an hundreth & two and fyfty: the childrē of the other Elam/ a thousande/ two hundreth and foure & fyfty: the children of Harā/ thre hundreth & twenty: the children of Jericho: thre hundreth and fyue and fourtye: the children of Lodhadid and Ono/ seuen hundreth and one and twentye: the chyldren of Senaa/ thre thousande/ nyne hundreth and thyrtye.

S The priestes: The chyldren of Jedaia of the house of Jesua: nyne hundreth and thre and seuenty: the chyldren of Imner/ a thousand and two and fyfty: the chyldren of Pashur/ a thousande/ two hūdreth and seuen and fourtye: the chyldren of Harim/ a thousande & seuentene.

The Leuites: The children of Jesua of Cadmiel amonge the chyldrē of Hodua foure and seuenty. The syngers: The chyldren of Assaph/ an hundreth and eyght and fourtye. The porters were: The chyldren of Sallum/ the chyldren of Ater/ the chyldren of Talmon/ the chyldren of Acub/ the chyldren of Hatita/ the chyldren of Sobai/ altogether an hūdreth and eyght and thyrtye.

The Nethinims: The chyldren of Zitha/ the chyldren of Hasupha/ the children of Tabaoth/ the chyldren of Ceros/ the chyldren of Sia/ the chyldren of Padon/ the children of Libana/ the chyldren of Hagaba/ the chyldren of Salmai/ the chyldren of Hanan/ the children of Giddel/ the children of Gahar/ the children of Reaia/ the children of Rezin/ the children of Necoda/ the chyldren of Gasan/ the chyldren of Usa/ the children of Passeah/ the chyldren of Bessai/ the chyldren of Megunim/ the children of Nephusim/ the chyldren of Bachuc/ the children of Hacupha/ the chyldren of Harhur/ the chyldren of Bazlith/ the chyldren of Mehida/ the chyldren of Harsa/ the chyldren of Barcos/ the chyldren of Sissera/ the chyldren of Thamah/ the chyldren of Neziah/ the childrē of Hatipha.

The children of Salomons seruaūtes were: E The chyldren of Sotai/ the children of Sapheret/ the chyldren of Prida/ the children of Jacla/ the chyldren of Sarcon/ the chyldrē of Giddel/ the chyldren of Sephatia/ the chyldren of Hatil/ the chyldren of Pochereth of Zebaim/ the chyldren of Amon. All the Nethinims and the children of Salomons seruauntes were thre hundreth and two and nyentye.

And these went vp also: Mithel/ Mela/ Thel/ Harsa/ Cherub/ Addō/ Immer: but they coulde not shewe their fathers house/ nor their sede/ whether they were of Jsrael/ the chyldren of Selaia/ the chyldren of Tobia/ and the chyldren of Necoda/ were fyre hundreth and two and fourtye. And of the priestes were the chyldren of Habaia/ the chyldrē of Hacoz/ the childrē of Barsillai/ which toke one of the doughters of Barsillai the Gileadite to wyfe/ & was named after theyr name. These sought the register of their generacion/ & whan they foūde it not/ they were put from the priesthode. And Hathirsatha sayd vnto them/ that they should not eat of the moost holy/ tyll there came vp a priest with the lyght and perfectnesse.

The whole congregacion as one man/ was F two and fourtye thousand thre hūdreth & thre score: besyde theyr seruauntes & maydens/ of whome there were seuen thousande/ thre hundreth & seuē & thyrtye. And they had two hundreth & fyue and fourtye syngynge men and women

women/ seuen hundreth and sixe and thyrtye horses/ two hundreth & fyue & fourtye mules/ foure hundreth and fyue and thyrty camels/ sixe thousand seuen hundreth & twentye asses.

And certaine of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens/ fyfty basens/ fyue hundreth and thyrtye priestes garmētes. And some of the chiefe fathers gaue vnto the treasure of the worke/ twenty thousande guldens/ two thousande & two hundreth pounde of syluer. And the other people gaue twētye thousande guldens/ and two thousande pounde of syluer/ & seuen and thre score priestes garmentes. And the priestes & Leuites/ the porters/ the singers/ and the other of the people/ & the Nethinims/ and all Jsrael dwelt in theyr cyties.

The. VIII. Chapter.

A NOw whan the seuenth moneth drue nye/ and the chyldren of Jsrael were in theyr cyties/ all the people gathered themselfes together as one man vpon the strete before the watergate/ and sayde vnto Esdras the scrybe/ that he should fetch the boke of ỹ lawe of Moses/ which the Lorde commaunded Jsrael. †And Esdras the priest brought the lawe before the congregacion both of men and women/ and of all that coulde vnderstande it/ vpon the fyrst daye of the seuenth moneth/ & red therein in the strete that is before the watergate/ frō the lyght mornynge vntyll ỹ noone daye/ before men and women/ and suche as coulde vnderstande it: and the eares of all the people were inclyned vnto the boke of ỹ lawe. And Esdras the scrybe stode vpon an hye pulpit of wood/ which they had made for ỹ preachynge/ and beside him stode Mathithia/ Sema/ Anania/ Uria/ Helchias/ and Maeseia on his ryght hande. And on his lefte hande stode Pedaia/ Misael/ Malchia/ Hasum/ Hasbadana/ Zachary and Mesullam.

B And Esdras opened the boke before all the people/ for he stode aboue all the people. And whā he opened it/ all the people stode vp. And Esdras praysed ỹ Lorde the great God. And all the people aunswered Amen/ Amen/ with theyr handes vp/ and bowed thē selfes/ & worshipped the Lorde with theyr faces to the groūde. And Jesua/ Bani/ Screbia/ Jamim/ Acub/ Sabthai/ Hodaia/ Maeseia/ Celita/ Asaria/ Josabad/ Hanā/ Plaia and the Leuites/ caused ỹ people to geue hede vnto the lawe/ & the people stode in theyr place. And thei red in the boke of the law of God distinctly & playnly/ so that men vnderstode the thing that was red. And Nehemias (which is Hathirsatha) & Esdras the priest and scribe/ and the Leuites ỹ caused the people to take hede/ sayde vnto all ỹ people: This day is holy vnto the Lord your God/ Be not ye sory therefore/ and wepe not. For all the people wepte/ whan they herde the wordes of the lawe.

Therfore sayd he vnto thē: † Go your way/ C and eat the fat/ and drinke the swete/ and send iij. Esd. ix. c parte vnto theim also that haue not prepared thēselfes: for this day is holy vnto our Lord/ be not ye sory therfore: for the ioye of ỹ Lorde is your strength. And the Leuites stylled all ỹ people/ and sayd: Holde your peace/ for the dai is holy/ vexe not ye your selfs. And all the people went theyr waye to eat and drinke/ and too sende parte vnto other/ & to make great mirth/ for they had vnderstande the woordes ỹ were declared vnto them.

And on the nexte day were gathered together the chiefe fathers amonge all the people/ and the priestes and Leuites/ vnto Esdras the scrybe/ that he shoulde teache them the wordes of the lawe. And they founde written in the lawe/ † how that the Lord had commaūded Leu. xxiij. f by Moses/ that the chyldren of Jsrael shoulde dwell in bothes in the feast of the seuenth moneth. And so they caused it to be declared and S proclaymed in all theyr cyties/ and at Jerusalem/ saying: Go vp to the moūt & fetch Olyue braunches/ Pynebraunches/ Myrtbraunches/ Palmebraunches/ & braunches of thicketrees/ to make bothes as it is wrytten.

And the people wente vp/ and fetched them/ and made them bothes/ euery one vpon the rose of his house/ and in theyr courtes/ and in the courtes of the house of God/ and in the strete by the Watergate/ and in the strete by the Ephraims porte. And all the congregaciō of them that were come againe out of the captiuite/ made bothes/ & dwelt therin: for sence ỹ time of Josua the sonne of Nun/ vnto this daye/ had not the children of Jsrael done so/ & there was very great gladnesse. And euery daye from the fyrst daye vnto the last/ red he in

the boke of the lawe of God. And seuen dayes helde they the feast / and on the eyght daye the gatherynge together / accordynge vnto the maner.

The. IX. Chapter.

A IN the foure & twentyeth day of this moneth / came the chyldren of Israel togethe̅r with fastynge and sackelothes / and earth vpō them / and separated the sede of Israel from all the straunge chyldren / and stode and knowleged their synnes / and the wyckednesses 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 / & they knowleged / and worshipped the Lord their God foure tymes on the daye. And the Leuites stode on hye / namely Jesua / Bani / Cadmiel / Sebania / Buni / Serebia / Bani / and Chenani / & cryed loude vnto the Lorde their God. And the Leuites / Jesua / Cadmiel / Bani / Hasabenia / Serebia / Hodia / Sebania / Pethahia / sayde: Stande vp / prayse the Lorde oure God for euer: and let thankes be geuen vnto the name of thy glorye / which excelleth all thankesgeuynge and prayse. Lorde / thou art alone / thou hast made heauen / 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 lyfe vnto all / and the hoost

B of heauen bowe themselfes vnto the. † Thou
Gene. xj. d arte the Lorde God / that hast chosen Abrā /
*Ge. xvij. a and broughte hym out of Vr in Chaldea / * &
called hym Abraham / and founde his herte
Gen. xv. d faythfull before the / † and madest a conue-
naūt with hym to geue vnto his sede the land
of the Cananites / Hethites / Amorites / Phe-
resites / Jebusites / and Girgosites / and hast
made good thy wordes: for thou art rygh-
Exod. iij. b teous. † And hast consydered the mysery of
oure fathers in Egypte / and herde their com-
plainte by the read see / and shewed tokens and
wonders vpon Pharao / and on all his ser-
vauntes / and on all his people of his lande:
for thou knewest that they were presūpteous
and cruel agaynst them / and so madest thou
Some & the a name as it is this day. And the read
read: them. see partedest thou in sunder before them / so
that they wente thorow the myddes of the see
drye shod: and their persecuters threwest thou
in to the depe as a stone / in the mightye wa-
ters / and leddest them on the daye tyme in a
cloudy pyller / and on the night season in a pil-
ler of fyre / to shew them light in the waye that
they wente.

† Thou camest doune also vpon mount C
Sinai / and spakest vnto them from heauen / & Ex. xix
gauest them righte iudgementes / true lawes / Deut.
good cōmaundementes and statutes / and de-
clared vnto them thy holy Sabbath / and cō-
maunded them preceptes / ordinaunces and
lawes / by Moses thy seruaunt: and † gauest Exo. p
them breade frō heauen whan they were hun-
grye / † and brought forth water for thē out of Num.
the rocke whan they were thyrstye: * & prom- *Ge. x
sed thē that they should go in / and take posses-
sion of the land / whereouer thou haddest lyfte
vp thyne hande for to geue them.

Neuertheless / our fathers were proude and
hardnecked / so that they folowed not thy cō-
maundementes / and refused to heare / and
were not myndefull of the wonders that thou
dyddest for them: but became obstinate and
heady / in so much that they turned backe to
their bondage in their disobedience. But
thou my God forgaueste / and wast gracyous /
mercyfull / pacyent / and of great goodnesse / &
forsokest them not. † And though they made a Exo. x
molten calfe / (and sayde: This is thy God /
that broughte the out of the lande of Egypte)
and dyd greate blasphemyes / yet forsokeste
thou them not in the wylderneſſe / accordynge
to thy greate mercye. † And the cloudy pyller Exo. x
departed not from them on the daye tyme to
lede them the waye / neyther the pyller of fyre
in the night season / to shewe them light in the
way that they wente.

And thou gauest them thy good sprete to D
enfourme thē / † & withheldest not thy Man- Exo. x
na from their mouth / * and gauest them wa- * Ex. x
ter whan they were thyrstye. Fourtye yeares
longe madest thou prouysion for them in the
wylderneſſe / so that they wanted nothyng:
† their clothes waxed not olde / and their fete Deu. v
swelled not. And thou gauest thē kingdomes
and nacions / and partedest thē accordinge to
their porcyons / so that they possessed † ỹ lande Nu. xx
of Sihon kynge of Hesbon / and the lande of
Og the kynge of Basan. † And their chyldren Gen. x
multiplyedest thou as the starres of heauen /
and broughtest thē in to the lāde wherof thou
haddest

haddest spoken vnto their fathers / that they
shoulde go in to it / and haue it in possession.

And the chyldren wente in / and possessed the
lande / † & thou subduedest before thē the inha- iij.
biters of the lande / euen the Cananites / & gaue-
est them in to their hande / & their kinges and
the people of the lande / that they myghte do
with them what they wolde. And they wāne
their stronge cyties and fat lande / and toke
possession of houses that were full of al maner
of goodes / welles dygged out / vyneyardes /
oylgardens / & many fruteful trees: and they
dyd eate and were fylled / & became fatte / and
lyued in wealth thorow thy greate goodnesse.
Neuertheless / they were disobedient / and re-
belled agaynst the / and cast thy lawe behinde
their backes / † & slewe thy prophetes / (whiche iiij.
exhorted them so earnestly / that they shoulde
conuerte vnto the) and dyd greate blasphe-
myes. Therfore gauest thou them ouer in to
the hande of their enemies that vexed thē.

E And in the time of their trouble they cryed
vnto the / and thou herdest them from heauen:
and thorow thy greate mercy thou gauest thē
saueours / which helped thē out of the hāde of
their enemyes. But whan they came to rest /
they turned backe againe to do euel before the /
therfore leftest thou thē in ỹ hāde of their ene-
myes / so that they had the dominion ouer thē.
So they conuerted / and cried vnto the / & thou
herdest them from heauen / and many a tyme
hast thou delyuered them / accordyng to thy
greate mercy / and testifyed vnto thē / that they
shoulde turne agayne vnto thy lawe.

Notwithstandynge / they were proude / and
herkened not vnto thy cōmaundementes / but
synned in thy lawes / (which a mā should do /
& lyue in thē) & turned their shoulder awaye /
and were styfnecked / & wolde not heare. And
many yeares dyddest thou forbeare them / and
testifyed vnto them thorow thy sprete / euen by
the office of thy prophetes / and yet wolde they
not heare. Therfore gauest thou them in to the
hande of the nacions in the landes. But for
thy greate mercies sake thou hast not vtterly
consumed them / neyther forsaken thē: for thou
arte a gracious and mercyfull God.

F Now oure God / thou greate God / myghtye & terrible / thou that kepest cōuenaunt and
mercye / regarde not a litle all the trauayle that
hath happened vnto vs / & oure kinges / prin-
ces / priestes / prophetes / fathers & al thy peo-
ple / senee the tyme of the kinges of Assur vnto
this daye. Thou art righteous in all that thou
hast brought vpō vs: for thou hast done right.
As for vs / we haue ben vngodly / and our kin-
ges / princes / priestes and fathers haue not
done after thy lawe / nor regarded thy com-
maundementes / and thy earnest exhortacions
wherwith thou hast exhorted them / and haue
not serued the in their kingdome / and in thy
great goodes that thou gauest thē / and in the
large and plenteous lande / whiche thou ga-
uest thē to good / and are not conuerted from
their wycked workes. Beholde / therfore are
we in bondage this day: Yee / euen in the lāde
that thou gauest vnto our fathers / to enioye
the frutes and goodes therof / beholde / there
are we bondemen. And greate is the increace
of it vnto ỹ kinges / whome thou hast set ouer
vs / because of our synnes / and they haue do-
minion ouer oure bodyes and cattell / and we
are in greate trouble.

And in all this made we a sure conuenaūt /
and wrote it / and let oure princes / Leuites &
priestes seale it.

The. X. Chapter.

THe sealers were: Nehemias (that is) Ha- A
thirsatha the sonne of Hachalia and Se-
dechias / & Seraia / Asaria / Jeremy / Pashur /
Amaria / Malchia / Hattus / Sebania / Mal-
luch / Harim / Meremoth / Obadia / Daniel /
Sinthun / Baruch / Mesullam / Abia / Meia-
min / Maasga / Bilgai & Semaia: these wer
priestes.

The Leuites were: Jesua the sonne of A-
sania / Binui amonge the chyldren of Hena-
dad / Cadmiel. And their brethren: Sechania /
Hodia / Celita / Plaia / Hauon / Micha / Rehob /
Hasabia / Sachur / Serebia / Sebania / Ho-
dia / Bani / and Beninu. The heades of ỹ peo-
ple were: Pareos / Pahath / Moab / Elam / Sa-
thu / Bani / Buni / Asgad / Adonia / Bigeuai /
Adin / Ater / Hezechias / Asur / Hodia / Hasum /
Bezai / Hariph / Anathot / Neubai / Magpias /
Mesullam / Hesir / Mesesabeel / Sadoc / Jad-
dua / Placia / Hanan / Anaia / Hoseia / Hana-
nia / Hasub / Holohes / Pilha / Sobek / Rehum /
Hasabna / Maeseia / Ahia / Hanan / Anan /
Malluch / Harim / and Baena.

And the other people/ the prieſtes/Leuites/ Porters/ſyngers/the Nethinims/and all they that had ſeparated theſelues from the people in the landes vnto the lawe of God / with theyr wyfes / ſonnes and doughters / as many as coulde vnderſtande it / & theyr lordes that had rule of the/receaued it for theyr brethren.

B † And they came to ſweare / & to binde the-
Ioſ xxiiij.c ſelues with an ooth to walke in Gods lawe/
ij.par. xv. c which was geuen by Moſes the ſeruaunt of God / that they wolde obſerue / and do accordynge vnto all the cõmaundementes/ iudgemẽtes & ſtatutes of the Lorde oure God/
Deut. vij. a † and that we wolde not geue oure doughters vnto the people in ỹ lande/neither to take their
ij. Eſ. xiij. c doughters for our ſonnes. † And if the people of ỹ lande brought warc on the Sabbath/& all maner of vyttaylles to ſell / that we wolde not take it of the on the Sabbath/ and on the holy
Leui. xxv. a dayes. † And that we wolde let the ſeuenth
Deut. xv. a yeare be free/concernynge all maner of charge.

C And we layed a ſtatute vpon our ſelues/ to geue yearly the thyrde parte of a Sycle to the miniſtracion in the houſe of our God/ namely to the ſhewbread/to the daylye meatofferinge/ to the daylye burntofferinge of ỹ Sabbathes/ of the newe Moones and feaſte dayes/ & to the thynges that were ſanctified / and to the ſynofferinges/to reconcyle Iſrael withall/ and to all the buſyneſſe in the houſe of oure God.

And we caſt the lot amonge the prieſtes/ Leuites and the people/for the offeringe of the wood / to be brought vnto the houſe of oure God from yeare to yeare / after the houſes of our fathers / that it might be burnt at tymes appoynted / vpon the aultare of the Lorde oure God / as it is wrytten in the lawe: and yearlye to bringe the fyrſtlinges of our lande/ and the fyrſtlynges of oure frutes of all trees/
D yeare by yeare/vnto the houſe of the Lorde: and the fyrſtlinges of oure ſonnes / and of our cattel/as it is wrytten in the lawe: and the firſtlinges of oure oxen/ and of our ſhepe/ that we ſhoulde bringe all this to ỹ houſe of our God/ vnto the prieſtes that miniſter in the houſe of our God: and that we ſhould bringe the fyrſtlinges of oure dowe / and of our heaueofferynges / and the frutes of all maner trees / of wyne alſo / and of oyle/vnto the prieſtes to the cheſtes of ỹ houſe of our God. And the tythes of our lãde vnto the Leuites / that the Leuites myghte haue the tythes in all ỹ cyties of oure miniſtracion.

And the prieſte the ſonne of Aarõ/ ſhall with the Leuites haue alſo of the tythes of the Leuites/ ſo that ỹ Leuites ſhall bringe vp the tythes of theyr tythes vnto ỹ houſe of our God/ to ỹ cheſt in the treaſure houſe. For the chyldrẽ of Iſrael/and the chyldren of Leui ſhall bringe vp the heaueofferynges of the corne / wyne & oyle vnto the cheſtes / there are the veſſels of ỹ Sanctuary / & the prieſtes that miniſter / and the porters and ſyngers / that we forſake not the houſe of oure God.

The. XI. Chapter.

A Nd the rulers of the people dwelt at Ie-
A ruſalem. But the other people caſt lottes therfore ſo that amonge ten/one parte went to Ieruſalem in to the holy cyte to dwell/ and nyne partes in the cyties. And ỹ people thanked all the men that were willinge to dwell at Ieruſalem.

Theſe are the heades of the land that dwelt at Ieruſalẽ. In the cyties dwelt Juda euery one in his poſſeſſion that was in theyr cyties/ namely Iſrael/ the prieſtes / Leuites / the Nethinims / and the chyldren of Salomons ſeruauntes. And at Ieruſalem dwelt certaine of the chyldren of Juda and of Ben Jamin.

† Of the chyldren of Juda: Athaia the ſõne j. Par. ix. c
of Vſia/the ſonne of Zachary/ the ſonne of Amaria/the ſõne of Sephatya/ ỹ ſonne of Mahelaleel/of the chyldren of Phares. And Maaſeia / the ſõne of Baruch/ ỹ ſõne of Chall Hoſe/ the ſonne of Haſaia/the ſonne of Adaia/ ỹ ſõne of Joiarib / the ſonne of Zachary / the ſonne of Siloni. All the chyldren of Phares that dwelt at Ieruſalem/ were foure hũdreth eyghte and thre ſcore valeaunt men.

† Theſe are the chyldrẽ of Ben Jamin: Sal- B
lu the ſonne of Meſullam / the ſonne of Joed/ j. Par. ix
the ſonne of Pedaia / the ſonne of Colaia / the ſonne of Maeſcia/the ſonne of Ithiel/the ſõne of Jeſaia. And after hym Sabai/Sallai: nyne hundreth and eyghte and twentye. And Joel the ſonne of Sichri had the ouerſight of them: and Juda the ſonne of Haſnua / ouer the ſeconde parte of the cytie.

† Of the prieſtes there dwelt: Jedaia ỹ ſõne j. Par.
of Joiarib/Jachin. Seraia the ſonne of Helchias the ſonne of Meſſillam / ỹ ſonne of Sadoc/ ỹ ſonne of Meraioth/the ſõne of Achitob/ was prince in the houſe of God / and his brethrẽ that perfourmed ỹ worke in the houſe: of whome there were eyght hundreth & two and twentye. And Adaia the ſonne of Jerohã/ the ſonne of Plalia/the ſonne of Amzi/ the ſõne of Zacharie/the ſonne of Paſhur/ & his brethren/ chiefe amonge ỹ fathers: of whome there were two hundreth and two and fourtye. And Amaſſai the ſonne of Aſariel/ the ſonne of Ahuſai/ ỹ ſonne of Meſſillemoth/ the ſonne of Immer: and his brethren were valeaunt men / of whome there were & hundreth and eyght and twenty. And theyr ouerſeyer was Sabdaiel the ſonne of Gedolim.

C † Of the Leuites: Semaia the ſonne of Ha- xxij. b
ſub/the ſonne of Aſrikam / the ſonne of Haſabia/the ſonne of Bunni: And Sabthai & Joſabad of the chiefe of ỹ Leuites/in the outward buſyneſſe of the houſe of God. And Mathania the ſonne of Micha/ ỹ ſonne of Sabdi/ the ſonne of Aſſaph / whiche was the principal to begynne the thãkeſgeuynge vnto prayer. And Bacbuchia the ſeconde amonge his brethren/ and Abda the ſonne of Sammua / the ſonne of Galal/the ſonne of Jedithun. All the Leuites in the holy cytie were two hundreth and foure ſcore and foure. † And the porters Acub and Talman/and theyr brethren that kepte the portes/were an hundreth and two and ſeuentye. As for the reſydue of Iſrael/ the prieſtes & Leuites / they were in all the cyties of Juda/ euery one in his inheritaunce. xxij. c

And the Nethinims dwelt in Ophel: and Zipha and Giſpa belonged vnto the Nethinims. The ouerſeyer of the Leuites at Ieruſalẽ/was Vſi the ſõne of Bani/ ỹ ſonne of Haſabia/ ỹ ſonne of Mathania / the ſõne of Micha.
D Of the chyldren of Aſſaph there were ſyngers aboute the buſynes in the houſe of God/ for it was the kynges cõmaundement/concernynge thẽ/that ỹ ſyngers ſhoulde deale faythfully/euery daye as accordynge was.

And Pethaia / the ſonne of Meſeſabeel of the chyldren of Serah the ſonne of Juda/was nexte the kynge in all matters/cõcernynge the people. And the chyldren of Juda that were without in the tounes of theyr lande / dwelt ſome at Kiriath Arba / and in the vyllages therof: and at Sibon/ & in the villages therof: and at Cabzeel/ & in the vyllages therof: and at Jeſua/Molada/Bethphalet/Hazarſual/Berſeba and in theyr villages: and at Siclag and Mochona/and in theyr vyllages: And at Enrimmon/Zarega/Jeremoth/ Sanoah/ Adullam and in theyr vyllages: At Lachis / and in the feldes therof: At Aſeka / and in the vyllages therof: and dwelt from Berſeba vnto the valleye of Hynnom.

And the chyldren of Ben Jamin of Gaba/ dwelt at Michmas / Aia/ Bethel and in theyr vyllages. And at Anathoth / Nob / Anania/ Hazor / Rama / Githaim / Hadid / Zeboim/ Neballas / Lod/ Ono & in the carpenters valleye. And certayne of the Leuites that had porcyons in Juda/dwelte in Ben Jamin.

The. XII. Chapter.

T Heſe are the prieſtes and Leuites that A
twente vp with Zorobabel the ſonne of Saalthiel/and with Jeſua: Seraia/ Jeremy/ Eſdras/Amaria/ Malluch / Hattus/ Sechania/Rehũ/Meremoth/Iddo/Ginthoi/ Abia/ Meamin/Maadia/Bilga/Semaia/ Joiarib/ Jedaia/ Sallu/ Amok/ Helchias and Jedaia. Theſe were the heades amonge the prieſtes & theyr brethren in the tyme of Jeſua. The Leuites were theſe: Jeſua/Bẽnui/Cadmiel/ Serebia/ Juda and Mathania/ ouer the office of the thankeſgeuynge / they and theyr brethren: Bacbuchia and Vnni/and theyr brethrẽ/were aboute them in the watches.

Jeſua begat Joachim. Joachim begat Eliaſib. Eliaſib begat Joiada. Joiada begat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were theſe the chiefe fathers amonge the prieſtes: namely of Seraia was Meraia/ of Jeremy was Hanania/ of Eſdras was Meſullam/of Amaria was Johanan/of Malluch was Jonathan/of Sebania was Joſeph/of Harĩ was Adna/ of Meraioth was Helcai/ of Iddo was Zachary/ of B
Ginthon was Meſullam/ of Abia was Sichri/of Miniamin/Moadia was Piltai / of Bilga was Sammua/of Semaia was Jonathan/ of Joiarib was Mathnai / of Jedaia was Vſi/of Sallai was Callai/ of Amok was Eber/of Helchias was Haſabia/ of Gedaia/ was Nethaneel.

And in the tyme of Eliaſib. Joiada/Johanan and

nan and Jaddua / were the chiefe fathers amonge the Leuites / and the priestes wrytten vnder the raygne of Darius the Persian. The chyldren of Leui the principal fathers were wrytten in the Cronicles / vntyl the tyme of Johanan the sone of Eliasib. And these were the chiefe amonge the Leuites / Hasabia / Serebia / and Jesua the sonne of Cadmiel / and theyr brethren ouer agaynst the / to geue prayse and thankes / accordynge as Dauid the man of God had ordeyned it / one watch ouer against another / Mathania / Bacbuchia / Obadia / Mesullam / Talmon and Acub were porters in the watch at the tresholdes of the gates. These were in the tyme of Joiachim the sonne of Jesua the sonne of Josedec / and in the tyme of Nehemias the Sebyte / and of the priest Esdras the scrybe.

C And in the dedicacion of the walle at Jerusalem / were the Leuites sought out of all theyr places / that they might be brought to Jerusalem / to kepe the dedicacion in gladnesse / with thankesgeuynges / with synging / with Cymbales / Psalteries & harpes. And the children of the syngers gathered themselfes together from the plaine contrie aboute Jerusalē / and from the villages of Nethophati / and frō the house of Gilgal / and out of the felde of Gibea and Asmaueth: for the syngers had buylded them villages aboute Jerusalē. And the priestes and Leuites purified thē selfes / and clensed the people / the gates and the walle.

And I caused the princes to go vp vpō the walle / and appoynted two great queres of thākesgeuynge / which wēte on the right hāde of the walle towarde the Soungate / and after them wēte Hosaia / and halfe of the princes of Juda / and Asaria / Esdras / Mesullam / Juda / Ben Jamin / Semaia / & Jeremy: and certaine of the priestes childrē with trompettes / namely Zachary the sonne of Jonathan / the sonne of Semaia / the sonne of Mathania / the sonne of Michaia / the sonne of Sachur / the sonne of Assaph and his brethren / Semaia / Asareel / Mulalai / Gilalai / Maai / Nathaneel / and Juda / and Hanani / with the musycal instrumentes of Dauid the man of God.

D And Esdras the scrybe before thē towarde the Wellgate / & they wente vp ouer againste them vpon the steppes of the cytie of Dauid at the goyinge vp of the walle to the house of Dauid / vnto the Watergate Eastwarde.

The other quere of thankesgeuinge wente ouer agaynst them / and I after them / and the halfe parte of the people vpon the walle / towarde the Fornacegate vpwarde / vntyll the broade walle / & to the porte of Ephraim / and to the Oldgate / and to the Fyshgate / & to the tower of Hananeel / & to the tower of Meah / vntyl the Shepegate. And in the prysongate stode they styll: and so stode the two queres of thankesgeuyng of the house of God / and I and the halfe of the rulers with me / and the priestes / namely Eliachim / Maesaia / Miniamin / Michaia / Elioenai / Zachary / Banania / with trompettes / and Maeseia / Semaia / Eleasar Vsi / Johanan / Malchia / Elam / and Aser. And the syngers songe loude / & Jesrahia was the ouerseyer.

And the same daye were there greate sacrifices offred / and they reioyced: for God had geuē thē great gladnesse / so that both the wyfes and chylderen were ioyfull / and the myrth of Jerusalem was herde farre of. E

At the same time were there mē appointed ouer the treasure chestes / (wherin were ỹ heaueofferinges / the fyrstlinges / & the tythes) that they shoulde gather thē out of ỹ feldes aboute the cyties / to distribute them vnto the priestes and Leuites / accordynge to the lawe: for Juda was glad of the priestes and Leuites / that they stode and wayted vpon the office of theyr God / and the office of the purificacion. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: †for in the tyme of Dauid and Assaph / were the chiefe syngers founded / and the songes of prayse and thankesgeuynge vnto God. j. par. [illegible] and [illegible]

In the time of Zorobabel and Nehemias / dyd all Israel geue porcyons vnto the singers and porters / euery daye his porcyon / & they gaue thynges halowed vnto the Leuites: and the Leuites gaue thynges that were sanctified / vnto the chyldren of Aaron.

The. XIII. Chapter.

AND what time as the boke of Moses was A red in the eares of the people / there was founde wrytten therin / †that the Ammonites Deut. [illegible]
and Moabites should neuer come in to the congregacion of God / because they mete not the

the children of Israel with breade and water / Exo. xxiij. a
†and hyred Balaam against them / that he shoulde curse them: Neuertheless / oure God turned the curse into a blessing. Now whan they herde the law / they separated from Israel euery one that had mixte him selfe therin.

And before this had the priest Eliasib delyuered the chest of the house of our God vnto his kynsman Tobia: for he had made him a great chest / and there had they afore tyme layed the meatofferinges / frankencence / vessel / and the tythes of corne / wyne / and oyle / (accordinge to the commaundement / geuen to the Leuites / syngers and porters) and the heaueofferinges of the priestes.

B But in all this was not I at Jerusalem / for in the two and thyrtyeth yeare of Artaxerses kinge of Babylon / came I vnto the king / and after certayne dayes optayned I licence of the kinge to come to Jerusalem. And I gat knowlege of the euel that Eliasib dyd vnto Tobia / in that he had made him a chest in the courte of the house of God / and it greued me sore / and I cast forth all the vessels of Tobias house out of the chest / and commaunded thē to clense the chest. And thither broughte I again the vessels of the house of God / ỹ meatofferinge and the incence.

And I perceaued / that the porcions of the Leuites were not geuen them / for the which cause the Leuites and singers were fled / euery one to his lande for to worke. Then reproued I the rulers / and saide: Why forsake we the house of God? But I gathered thē together / and set them in their place. Then broughte all Juda the tythes of corne / wyne and oyle vnto the treasure. And I made treasures ouer the treasure / euen Selemia the priest / and Sadoc the scribe: and of the Leuites Pedaia / and vnder their hande Hanan the sonne of Sachur the sonne of Mathania: for they were counted faithful / and their office was to distribute C
vnto their brethren. †Thinke vpon me O my Ed. v. c
God here in / and wype not out my mercy that I haue shewed on the house of my God / and on the offices therof.

At the same tyme sawe I some treadynge wynepresses on the Sabbath / and bringing in clusters / and asses laden with wyne / grapes / sygges / and bryngynge all maner of burthens vnto Jerusalem / vpō the Sabbath daye. And I rebuked them earnestly the same daye that they solde the vittailes. There dwelt men of Tyre also therin / which brought fyshe and all maner of ware / and solde on the Sabbath vnto the children of Juda and Jerusalem. Then reproued I the rulers in Juda / and sayde vnto them: What euell thynge is this that ye do / and breake the Sabbath daye? Dyd not oure fathers euen thus / and oure God broughte all this plague vpon vs and vpon this cytie? And ye make the wrath more yet vpon Israell / in that ye breake the Sabbath.

And whan the portes of Jerusalem were drawen vp before the Sabbath / I commaūded to shut the gates / and charged that they should not be opened tyl after the Sabbath: & some of my seruauntes set I at the gates / that there shoulde no burthen be brought in on the Sabbath daye. Then remayned the chapmē and marchauntes once or twice ouer nighte without Jerusalem with al maner of wares. Then reproued I thē sore / and said vnto thē: Why tarie ye al night about the walle? If ye do it once again / I wyl laie handes vpon you. From that time forth came they no more on the Sabbath. And I saide vnto the Leuites / which were cleane / that they shoulde come and kepe the gates / to halowe the Sabbath daye. Thinke vpon me (O my God) cōcerninge this also / and spare me accordynge to thy greate mercy. E

And at the same tyme sawe I Jewes / that marryed wifes of Asdod / Amon and of Moab / and their children spake halfe in the speache of Asdod / and coulde not speake in the Jewysh language / but by the tunge might a mā perceaue euery people. And I reproued them / and cursed them / and smote certaine men of them / and pluckte them vp / and toke an ooth of thē by God: †Ye shal not geue youre doughters vnto their sonnes / neyther shal ye take theyr doughters vnto your sonne / or for your selfes. †Dyd not Salomon the kynge of Israell synne therin / and yet amonge many Heythen was there no kynge lyke him: and he was deare vnto his God / and God made hym kynge ouer all Israell / and yet dyd the outlandisshe women cause hym for to synne. Deut. vij. a iij. Re. xj. a

c v Haue

Haue not ye herde of this / that ye do suche great cuel/to trespasse against our God with outlandish women.

And one of the children of Joiada the sonne of Eliasib the hye priest/had made a contract with Sanneballath the Horonite/But I chaced him fro me. O my God/thinke thou vpon them that are quite of the priesthode/and haue defyled the conuenaunt of the priesthode and of the Leuites. Thus clensed I them frō all suche as were outlandish / and appointed the courses of the priestes and Leuites / euery one to his offyce/and to offre the wood at tymes appoynted/and the fyrst frutes. Thynke thou vpon me (O my God) for the best.

The ende of the seconde boke of Esdras/ otherwyse called the boke of Nehemias.

The fyrst parte of the boke of Esther.

The fyrst Chapter.



A N the tyme of Ahasuerus which raigned from India vnto Ethiopia/ ouer an hundreth and seuen and twenty landes/ what tyme as he sat on his seate royall/in the castel of Susan in ỹ thirde yeare of his raygne / he made a feast vnto all his prynces and seruauntes / namely vnto the mightie men of Persia and Media / to the debites and rulers of his contries/ that he myght shewe the noble riches of his kyngdome/& the glorious worshippe of his greatnesse/many dayes longe/ euen an hundreth & foure score dayes.

And whan these dayes were expyred / the kyng made a feast vnto all the people ỹ were in the castell of Susan/both vnto greate and small seuen dayes long/ in the court of ỹ garden by the kinges palayce: where there hāged whyte/read/and yalow clothes/fastened with coardes of lynne/and scarlet in syluer ringes/ vpon pyllers of marble stone.

The benches were of golde and syluer/ made vpon a pauement of grene/ whyte / yalowe and blacke marble. And the dryncke was caryed in vessels of golde/and there was euer chaunge of vessel. And the kinges wyne was muche accordinge to the power of the kynge. And noman was appoynted what he shoulde drynke: for the kinge had commaunded at the officers of his house/that euery one shoulde do as it lyked hym. And the quene Vasthi made a feast also for the women in the palayce of Ahasuerus. And on the seuenth daye whan the kynge was mery of the wine/ he commaunded Mehumam/Bistha/ Harbona/Bigtha/ Abagtha/Sethar & Charcas/ the seuen chaumberlaynes/ (that dyd seruice in the presence of kynge Ahasuerus) to fetche the quene Vasthi with the croune regall/that he myghte shewe the people and prynces her fayrenesse: for she was bewtyfull. But the quene Vasthi wolde not come at the kynges worde by his chaumberlaynes. Then was the kynge very wroth/and his indignacion kindled in him.

And the kynge spake to the wyse men that had vnderstandinge in the ordinaunces of the lande (for ỹ kinges matters must be handled before all suche as haue knowlege of the lawe and iudgement: And the nexte vnto him were Charsena/Sethar/Admatha/Tharsis/Meres/Marsena and Memuchā/the seuen princes of the Persians / and Meedes/ which sawe the kynges face/and sat aboue in the kingdome/) what lawe shoulde be execute vpon the quene Vasthi / because she dyd not accordinge to the worde of the kynge by his chaumberlaynes. Then saide Memuchan before the kynge and the princes: The quene Vasthi hath not onely done euel agaynst the kynge/but also against al the prynces/ and all the people in all the landes of kynge Ahasuerus: for this dede of the quene shall come abroade vnto all women/ so that they shal despyse their housbandes before their eyes/ and shal saye: The kynge Ahasuerus commaunded Vasthi the quene to come before hym/ but she wolde not. And so shal the princesses in

in Persia and Media saye lykewyse vnto all the kynges prynces/ whan they heare of this dede of the quene / thus shall there aryse despytefulnesse / and wrath ynough. If it please the kynge / let there go forth a kynglye commaundement from hym / and let it be wrytten accordynge to the lawe of the Persians and Medians/ (and not to be transgressed) that Vasthi come nomore before kynge Ahasuerus / and let the kynge geue the kyngdome vnto another that is better then she.

And that this wryttinge of the kynge which shalbe made/ be publyshed thorowout all his Empyre/ (which is great) that all wyues maye holde theyr housbandes in honour/ both amonge great and small.

This pleased the kynge and the prynces: and the kynge dyd accordynge to the worde of Memuchan. Then were there letters sente forth into all the kynges landes / into euery lande accordynge to the wryttynge therof / and to euery people after theyr language/that euery man shoulde be lord in his owne house. And this caused he to be spoken after the language of his people.

The. II. Chapter.

A After these actes/whan the displeasure of kynge Ahasuerus was layed/ he thought vpon Vasthi/ what she had done / and what was concluded/concernynge her. Then saide the kynges seruauntes: Let there be fayre yonge virgins soughte for the kynge / and let the kynge appoynt ouerseiers in all the landes of his Empyre/ that they maye bring together all fayre yonge virgins vnto the castel of Susan to the womens buyldynge/vnder the hande of Hegai the kynges chaumberlayne/ that kepeth the women/and let him geue them theyr apparel. And loke which damsell pleaseth th kynge/let her be quene in Vasthis steade. This pleased the kynge / and he dyd so.

In the castel of Susan there was a Jewe/ whose name was Mardocheus /(the sonne of Jair/the sonne of Simei/the sonne of Cis/the sonne of Jemini: whiche was caryed awaye from Jerusalem/ whan Jechonias the king of Juda was ledde awaye / (whome Nabuchodonosor ỹ kyng of Babilon caryed away) and he noryshed Hadassa (that is Esther) his vncles doughter: for she had neyther father nor mother/and she was a fayre and bewtyful damsel. And whan her father and mother died/Mardocheus receaued her as his owne doughter.

Now whan the kynges commaundement and commission was publyshed / and many damsels were brought together vnto the castel of Susan/vnder the hande of Hegai/ Esther was taken also vnto the kynges house/ vnder the hande of Hegai the keper of the women/and the damsel pleased hym/ and she founde grace in his syghte. And he put her with her maidens in the best place of the womens buyldinge. And Esther shewed it not vnto her people & her kinred: for Mardocheus had charged her/that she shoulde not tel it. And Mardocheus walked euery daye before the courte of the womens buyldinge / that he myghte knowe howe Esther dyd/ and what shoulde become of her.

And whan the appoynted time of euery damsel came that she should come to the king Ahasuerus/after that she had bene twelf monethes in the deckinge of the wome (for their deckyng must haue so much time/namely sixe monethes with Balme and Myrre/ and sixe monethes with good spyces/so were the women bewtified) then wente there one damsel vnto the kynge/and whatsoeuer she required that must be geuen her to go with her out of the womens buildinge vnto the kynges palayce. And whan one came in the euenynge/ the same wente from hym on the morowe into the seconde house of women / vnder the hande of Saasgas the kinges chaumberlain/ which kepte the concubynes. And she must come vnto the kynge nomore/ excepte it pleased the kynge / and that he caused her to be called by name.

Now whan the time came of Esther the doughter of Abihaill Mardocheus vncle/ (whome he had receaued as his owne doughter) ỹ she should come to the king/ she desyred nothynge / but what Hegai the kinges chaumberlaine the keper of the women saide.

And Esther founde fauoure in the syghte of all them that loked vpon her. And Esther was taken vnto kynge Ahasuerus into the

the house royall / in the tenth moneth whiche is called Tebeth / in the seuenth yeare of his raygne.

D And the kynge loued Esther aboue all the women / and she founde grace and mercy in his syghte before al the virgins: and he set the quenes croune vpon her heade/and made her quene in stead of Vasthi. And the kyng made a great feast vnto al his princes and seruaũtes/(whiche feast was because of Esther) and let the landes be in quyetnesse/and gaue royal gyftes.

And whan the virgins were gathered together the seconde tyme/ Mardocheus sat in the kynges gate. And as yet had not Esther shewed her kynred and her people/accordinge as Mardocheus had bydden her: for Esther dyd after the word of Mardocheus / lyke as whan he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate/ two of the kynges chaumberlaynes/Bigthan and Theres which kepte the dore/were wroth and sought to laye theyr handes on the kynge Ahasuerus: Wherof Mardocheus gat knowlege/& tolde it vnto quene Esther/and Esther certified the kynge therof in Mardocheus name. And whan inquisicyon was made/it was founde so. And they were both hanged on a tree: and it was written in the Cronicles before the kynge.

The. III. Chapter.

A After these actes dyd the kyng promote Aman the sonne of Amadathai the Agagite/and set hym hye/and set his seat aboue al the princes that were with hym. And all the kynges seruauntes ỹ were in the gate/ bowed theyr knees / & dyd reuerence vnto Aman: for the kyng had so commaunded. But Mardocheus bowed not the knee/& worshipped hym not. Then the kynges seruauntes which were in the kynges gate/sayde vnto Mardocheus: Why transgressest thou the kynges cõmaundement? And whã they spake this daylye vnto hym/& he folowed thẽ not/they tolde Amã/ ỹ they might se whether Mardocheus matters wold endure: for he had told them that he was a Jewe. And whan Aman sawe ỹ Mardocheus bowed nót ỹ knee vnto him /nor worshipped him/he was ful of indignacion/& despited ỹ he should lay hãdes onely on Mardocheus (for they had shewed hym the people of Mardocheus) But he sought to destroy ỹ people of Mardocheus/& al the Jewes ỹ were in the whole Empyre of Ahasuerus.

In the fyrst moneth/ỹ is the moneth† Nisan in the twelfeth yeare of the kynge Ahasuerus/was there occasyon & oportunite sought By Aman/from one daye to another/& from ỹ same moneth vnto the twelfeth moneth / that is the moneth† Adar. And Aman sayde vnto kynge Ahasuerus: There is a people scattered abroade/and dispersed amonge al people in al the landes of thyne Empyre / and theyr lawe is contrarye vnto al ỹ people/and they do not after the kynges lawes/neyther is it ỹ kynges profyte to suffer them after this maner. If it please the kynge/let hym wryte that they may be destroyed/ & so wyl I weye doune tẽ thousande talentes of siluer/vnder the handes of ỹ workemẽ/to be brought in to ỹ kinges chaumber. Then toke the kynge his rynge from his handc / and gaue it vnto Aman the sonne of Amadathai the Agagite the Jewes enemye/ And the kynge sayde vnto Aman: Let the siluer be geuen the / and that people also / to do withall what pleaseth the. B March. February

C Then were the kynges scrybes called on the thirtenth daye of the fyrst moneth /& there was wrytten (accordynge as Aman cõmaunded) vnto the kynges princes/ and to the debites euery where in the lãdes/ and to the captaynes of euery people in the contries on euery syde/accordyng to the wrytyngr of euery nacyon/and after theyr language in the name of kynge Ahasuerus/& sealed with the kinges rynge. And the wrytynges were sent by postes in to al the kynges landes/ to rote out / to kyll/and to destroye all Jewes both yonge & olde/chyldren and women in one daye / (namely vpon the thirtenth daye of the twelfeth moneth/whiche is the moneth Adar) and to spoyle theyr goodes.

This was the summe of the wrytyng/ that there should be a cõmaundement geuen in al landes/to be publyshed vnto all people/ỹ they shoulde be ready agaynst the same daye. And ỹ postes went in al the haist/accordinge to the kynges commaundement. And in the castell of Susan was the commaũdement geuyed. And the kynge & Aman sat and dranke. But the

the cytie of Susan was disquieted.

The. IIII. Chapter.

A When Mardocheus perceaued all that was done/he rente his clothes/ and put on a sackcloth/and asshes/and wente out into the myddes of the cytie / and cried loude and lamentably/and came before the kinges gate: for there myght no man entre within the kinges gate/that had a sackcloth on. And in all landes and places / as farre as the kynges worde and commaundement extended/ there was great lamentacyon amonge the Jewes/ and many fasted/wepte/mourned/and laie in sackclothes and in asshes/So Esthers damsels/ and her chaumberlaynes came and tolde it her. Then was the quene exceadyngly astõyed. And she sent rayment/ that Mardocheus should put them on/and laye the sackcloth from hym.

But Mardocheus wolde not take them. Then called Esther Hathach one of the kynges chaumberlaynes / (whiche stode before her) and gaue hym a commaundement vnto Mardocheus/that he myght knowe what it were/and wherfore he dyd so. So Hathach went forth to Mardocheus vnto the strete of the cytie / whiche was before the kynges gate.

B And Mardocheus tolde hym of al that had happened vnto hym/and of the summe of siluer that Aman had promysed to weye doune in the kinges chaumber/because of the Jewes for to destroye them/and he gaue him the copye of the commaundement/that was deuysed at Susan to destroye them/that he might shewe it vnto Esther/ & to speake to her / and charge her/that she shoulde go into the kyng/ and make her prayer and supplicacyon vnto him for her people.

And whan Hathach came in/ and tolde Esther the wordes of Mardocheus / Esther spake vnto Hathach/and commaunded hym to saye vnto Mardocheus: All the kynges seruauntes/and the people in the landes of the kyng knowe/that whosoeuer commeth within the courte vnto the kinge/whether it be mã or woman/ which is not called/the commaũdement is that thesame shall dye immediatly/excepte the kynge holde out the golden cepter vnto him / that he maye lyue. As for me/I haue not bene called to come in to the kynge now this thyrtie dayes.

And whan Mardocheus was certifyed of Esthers wordes/Mardocheus bad saye agayne vnto Esther: Thynke not to saue thyne owne lyfe/whyle thou arte in ỹ kynges house before al Jewes: for if thou holdest thy peace at this tyme/then shall the Jewes haue helpe and delyueraunce out of another place / and thou and thy fathers house shalbe destroyed. And who knoweth whether thou arte come to the kyngedome for this tymes sake? Esther bad geue Mardocheus this aunswere: Go thou thy waye then / and gather together all the Jewes that are founde at Susan/ and fast ye for me / that ye eate not and drinke not in thre dayes/ neyther daye nor nighte. I and my damsels wyll faste lykewise / and so wyll I go into the kynge / contrarye to the commaundement: if I perishe/I perysh. So Mardocheus wente his waye / and dyd all that Esther had commaunded him. C

The. V. Chapter.

A And on the thirde daye put Esther on her royal apparel / and stode in the courte of the kinges palayce/within ouer against the kinges house. And ỹ kinge sat vpon his royal seate in the kynges palayce ouer against the dore of the house. And whan the kinge sawe Esther the quene standynge in the courte/she founde grace in his syghte. And the kynge helde out the golden cepter in his hande towarde Esther. So Esther stepte forth/ and touched the toppe of the cepter. Then saide the kynge vnto her: What wylt thou quene Esther? and what requirest thou? axe euen the halfe of the Empyre/and it shalbe geuen the. Esther saide: If it please the kynge/let ỹ kinge & Aman come this daye vnto the banket that I haue prepared. The kynge saide: Cause Aman to make haist/that he maye do as Esther hath saide.

B Now whan the kynge and Aman came to the banket that Esther had prepared/the king said vnto Esther whan he had dronken wine: Esther/what is thy peticyon? it shalbe geuen the. And what requirest thou? euen the halfe of the Empyre/it shalbe done.

Then aunswered Esther and said: My peticion and desyre is/ if I haue founde grace

in

in the syght of the kynge / and if it please the kynge to geue me my peticyon / and to fulfyll my request / then let ỹ kynge and Aman come to the bancket that I shal prepare for them / and so wyll I do to morowe as the kynge hath sayde.

Then wente Aman forth thesame daye ioyfull and mery in his mynde. And whan he sawe Mardocheus in the kynges gate / that he stode not vp & kneled before him / he was ful of indignacion agaynst Mardocheus. Ne- C uertheles / he refrained himselfe: and whan he came home / he sent & called for his frendes / & Seres his wyfe / & tolde them of the glorye of his ryches / & the multitude of his children altogether / how the kinge had promoted him so greatly / & how that he was taken aboue the princes and seruauntes of the kynge. Aman saide moreouer: Yee / & Esther the quene let no man come with ỹ kinge vnto the bancket that she hath prepared / excepte me / and to morowe I am bydden vnto her also with the kynge. But in all this am I not satisfyed as longe as I se Mardocheus the Jewe sittinge in the kynges gate. Then sayde Seres his wyfe / & all his frendes vnto hym: Let them make a galowe of fyftie cubites hye / and to morowe speake thou vnto the kinge / that Mardocheus maie be hanged theron / yf thou commest merely with the kynge vnto the banket. Aman was wel content withal / and caused a galowe to be prepared.

The. VI. Chapter.

A T Thesame nyghte coulde not the kynge slepe / and he commaunded to bringe the Cronicles and storyes: which whan they were red before the kynge / they happened on the j. Esth. ij. d place where it was written / † how Mardo- y. Esth. ij. a cheus had tolde / that ỹ kinges two chaumberlaines (which kept ỹ tresholdes) sought to laie handes on king Ahasuerus. And ỹ king said: What worshippe and good haue we done to Mardocheus therfore? Then sayde the kynges seruauntes that ministred vnto hym. There is nothynge done for hym. And the kynge sayde: Who is in the courte? (For Amā was gone into the courte without / before the kynges house / that he mighte speake vnto the kinge to hange Mardocheus on the tree / that he had prepared for him. And the kinges seruauntes sayde vnto hym: Behold / Aman standeth in the courte. The kynge saide: Let him come in. And whan Aman came in / the kyng B sayde vnto hym: What shal be done vnto the man whome the kynge is disposed to bringe vnto worshyppe? But Aman thoughte in his herte: Whome shoulde the kynge els be glad to bringe vnto worshippe / but me? And Aman sayde vnto the kynge: Let the man / vnto whome the kynge is disposed to do worshyppe / be broughte hether / that he maye be arayed with the royall garmentes / whiche the kyng useth to weare: and the horse that the kyng rideth vpon / and that the croun royall maye be set vpon his heade. And let this rayment and horse be delyuered vnder the hande of one of the kynges princes / that he maye araye the man withall / (whome the kynge is disposed to honoure) & carye hym vpon the horse thorow the strete of the cyte / & cause it to be proclaymed before him: Thus shal it be done to euery man / whome the king is disposed to honoure.

The kynge saide: Make hayste / & take (as C thou hast sayde) the rayment & the horse / and do euen so with Mardocheus the Jewe that sytteth before the kinges gate / and let nothing fayle of al that thou hast spoken. Then toke Amā the rayment and ỹ horse / and arayed him / & broughte him on horsbacke thorow ỹ strete of the cytie / and proclaymed before him: Euen thus shall it be done vnto euery man whome the kinge is disposed to honour. And Mardocheus came again to the kinges gate / But Aman gat hym home in all the hayste / murninge with barehcade / & told Seres his wyfe / & all his frendes / euery thynge that had happened hym. Then sayde his wyse men & Seres his wyfe vnto hym: If it be Mardocheus of the sede of the Jewes / before whome thou hast begonne to fall / thou canst do nothyng vnto hym / but shalt fall before hym.

Whyle they were yet talkyng with him / came the kynges chaumberlaynes / & caused Aman to make hayste to come vnto the bancket that Esther had prepared.

The. VII. Chapter.

AND whan the kynge and Aman came to A the bancket that quene Esther had prepared / the kynge sayde vnto Esther on the secōde daye whan he had dronken wyne: What is thy peticion quene Esther / ỹ it maye be geuē ther? And what requirest thou? Yee / axe euen halfe of the Empyre / & it shal be done. Esther the quene aunswered & said: If I haue found grace in thy syght / (O kynge) and if it please the kynge / then graunte me my lyfe at my desyre / and my people for my peticions sake: for we are solde to be destroyed / to be slaine / and to perysshe. And wolde God we were solde to be bonde men and bondewomen / then wolde I holde my tunge / so shoulde not the enemye be so hye to the kynges harme. The kyng Ahasuerus spake and saide vnto quene Esther: What is he that? Or where is he that darre presume in his mynde to do suche a thynge after that maner? Esther sayde: The enemye & aduersary is this wycked Aman.

B As for Aman / he was exceadyngly afrayed before the kynge and the quene. And the kynge arose from the bancket and from the wyne in his displeasure / and wente into the palayce garden. And Aman stode vp / and besought quene Esther for his lyfe: for he sawe that there was a mischaūce prepared for him of the kynge already.

And whan the the kynge came agayne out of the palayce garden into ỹ parler / where they had eaten / Aman had laied him vpon the bed that Esther sat vpon. Then sayde the kynge: wyll he force the quene also besyde me in the house? As soone as the worde wente out of the kynges mouth / they couered Amans face. And Harbona one of the chaumberlaynes that stode before the kynge / sayde: Behold / there standeth a galowe in Amans house fyftye cubytes hye / which he had made for Mardocheus / that spake good for the king. The kinge sayde: Hange hym therō. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kinges wrath stylled.

The. VIII. Chapter.

A T Thesame daye dyd king Ahasuerus geue the house of Aman the Jewes enemye / vnto quene Esther. And Mardocheus came before the kynge: for Esther tolde how that he belonged vnto her. And the kinge put of his syngerrynge / whiche he had taken from Aman / and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Aman. And Esther spake yet more before the kinge / and fel doune at his fete / and besought him / that he wolde put awaye the wyckednes of Aman the Agagite / and his deuyce that he had ymagined against the Jewes. And the kinge helde out the golden cepter vnto Esther. Then rose Esther / and stode before the kinge / and saide: If it please the kinge / and if I haue founde grace in his syght / and if it be conuenient for the kynge / and if I be accepted in his syght / then let it be wrytte / that the letters of the deuyce of Aman the sonne of A- B madathai the Agagite / maye be called again: which letters he wrote / to destroye the Jewes in all the kynges landes. For howe can I se the euell that shall happen vnto my people? and howe can I loke vpon the destruccyon of my kinred.

Then said the king Ahasuerus vnto quene Esther / and to Mardocheus the Jewe: Beholde / I haue geuen Esther the house of Aman / and him haue they hanged vpon a tree because he layed hande vpō the Jewes. Write ye now therfore for ỹ Jewes / as it lyketh you in the kinges name / and seale it with the kynges ringe (for the wrytinges that were written in the kinges name / & sealed with the kinges ringe / durst no mā disanulle.) Then were the kynges scribes called at the same tyme in the thirde moneth / that is the moneth † Si- Maye. uan / on the thre and twentyeth daye.

And it was written (as Mardocheus co- C maunded vnto the Jewes and to the princes / to the Sebites and captaynes in the landes from India vntyll Ethiopia / namely / an hundreth and seuen and twentye landes / vnto euery one accordyng to the wrytynge therof / vnto euery people after they: speche and to the Jewes / accordynge to they: wrytynge & language.

And it was wrytten in the kynge Ahasuerus name / and sealed with the kynges ringe. And by postes that rode vpon swyft yonge Mules / sent he the wrytynges / wherin the kynge graunted the Jewes (in what cytes soeuer they were) to gather themselfes togeather / and to stande for they: lyfe / and for to rote out / to slaye / and to destroye all the power of the people and lāde / that wolde trouble them / with

with children and women/and to spoyle their good vpon one daye in all the landes of kyng Ahasuerus/ namely vpon the thirtenth daye of the twelfeth moneth/which is the moneth Adar.

D The summe of the wryttinge was/how there was a commaundement geuen in all landes/to be publyshed vnto all the people that the Jewes shoulde be ready against that day/ to auenge themselfes on theyr enemyes. And the postes that rode vpon the mules/made hayst with all spede/accordynge to the kinges worde: and the commaundement was deuysed in the castel of Susan.

As for Mardocheus/he wente out from the kynge in royall apparel of yalowe and whyte/and with a greate croune of golde/ & beynge arayeth with a garment of lynnen & purple/and the cytye of Susan reioyced and was glad: but vnto the Jewes there was come lyghte & gladnesse/and ioye and worshyppe. And in all landes & cyties/into what places soeuer the kinges worde & cōmaundemēt reached/there was ioye/myrth/prosperite & good dayes among the Jewes: in so muche that many people in the lande became of the Jewes belefe/for the feare of the Jewes came vpon them.

The. IX. Chapter.

A IN the twelfeth moneth/that is the moneth Adar/vpō the thyrtenth day/which the kynges worde and commaundement had appoynted/that it shoulde be done/euen vpon the same daye that the enemyes shoulde haue destroyed the Jewes to haue oppressed them/ it turned contrarywise: euen that the Jewes shoulde subdue theyr enemyes. Then gathered the Jewes together in theyr cities within all the landes of kynge Ahasuerus/to laye hande on such as wolde do them euell/& no man coulde withstande them: for the feare of them was come ouer al people. And al the rulers in the landes/and princes and debities/& officers of the kynge promoted the Jewes: for the feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house/and the reporte of him was noysed in all landes/how he increaced and grewe.

Thus the Jewes smote all their enemyes with a sore slaughter/and slewe & destroyed/ and dyd after their wyll vnto suche as were their aduersaries. And at the castell of Susan slewe the Jewes/and destroyed fyue hūdreth men: and slewe Parsandatha/Salphon/Aspatha/Poratha/Adalia/Aridatha/Parmastha/Arissai/Aridai/Vaicsatha/the ten sonnes B of Aman/the sonne of Amadathai the enemye of the Jewes: but on his goodes they layed no handes. At thesame tyme was the kynge certifyed of the numbre/of those that were slayne at the castel of Susan. And the kynge saide vnto quene Esther: The Jewes haue slaine and destroyed fyue hundreth men at the castel of Susan/and the ten sonnes of Aman: What shal they do in the other landes of the kynge: What is thy peticion/ý it maye be geuen the: and what requirest thou more to be done: Esther saide: If it please the king/ let hym suffre the Jewes to morowe also to do/accordinge vnto this dayes commaundement/that they maye hange Amans ten sonnes vpon the tree. And ý kynge charged to do so/and the commaundement was deuysed at Susan/and Amans ten sonnes were hāged. And the Jewes gathered them selfes together at Susan/vpon the fourtenth daye of the moneth Adar/and slewe thre hundreth men at Susan/but on theyr goodes they layed no handes.

As for the other Jewes in the kynges landes they came together/and stode for theyr lyfes/and gat rest from theyr enemyes: & slewe C of their enemies fyue & seuenty thousande/ howbeit/they layed no handes on their goodes. This was done on the thirtenth daye of the moneth Adar/and on the fourtenth daye of thesame moneth rested they/which (daye) they ordeyned to be a daye of feastynge and gladnesse. But the Jewes at Susan were come together both on the thirtenth daye/& on the fourtenth/and on the fyftenth daye they rested/and thesame daye ordeyned they to be a daye of feastynge and gladnesse. Therfore the Jewes that dwelte in the vyllages/ and vnwalled rounces/ordeyned the fourthtenth daye of the moneth Adar/to be a daye of feastynge and gladnesse/and one sente gyftes vnto another.

And Mardocheus wrote these actes/and sente the wryttynges vnto al the Jewes that were

were in all the lande of kyng Ahasuerus/both nye and farre/that they shoulde yearly receaue and holde the fourtenth and fyftenth day of D ý moneth Adar/as the dayes wherin the Jewes came to rest from theyr enemyes/and as a moneth wherin theyr payne was turned to ioye/& theyr sorowe in to prosperite: that they shoulde obserue the same as dayes of wealthe and gladnesse/and one to sende giftes vnto another/and to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do/and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai the Agagite all the Jewes enemie/ had deuysed to destroye all the Jewes/and caused the lot to be cast for to put thē in feare/& to brynge thē to naughte: & how Esther went and spake to the kynge/that thorow letters his wycked deuyce (whiche he ymagined agaynst the Jewes) might be turned vpon his owne heade/and how he and his sonnes were hanged on the tree. For the which cause they called this day Purim after the name of the lot/accordyng to all the wordes of this writtyng/& what they thēselfes had sene/and what had happened vnto thē.

E And the Jewes set it vp/and toke it vpon them and their sede/and vpon all suche as ioyned themselfes vnto thē/that they wolde not mysse to obserue these two dayes yearly/accordynge as they were wrytten and appoynted how that these dayes are not to be forgotten/ but to be kepte of chylders chyldren amonge all kynreds in all landes and cyties. They are the dayes of Purim/which are not to be ouerslypt amonge the Jewes/and the memorial of them ought not to perysshe from theyr sede.

And quene Esther ý doughter of Abihail/& Mardocheus the Jewe/wrote with all auctorite/to confirme this seconde writtinge of Purim/and sente the letters vnto all the Jewes in the hundreth and seuen and twētye landes of the Empyre of Ahasuerus/with frendly & faythfull wordes/to confirme these dayes of Purim/in theyr tyme appoynted/accordynge as Mardocheus the Jewe/& Esther ý quene had ordeyned/cōcerninge thē: lyke as they vpon theyr soule/and vpon theyr sede had con- ſt.iij.c firmed the actes of ý † fastynges & of her cōplaynt. And Esther cōmaunded to stably she these actes of this Purim/and to wryte them in a boke.

The. X. Chapter.

AND the king Ahasuerus layed tribute vpon the lande/and vpō the Iles of the see. As for all the worke of his power and auctorite/& the greate worshyppe of Mardocheus/ whiche the kyng gaue him/beholde/it is written in the Cronicles of the kynges of Media and Persia. For Mardocheus the Jewe was the seconde nexte vnto kynge Ahasuerus/and greate amonge the Jewes/and accepted amonge the multitude of his brethren/as one that seketh the wealth of his people/& speaketh the beste for all his sede.

A

The ende of the fyrst parte of the boke of Esther.

The boke of Job.

The fyrst Chapter.



THere was a man in the lade of † Hus called Job: an innocent and vertcous man/such one as feared God/and eschewed euell. This man had seuen sonnes/and thre doughters. † His substaūce was. vij. M. shepe. iij. M. Camels. v. C. yocke of oxen/v. C. sheasses/and a verye great honsholde: so that he was one of the moost principal men amonge all them of the East contrie. His sonnes now went on euery mā/and made bankettes: one day in one house/another day in another/& sent for theyr thre systers to eate and drynke with them. So whan they had passed ouer the tyme of theyr bankettyng round about/Job sent for them/ and clensed them agayne/stode vp early/and offered for euery one a burntoffering. For Job thought thus: peraduenture my sonnes haue done some offence/and haue ben vnthankefull

A Gen. xxij. d

Job. xlij. e

to God in they: hertes. And thus dyd Job euery daye.

B † Now vpon a tyme/whan the seruauntes
Job.ij.a of God came and stode before the Lord/Sathan came also amonge them. And the Lord sayde vnto Sathan: From whence commest thou: Sathan aunswered the Lorde/and
j.Pet.v.b sayde: † I haue gone aboute the lande/and walked thorowe it.

Then sayd the Lorde vnto Sathan: hast thou not consydered my seruaunt Job/how that he is an innocent and verteous man: such one as feareth God/& eschueth euell/and that there is none like hym in the lande. Sathan aunswered and sayd vnto the Lorde: Doeth Job feare God for naught: hast thou not preserued hym/his house/and all hys substaunce on euery syde: hast thou not blessed the workes of his handes: Is not his possession encreaced in the lande: But laye thine hande vpon hym a lytle/touche once all that he hath/and (I holde) he shall curse ỹ to thy face. And the Lorde sayde vnto Sathan: lo/all that he hath/he in thy power: onely vpon himself/se that thou lay not thyne hande. Then wente Sathan forth from the Lordes presence.

C Now vpon a certayne daye/whan hys sonnes and doughters were eatynge/and drinkynge wyne in they: eldeste brothers house/ there came a messaunger vnto Job/and sayd: Whyle the oxen were a plowynge/and the asses goynge in the pasture besyde them: the Sabees came in violently/and toke them all awaye: yee/they haue slayne the seruauntes with the sweard/& I onely ranne my waye/ to tell the.

And whyle he was yet speakynge/there came another/and sayde: The fyre of God is fallen from heauen/it hath consumed/and burnt vp all the shepe and seruauntes: and I onely rãne my waye/to tell the. In the meane season whyle he was yet speaking/there came another/and sayde: The Caldees made three armyes/and fell in vpon the camels/which they haue caryed awaye/yee/& slayne the seruauntes with the sweard: and I onely am gotten awaye/to tell the. Whyle he was speakinge/ there came yet another/and sayde: Thy sonnes and doughters were eatynge and drinkyng wyne in they: eldest brothers house/and sodenly there came a mighty great wynd out of the South/and smote the iiij. corners of the house: whiche fell vpon thy chyldren/so that they are dead: and I am gotten awaye alone/ to tell the.

Then Job stode vp/and rente hys clothes/ shaued hys head/fell doune vpon the ground/ worshipped/and sayde: † Naked came I out Eccli.
of my mothers wombe/and naked shall I j.Ti.v
turn thither agayn. The Lorde gaue/and Eccl.
the Lorde hath taken away/(the Lorde Gen.
hath done his pleasure) now blessed be the name of the Lorde. † In all these thinges Psal.
dyd Job not offende/nor murmured foolishly Job.i
agaynst God.

The. II. Chapter.

AGAYN † happened also vpon a time/that whã A
the seruaũtes of God came and stode be- Job.i
fore the Lord/Sathan came also among thẽ/ and stode before him. And the Lorde sayde vnto Sathan: Frõ whence cõmest thou: Sathan aunswered/and sayde: † I haue gone j.Pet.
about the lande/and walked thorowe it.

Then sayde the Lord vnto Sathan: Hast thou not consydered my seruaynt Job/how that he is an innocent & verteous man/suche one as feareth God/and eschueth euell/& that there is none lyke him in the lande: But thou mouedest me agaynst hym/to punish hym: yet is it in vayne/for he cõtinueth stylll in his godlynesse.

Sathan aunswered the Lorde/and sayde: B
Skynne for skynne: yee/a man wil geue all that euer he hath for his life. But laye thyne hande vpon hym/touche hym once vpon the the bone and flesh/and (I hold) he shall curse the to thy face. Then sayde the Lorde vnto Sathan: lo/there hast thou him in thy power/ but spare his lyfe.

So wente Sathan forth from the Lorde/and smote Job with maruaylous sore byles/from the sole of the foote vnto his croune: so that he sat vpon the ground in the ashes/ and scraped of the etter of his soores with a potsherde.

Then sayde hys wyfe vnto hym: † Doest Tob.ij
thou yet continue in thy perfectnesse: curse God/and dye. But Job sayde vnto her: Thou speakest lyke a fooly sh womã. Seyng we haue receaued prosperytie at the hande of God/&

wher-

wherfore shoulde we not be content with ad- ij.d
uersyte also: † In all these thynges dyd not Job synne with his lippes.

C Now whan Jobs frendes herd of al the trouble ỹ happened vnto him/there came thre of thẽ/euery one frõ his owne place: namely/ Eliphas the Themanite/Baldad the Suhite/ and Sophar the Naamathite.

For they were agreed together to come/to shew they: compassion vpon hym/and to cõforte hym. So when they lyfte vp they: eyes a farre of/they knewe hym not.

Then cried they/and wepte: then euery one of them rente his clothes/and sprinckeled duste vpon they: heades in the ayre. They sat them doune by hym also vpon the grounde vij. dayes/and. vij. nyghtes. Neyther was there any of them that spake one worde vnto hym/for they sawe that his payne was very greate.

The. III. Chapter.

A AFter thys opened Job hys mouth/and
mile cursed hys daye/and sayde: lost be that
xx.ff.d daye/wherin I was borne: and the night/in the which it was sayde: there is a manchild cõceaued. The same daye be turned to darkenesse/and not regarded of God from aboue/ neyther be shyned vpon with lyght: but be coucred with darkenesse/and the shadowe of death. Let the dimme cloude sal vpon it/and let it be lapped in with sorowe. Let the darke storme ouercome that nyght/let it not be reckened amõge the dayes of the yeare/nor counted in the monethes. Despysed be the nyght/ and discommended: let them that curse the daye/geue it they: curse also/euen those that be ready to rayse vp Leuiathan. Let the starres be dimme thorow darkenesse of it. Let it loke for lyght/but let it se none/neyther the rysynge vp of the fayre morninge: because it shut not vp the wombe that bare me/nor hyd these sorowes fro mine eyes.

B Alas/why died I not in the byrthe: Why
xx.ff.d. did not I perish/as sone as I came out of my mothers wombe: Why set they me vpõ they: knees: Why gaue they me suck with their brestes: Then shoulde I now haue lyen still/I shoulde haue slept/& ben at rest: like as the kinges & lordes of the earthe/whiche builde them selfes speciall places: As the princes that haue greate substaunce of golde/and they: houses full of siluer. O that I vtterly had no beynge/ or were as a thinge borne out of time/(that is put aside) eyther as yonge chyldren/which neuer sawe the light. There must ỹ wicked ceasse from they: tyranny/there such as are ouerlaboured/be at rest: there are those letten out fre/ which haue ben in prysõn/soo that they heare nomore the voyce of the oppressour. There are small and great: the bondeman/and he that is fre from hys master. C

Wherfore is the light geuen/to him that is in misery: and lyfe vnto them/that haue heauy hertes: (Whiche longe for death/and it commeth not: for if they might fynde their graue/ they wolde be maruaylous glad/as those that dygge vp treasure) To the man whose waye is hyd/whiche God kepeth backe from hym.

This is the cause/that I syghe before I eate/and my roarynges fall out lyke a water floude. For the thynge that I feared is come vpon me: and the thynge that I was afrayed of/is happened vnto me. Was I not happy: Had I not quyetnesse: Was I not in reste: And now commeth such misery vpon me.

The. IIII. Chapter.

THen aunswered Elyphas of Theman/ A
and sayde vnto hym: If we begynne to commune with the/peraduenture thou wilt be myscontent/but who can withold himselfe from speakynge: Beholde/thou hast ben a teacher of many/and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen/thou hast refreshed the weake knees. But now that ỹ plague is come vpõ the/thou shrenkest away/now ỹ it hath touched thyselfe/ thou art faynt herted. † Where is now thy Tob.ij.d
feare of God/thy stedfastnesse/thy pacience/ and the perfectnesse of thy lyfe: Consydre (I pray the) who euer perished/beyng an innocent: Or whan were the godly destroyed: As for those that plowe wyckednesse (as I haue sene my self)/ † and sowe myschefe/they reape Gal.vj.a
the same. For whan God bloweth vpõ them/ they perysshe/and are destroyed thorowe the blaste of his wrath. The roaryng of the Lyon/ the crieng of the Lyonesse/and the teeth of the Lyons whelpes are broken. The greate Lyon perysheth/because he can get no pray/and

the Lyons whelpes are scatred abroade.

B There is spoken vnto me a thynge in counsayll / whiche hath geuen a terrible sounde in
Dan.x.c myne eare/ †with a visyon in the nyghte/ whā men are fallen a slepe. Suche feare and drede came vpon me/that all my bones shoke. And whan the wynde passed ouer by me/ the heeres of my flesshe stode vpright.

Then stode there one before me / whose face I knewe not:an ymage there was / and the wether was styll / so that I herde this voyce:
Job.xxv.a † May a man compared vnto God/be iustified? May there any man be more cleane then
Psal.cxliij.a he that made him? *Beholde/ he hath founde
Roma.iij.b vnfaythfulnesse among his owne seruaun-
*Job.xv.b tes / and proude disobedience amonge his
ij.Pet.ij.d aungels.

How muche more then shall they (that dwell in houses of clayc/ whose foundacion is but earth) be mothe eaten? They shall be destroyed from the morning vnto the euenynge: Yee/ they shall perysshe or euer they be aware: and be taken awaye so cleane/that none of thē shall remayne / but be dead/ or euer they be aware of it.

The. V. Chapter.

A NAme me one els/ if thou canst fynde any/ Yee/ loke aboute the vpon any of the holy men. As for the foolysshe man/ displeasure kylleth him / and anger slayeth the ygnoraunt-
Ps.xxxvj.d † I haue sene my self / when the foolysh was depe roted / that his bewty was sodenly destroyed: that his children were without prosperytie or health: that they were slayne in the
Deu.xxviij. dore/and no man to deliuer thē: †that his harb uest was eaten vp of the hūgry: that ỳ weaponed man had spoyled it / and that the thyrstye had dronke vp his ryches. It is not the earth that bryngeth forth trauayl / neyther cōmeth sorowe out of the grounde: but it is man that is borne vnto mysery / lyke as the byrde for to flye.

B But now wyl I speake of the Lorde/ and
Deu.xxviij talke of God / which doeth thynges that are
b vnsearchable / & maruaylous without nūber:
Eccli.x.c †Which geueth rayne vpon ỳ earth/ and pou-
*Luce j.d reth water vpon all thynges / *which setteth
Ps.cxliij.b vp them of lowe degre/ and sendeth prosperite
cxlvj.a to those that are in beauynesse: Whiche de-
j.Re.ij.b stroyeth the deuyces of the sotyl / so that they are not able to perfourme ỳ thynges that they take in hande: †which compasseth the wyse in
Esa.viij. they: owne craftynesse/ and ouerthroweth the
j.Cor.iij.c counsayl of the wycked: In so much that *they
Psa.xxxvj runne into darkenesse by fayre day/ and grope
*Deute. about them at the noone day / lyke as in the xxviij.c nyght.

†And so he delyuereth the poore from the
Psal.x.a swearde/from they: mouth/ and frō the hande of the cruell / that the poore maye haue hope: and that the mouth of the oppressour may be stopped.

† Beholde/ happy is the mā / whome God C
Prou.iij.c punysheth: therfore / despyse not thou the cha-
j.Pe.iij. stenyng of the almighty. *For though he make
Heb.xij.a a wounde/ he geueth a medicine againe: though
*Ose.vj. he smyte/ his hande maketh whole agayne.

He delyuereth the out of sixe troubles / so that in the seuenth there can no harme touch the. In the myddest of hunger he saueth the from death: and whan it is warre / from the power of the swearde.

He shal kepe the from the perlious tunge/ so that whan trouble commeth/ thou shalt not nede to feare. In destruccion and derth thou
Psal.xc. shalt be mery/ †and shalt not be afrayde for the beastes of the earth: But the castelles in the lande shal be confederate with the/ and ỳ beastes of the felde shal geue the peace.

Yee/ thou shalt se that thy dwellynge place shalbe in rest/ thou shalt behold thy substaūce/ and be nomore punished for synne. Thou shalt se also that thy sede shal encreace/ and that thy posteryte shalbe as the grasse vpon the earth. Thou shalte come to thy graue in a faire age/ lyke as the corne sheeues are brought into the barne in due season. Lo/ this is the matter/ as we oure selfes haue proued by experience. Therfore now that thou heare it / take better hede to thy self.

The. VI. Chapter.

IOb aunswered and sayde: O that my mi- A
sery were weyed / and my punishment layed in the balaunces: for then should it be heuyer then the sānde of the see. This is the cause/ that my wordes are so sorowfull.

For the almyghty hath shot at me with his arowes / whose indignacion hath dronke vp my spirite/ and the terrible feares of God fight
Amos iij. agaynste me. † Doeth the wylde asse roare whan

whan he hath grasse? Or crieth the oxe whan he hath fodder ynough? May a thing be caten vnseasoned / or without salt? What tayst hath the whyte within the yolke of an egge? The thynges that somtyme I myght not awaye withal / are now my meate for very sorow: O that I myght haue my desyre: O that God wolde graunt me the thing/ that I long for: That he wolde begyn and smyte me: that he wolde let his hande go/ and hewe me doun. Then should I haue some comfort. Yee / I wolde desyre hym in my paine/ that he should not spare: for I wil not be agaynst the wordes of the holy one.

B What power haue I to endure? Or what is myne ende/ that my soule myght be pacient? Is my strength the strength of stones? Or is my flesshe made of brasse? Am I able to helpe my self? Is not my strength gone fro me/ lyke as if one withdrew a good dede frō his frēde/ and forsoke the feare of God? Myne owne brethren/ passe ouer by me as the waterbroke/
Iaa.lxvj.a that haistly runneth thorowe ỳ valleys. †But they that feare the whorefrost / the snow shall fall vpon them.

Whan they: tyme commeth / they shall be destroyed and perysshe: and whan they be set on fyre/ they shall be remoued out of they: place: For the pathes that they go in / are croked: they haist after vayne thynges / and shall perysh. Consyder the pathes of Theman / and the wayes of Saba / wherin they haue put they: trust. Confounded are they that put any confydence in them. For whan they came to optayne the thynges ỳ they loked for / they were brought to confusion.

C Euen so are ye also come vnto me: but now that ye se my misery/ ye are afrayed. Did I desyre you to come hyther? Or to geue me any of your substaunce? To delyuer me from the enemyes hande / or to saue me from the power of the myghty? Teache me/ and I wyll holde my tunge: and if I do erre / shewe me wherin.

Wherfore blame ye then the wordes / that are wel and truely spoken? which of you can reproue them? Sauynge onely that ye are sotyl to check mens sayinges / and can speake many wordes in the wynde. Ye falle vpon the fatherlesse / & go about to ouerthrowe youre owne frende. Wherfore/ loke not onely vpon me/ but vpon your selfes/ whether I lye or no. Turne in to your owne selfes (I pray you) be indifferent iudges / and consyder myne vngyltynesse / whether there be any vnrighteousnesse in my tung / or vayne wordes in my mouth.

The. VII. Chapter.

IS not the lyfe of man vpon earth a very A
battayle? Are not his dayes/ like the dayes of an hyred seruaunt? For lyke as a bonde seruaunt desyreth the shadowe/ & as the hyreling wolde fayne haue an ende of his worke: Euen so haue I laboured whole moncthes lōge (but in vain:) and many a carefull nyght haue I
Deu.xxviij. tolde. † Whan I layed me doune to slepe/ I g sayde: O whan shal I ryse? Againe/ I longed sore for the nyght. Thus I am full of sorow/ tyll it be darke. My flesh is cloted with wormes/ fylthines and dust/ my skynne is wythered/ and crōpled together: † my dayes passe- Job.ix.c ouer more spedely / thē a weeuer can weeue & xiij.a out his webbe/ and are gone or I am aware. O remembre that my lyfe is but a wynde/ and that myne eye shall nomore se the pleasures therof/ yee/ and that none other mans eye shal se me any more. For if thou fasten thyne eyes vpon me/ I come to nought as a cloud is consumed and vanyshed away/ euen so he ỳ goeth doune to hell / commeth nomore vp / nor turneth agayne into his house / neyther shall his place knowe him any more.

Therfore I wyll not spare my mouthe/ B
but wyll speake in the trouble of my spirite / in the bytternesse of my mynde wyll I talke. Am I a see/ or a whalfysh/ that thou kepest me so in prysone? Whan I thynke my bed shall comforte me/ I shall haue some refreshyng by talkyng to my selfe vpō my couche: † Thē troub- Dan.ij.a lest thou me with dreames / and makest me so afrayed thorowe vysions / that my soule wysshyth rather to be hanged / and my bones to be dead.

I can se no remedy/ I shal lyue nomore: O spare me thē/ for my dayes are but vain. What is man that thou hast hym in suche reputaciō/ and settest so muche by hym? †Thou takest di- Matt.vj.c ligent care for him / *and sodenly doest thou *Deut.ij.a trye him. Gen.xxij.a

Why goest thou not from me / nor letteste

me alone / so longe tyll I swalowe doune my spetle: I haue offended / what shal I do vnto the/ O thou preseruer of men: Why hast thou made me to stande in thy way / and am so heauy a burthen vnto my selfe: Why doest thou not forgeue me my synne: Wherfore takest thou not away my wickednesse: Beholde/ now must I slepe in the dust: and if thou seekest me to morow in the morninge / I shall be gone.

The. VIII. Chapter.

A THē aunswered Baldad ỹ Suhite/ & said: How lōge wilt thou talke of suche thynges: howe longe shall thy mouth speake so proude wordes: Doeth God peruerte ỹ thing ỹ is lawful: Or doeth the almighty destroy ỹ
Job.j.c thyng ỹ is ryght: †Whan thy sonnes sinned against him / dyd not he punysh thē for theyr
Deu.xxx.a wickednes: †If thou woldest now resort vnto God by times/ & make thine humble prayer to the almighty: if thou woldest lyue a pure and a godly lyfe: shoulde he not awake vp vnto the immediatly/ & geue the bewty of ryghteousnesse again: In so much/that wherinsoeuer thou haddest lytle afore / thou shouldest now haue great abundaunce. Enquere of thē that haue ben before the / search diligently amonge thy forefathers. Namely / that we are
Psa.cxliij.a but of yesterday/and consyder not / †that oure dayes vpō earth are but a very shadowe. They shal shewe the / they shall tel the/ yee/they will gladly confesse the same.

B Maye a russhe 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 withereth before any other herbe. Euen so goeth it with all them that forget God: and euen thus also shall the Ypocrites hope come to naught. His confidence shalbe destroyed / for he trusteth in a spyders webbe.

He leneth him vpon his house/ but he shall not stande: he holdeth him fast by it/yet shal he not endure. Oft times a thing doeth florish/ & men thinke that it maye abyde the Sunneshine: it shureth forth ỹ braunches in his garden/it taketh many rotes/ in so much that it is like an house of stones. But if it be taken out of his place / euery man denieth it / sayinge: I know the not. Lo/thus is it with him/that reioyceth in his own doinges: and as for other/ they growe out of the earth.

Beholde / God wil not cast awaye a vertuous man / neyther wil he helpe the vngodly. Thy mouth shall he fill with laughinge / and thy lippes with gladnesse. They that hate the/ shalbe confounded/ and the dwellinges of the vngodly shall come to naught.

The. IX. Chapter.

JOb aūswered and saide: As for that/ † I A
know it is so of a trueth / ỹ a man compared vnto God/can not be iustified. If he will Psal.cxl
argue with him/he shal not be able to aūswere Roma.
him vnto one amōge a thousand. He is wyse Job.xiij
of herte/and mightie in strength. Who euer xij.b.xp
prospered/ that toke parte against him: He translateth the mountaynes/or euer they be aware/ & ouerthroweth them in his wrath. He remoueth the earth oute of her place / that her pillers shake withall. He commaundeth the Sūne/ and it riseth not: he closeth vp the starres / as it were vnder a signet. He him selfe alone spredeth out the heauens/ and goeth vpō the wawes of the see. He maketh the waynes of heauen/the & Orion/ the † vij. starres and Orion i
the secrete places of ỹ South. He doeth great clearе st
thinges/such as are vnsearcheable/yee/ & wonders without numbre. ỹ Sou
which th
If he came by me / I might not loke vpon housbar
him: if he went his waye / I should not perme cal
ceaue it. If he be haisty to take any thinge a- cobs sta
waye / who will make him restore it againe: Amos.
† Who wil say vnto him: what doest thou: B
*He is God/whose wrath no mā maye with- Eccli.vi
stande: but the proudest of all must stoupe vn- *Jer.x.a
der him. How shoulde I then aūswere him: or what wordes shoulde I finde out against him: Yee/though I be righteous/ yet will I not geue him one worde againe / but mekely submitte my self to my iudge. Albeit ỹ I call vpon him/ & he heare me/yet am I not sure ỹ he hath herde my voyce: he troubleth me so with ỹ tempest/ & woūdeth me out of measure without a cause. He will not let my spirete be in rest/but filleth me with bitternesse.

If men wil speake of strength/he is ỹ strongest of al: if men will speake of righteousnesse/ C
who darre be my recorde: if I will iustifie my selfe/myne own mouth shall condemne me: if I will put forth my selfe for a perfecte man/ he shall

shall proue me a wycked doer: For ỹ I should be an innocent/my conscience knoweth it not/ yee/I my self am weery of my life.

eccli.ix.a This one thinge wil I saie: † He destroieth both the righteous and vngodly. And though he slaie sodenly with the scourge/ yet laugheth he at the punishment of the innocent. As for the worlde / he geueth it ouer in to the power of the wicked/ such as the rulers be/wherof all lādes are full. Is it not so: where is there any/ but he is suche one:

O † My dayes haue ben more swifte then a
Job.vij.a runner: they are gone sodenly / and haue sene no good thing. They are passed away as the shippes that be good vnder sayle/ & as ỹ Aegle that haisteth to the praie. Whan I am purposed to forget my cōplainynges to chaunge my countenaunce / and to comforte my self: then am I afraied of all my workes / for I know/ thou fauourest not an euel doer. If I be thē a wicked one/ why haue I laboured in vayne: Though I washed my self with snow water/ & made mine hādes neuer so cleane/ yet shouldest thou dippe me in the myre / & mine owne clothes shoulde defyle me. For he that I muste geue aūswer vnto/ & with whome I go to law is not a man as I am. Neyther is there any dayes mā to reproue both the partes / or to lay his hande betwixte vs. Let him take his rod away fro me/yee/ let him make me no more afraied of him/ and then shall I aunswere him without any feare. For as longe as I am in such fearfulnesse / I can make no aunswere: And why: it greueth my soul to liue.

The. X. Chapter.

A MYne owne soule is weery of my life: Euertheles/ nowe will I put forth my wordes: I wil speake out of the very heauinesse of my soule / & will saye vnto God: O do not condemne me / but shew me the cause/ wherefore thou iudgest me on this maner. Thinkest thou it well done/ to oppresse me/ too caste me of/ (beinge a worke of thy handes) & to mainteine the counsayll of ỹ vngodly: Hast thou fleshly eyes thē/or doest thou loke as man loketh: Are thy daies as the daies of man/and thy yeares as mans yeares: that thou makest such inquisicion for my wickednesse/ and searchest out my sinne: where as (notwithstonding) thou knowest that I am no wicked person / and that there is no man able too deliuer me out of thine hand. †Thy hādes haue made Gene.j.d
me / and fashioned me altogether round a- Ps. cxviij. f
bout/wilt thou then destroye me soddenly: O remembre (I beseche the) how that thou madest me of the moulde of the earth / and shalt bringe me to earth agayne.

Hast thou not milked me/ as it were milcke: B
& turned me to cruddes like chese: Thou hast couered me with skinne and flesh/and ioyned me together with bones and synowes. Thou hast graunted me lyfe/and done me good: and the diligent hede that thou tokest vpon me/ hath preserued my spirete.

Though/thou hydest these thinges in thine hert/yet am I sure / that thou remembrest thē all. Wherfore dyddest thou kepe me / whan I synned / and hast not clensed me fro myne offence: If I do wickedly/wo is me therfore: If I be righteous / yet darre I not lyft vp my heade: so full am I of confusion / and se myne owne misery.

Thou huntest me out (beinge in heauy- C
nesse) as it were a Lyon / and troublest me out of measure. Thou bringest fresh wytnesses 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 Job.iij.b
mothers wombe: O that I had perished/and Jere.xx.d
that no eye had sene me. If they had caried me to my graue / as sone as I was borne / then shoulde I be now / as though I had neuer bene.

Shall not my shorte life come sone to an ende: O holde the fro me/let me alone / that I may ease my self a litle afore I go thither / frō whence I shal not turne again: Namely / to that land of darkenesse/ and shadow of death: yee/ in to that darcke cloudy-land and deadly shadow/where as is no ordre/but terrible fear as in the darkenesse.

The. XI. Chapter.

THen aūswered Sophar the Naamathite/and saide: Should not he that maketh A
many wordes/be aunswered: Should he that babbleth much/be cōmended therin: Should mē geue eare vnto ỹ onely: Thou wilt laugh other mē to scorn/ & shal no body mocke ỹ again: Wilt thou say vnto God: The thing the I take in hand/ is perfect/ & I am cleane in thy sight: O that God wold speake/and open his lippes

agaynst the/that he might shewe the / ☾ out of his secrete wysdome ☽ how manifolde his lawe is: thē shouldest thou knowe / that God had forgotten the/because of thy sinnes.

Wilt thou fynde out God with thy sekinge? wilt thou attaine to the perfectnesse of the Almightie? He is hyer then heauen / what wilt thou do? Deper thē hel / how wilt thou then know hym? His length exceadeth the length of the earth / and his bredth the bredth of the see. Though he turne al thinges vpsyde doun / close them in/or thrust thē together/who darre checke him therfore?

B † For it is he/that knoweth the vanitie of men: he seith theyr wickednesse also/shoulde he not then consydre it? A vayne body exalteth himself/and the sonne of man is lyke a wilde Asses foal. If thou haddest now a right hert/ and liftedest vp thine handes towarde hym: if thou woldest put awaye the wickednesse/ which thou hast in hande / so that no vngodlinesse dwelt in thy house: Then mightest thou lyfte vp thy face wythout shame / then shouldest thou be sure/and haue no nede to feare.

j.Re. xvj. b
Jer. xvij. b

Then shouldest thou forget thy misery/and thinke nomore vpon it/than vpon the waters that runne by. Then shoulde thy lyfe be as cleare as the noone daye / and spryng forth as the mornynge. Then mightest thou haue cōforte in the hope that thou hast: & slepe quietly/whan thou art buried. Thē shouldest thou take thy rest/and no man to make the afrayed: yee/many one shoulde set much by the. As for the eyes of the vngodly / they shalbe cōsumed/ and not escape: theyr hope shalbe misery and sorow of minde.

The. XII. Chapter.

A SO Job aunswered/and sayde: Then (no doubte) ye are the men alone / and wysedome shall perish with you. But I haue vnderstanding as wel as ye / and am no lesse thē ye. Yee / who knoweth not these thinges? Thus he that calleth vpon God / and whome God heareth / is mocked of hys neyghbour: the godly and innocent man is laughed to scorne. Godlynesse is a lyghte despysed in the hertes of the ryche/ & is set for them to stomble vpon.

The houses of robbers are in wealth and prosperite/ and they that maliciously medle agaynst God/dwel without care: yee/God geueth all thynges rychely with his hande.

Axe the cattel/ and they shal enfourme the/ B the fooles of the ayre/& they shal tel ỹ: Speake to the earth/and it shal shew the: Or to the fisshes of the see/& they shal certifye the. What is he/but he knoweth / that the hande of the Lorde made all these: † In whose hande is the soule of euery lyuinge thinge / & the brethe of all men. † Haue not the eares pleasure in hearing/and the mouth in taystinge the thing that it eateth: † Amonge old persones there is wysdome/and amōge the aged is vnderstandinge. Yee/with God is wysdome & stregthe/ it is he that hath counsayl / and forcknowlege. If he breake doun a thing / who can set it vp agayne: † If he shutte a thinge / who will open it? *Beholde / if he withholde the waters/ they drye vp: If he let them go / they destroye the earth. With him is strength & wysdome: he knoweth both the deceauer / and hym that is deceaued.

Sap. iij. a
Job. xxij.
Job. xxvj. d
Esa. xxij. c
Apoc. iij. b
*Esa. l. a

He carieth away the wyse men/as it were C a spoyle/and bringeth the iudges oute of their wyttes. He louseth the gyrdle of kynges/and gyrdeth theyr loynes with a bonde: he leadeth away the priestes in to captiuitie/ and turneth the myghtie vpsyde doun. † He taketh the ij pa. xviij veritie from out of the mouth / and disapoynteth the aged of theyr wysdome. He poureth out confusion vpon princes / and comforteth them that haue ben oppressed. † Loke what Luc. xij. a lyeth hyd in darknesse/ he declareth it openly: and the very shadow of death bringeth he to light. He both increaseth the people / and destroyeth them / he maketh them to multiplie/ and driueth them awaye. He chaungeth the herte of the princes / and kinges of the earth/ and disapoynteth them: so that they go wandringe out of the waye/and grope in the darke without lyght/stackering to and fro like dronken men.

Ecc. xxxviij. a

The. xiij. Chapter.

LO/ all this haue I sene wyth myne eye/ A herde with mine care/and vnderstande it. Loke what ye knowe/the same do I knowe also/neyther am I inferior vnto you. Neuertheless/I am purposed to talke with ỹ Almightie/and my desyre is to commune with God. As for you/ye are workemasters of lyes: and vnprofytable Phisicians altogether. Wolde God ye kepte youre tunge/ † that ye might be taken for wyse men. Therfore heare my wordes/and pondre the sentence of my lyppes. Will ye make aunswere for God with lyes/ and maintaine him with deceate? Wil ye accepte the persone of God / and intreate for him? Shall that helpe you / whan he calleth you to rekeninge? Thinke ye to begyle hym/ as a man is begiled? Punishe you shall he/ and reproue you/if ye do secretly accepte any persone. Shal he not make you afraied/whan he sheweth himselfe? Shall not his terrible feare fall vpon you? youre remembraunce shalbe lyke the duste / and youre pride shalbe turned to claye.

Job. xvij. d

B Holde your tūges now/and let me speake/ for there is some thinge come into my minde. Wherfore do I beare my flesh in my teeth/ † and my soule in myne handes? Lo / there is neither comforte nor hope for me / if he will slaie me. *But if he shewe and reproue myne owne waies in his sighte/he is euen the same that maketh me whole. And why? there maie no Ypocrite come before him. Heare my wordes/and pondre my sayinges with youre eares. Behold/though sentence were geuen vpon me/I am sure to be knowen for vngilty. What is he/that wil go to lawe with me? For if I holde my tung/I shal die. Neuertheless/ graunt me two thinges/and then will I not hide my selfe from the.

Judic. xij. a
Psa. cxvj. ij. o
Psa. xxij a
Iuce. xv. c

C Withdrawe thine hande fro me/and let not the fearful drede of the make me afraied. And then sende for me to the lawe/that I maie aūswere for my selfe: or els let me speake/ and geue thou the aunswere. How greate are my misdedes and sinnes? Let me knowe my trāsgressions and offences. Wherfore hidest thou thy face / and holdest me for thine enemie? Wilt thou be so cruell and extreme vnto a flienge leafe / and folowe vpon drie stubble? that thou laiest so sharply to my charge / and wilt vtterly vndo me / † for the sinnes of my yougth: *Thou hast put my fote in the stockes/thou lokest narrowly vnto al my pathes/ and markest the steppes of my fete: where as I (not withstandinge) must consume as a foule carien / and as a clothe that is moth eaten.

Esa. xxxiij. a
Job. xxxiij. a

The. XIIII. Chapter.

MAn that is borne of a woman/hath but A a shorte time to liue / and is full of diuerse miseries. He commeth vp/and falleth awaie like a floure. He flieth as it were a shadowe/and neuer continueth in one estate. Thinkest thou it nowe well done to open thine eyes vpon suche one / and to bringe me before the in iudgement? Who can make it clean/that commeth of an vnclean thinge? No body. The daies of man are shorte / the numbre of his monethes are knowen onely vnto the. Thou hast appointed him his bondes / he canne not go beyonde them. Go from him/that he maye reste a litle: vntill his daie come / which he loketh for/like as an hyrelinge doeth.

If a tree be cut doune/ there is some hope B yet that it wil sproute/& shute forth the braunches againe: For though a rote be waxen olde and dead in the grounde/yet whan the stocke getteth the sente of water / it will budde / and bringe forth boughes / like as whan it was first planted. But as for a man/ whan he is dead / perished / and consumed awaie / what becōmeth of him? † The flouddes whan they Eccl. j. a be dried vp/and the riuers when they be emptye / are fylled againe thorowe the flowinge waters of the see: but whan man slepeth / he ryseth not againe/ † vntill the heauen perishe: Esa. lj. b he shall not wake vp/nor ryse out of his slepe. ij. Pet. iij. b O that thou woldest kepe me / and hyde me in the hell/ vntyll thy wrath were stylled: and to appoynte me a time / wherin thou mightest remembre me. Maye a dead man lyue agayne? † All the dayes of this my pylgrymage am I lokynge / when my chaunginge Ge. xlvij. b Psa. cxviij c shall come. If thou woldest but call me / I should obey the: † onely despyse not the worke Ps. cxxxvj b of thine owne handes.

For thou hast numbred all my goyinges/ C yet be not thou to extreme vpon my synnes. Thou hast sealed vp mine offences/as it were in a bagge: but be mercifull vnto my wickednesse. The mountaines fall awaye at the last/the rockes are remoued out of their place/ the waters pearce thorowe the very stones. by lytle and lytle / the floudes do washe awaye the grauell and earth: Euen so destroyest thou the hope of man in lyke maner.

Thou preuayleſt againſte him/ ſo that he paſ-
ſeth awaie: thou chaungeſt his eſtate/ and put-
teſt him frō the. Whether his children come
to worſhippe/ or no/ he canne not tell: And if
they be men of lowe degre/ he knoweth not.
While he lyueth/ his fleſh muſt haue trauaile:
and whyle the ſoule is in him/ he muſte be in
ſorowe.

The. XV. Chapter.

A THen aunſwered Elyphas the Themanite/ and ſayde: Shoulde a wyſe man geue ſuche an aunſwere/ (as it were: one that ſpake in the wynde) and fill his ſtomacke with anger? Thou reprouest with woordes that are nothynge wroth: and ſpeakeſte the thinge/ which can do no good. As for ſhame/ thou haſte ſet it aſide/ els woldeſte ye not make ſo many woordes before God: but thy wyc-
kedneſſe teacheth thy mouth/ and ſo thou haſt choſen the a crafty tunge. Thine owne mouth condemneth the/ and not I: yee/ thine owne lippes ſhape ye an aūſwere. Art thou the fyrſt man/ that euer was borne? Or waſt thou made before the hylles: haſt thou herde the ſecrete counſayl of God/ that all wyſdome is to lytle for the? What knoweſt thou/ that we knowe not? What vnderſtandeſt thou/ but we can the ſame? With vs are olde & aged men/ yee/ ſuche as haue lyued longer then thy forefathers.

B Doeſt thou nomore regarde the comforte of God? But thy wicked woordes will not ſuf-
fre the. Why doeth thine herte make the ſo proude? Why ſtādeſt thou ſo greatly in thine owne conceate? Where vnto loke thine eyes/ that thy minde is ſo puft vp againſt God/ & letteſt ſuche wordes go out of thy mouth? What is a man/ that he ſhoulde be cleane? What hath he/ (which is borne of a woman) wherby he might be knowē to be righteous?
Job. iiij. b
ij. Pet. ij. d
† Beholde/ he hath founde vnfaithfulneſſe a-
monge his owne ſainctes: yee) the very hea-
uens are vncleane in his ſight. How muche more then an abhominable and vyle man/ which drinketh wickednеſſe like water? I will tell the/ heare me: I wyl ſhewe the a thynge/ that I knowe: which wyſe men haue tolde/ & hath not benehyd from their fathers: vnto whome onely the lande was geuen/ that no ſtraunger ſhoulde come amonge them.

† The vngodly deſpayreth all the dayes of his life/ and the numbre of a tyrauntes yeares is vnknowē. A fearefull ſounde is euer in his eares/ and when it is peace/ yet feareth he de-
ſtruccyon: He beleueth neuer to be delyuered out of darkeneſſe/ the ſwearde is alwaye be-
fore his eyes. When he goeth forth to get his lyuinge/ he thynketh playnely/ that the daye of darkeneſſe is at hand. Sorow and careful-
neſſe make him afraied/ and compaſſe hym rounde aboute/ lyke as it were a kinge with his hooſt ready to the battayl. For he hath ſtretched out his hande a gainſt God/ and ar-
med himſelfe againſte the Almightye. He runneth proudly vpon him/ and with a ſtyf-
necke fyghteth he againſt him: where as he co
uereth his face with fatneſſe/ and maketh his body well lykinge. Therfore ſhall his dwel-
lynge be in deſolate cyties/ and in houſes whiche noman inhabiteth/ but are become heapes of ſtones. Gene. iij

B He ſhal not be ryche/ neyther ſhall his ſub-
ſtaunce continue/ nor encreace vpon earth.
He ſhall neuer come out of darkeneſſe/ the flame ſhall drye vp his braunches/ with the blaſte of the mouth of God ſhal he be taken a-
waye. He wyll neyther applie himſelfe to faithfulneſſe nor trueth/ ſo ſore is he deceaued with vanytie.

He ſhall pery ſhe afore his tyme be worne out/ and his hande ſhall not be grene. He ſhalbe pluckte of as an vntymely grape from the vyne/ and ſhall let his floure fall/ as the o-
lyue doeth. For the congregacion of ypocry-
tes is vnfrutefull/ and the fyre ſhall conſume the houſes of ſuche/ as are gredy to receaue gyftes. † He conceaueth trauayle/ he beareth myſchiefe/ and his body bringeth forth de-
ceate. Pſal. vij. b
Eſa. liij. d

The. XVI. Chapter.

A IOb aunſwered and ſaide: I haue ofty-
mes herde ſuche thynges. Miſerable gee-
uers of comforte are ye/ all the ſort of you.
Shall not thy vayne woordes come yet to an ende? Or haſt thou yet any more to ſaye? I coulde ſpeake/ as ye do alſo. But woldo God/ that your ſoule were in my ſoules ſteade: then ſhoulde I heape vp woordes againſte you/ and ſhake my heade at you. I ſhoulde com-
forte you with my mouth/ and releaſe youre payne

payne with the talkynge of my lippes. But what ſhall I do? For all my wordes/ my ſo-
rowe wil not ceaſſe: and though I holde my tunge/ yet wyl it not depart fro me. And now that I am full of payne/ and all that I haue deſtroyed/ (whereof my wryncles beare wyt-
neſſe) there ſtandeth vp a diſſembler to make me aunſwere with lyes to my face. He is an-
gry at me/ he hateth me/ and gnaſheth vp-
on me with his teeth. Myne enemie ſkou-
leth vpon me with his eyes.

B They haue opened their mouthes wide vp-
on me/ † and ſmitten me vpon the cheke de-
ſpytefully/ they haue eaſed them ſelfes thorow myne aduerſyte. God hath geuen me ouer to the vngodly/ and deliuered me into the han-
des of the wicked. I was ſomtime in wealth/ but ſodenly hath he brought me to naught. He hath taken me by the necke/ he hath rente me/ and ſet me/ as it were a marke for him to ſhute at. He hath compaſſed me round about with his dartes/ he hath wounded my loines and not ſpared. My bowels hath he poured vpon the grounde. He hath geuen me one wound vpon another/ and is fallen vpon me like a giaunte. I haue ſowed a ſackecloth vp-
on my ſkynne/ and lye with my ſtrength in the duſte. R. xxij. d
ar. xviij. g

C My face is ſwollen with wepinge/ and myne eyes are waxē dymme. Howbeit/ there is no wickednеſſe in my handes/ & my prayer is cleane. O earth/ couer not my bloude/ and let my crieng find no rowme. For lo/ my wit-
neſſe is in heauen/ and he that knoweth me/ is aboue in the heyghte. My frendes laugh me to ſcorne/ but myne eye poureth out tea-
res vnto God. Though a body myght pleate with God/ as one man doeth with another/ yet the numbre of my yeares are come/ and I muſt go the waie/ from whence I ſhall not turne againe.

The. XVII. Chapter.

A MY breth faileth/ my daies are ſhortened/ I am hard at deathes dore. I haue de-
ceaued no man/ yet muſt myne eye continue in heauyneſſe. O delyuer me/ and ſet me by the/ who ſhal then be able to thruſt my hādes together? Thou haſt withholden their hertes from vnderſtandinge/ therfore ſhall they not be ſet vpon hye. He promiſeth his frendes parte of his good/ but his own childrē ſpende it. He made me as it were a byword of the cō
munc people/ I am his ieſtinge ſtocke amōg them. My countenaunce is heauy for very anger/ and the membres of my body are be-
come lyke a ſhadowe. Verteous men therfore ſhal wel conſidre this/ and the innocent ſhall take parte againſt the ypocrite.

The ryghteous will kepe his waye/ and he B
that hath cleane handes/ will euer be ſtron-
ger and ſtronger. As for you/ turne you/ and get you hence/ for I can not ſe one wyſe man amonge you. My daies are paſt/ my thoughtes are vaniſhed awaye/ whiche haue vexed myne herte/ chaungynge the nyghte into day/ and the lyght into darkeneſſe. Though I tary neuer ſo muche/ yet the graue is my houſe/ and I muſt make my bedde in the darcke. I call corrupcion my father/ and the wormes call I my mother and my ſyſter. What hel-
peth then my longe taryinge? Or who wyll fulfyll the thinge that I loke for? All that I haue/ ſhal go doune into the pyt/ and lye with me in the duſt.

The. XVIII. Chapter.

THen aunſwered Baldad the Suhite/ A
and ſayde: whan will ye make an ende of youre wordes? Marke weil/ and conſidre/ we will ſpeake alſo. Wherfore are we counted as beaſtes/ and reputed ſo vile in youre ſight? Why deſtroieſt thou thy ſelfe with anger? Shal the earth be forſake/ or the ſtones remo-
ued out of their place/ becauſe of the? Shall not the light of the vngodlie be put out? yee/ the flame of his fyre ſhal not burne. The light ſhalbe darke in his dwellinge/ and his candle ſhalbe put out with him. His preſumpteous goyinges ſhall be kepte in/ and his owne counſayll ſhall caſt hym doune. For his fete ſhalbe taken in the net/ and he ſhall walke in the ſnare. His fote ſhalbe holden in the trappe/ and the thyrſtie ſhall catche him. The ſnare is layed for him in the grounde/ and a pitfall in the waie.

Fearfulneſſe ſhall make him afraied on e- B
ueryſide/ that he ſhall not knowe/ where to get out. Hunger ſhalbe his ſubſtaunce/ and myſfortune ſhall hange vpon him. He ſhall eate his owne ſkinne/ yee/ his owne armes ſhal he deuoure/ beynge a fyrſtborne of death.

All

All his comforte and hope shal be roted out of his dwellynge/very fearfulnesse shal brynge him to the kinge. Other men shal dwel in his house/(which now is none of his) and brimstone shalbe scatered vpon his habitacion. His rotes shalbe dryed vp beneth/and aboue shal his harueste be cut doune. His remembraunce shal perisshe from the earth/and his name shall not be praysed in the stretes: he shalbe driuen from the lighte into darkenesse/and be caste clene out of the world. He shall neyther haue children nor kynsfolkes amonge his people/no/nor any posteritie in his cõtrie: yonge and olde shalbe astonyed at his death. Suche are now the dwellinges of the wycked/and this is the place of him that knoweth not God.

The. XIX. Chapter.

A IOb aunswered/and sayde: How longe wyll ye vexe my soule/and trouble me with woordes? Lo/ten tymes haue ye reproued me: are ye not ashamed/for to laugh me so to scorne? if I go wronge/I go wronge to my selfe. But if ye will enhaunce youre selfes againste me/and accuse me to be a wycked persone/because of thesame that is come vpon me: knowe this then/that it is God/ whiche had handled me so violently/and hath compassed me aboute with his scourges. †Beholde/though I crye/yet violence is done vnto me. I canne not be herde: Thoughe I complayne/there is none to geue sentence with me. He hath hedged vp my path/I can not get awaye/he hath set darkenesse in my gate. Abac. j.a

B †He hath spoyled me of myne honour/and taken the crowne away fro my head. He hath destroyed me on euery side/and I am vndon: My hope hath he taken awaye fro me/as it were a tree pluct vp by the rote. His wrath is kindled againste me/he taketh me/as though I were his enemye. Job. j.a

His men of warre came together/which made their way ouer me/& besieged my dwellinge rounde about. †He hath put my brethrẽ farre away fro me/& such as were of myne acquaintaunce/are become straũgers vnto me. Myne owne kynsfolkes haue forsaken me/& my frẽdes haue put me out of remembraũce. The seruauntes/and maidens of myne owne house take me for a straunger/and I am become as an alcaunt in their syghte. Psal. xxxvij.b

C Whan I call vpon my seruaunt/he geueth me no aunswere: no/thoughe I praye hym 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 vyserte foules despyse me/and whan I am gone from them/they speake euell vpon me. All suche as were my moost familiars/abhorre me: & they whome I loued best/are turned againste me. My bone hangeth to my skynne/and the flesshe is awaye/onely there is lefte me the skynne about my teeth. Haue pitie vpon me/haue pitie vpon me/(O ye my frendes) for the hand of the Lorde hath touched me. Seynge/ God persecuteth me/wyll ye vexe me also? Haue ye not yet ynough of the trouble of my flesshe?

D O that my woordes were wrytten/O that they were put in a boke: wold God they were grauen with an yron penne in leade or stone. For I am a sure/that my redemer liueth/and that I shal rise out of the earth in the latter daye: that I shal be clothed again with this skinne/and se God in my flesshe. Yee/I my selfe shal behold him/not with other/but with these same eyes. My reynes are consumed within me/whan ye say: Why do not we persecute him? we haue founde an occasion against him. But beware of the sweard/for the swearde wylbe auenged of wickednesse/and be sure/that there is a iudgement.

The. XX. Chapter.

I Then aunswered Sophar the Naamathite/and sayde: For thesame cause do my thoughtes cõpel me to aunswere. And why? my mynde is tossed here and there. I haue sufficiently herde the checkinge and reproue/ therfore am I purposed to make aunswere after my vnderstandinge. Knowest thou not this/namely: that from the beginninge/Ceuer sence the creacion of man vppon earthe) the prayse of the vngodlye hath bene shorte/and that the ioye of Ypocrytes continued but the twincklinge of an eye? Though he be magnifyed vp to the heauen/so that his heade reacheth vnto the cloudes: yet he perysshed at ý last like donge: In so much that they which

which haue sene him/saye: Where is he? He vanysshed as a dreame/so that he can no more be founde: and passeth awaye as a vision in the nighte. So that the eye whiche sawe hym before/getteth now no syght of him/and his place knoweth him nomore. His children go a beggynge/their handes brynge them to sorowe and heauynesse.

B From his youth vp are his bones full of vyce/whiche shall lye doune with him in the earth. Whã wickednes is swet in his mouth/ he hydeth it vnder his tunge. That he fauoureth/that wyl he not forsake/But kepeth it close in his throte. The meate that he eateth/shalbe turned to the poyson of serpentes within his body. The riches that he deuoureth/shall he perbreake agayne/for God shall drawe them oute of his belly. The serpẽtes heade shal sucke him/and the addders tunge shal slaye him: so that he shal nomore se the riuers and brokes of hony and butter: But labour shal he/and yet haue nothynge to eate. Greate trauayle shal he make for ryches/but he shal not enioye them. And why? he hath oppressed the poore/ and not helped them: houses hath he spoyled/ and not builded them. His belly could neuer be fylled/therfore shal he perysh in his couetousnes. C He deuoured so gredely/that he left nothing behind/therfore his goodes shal not prospere. † Though he had plenteousnesse of euery thinge/yet was he poore/and therfore he is but a wretch on euery syde. xcviij.b

For though the wycked haue neuer so much to fill his belly/yet God shal sende his wrath vpon him/and cause his battayl to raygne ouer him: so that if he flye the yron weapens/ he shal be shot with the stele bowe. The arow shal be taken forth/and go out at his backe/& a glystering swearde thorowe hys gall/feare shal come vpon him. There shall no darkenes be able to hyde hym. An vnkindled fyre shall cõsume him/and loke what remayneth in his house/it shalbe destroyed. The heauen shal declare his wyckednesse/and the earthe shal take parte against him. The substaunce that he hath in his house shalbe taken awaye/and perysshe in the daye of ý Lordes wrath. † This is the porcyon that the wycked shall haue of God/and the heritage that he maye loke for of the Lorde. xxviij.b

The. XXI. Chapter.

A NOw Job aunswered/and sayde: O heare my wordes/& amende your selfes. Suffre me a litle/that I maye speake also/and then laugh my woordes to scorne/yf ye wyl. Is it with a man that I make this disputacion? Which if it were so/shoulde not my spirete be then in sore trouble? Marcke me wel/be abashed/and laye your hande vpon your mouth. For whan I ponder and consydre this/I am afrayed/and my flesh is smytten with feare. † Wherfore do wicked mẽ lyue in health/and prosperyt/come to theyr old age & increace in ryches? Theyr childers children lyue in theyr syght/and theyr generacion before their eyes. Their houses are safe from al feare. † For the rodde of God doth not smite them. Their bullocke gendreth/and that not out of tyme: their cow calueth/and is not vnfrutefull. Psal. lxxiij.c Iere. xij.a

They sende forth theyr children by flockes/ and theyr sonnes led the daunce. † They beare with them tabrettes and harpes/& haue instrumentes of musyck at their pleasure. They spende their dayes in welthynesse: But sodenly they go doune to hell. They saye vnto God: go from vs/we desyre not the knowlege of thy wayes. What maner of felowe is the Almyghtye/that we shoulde serue hym: What profyte shoulde we haue to submitte oure selfes vnto hym: Lo/there is vtterly no goodnesse in them/therfore wyll not I haue to do wyth the counsail of ý vngodly. † How oft shal the candle of the wycked be put out: how oft commeth theyr destruccyon vpon them: O what sorowe shal God geue them for their parte in his wrath: † Yee/they shall be euen as chaffe before the wynde/and as duste that the storme carieth awaye. B Prou. xiij.b Heb. xij.a Esay. v.b Amos. vj.c Exod. v.b Mala. iij.c Prou. xxiij.c Psal. j.b

And though God saue their children from such sorowe/yet wil he so reward them selfes) that they shal knowe it. Their owne destruccyon and misery shal they se with theyr eyes/ and drinke of the feareful wrath of the Almyghtye. For what careth he/what become of hys housholde after his death: whose monethes passe awaye swyfter then an arowe. In as muche then as God hath the hyghest power of al/who can teache him any knowlege? One dieth now whan he is myghtie and at hys best/ryche and in prosperyte: euen whan C

hys

his bowels are at the fattest / and his bones
full of mary. Another dyeth in sorowe and
heauynesse/and neuer had good dayes. Now
slepe they both a lyke in the earth/and the wor-
mes couer thē. But I know what ye thinke/
yee/and what ye ymagen against me vnright-
Job. xx.a teously. †For ye saye: where is the princes
palayce? where is the dwellynge of the vn-
godly: Are any man that goeth by the waye/
and (if ye wyll not regarde theyr tokens/ and
ij.Pet.ij.b dedes) he shall tell you / that † the wycked is
Mat.xvij.d kepte vnto the daye of destruccyon / and that
the vngodly shalbe broughte forth in the day
of wrath. Who darre reproue hym for his
wayes to his face? who rewardeth him for
the vngraciousnesse that he doeth? Yet shall
he be broughte to hys graue / and watch a-
monge the heape of the dead. Then shal he be
fayne to be buried amonge the stones / by the
broke syde. All men muste folowe hym / and
there are innumerable gone before him. O
how vaine is the comforte that ye geue me:
Are not youre aunsweres cleane contrarye to
ryght and trueth?

The. XXII. Chapter.

A THo Eliphas the Themanyte gaue aun-
swere/ and sayde: Maye a man be com-
pared vnto God in wysdom/though he seme
to himselfe/for to be lyke hym? What pleasure
hath God in that thou art ryghteous? Or
what doeth it profyt him/ that thy wayes are
perfecte? Is he afrayed to reproue the/ and to
Jere.ij.e steppe forth with the in to iudgemēt? †Com-
Osee.xiij.b meth not this for thy greate wyckednesse/
and for thine vngracious dedes which are in-
numerable? Thou hast taken the pledge from
thy brethren for naughte / and robbed the
Job.xxvij. naked of theyr clothynge: † To suche as
xxix.xxx. were weery haste thou geuen no water to
xxxiij. drynke / thou hast withdrawen breade from
the hungrie: Shoulde suche one then as vse-
seth violence/wrong and oppression (doinge
all thinges of parcialyte/and hauinge respect
of persones) dwell in the lande? Thou hast
sent wydowes awaye emptie/and oppressed
the poore fatherlesse.

B Therfore art thou compassed aboute with
snares on euery syde/and sodenly vexed with
feare. Shouldest thou then se no darkenesse?
Shoulde not the water floude runne ouer?

†Now because that God is hygher then the Ecc.xxiij
heauens/and because thou seyst that the star- Ezec.viij
res are so highe/wylt thou therfore say: Tush/ ix.c.
how shoulde God knowe? Doeth his domi-
nion reach beyonde the cloudes? Tush / the
cloudes couer him/that he maye not se / for he
dwelleth in heauen. Well thou wylt kepe the
olde waye / that all wyckedmen haue gone:
both olde and yonge/whose foundacion is a
runninge water / whiche saye vnto God: go
from vs/and after this maner: †Tush / what Job.xxj
wyl the Almyghtie do vnto vs? where as he
(not withstanding) fylleth their houses with
all good. Which meanynge of that vngodly
be farre fro me. †For with ioye shal the godly/ Psal.cvj
and with gladnesse shal the innocent se that
their increace shalbe hewen doun/& their po-
sterite consumed with the fyre.

Therfore reconcyle the vnto God / and be C
content/so shal all thynges prospere with the
rightwel. †Receaue the lawe at his mouth/ & Prou.ij.
laye vp his wordes in thine hert. *For if thou *De.xxx
wylt turne to the Almightie/thou shalt stande
fast/ and all vnrighteousnesse shall be farre
from thy dwellynge: He shall geue the an
haruest whiche in plentye/ and abundaunce
shal excede the duste of the earthe / and the
golde of Ophyr lyke riuer stones. Yee/the Al-
mightye his owne selfe shalbe thyne har-
ueste/ and the heape of the money. Then shalt
thou haue thy delyte in the Almyghtye / and
lyft vp thy face vnto God. Then shalt thou
make thy prayer vnto hym/and he shal heare
the/ and thou shalte kepe thy promyses. Then
loke what thou takest in hand/ he shal make it
to prospere with the / and the lyghte shall
shyne in thy wayes. For who so hum-
bleth hym selfe / hym shall he set vp: and
who so loketh mekelye / shal be healed. If
thou be innocent/ he shall saue the: and tho-
rowe the vngiltynesse of thine handes shalt
thou be deliuered.

The. XXIII. Chapter.

AJOb aunswered and saide: My sayinge
is yet this daye in bytternesse / and my
hand heauy among my gronynges. O that
I mighte se him and finde him: O that I
might come before his seat/to pleate my cause
before him/and to fyl my mouth with argu-
mentes. That I mighte knowe what aun-
swere

swere he wolde geue me: and that I mighte
vnderstande / what he wolde saye vnto me.
Wyl he pleate against me with his greate po-
wer and strenghte? or wil he leene himselfe
vtterly vpon me? Oh no/let him not do so vn
me. But let him geue me lyke power to go to
lawe/ then am I sure to wynne my matter.
For though I go before/ I synde him not: if
I come behinde / I can get no knowlege of
him: If I go on the leftsyde to pondre hys
workes/I can not attayne vnto them: Again
if I go on the ryghtsyde/ he hydeth hymself/
that I can not se hym. But as for my waye/
he knoweth it/ † and trieth me as the golde
Job.xxiij.a in the fyre.
Deu.viij.b

Neuertheles/my fete kepe his path / his
B byghe strete haue I holden/and not gone out
of it. I haue not forsaken the commaunde-
ment of his lippes/ but loke what he charged
me with his mouth/ that haue I shut vp in
my herte. It is he himselfe alone / who wyll
turne hym backe? He doeth as him lysteth/
and bringeth to passe what he wyll. He re-
warded me into my bosome/and many other
thinges mo doeth he / as he may by his po-
wer. This is the cause that I shrenke at hys
presence/so that whan I consydre hym/I am
afrayed of him. For in so much as he is God/
he maketh my herte soft: and seynge that he
is Almightie/he putteth me in feare. Thus cā
not I get out of darkenesse/the cloude hath so
couered my face.

The. XXIIII. Chapter.

A COnsyderinge then that there is no tyme
hyd from the Almyghtye / howe happe-
neth it/ that they which knowe him / wyl not
regarde his dayes? For some men there be/
Deut.xix.c that † remoue other mens landmarkes / that
.ca robbe them of their cattel/& kepe thesame for
Pro.xxij.c their owne: *that dryue awaye the asse of the
fatherlesse/that take the wyddowes oxe for a
pledge/that thruste the poore out of the waye/
Job.xxiij.a † and oppresse the symple of the worlde toge-
ther. Beholde/ the wylde asses in the deserte
go by tyme (as theyr maner is) to spoyle: Yee
the very wylderncsse mynistreth fode for their
chyldren. They reape the cornefelde that is
not their owne: and gather the grapes out of
his vyneyarde / whome they haue oppressed
by violence. They are the cause that so many
men are naked and bare / hauinge no clothes
to couer them/and kepe them from colde. So B
that whan the showers in the mountaynes
haue rained vpon them/and they be al wette/
they haue none other succourc/But to kepe thē
amonge the rockes.

They spoyle the suckynge fatherlesse chil-
dren/and put the poore in pryson: In so much
that they let thē go naked without clothinge/
and yet the hungrie beare the sheeues. The
poore are fayne to labour in their oyle myl-
les/ yee/ and to treade in their wynepresses/
and yet to suffre thyrst. The whole cytye
cryeth vnto the Lorde with syghynge/
† the soules of the slayne make theyr com- Apoc.vj.b
playnte: But God destroyeth them not for iiij.Esd.xv
all this/ where as they (notwythstandynge) d.
are rebellious and dysobedient enemyes:
which seke not his lyght and waye/nor turne
agayne in to his path. †Tymely in the mor- Luc.xxij.d
nynge do they aryse / to murthure the sym-
ple and poore/ and in the nyghte they go &
stealynge.

The eye of the vngodlye is lyke the ad- C
uouterer/that wayteth for the darkenesse/ and
sayeth thus in hymselfe: Tush/ there shall no
man se me/and so he disguiseth his face. In the
night season they searche the houses/ and hide
them selfes in the daye tyme / but wyll not
knowe the lyghte. For as sone as the daye
breaketh/ the shadow of death commeth vpō
them / and they go in horyble darkenesse.
The vngodlye is very swift: O that his por-
cyon also vpon earthe were swyfter then the
runninge water/which suffreth not the ship-
man to beholde the fayre and pleasaunte vy-
neyardes. O that they (for the wyckednesse
which they haue done) were drawen to the
hel/soner then snow melteth at the heath. O D
that al compassion vpon them were forgotte:
that their daynties were wormes: that they
were cleane put out of remembraunce / & vt-
terly hewē doune lyke an vnfruteful tree. For
they manteyn the baren/and make them that
they can not beare / and vnto widowes they
do no good. They plucke doune the myghtye
with their power/and whan they them selfes
are gotten vp / they are neuer wythout feare
as longe as they lyue. And though they
myght be safe/yet they wyll not receaue it/ for

theyr

their eyes loke vpon their owne wayes. They ar exalted for a lytle/But shortly are they gone/ Broughte to extreme pouerte / and taken out of the way: yee/and vtterly plucte of as the ayres of corne. Is it not so? Who will then reproue me as a lyar/ & saie that my wordes are nothinge worth?

The. XXV. Chapter.

THen aunswered Baldad the Suhite/ & sayde: Power and feare is with him aboue that maketh peace (sytting) in his hyenesse/whose men of warre are innumerable/ and whose lyghte aryseth ouer all. † But how
Psal. cxlij. a
Job. iiij. b
Job. xv. b
Roma. iij. b
maye a man compared vnto God / be iustifyed? Or how can he be cleane / that is borne of a woman? Beholde/the Moone shyneth nothinge in comparison to him/and the starres are vncleane in his syghte. Howe muche more then man / that is but corrupcion: and the sonne of man/whiche is but a worme?

The. XXVI. Chapter.

A IOb aunswered/and said: O how helpest thou the weake? what cõforte geuest thou vnto him that hath no strengthe. Where is the counsaill that thou shouldest geue hym/ which hath no wysdome? Wilt thou so shew thine excellent righteousnes? Before whome hast thou spoken those wordes? Who made the breth to come out of the mouth? The giaũtes and worthies that are slayne/ and lye vnder the worlde with their companions: yee/ and all they which dwelle beneth in the hell are not hyd from hym/and the very Destruccion it selfe can not be kepte out of his syghte. He stretcheth out of the North ouer ỹ emptie/ and hangeth the earth vpon nothinge. He byndeth the water in his cloudes / that they fall not doune together. He holdeth backe his stole/that it can not be sene / and spredeth his cloudes before it.

B † He hath compassed the waters with certayne bondes/vntyll the day and nyght come
Psal. ciij. b
Jere. v. d
Job. xxxviij. a
*mat. viij. c
to an ende. The very pillers of heauen tremble and quake at his reprofe. * He stylleth the see with his power/and thorow his wisdom hath he set forth the worlde. With his spirete hath he garnished the heauens/and with his hande hath he wounded the rebellious serpent. This is now a shorte summe of his doynges. But who is able sufficiently to rehearce his workes? Who can perceaue/ and vnderstand the thondre of his power?

The. XXVII. Chapter.

IOb also proceded/and wente forth in his A communicacion/ sayinge: As truely as God lyueth (which hath taken awaye my power fro me) and the Almighty/that hath vexed my mynde: My lyppes shall talke of no vanytie / and my tunge shall speake no deceate/whyle my breth is in me/ and as longe as the wynde (that God hath geuen me) is in my nosethrels.

God forbydde / that I shoulde graunte your cause to be ryght. As for me/vntyl myne ende come/wyll I neuer go fro myne innocency. My righteous dealinge will I kepe fast/and not forsake it: For my conscience reproueth me not in all my conuersacyon. Therfore myne enemy shalbe founde as the vngodly/and he that taketh parte against me/as the vnrighteous. What hope hath the Ypocrite / though he haue greate good/ & though God geue him ryches after his hertes desire? B Doeth God heare him the soner / whan he crieth vnto him in his necessyte? Hath he suche pleasure and delite in the Almyghtye/ that he darre allwaye call vpon God: I wyll teache you in the name of God/ & the thynge that I haue of the Almyghtie/wyl I not kepe from you. Beholde/ ye stande in youre owne conceate / as though ye knewe all thynges. Wherfore then do ye go aboute with suche vayne wordes/sayinge: † This is the porcion
Job. xx
that the wicked shal haue of God/and the heritage that Tyrauntes shal receaue of the Almightie. If he get many children/ they shall perysshe with the swearde / and his posteryte shal haue scarcenesse of breade. Loke whome he leaueth behinde him/ they shal dye and be buried / and no man shall haue pytie on his wydowes. Though he haue as muche money as the dust of the earth/and raiment as ready C as the claye/he maye well prepare it: But the godly shall put it vpon him/and the innocent shall deale out the money. His house shal endure as the moth / and as a bothe that the watchman maketh. † Whan the ryche man
Luce. xij.
Psa. xlviij
dyeth/ he carieth nothynge with hym: he is gone in the twycklinge of an eye. Destruccyon taketh holde vpõ him as a water floude/ and the tempest stealeth hym awaye in the nyght season. A vehement winde caryeth him hence/ and departeth: a storme plucketh hym out of hys place. It russheth in vpõ hym/ and spareth hym not/ he maye not escape from the power therof. Than clap men their handes at hym/yee/and ieaste vpon hym/whan they loke vpon hys place.

The. XXVIII. Chapter.

A THere are places † where syluer is moltẽ/
Deu. viij. b
and where golde is tryed: where yron is dygged oute of the grounde/and stones resolued to metall. The darkenesse shall once come to an ende / he can seke out the grounde of all thinges: the stones/ the darke / and the horrible shadowe/ with the ryuer of water parteth he asunder / the straũge people that knoweth no good neyghboureheade: suche as are rude/ vnmanerly and boysteous. He bringeth foode out of the earth/ and that whiche is vnder/cõsumeth he with fyre. There is founde a place/ whose stones are cleane Saphyres/ and where the clottes of the earth are golde. There is a waye also that the byrdes know not/ that no vultures eye hath sene: wherin the proude and hyghe minded walke not/and where no Lyon cõmeth. There putteth he his hande vpon the stony rockes / and ouerthroweth the mountaynes. Ryuers flowe out of the rockes/ and loke what is pleasaunt/his eye seyth it. Out of droppes bryngeth he great floudes together/ B and the thynge that is hyd bryngeth he to lyghte. † How commeth a man then by wysdome? Where is the place that men fynde vnderstandynge? Verely no man can tell howe
Eccli. j. a
viij. c
Jacob. j. a
ij. Re. iij. b
viij. c
Prou. ij. a
worthye a thynge she is / neyther is she found in the lande of the lyuynge. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for the moost fyne
Sap. vij. b
golde/ † neyther may ỹ pryce of her be bought with any money. No wedges of golde of Ophyr / no precious Onix stones / no Saphirs maye be compared vnto her. Neyther golde/ nor Cristall/neyther swete odours/nor golden plate. There is nothynge so worthye/ or so excellent/as once to be named vnto her: for perfecte wysdom goeth farre beyonde them all. The Topas that commeth out of Inde / maye in no wyse be lykened vnto her: yee/ no maner of apparel how pleasaunt/& fayre so euerit be.

From whence then cõmeth wysdom: and C where is the place of vnderstandynge? She is hyd from the eyes of al men/yee/ and from the fooles of the ayre. Destruccion & deathe saye: we haue herde tell of her with oure eares. But God seyth her way / and knoweth her place. For he beholdeth the endes of the world / and loketh vpon all that is vnder the heauen. Whã he weyed the wyndes/ and measured the waters: whan he set the rayne in ordre/ and gaue the myghtye floudes a lawe: Then dyd he se her / then declared he her/ prepared her / and knewe her. And vnto man he sayde: Beholde/ † to feare the Lord / is wysdome: and
Psal. cx. b
Prou. j. a
ix. b
to forsake euel/is vnderstanding.
Eccli. j. c

The. XXIX. Chapter.

GO Job proceded/and wente forth in his A communicacion/sayinge: O that I were as I was in the monethes that are past / and in the daies whan God preserued me: whan hys lyght shyned vpon my heade: whan I wente after the same light and shyne / euen thorow the darkenesse. As it stode with me/ whan I was welthy and had ynough: whan God prospered my house: whan the Almyghtye was with me: whan my household folkes stode about me /whan my wayes ranne ouer with butter/ and whan the stony rockes gaue me ryuers of oyle: whan I wente thorow the cytie vnto the gate / and whan they set me a chayre in the strete: whan the yong men (as B sone as they sawe me) hyd them selfes / and whan the aged arose / and stode vp vnto me: whan the prynces left of their talkynge / and layed their hande to their mouth: whan the mightie kepte styl their voyce/and whan their tunges cleued to the rofe of their mouthes. Whan all they that herd me / called me happie: and whan all they that sawe me / wysshed me good. For I delyuered the poore whan he cried/and the fatherlesse that wãted helpe. He ỹ should haue ben lost/ gaue me a good word/ and the widowes hert praised me. And why? I put vpon me ryghteousnes/ which couered me as a garment/and equite was my croune. I was an eye vnto the blind / and a foote to ỹ lame. I was a father vnto the poore/and whã I knew not their cause / I sought it out dili-

gently. I brake the chawes of ỹ vnrighteous/
Gen xliij. c † and pluct the spoyle oute of their teeth.
C Therfore/I thought verely ỹ I should haue
died in my nest: & ỹ my dayes should haue ben
as many as ỹ sand of the see. For my rote was
spred out by the watersyde/ & the dew lay vpō
my corne. Myne honour encreaced more and
more/ and my bowe was euer the stronger in
my hande. Vnto me men gaue eare/ me they
regarded/ and with sylence they taried for my
counsayll. If I had spoken/they wolde haue it
none other waies/ my wordes were so wel ta-
ken amonge them. They waited for me/as the
earth doeth for the rayne: and gaped vpon
me/ as the grounde doeth to receaue the latter
shower. Whan I laughed/ they knewe well
it was not earnest: and thys testimony of my
countenaunce pleased them nothinge at all.
Whan I regarded vnto their waye/ I was
the chiefe/ and sat as a kynge amonge hys ser-
uauntes: Or as one that comforteth such as be
in heauynesse.

The. XXX. Chapter.

A BVt now they that are my inferiours/and
yonger then I/haue me in derision: yee/
euē they/whose fathers I wold haue thought
scorne to haue set with the dogges of my cat-
tel. The power and strengthe of their handes
mighte do me no good/ and as for their age/it
is spente and past awaye without any profyt.
For very mysery & hunger/they wente aboute
in the wylderneſſe lyke wretches & beggers/
plucking vp herbes from amonge the buſ-
shes/and the Junipers rote was their meate.
And whan they were dryuen forth/men cried
after them/ as it had ben after a thiefe. Their
dwelling was beside foule brokes/ yee/ in the
caues and dennes of the earth. Vpon the drye
heeth wente they aboute cryinge/ and in the
brome hylles they gathered them together.
They were the dyldren of foules/ and vylanes/ which are dead away from the worlde.
Tren.iij.f † Now am I their songe/& am become their
Psal.lxviij. b iestynge stock/ they abhorre me/they flye farre
fro me/and staine my face with spetle. For the
Lorde hath opened hys quyuer/ he hath hit
B me/and put a brydle in my mouth. Vpon my
ryghte hande they rose together agaynst me/
they haue hurte my fete/ made a waye to de-
stroye me/ and my path haue they cleane mar-
red. It was so easy for them to do me harme/
that they neded no man to helpe them. They
fell vpon me/as it had ben the breakynge in
of waters/ and came in by heapes to destroy
me. Fearfulnesse is turne agaynst me. Myne
honoure vanysheth awaye more swiftly then
wynde/ and my prosperytie departed hence
lyke as it were a cloude. Therfore is my mynd
poured full of heauynesse/ and the dayes of
trouble haue taken hold vpon me. My bones
are pearced thorowe in the nyghte season/ and
my senowes take no rest. With all their po-
wer haue they chaunged my garment/ and
gyrded me therwith/ as it were with a coate.
I am euen as it were claye/ and am become
lyke asshes and dust. Whan I crye vnto the/
thou doest not heare me: and though I stande
before the/ yet thou regardest me not. Thou
art become myne enemye/ and wyth violent
hande thou takest part agaynst me. In times
past thou dyddest set me vp on hygh/ as it
were aboue the wynde/but now hast thou ge-
C uen me a very sore fall. Sure I am/ that thou
wylt delyuer me vnto death: where as a lod-
gynge is prepared for all men lyuynge. Now
vse not men to do violence vnto them/ that
are destroyed already: but where hurte is
done/there vse they to helpe. Syd not I wepe
in the tyme of trouble? Had not my soule cō-
passion vpon the poore? Yet neuertheleſſe/
where as I loked for good/ euell happened
vnto me: and where as I wayted for lighte/
there came darkenesse. My bowels seeth wīn
me/& take no rest/ for the dayes of my trouble
are come vpon me. Mekely and lowly came
I in/yee/and without any displeasure. I stode
vp in the congregacion/ and communed with
them. But now I am a companion of Dra-
gons/ and a felow of Estriches. My skinne
vpō me is turned to blacke/ and my bones are
burnt wt heate: my harpe is turned to sorow/
and my pype to wepynge.

The. XXXI. Chapter.

I Made a couenaunt with myne eyes/† ỹ A
I wold not loke vpon a damsel. For how Matth.v.c
great a porciō shall I haue of God frō aboue? Eccli.xlij.b
and what enheritaunce frō the Almighty on
hye? As for ỹ vngodly/ and he ỹ voyneth him-
self

self to ỹ cōpany of wicked doers/ shall not de-
Prou.v.c struccion and misery come vpō him? † Doeth
not he se my wayes and telleth al my steppes?
Job.xxxiij † if I haue cleued vnto vanitie/ or if my fete
c haue runne to deceaue: let me be weyed in an
euen balaunce/ that God may se myne inno-
Psal.vij.a cency. † If so be that I haue withdrawen my
fote out of the ryght waye/ if my herte hath
folowed myne eyes yght/ if I haue stayned or
defiled my handes: O then is it reason that I
ij.Re.xij.c sowe/ and another eate: yce/ that my genera-
B cion/and posterye be cleane roted oute. † If
my herte hath lusted after my neyghboures
wyfe/ or if I haue layed wayte at his dore: O
Deut.xx.c then let my wyfe be another mans harlot/ &
let other lye with her. † For this is a wicked-
nesse and synne/ that is worthy to be puny-
shed/yee/ a fyre that vtterly shoulde consume/
and rote out all my substaunce. Syd I euer
thynke scorne to do ryght vnto my seruauntes
and maydens/ whan they had any matter a-
gaynst me? But seynge that God wyll syt in
iudgement/what shall I do? And for so much
as he wil nedes vyset me/what aunswere shall
I geue him? He that fashioned me in my mo-
thers wōbe/ made he not hym also? were we
not both shapen alyke in oure mothers bo-
dies. Whā the poore desyred any thinge at me/
haue I denyed it them? Haue I caused the
wydowe to stande waytinge for me in vayne?
Haue I eaten my porcyon alone/ that the fa-
therles hath had no parte with me? (For mercy
grew vp with me fro my youth/ and compas-
sion fro my mothers wombe.) Haue I sene
any man pery sh thorowe nakednesse/ & want
of clothing? Or any poore mā for lacke of ray-
ment/whose sydes thanked me not/because he
was warmed with the woll of my shepe?
C Did I euer lift vp my hande to hurte the
fatherlesse? Yee/ in the gate where I sawe my
selfe to be in authorite: Then let myne arme fal
fro my shoulder/and myne arme holes be bro-
ken from the ioyntes. For I haue euer feared
the vengeaunce and punishment of God/and
knew very wel/that I was not able too beare
his burthen. Haue I put my trust in golde?
Or haue I sayde to the fyneſt golde of al: thou
Deut.iiij.c art my confidence? Haue I reioyced/ bec: use
xvij.b my substaunce was great/ and because my
Sap.xiij.a. hande gat so muche. † Syd I euer greatly re-
garde the ryssynge of the Sunne? Or had I
the goynge doune of the Moone in greate
reputacion? Hath my hert medled priuely
with any deceate? Or dyd I euer kysse myne
owne hande? (that were a wyckednesse: wor-
thy to be punyshed/ for then should I haue
denyed the God that is aboue.) † Haue I Prou.xxiij.c
euer reioyced at the hurt of myne enemy?
Or was I euer glad/ that any harme happe-
ned vnto hym? Oh no/ I neuer suffered my
mouth to do suche a synne/ as to wysshe him e-
uel. Yet/they of mine own household saye: who
shall let vs to haue our belly full of hys flesh?
I haue not suffered a straunger to lye with-
D oute/but opened my dores vnto hym. Haue
I euer done any wycked dede/ where thorow
I shamed my self before men? Or any abho-
minacion/ that I was fayne to hyde it? For if
I had feared any greate multitude of people:
Or if I had bene despysed of the symple/ Oh
then shoulde I haue bene afrayed. Thus haue
I quyetly spent my lyfe/ and not gone out of
the dore. O that I had one whiche wolde
heare me. Lo/this is my cause. Let the Al-
myghtie geue me an aunswere/ and let hym
that is my cōtrary partye/ sue me with a lybel.
Then shall I take it vpon my shoulder/ and
as a garlande aboute my heade. I haue tolde
the numbre of my goynges/ and delyuered
them vnto hym as to a prynce. But if case be
that my lande crye against me/ or that the so-
rowes thereof make any cōplaynte: if I haue
eaten the frutes therof vnpayed for: yee/ if I
haue greued any of the plowmen: Than let
thistles growe in steade of my wheate/ and
thornes for my barlye.

Here do ende the wordes of Job.

The. XXXII. Chapter.

SO these thre men wolde stryue nomore A
wyth Job/ because he helde hymself a
righteous man. But Eliu the sonne of Bara-
chel the † Bussite of the kinred of Ram/ was Gen.xxij.b
very sore displeased at Job/that he called him-
self iust before God. And vpon Jobs thre frendes
he was angrie also/ because they had foūde no
reaso-

reasonable aunswere to ouercome him. Now taried Eliu tyll they had ended, theyr cõmunicacion with Job/for why: they were elder thẽ he. So whan Eliu the sonne of Barachel the Bussite sawe / that these thre men were not able to make Job an aunswere/ he was myscontent:so that he gaue aunswere himself/and
Eccli.xxxiij.b. sayde: † Consyderinge that I am yonge/ and ye be men of age / I was afrayed / and durste
B not shewe forth my minde / for I thought thus within my self: It becõmeth olde men to
Job.xij.b speake/† and the aged to teach wysdome. Enery man (no doubte) hath a mynde / but it is
Dan.ij.c the †inspiracion of the Almightie that geueth
Prou.ij.a vnderstandyng. Al men are not wyse/neyther doeth euery aged mã vnderstande the thinge that is lawfull. Therefore wyll I speake also/ (so farre as I maye be herde) and wyll shewe you myne opinion. For whan I had wayted tyll ye made an ende of youre talkynge / and herde youre wysdome / what argumentes ye made in youre communicacion: yee / whan I had diligently pondred what ye sayd/I found not one of you that made any good argument agaynst Job/or that dyrectly could make aunswere vnto hys wordes:lest/ye shoulde prayse youre selfes / to haue founde oute wysdome: becausse it is God that hath cast hym out / and
C no man. Neuertheless/seyng he hath not spoken vnto me / therfore wyl I not aunswere hym as ye haue done / (for they were so abasshed / that they could not make aunswer nor speake one worde) but in so much as ye wyll not speake/standynge styl lyke dõme men/ and making no aunswere: I haue a good hope for my part to shappe hym an aunswere / and to shewe hym my meanynge. For I am full of wordes/and the spirite that is wythin me / cõpelleth me. Beholde / I am as the new wyne whiche hath no vente / and bursteth the new vessels in sunder. Therfore wyll I speake/that I maye haue vente: I wyll open my lyppes/ and make aunswere. I wyl regarde no maner of persone: no/ no man wyll I spare.
Gala.xj.b † For if I wolde go aboute to please men / I knowe not how sone my maker wold take me awaye.

The. XXXIII Chapter.

A WHerfore/heare my wordes (O Job) and herken vnto all that I wyll saye: Beholde/ I wil open my mouthe / and my tunge shall speake out of my chawes. My hert shall ordre my wordes a ryght/ and my lyppes shal talke of pure wysdom. The spirite of God hath
Gen.ij.b made me / and † the brith of the Almightye hath geuẽ me my life. If thou canst/then geue me aunswere: prepare thyselfe to stande before me face to face. Behold/before God am I euẽ as thou/for I am fashioned and made euen of thesame mould. Therfore thou nedest not be afraied of me/neyther nedes thou to feare/that my authorite shalbe to heauy for the. Now hast thou spoken in myne eares/ and I haue herde
Job.xvj.c the voyce of thy wordes: † I am cleane with-
Job.xvj.b out any faulte/I am innocent/and there is no wyckednesse in me. But lo/ he hath pycked a quarell against me/& taketh me for his enemy/
Job.xiij.c † he hath put my foote in the stockes / and loketh narowly vnto all my pathes. Beholde/ vnto these vnreasonable wordes of thine will I make aunswere.

Should God be reproued of man: Why
B doest thou then striue against him / because he geueth the no accomptes of all his doynges: For whã God doeth once cõmaunde a thing/ there shoulde no man be curious / to search
Gene.xx.a whether it be right. † In dreames and visi-
xxviij.c. ons of the night season/ (whan slumbring cõ-
xxxj.d meth vpon men / that they fall a slepe in their
San.ij.a beddes) he rowneth them in the eares / he in-
Matth.ij.b fourmeth thẽ / & sheweth thẽ playnely / ỹ it is he/which withdraweth man from euell/ deliuereth him from pryde / kepeth his soule from destruccion/and his lyfe from the swearde/ he chasteneth him with sycknesse / and bringeth him to his bed: he layeth sore punishment vpõ his bones/ so that his life may awaye with no bread / and his soule abhorreth to eate any dainty meate: In so muche/ that his body is cleane consumed away/and his bones appeare nomore. His soule draweth on to destruc-
C cion/ and his life to death. Now if there be an aungel (one amonge a thousande) sent for to speake vnto man / and to shewe him the right waye: then is God mercyfull vnto him / and sayeth: He shalbe deliuered / that he fall not doune to destruccion/ for I am sufficiently reconciled. Than his flesh (which hath bene in misery and trouble) shalbe as it was in his youth. For if he submitte himself vnto God/he is gra-

is gracious/& sheweth him his countenaunce toyfully / and rewardeth man for his righteousnesse. Such a respecte hath he vnto men. Therfore let a man confesse/ (and saye:) I offended / but he hath chastened & refourmed me: I dyd vnrightcously / neuertheless / he hath not recõpenced me there after. Yee/he hath deliuered my soule frõ destruccion / and my life/ that it seyth the light. Lo/thus worketh God alway with man / that he kepeth his soule frõ perysshing/ and letteth him enioye the light of the liuing. Marke wel (O Job) & heare me: holde the stil/vntil I haue spoken. But if thou hast any thing to saye / thẽ aunswere me and speake: for thy aunswer pleaseth me. If thou hast nothinge / thẽ heare me / and holde thy tunge/so shal I teache the wysdom.

The. XXXIIII. Chapter.

A ELiu proceaded forth in his communicacion/ and sayde: Heare my wordes (O ye wyse men) herken vnto me/ye that haue vnderstanding. For lyke as the mouth taysteth
xxxiij.d the meates/so the care proueth and discerneth the wordes. † As for the iudgement/let vs seke it out amõge oure selfes / that we maye knowe
xxxiij.b what is † ryght. And why? Job hath sayde:
xxxiij. I am righteous / but God doeth me wrong. I must nedes be a lyar / though my cause be ryght: and violently am I plagued/ where as I made no faut / where is there such one as Job/that drynketh vp scornfulnes like water? which goeth in the company of wicked doers/ & walketh with vngodly men? For he sayeth: Though a man be good / yet is he nought before God. Therfore herken to me / ye that haue vnderstanding.

B Farre be it from God that he shoulde medle with wickednesse: and farre be it from the almyghty that he shoulde medle with vnryghxxxj.b teous dealing: † but he rewardeth the workes
xxxj.d of man/and causeth euery man to finde accor-
xxxv.b dyng to his wayes. *For sure it is/that God
xxxiij.a condempneth no man wrongeously / and the iudgment of ỹ almyghty is not vnryghteous. Who ruleth the earth in his steade? Or whome hath he set to gouerne ỹ whole world? To whome hath he geuẽ his hert/for to drawe
xlv.a his sprite and breath vnto him? † All flesshe
xiij.d shal come together to naught/and al men shal turn again vnto earth. If thou now haue vnderstandinge / heare what I say / and herken to the voyce of my wordes.

May he be made whole/ ỹ loueth no right? If thou were a very innocent man / shouldest thou then be punished? For he is euẽ the same/ that knoweth the rebellious kinges / & sayeth to princes: Vngodly men are ye. † He hath no
Actu.x.d respecte vnto the persones of the lordly / and
Rom.ij.b regardeth not the ryche more then the poore.
Ephe.vj.c For they be al the worke of his handes.
Col.iij.c
C In the twinklinge of an eye shall they be slayne/and at midnight/ whan the people and the tyrauntes rage/then shal they perysh / and be taken away without handes. And why? † his eyes loke vpon the wayes of man/and he
Job.xxxj.a seyth al his goyinges. There is no darkenes
Prou.v.b nor thycke shadow / that can hyde the wycked doers from him. For no man shalbe suffred to go into iudgement with God.

Many one/yee/ innumerable doeth he punish/ † and setteth other in their steades. For
Sam.ij.c he knoweth their euel and darke workes/therfore shall they be destroied. They that were in the steade of Seers/ dealte lyke vngodly men. Therfor turned they back traytorously and vnfaythfully from him / and wolde not receaue his waies. In so much that they haue caused ỹ voyce of the poore to come vnto hym / & now he heareth the complaynt of such as be in necessite. If he deliuer and graunt pardon/ who wil iudge or condempne? But if he hide away his countenaunce/ who wyl turne it about againe / whether it be to the people or to any
D man? For the wickednes and synne of the people/he maketh an Ypocryte to raigne ouer thẽ. For so much thẽ as I haue begon to talke of God/ I wyl not hinder the. If I haue gone amysse/enforme me. If I haue done wrong/ I wyll leaue of. Wylt thou not geue a reasonable aũswere? Art thou afrayed of any thing/ seyng thou beganneste fyrst to speake / and not I? For els the men of vnderstandyng and wysdome that haue herde me / myght say. What canst thou speake. As for Job he hath neyther spoken to ỹ purpose nor wysely. O father let Job be well tryed / because he turned himself to the wicked: yee/aboue his synnes he hath blasphemed/which offence he hath done euen before vs / in ỹ he stryueth agaynst God with his wordes.

The. XXXV. Chapter.

A ELiu spake moreouer and sayde: Thinkest thou it ryght that thou sayest: I am righteous before God? Seyng thou sayest so / how doest thou knowe it? What thing hast thou more excellent then I / that am a sinner? Therfore wil I geue aunswere vnto the & thy frendes: loke vnto the heauen / and beholde it / consider the cloudes / how they are hyer thē thou. If thou sinnest / what doest thou vnto him. If thine offences be many / how getteste thou his
Of. xxxix. a Hebr. x. a Psal. xlix. a fauour? † If thou be righteous / what geuest thou him? Or what receaueth he of thine hādes? Of such an vngodly person as thou / and of the sonne of man that is righteous / as thou pretendest to be: there is a great crye and complaynt made by them that are oppressed with violence / yee / euery man cōplayneth vpon the cruel army of tyrauntes. For suche one neuer
B sayeth: Where is God that made me? and that shyneth vpō vs / that we myght prayse him in the nyght? Which geueth more vnderstāding then he doeth the beastes of the earth / and teacheth vs more then the fooles of heauen.

If any such cōplayne / no man geueth aunswere / and that because of the wickednesse of proude tyrauntes. But if a man call vpō God / doeth not he heare him? Doeth not the almyghty accept his crye? Whan thou speakest then / shoulde not he pardon the / if thou open thy selfe before him / and put thy trust in him? Then vseth he no violence in his wrath / neyther hath he pleasure in curious and depe inquisicions. Therefore hath Job opened his
C mouth but in vayn / and folishly hath he made so many wordes.

The. XXXVI Chapter.

A ELiu proceded forth in his talkyng / & sayd: holde the styll a lytle / and I shal shewe the what I haue yet to speake on Gods behalfe. I wyll open vnto the yet more of myne vnderstandyng / and proue my maker righteous. Trewe are my wordes / & no lye: & the knowlege where withall I argue agaynst the / is perfect. Beholde / God casteth not awaye the mighty / for he himselfe is myghty in power and wysdome.

As for the vngodly / he preserueth them not /
Psal. xxxj. b but helpeth the poore to theyr right. † He turneth not his eyes away from the righteous: † Setteth vp kinges in theyr trone / and confyrmeth them / so that they alwaye syt therein. ij. Re. v. iij. Re. j. But if they be layed in pryson and chaynes / or ij. Pa. xxj. bounde with the bondes of powerte: then sheweth he them theyr workes and dedes / and the synnes wherewith they haue vsed cruell violence.

He with punyshyng & nurturynge of the / B rowneth them in the eares / warneth them to leaue of from their wickednesse / & to amende. † If they now wyl take hede & be obedient / they Esa. i. c shal weare out their dayes in prosperite / and their yeares in pleasure and ioye. But if they wil not obeye / they shall go thorow ỹ swearde / and perysh or euer they be aware. As for such as be fayned / dissemblers and Ypocrytes / they heape vp wrath for them selfes: for they cal not vpō him / though they be his prysoners. Thus their soule perisheth in folishnes / and their life with the condempned. The poore deliuereth he out of his straytnesse / and comforteth suche as be in necessite and trouble. Euen so shall he kepe the (if thou wylt be content) from the bottomlesse pytte that is beneth: and if thou wilt holde the quiet / he shall fyll thy table with plenteousnes.

Neuertheless / thou hast condempned the C iudgmēt of the vngodly / yee / euen suche a iudgement and sentēce shalt thou suffre. For then shal not thy cause be stylled with cruelte / nor pacified with many giftes. Hath God ordeined then / that the gloryous lyse of the / and all such mighty men should not be put doun? Prolong not thou the time / tyll there come a nyght for the / to set other people in thy steade. But beware ỹ thou turne not asyde to wickednesse and synne / which hytherto thou hast chosen more then mekenesse. Beholde / God is of a myghty hye power: Where is there such a gyde and law geuer as he? Who wil reproue him of his way? who wil say vnto him thou hast done wronge?

O consider how great and excellent his D workes be / whome all men cōmende & praise: yee / they wonder at him / and yet they se hym but afarre of. Behold / so great is God / that he passeth oure knowlege / neyther are we able to Deut. ỹ. & xxxiij. come to the experience of his yeares. † He turneth the water to small droppes / he dryueth his cloudes together for to rayne / so that they poure

poure doune / and droppe vpon men. He can spreade out the cloudes / (& coueryng of his tabernacle) and cause his light to shyne vpon them / and to couer the bottom of the see. By these thinges gouerneth he his people / and geueth them aboundaūce of meat / in the turnynge of a hande he hydeth the lyght / and at his commaundement it cōmeth agayne. The risyng vp thereof sheweth he to his frendes and to the cattell.

The. XXXVII. Chapter.

A AT this my herte is astonied / and moued out of his place. Heare then the sounde of his voyce / and the noyse that goeth out at his mouth. He gouerneth euery thing vnder the heauen / and his lyght reacheth vnto the ende of the world. A roaringe voyce foloweth him: for his glorious maiesty geueth such a thondre klap / that (though a man heare it) yet may he not perceaue it afterward. It geueth an horrible soūde / whan God sendeth out his voyce: great thinges doeth he / whiche we can not
Aquiij b comprehende. † Whan he commaundeth the snow / it falleth vpon the earth: As sone as he geneth the rayne a charge / Immediatly the shoures haue theyr strength and fal doune. He sendeth feare vpon euery mā / that they might know theyr owne workes. The beastes crepe into theyr dennes / and take theyr rest. Out of the South cōmeth the tempest / and colde out of the North.

B At the breth of God the frost cōmeth / & the waters are shed abroade. The cloudes do their labour in geuyng moystnes / ỹ cloudes poure doune theyr rayne. He distributeth also on euery syde / according as it pleaseth him to deale out his workes / that they maye do whatsoeuer he cōmaundeth them / thorowe the whole worlde: whether it be to punysh any lande / or to do good vnto them that seke him.

Herken vnto this (O Job) stande styl / and considre the wonderous workes of God. Art thou of counsayll with God / whan he doeth these thinges? Whan he causeth the light to come forth of his cloudes? Art thou of his counsayll whā he spredeth out ỹ cloudes? Hast thou the perfect knowlege of his wonders? & how thy clothes are warme / whan the lande is styll thorow the South wynde? hast thou helped him to spreade out the heauen / which is to loke vpon / as it were caste of cleare metall? C Teach vs what shall we saye vnto him / for we are vnnete because of darkenesse. Shall it be told him what I say? Shoulde a man speake / or should he kepe it backe? For euery mā seyth not the light / tyat he kepeth cleare in the cloudes / which he clenseth / whā he maketh ỹ wind to blowe. Golde is brought out of the North / but the praise and honour of Gods feare commeth from God hym self. It is not we that cā fynde out the Almighty: for in power / equitie and righteousnesse / he is hyer than can be expressed. Seinge then that euery body feareth hym: why shoulde not all wyse men also stāde in feare of hym.

The. XXXVIII. Chapter.

A THan spake the Lord vnto Job out of ỹ storme / & said: What is he / that hydeth his mynde with foolish woordes. † Gyrde vp thy Job. xl. c loynes like a man / for I will questiō with the / se thou geue me a direct aūswer. Where wast thou / whan I layed the foundacions of the earth? Tell playnly if thou hast vnderstanding. Who hath measured it / knowest thou? Or who hath spred the lyne vpon it? † Where Psa. xxiij. c vpon stāde the pyllers of it? Or who layed the corner stone? where wast thou whan the morninge starres gaue me prayse / and whan all ỹ aūgels of God reioyced? † Who shutte the see Jere. v. d with dores / whan it brake forth as a chylde out of his mothers wombe? Whan I made the cloudes to be a coueryng for it / and swadled it with the darke? † whan I gaue it my com- Psa. xxxij. b maundment / makyng dores and barres for it / ciij. b sayinge: Hitherto shalt thou come / but no Luc. viij. c further / and here shalte thou laye doune thy proude and hye waues. Haste thou geuen the B morninge his charge / (as sone as thou wast borne) and shewed the dayspryng his place / that it myght take holde of the corners of the earth / and that the vngodly myght be shaken out? Their tokens and weapōs hast thou turned lyke clay / and set them vp agayn as the chaungyng of a garment. Yee / thou hast spoyled the vngodly of theyr lyght / and broken the arme of the proude. Camest thou euer in to the grounde of the see? Or hast thou walked in the lowe corners of the depe? Haue the gates of death ben opened vnto the / or hast thou sene the dore of euerlastyng treasure? Hast

thou also perceaued/ how broade the earth is? Now/if thou haste knowlege of all/ then shewme where light dwelleth/ and where darkenesse is: that thou mayest bringe vs vnto their quarters/if thou canst tell ỹ way to their houses. Knewest thou (whan thou wast borne) how olde thou shouldest be?

C Wentest thou euer in to the treasuries of the snow? or hast thou sene the secrete places of the
Exod. ix. c hayle? †which I haue prepared against ỹ time
Josue x. c of trouble / against the time of battayl and warre? By what waye is the light parted/ and the heate dealte oute vpon earth? Who deuideth the aboundaunce of waters in to riuers/ or who maketh a waye for the stormye wether/ that it watereth and moysteneth the drye / and baren grounde: to make the grasse growe / in places where no body dwelleth / and in the wylderneſſe where no man remaineth? Who is the father of raine? Or who hath begotten the droppes of dew? Out of whose wombe came the yse? who hath gendred the coldnes of the ayre? that the waters are as hard as stones/ and lye congeeled aboue the depe. Haste thou brought the vij starres together? Or arte thou able to breake the Cycle of heauen? Canst
D thou bringe forth the morynge starre / or the cuenynge starre at conuenient time/ and conueye them home again? Knowest thou the course of heauen / that thou mayest set vp the ordinaunce therof vpon earth? Moreouer/ canst thou lifte vp thy voyce to the cloudes/ that they may poure doun a great rain vpon the? Canst thou thondre also / that they maye go they? waye/ and be obedient vnto the/ sayinge: lo / here are we? Who geueth sure wysdome/ or stedfast vnderstandinge? who numbreth the cloudes in wysdome? who stylleth the vehement waters of the heauen? who turneth the clottes to dust / and them to be clottes agayne? Hunteſt thou the praye from the
Ps. cxlvj. b Lyon / or fedest thou his whelpes / lyenge in they? dennes / and lurkinge in they? couches? †who proundeth meat for the Rauen/ whā his yongeones crie vnto God / and flie about for want of meat?

The. XXXIX. Chapter.

A Knowest thou the tyme whan the wildegoates bring forth they? yonge amonge ỹ stonie rockes? Or layeste thou wayte whan the hyndes vse to fawne? Rekenest thou the monethes after they engendre/ that thou knowest the time of they? bearing? Or whan they lye doune/ whan they cast they? yongones/ & whā they are deliuered of they? trauayle & payne? How they? yongeones growe vp / and waxe greate thorowe good fydinge? howe they go forth and come againe? Who letteth the wilde Asse go fre? or who louseth the bandes of the Mule? Vnto whome I haue geuen the wylderneſſe to be they? house / and the vntylled lande to be they? dwelling place / that they may geue no force for the multitude of people in the cytes / neyther to regarde the cryenge of the dryuer: but to seke they? pasture about the mountaynes/ and to folowe vpō the grene grasse. Wil the Vnicorne be so tame as to do B seruyce/ or to abyde styll by thy crybbe? Canste thou bynde the yocke about him in thy sorowes/ to make him plowe after the in the valleys? Maist thou trust him / (because he is strong) or cōmyt thy labour vnto him? maist thou beleue him/ that he wyll bringe home thy corne / or to cary any thing vnto thy barne? The Estrich (whose fethers are fayrer then the wynges of the sparowhauke) whan he hath layed his egges vpon the grounde/ he bredeth them in the dust/ and forgetteth them: so that they myght be troden with fete/ or broke with some wylde beast.

So harde is he vnto his yongeones / as though they were not his / and laboureth in vayne without any feare. And that because God hath taken wysdome frō him / and hath not geuen him vnderstanding. Whan his time is/ he flyeth vp on hye/ and careth neither for horse nor man.

Hast thou geuen the horse his strength / or C learned him to bow doune his necke with feare/ that he letteth him selfe be dryuen forth like a gresshopper / where as the stout neyeng that he maketh is fearfull? he breaketh the grounde with the hoffes of his fete chearfully in his strength/ & runneth to mete the harnest men. He layeth asyde al feare / his stomack is not abated / neyther starteth he abacke for any swearde. Thoughe the quyuers rattle vpon him / though the speare and shylde glyster: yet rusheth he in fearsly / and beateth vpon the grounde. He feareth not the noyse of the trom-

trompettes/ But as sone as he heareth ỹ shawmes blow/ tush/ (saieth he) for he smelleth the battaill afarre of / the noyse of the captaines and the shoutynge.

Cōmeth it thorowe thy wisdome/ that the
D Goshauke flyeth toward the South? Doeth the Aegle mounte vp/ & make his nest on hye at thy cōmaundement? He abydeth in the stony rockes/ and vpō the hye toppes of harde mountaines/ where no man can come. From thence maie he behold his praie/ and loke farre aboute with his eyes. His yongeones are fed
mat. xxiiij. c with bloude/ †and where any dead body lieth there is he immediatly.

Moreouer God spake vnto Job/ and said: Can he that stryueth with the almighty/ be at rest? Shoulde not he which disputeth with God/ geue him an aunswere? Job aunswered the Lord sayinge: Beholde/ I am to vile a persone to aunswere the/ therfore wil I laye my hande vpon my mouthe. Once or twyse haue I spoken/ but I wyl say nomore.

The. XL. Chapter.

A Than spake the Lord vnto Job oute of
Job. xxxviij. a the storme/ and saide: †Girde vp thy loynes like a man/ and tel me the thinge that I wil aske the. Wilt thou disanul my iudgemēt? Or wilt thou condempne me / that thou thy selfe maiest be made righteous? Is thine arme then like the arme of God? Maketh thy voice suche a sounde as his doeth? Then arme thy selfe with thine owne power/ vp/ decke the in thy ioly aray/ poure out the indignaciō of thy wrath: se that thou caste doune al the proude/ loke wel that thou make all such as be stubburne to obey: treade all ỹ vngodly vnder thy fete/ caste thē doune in to the mire/ and couer their faces with darkenesse: Then wyl I confesse also / that thine owne righte hande hath saued the.

B Beholde/ the cruel beaste (whome I made with the) which eateth haye as an oxe: lo/ how stronge he is in his loynes/ and what power he hath in the nauell of his body. He spredeth out his tayle like a Cedre tree/ all his vaynes are stuffe. His shynnes are like pypes of brasse his rygge bones are like staues of yron. First whan God made him/ he ordeyned the wylderneſſe for him/ that the mountaines should geue him grasse/ where all the beastes of the felde take their pastime. He lyeth amonge the redes in the mosses/ the fennes hide him with their shadowe/ and the willowes of the broke couer him rounde aboute. Lo/ without any labour might he drinke out the whole floude/ & suppe of Jordane without any trauaile. Who darre lay hand vpon him openly/ and vndertake to catch him? Or who darre put an hoke thorowe his nose/ and laye a snare for him?

Darrest thou drawe out †Leuiathan with C
Esa. xxvij. a an angre/ or binde his tunge with a snare?
Ps. lxxiij. b Canst thou put a ringe in the nose of him / or bore his chawes thorow with an aule? Wil he make many fayre wordes with the / (thinkest thou) or flattre the? Wil he make a conuenaūt with the? Or art thou able for to cōpell him to do the cōtinual seruice? Wilt thou take thy pastime with him as wt a byrde / or geue him vnto thy maidens/ that thy cōpanions maye hewe him in pecces/ to be parted amonge the marchaunt men? Canst thou fyll the net with his skinne/ or the fish pannier with his head? Darrest thou lay hande vpon him? It is better for the to cōsidre what harme might happen the there thorow/ and not to touch him. For whan thou thinkeste to haue holde vpon him/ he shal begyle the: Euery man also that seyth him/ shal go back. And why? there darre none be so bolde/ as to raise him vp.

The. XLI. Chapter.

Who† is able to stande before me? Or A
*who hath geuen me any thinge afore- Jere. l. b
hande/ that I am bounde to rewarde him a- *Ro. xi. b
gaine? All thinges vnder heauen are myne. I feare him not/ whether he threaten / or speake fayre. Who lifteth him vp / and stripeth hym out of his clothes / or who taketh him by the bit of his bridle? Who openeth the dore of his face? for he hath horrible teethe rounde about. His body is couered with scales as it were with shildes/ lockte in/ kept/ wel cōpacte together. One is so ioyned to another/ that no ayre can come in: Yee/ one hangeth so vpon another/ and sticke so together/ that they can not be sundered. His nesing is like a glisteringe fyre/ and his eyes like the morning shine. Out of his mouth go torches and fyre brandes/ out of his nosethrels there goeth a smoke/ like as B out of an hote seetinge pot. His breth maketh the coales burne/ the flame goeth oute

of his mouthe. In his necke remayneth stręghte/and before his face sorowe is turned to gladnesse. The mẽbres of his body are ioyned so straite one to another / & cleue so fast together/that he can not be moued.

His herte is as harde as a stone/ & as fast as the stithye that the hãmerman smiteth vpon. Whan he goeth/ the mightiest of all are afrayed / and the wawes heavy: if he drawe out the swearde/ there may neyther speare nor brest plate abyde him. He setteth as much by a strawe as by yron/and as much by a rottẽ stock as by metall. He starteth not awaye for him that bendeth the bowe/and as for slingestones/he careth as much for stuble as for thẽ. He counteth the hãmer no better thẽ a straw/ he laugheth him to scorne that shaketh the speare. He treadeth the gold in the myre like the sharpe potsherdes. He maketh the depe to seeth and boyle like a pot/and stereth the see together like an oyntment: the waye is lighte after him/the depe is his walking place. Upõ earth is there no power like vnto his/for he is so made that he feareth not. If a man wil considre al hye thinges/this same is a kinge ouer al the children of pride.

The. XLII. Chapter.

A Esa. xxix. c j. Re. xvj. b

THen Job aunswered the Lorde/ and saide: †I knowe that thou hast power of all thinges/and that there is no thought hyd vnto the. For who can kepe his owne counsail so secrete/but it shal be knowen? Therfore haue I spoken vnwisely/seinge these thinges are so hye / and passe myne vnderstandinge. O herkẽ thou vnto me also/and let me speake: aunswere me vnto the thinge that I will axe the. I haue geuen diligent care vnto the/ and nowe I se the with myne eyes. Wherfore I geue myne owne selfe the blame/and take repentaunce in the dust and asshes.

Nowe whan the Lorde had spoken these wordes vnto Job/he sayde vnto Eliphas the Themanite: I am displeased with the and thy two frendes/for ye haue not spoken the thing that is ryghte before me/lyke as my seruaunt Job hath done. Therfore take seuen oxen/and seuen rammes / and go to my seruaunt Job/ †offre vp also for your selfes a burntoffering/ and let my seruant Job praye for you. Hym will I accepte / and not deale with you after your folyshnes/in that ye haue not spoken the thinge which is right/like as my seruaũt Job hath done. B Mat. v.c

So Eliphas the Themanite/Baldad the Suhite/and Sophar the Naamathite wente their waye/and dyd accordinge as the Lorde cõmaunded them. †The Lorde also accepted the person of Job/and the Lorde turned him vnto Job / whan he prayed for his frendes: †Yee/ the Lorde gaue Job twise as much as he had afore. Gene. xiij. d Mat. xix. d Luce. xviij. c

And then came there vnto him al his brethren/al his systers/with al them that had bẽ of his acquayntaunce afore/ & ate bread with him in his house/wondringe at him/and comfortinge him ouer all the trouble/ý the Lorde had brought vpon him. Euery mã gaue him a shepe/and a Jewel of golde.

†And the Lorde made Job rycher then he was before: for he had xiiij. M. shepe. vj. m. camels/a M. yocke of oxen/and a M. asses. He had children also: seuen sonnes / and three doughters. The fyrst he called Daye/the seconde Pouerte/the thirde Al plenteousnesse. In al the lande were none founde so fayre/as the doughters of Job/and theyr father gaue thẽ enheritaunce amonge their brethren. After this lyued Job xl. yeares/ so that he † sawe his children/and his childers childrẽ vnto the fourth generacion. And so he dyed / beynge olde and of a perfecte age. Pro. x.c Ecc. xj.b Job. j.a Gen. l.d Tob. xiij.a Psa. cxxviij.a

The ende of the boke of Job.

The Psalter of Dauid.

Beati quorum remissę sunt.

The fyrst Psalme.

A Esa. viij. c xxx. c Psa. xxxij. b Prou. xxiij.

BLessed is the man / that goeth not in the † counsail of the vngodly: that abideth not in the way of synners/& sitteth not in ý seate of the scorneful.

†But deliteth in ý law of the Lorde/and exerciseth him selfe in his lawe both daie and night.

Jere. xvij. b †Such a man is like a tree planted by the waterfyde / that bringeth forth his frute in due season.

His leaues shal not fal of/ and loke whatsoeuer he doeth/it shal prospere.

B Prou. x. c Esa. xxix. a †As for the vngodly/it is not so with thẽ: but they are like the dust/which the wind scattereth awaye from of the grounde.

Therfore †the vngodly shal not be able to stande in the iudgement/ neyther the sinners in the congregacion of the righteous. Esa. xxvj. b

For the Lorde alloweth the way of ý righteous/But the way of the vngodly shal perish.

Quare fremuerunt gentes &.

The. II. A Psalme of Dauid.

A Actu. iiij. c Psal. lxx. a xxxiij. a

WHy †do the Heythen rage? why do the people ymagin vayne thinges.

The kynges of the earth stande vp/ and the rulers are come together against the Lorde/ & against his anointed.

Let vs breake their bondes asunder / & cast awaye their yocke from vs.

Prou. j. c Neuertheles/†he that dwelleth in heauẽ/ shal laugh thẽ to scorne: yee/euen the Lorde himselfe shal haue them in derision.

Then shalhe speake vnto thẽ in his wrath/ and vexe thẽ in his sore displeasure.

Yet haue I set my kinge vpon my holy hil of Sion.

As for me I wil preach the law/wherof the Lorde hath saide vnto me.

†Thou arte my sonne / this daye haue I begotten the. Actu. xiij. d Heb. j. d

Desyre of me / and I shall geue the the Heythen for thyne enheritaunce. Yee/ the vttermost partes of the worlde for thy possession. v. b

†Thou shalt rule them with a rodde of yron/ and breake them in peces like an earthe vessel. B Esa. xxxvj. c Apoca. ij. d

Be wyse nowe therfore (o ye kynges) be warned/ye that are iudges of the earthe. xix. c

Serue the Lorde with feare / and reioyce before him with reuerence.

Kysse the sonne/lest/the Lorde be angrie/ and so ye perysh frõ the right waie.

For his wrath shalbe kyndled shortlie. †Blessed are al they that put their trust in him. Jere. xvij. b

Domine quid multiplicati sunt.

The. III. A Psalme of Dauid.

WHy are they so many (o Lorde) that trouble me? a greate multitude are they that ryse against me. A

Yee / many one there be that saye of my soule: there is no helpe for hym in God.

Sela. Sela is as muche to saye as alway continually / forever / forsoeth/ verely/a lyfting vp of the voice / or to make a pause / and earnestly to considre / & to ponder the sentẽce.

Al

†Be

B †Be angrie/but sinne not: commune with
Ephe. iiij.c youre own hertes vpon your beddes/and re-
membre youre selfes. Sela.
Offre the sacrifyce of righteousnesse/& put
youre trust in the Lord.
There be many that say/who wil do vs any
good: where as thou (o Lord) haste shewed
vs the light of thy countenaunce.
Thou reioycest myne hert/though their en-
creace be greate/both in corne and wyne.
Therfore wil I laie me doune in peace/and
take my rest: for thou Lorde onely settest me
in a sure dwellinge.
Verba mea auribus percipe.
The. V. A Psalme of Sauid.
A HEare my woordes (o Lorde/) consydre
my callinge.
O marke the voyce of my peticyon / my
kinge and my God: for vnto the wil I make
my prayer.
Heare my voice by times/(o Lord) for
early in the morninge wil I get me vnto the/
yee/and that with diligence.
Sap. xiiij.b † For thou arte not the God that hath plea-
Prou. iij.d sure in the wickednesse: there may no vngod-
ly persone dwel with the.
Suche as be cruell maye not stande in thy
syghte / thou arte an enemye vnto all wic-
ked doers.
Thou destroiest the liers/the Lord abhor-
reth the bloudethurstie and disceatful.
Ps. cxxxvij.a † But as for me/I wil come into thy hou-
se/euen vpon the multitude of thy mercy: and
in thy feare wil I worshippe toward thy ho-
ly temple.
Lede me (o Lorde) in thy righteousnesse/
because of myne enemies/and make thy waie
plaine before me.
B For there is no faithfulnesse in their mou-
thes: they dissemble in their hertes: their throth
is an open sepulchre: with their tunges they
disceaue.
Punish the (o God) that they may perysshe
in their owne imaginations: cast the out/ be-
cause of the multitude of their vngodlinesse/
for they rebell against the.
Againe/let al the that put their trust in the/
reioycetyee/let the euer be geuing of thankes/
because thou defendest them: that they which
loue thy name/maie be ioyful in the.
For thou Lord geuest thy blessinge vnto
the righteous: and with the fauourable kind-
nesse thou defendest him/as with a shild.
Domine ne in furore tuo arguas me.
The VI. A Psalme of Sauid.
A GO Lorde/ † rebuke me not in thyne an-
ger: Oh chasten me not in thy heauy dis-
Iere. x.b pleasure.
xxx.b Haue mercy vpon me/(o Lord) for I am
Ps. xxxvij.a weake: o Lord heale me/for all my bones are
vexed.
My soule also is in greate trouble/ but
Lord howe longe?
Turne the (o Lord) and deliuer my soule:
Oh saue me for thy mercies sake.
† For in death no man remembreth the: Oh
Psal. cxiij.c who wil geue the thankes in the hel?
Esa. xxxviij
d.
I am weery of groninge: Euery nighte
B washe I my bedde/& water my couche with
my teares.
My countenaunce is chaunged for very
inwarde grefe / I consume away / I haue so
many enemies.
† Away fro me all ye wicked doers/ for the
Mat. vij.b Lord hath herd the voice of my wepinge.
xxv.d The Lord hath herd mine humble petició/
Luce xiij.c the Lord hath receaued my prayer.
All myne enemies shal be confounded/and
sore vexed: yee/they shalbe turned backe & put
to shame/and that right sone.
Domine deus meus in.
The. VII. A Psalme of Sauid.
A GO Lord my God/in the do I trust: † saue
me frō all them that persecute me / and
ij. Reg. xix.
xxiij. xxvj. deliuer me.
Lest/he catch vp my soule like a Lyon/& teare
it in peces/while there is none to helpe.
O Lord my God / if I haue done any
such thinge: if there be any vnryghteousnesse
in my handes.
If I haue rewarded euel vnto the y dealt
frendly with me / or hurte them that with-
out any cause myne enemies.
Then let myne enemie persecute my soule
and take me/yee/let him treade my lyfe doune
in the earth / and laye myne honoure in the
dust. Sela.
Stande vp (o Lorde) in thy wrath / lyft
vp thyselfe ouer the furious indignacion
of myne enemyes: aryse vp (for me) in the
vnge-

xxxij c vengeaunce/ † that thou hast promised.
B That the congregacion of the people maye
come aboute the for their sakes/ therfor lift vp
thyselfe againe.
The Lorde is iudge ouer the people: a-
uenge me then/(o Lorde) according to my
righteousnesse and innocency.
Oh let the wyckednes of the vngodly come
to an ende: but mayntein the iuste/thou right-
eous God/that triest the very hertes/and the
reynes.
My helpe commeth of God/which preser-
ueth them that are true of herte.
ut. x.d † God is a righteous iudge/& God is euer
threateninge.
If men will not turne / he hath whet his
swearde: he hath bent his bow and made it
ready.
He hath prepared hym the weapens of
death/and ordeyned hys arowes to destroye.
xv.b † Behold/he trauayleth with myschefe/ he
liv.a hath conceaued vnhappinesse/ and broughte
forth a lye.
xxxij c † He hath grauen and dygged vp a pyt/
vij.e but he shall fall himselfe into the pyt that he
hath made.
xxxix.b † For his vnhappynesse shall come vpon
his one heade / and his wickednesse shall fall
vpon his owne pathe.
As for me/I wyll geue thankes vnto the
Lorde for his rygteousnesse sake / and wyll
prayse the name of Lord the moost hyest.
Domine deus noster.
The. VIII. A Psalme of Sauid.
A O Lord our gouernour: how wonderfull
is thy name in al the worlde? how excel-
lent is thy glory aboue the heauens?
x.xxj.b † Out of the mouth of the very babes and
sucklinges thou hast ordeyned prayse/ because
of thine enemies/that thou mightest destroye
the enemie & the auenger.
For I consider the heauens/euen the worke
of thy fyngers: the Moone / and the starres
which thou hast made.
B † Oh what is man/that thou arte so mind-
cxliij.a full of him? eyther the sonne of mā/that thou
ij.b visitest him.
liij.a *After thou haddest for a season made him
lower thē the aungels/thou crounedeste him
with honoure and glorie.
† Thou hast set hym aboue the workes of Gene. j.d
thy handes: thou hast put al thinges in sub-
Ephe. j.c iection vnder his fete.
All shepe and oxen / yee/ and the beastes of
the felde.
The fooles of the ayre/the fyshe of the see/
and what so walketh thorowe the wayes of
the see.
O Lord our gouernour/how wonderful
is thy name in al the worlde?
Confitebor tibi domine in.
The. IX. A Psalme of Sauid.
A I Wyl geue thankes vnto the (o Lorde)
with my whole herte/I wyl speake of all
Psal. cx.a
& cxxxvij.a thy marualous workes.
I wyl be glad and reioyce in the / yee / my
songes wil I make of thy name/o thou moost
hyghest.
Because thou haste dryuen myne enemyes
backe/they were discomfyted/and perished at
thy presence.
For thou hast manteined my right and my
cause: thou syttest in the Trone that are the
true iudge.
Thou rebukest the Heythen/and destroiest
the vngodly/thou puttest out their name for
euer and euer.
The enemies sweardes are come to an ende/
thou hast ouerthrowen their cities/ their me-
morial is perished with them.
But the Lord endureth for euer / he hath
B prepared his seate vnto iudgement.
He gouerneth the world with righteous-
nesse / and ministreth true iudgement vnto
the people.
The Lord is a defence for the poore/ † a de-
Esa. xxxiij.a fence in the time of trouble.
Therfore they that knowe thy name/ put
their trust in the: † for thou (Lord) neuer fai-
Deut. iiij.c lest them/that seke the.
O prayse the Lorde/ † which dwelleth in
Psa. lxxv.a Sion/shew the people of his doinges.
And why: he maketh inquisicion for their
bloude/and remembreth them: † he forgetteth
Psal. xxj.c not the complainte of the poore.
Haue mercy vpon me / (o Lorde) consi-
dre the trouble that I am in amonge mine
enemies/ thou that listest me vp from the ga-
tes of death.
That I maie shewe all thy praises within
C the

the portes of the doughter Sion/and reioyce in the sauinge health.

As for the Heythē/they are suncken doune in the pytte that they made:in thesame nette/ which they spred oute priuely/is their owne fote taken.

Thus the Lorde is knowen to execute true iudgemente/whan the vngodlye is trapped in the workes of his owne handes. Sela.

The wicked must be turned vnto hell/and al the Heythen that forget God.

But the poore shal not alway be out of remembraunce:the pacient abiding of suche as be in trouble/shal not perish for euer.

Vp Lorde/let not man haue the vpperhand/let the Heithen be condemned before the.

O Lord/set a scholemaster ouer thē/that the Heithen maye knowe thē selfes to be but men. Sela.

Vt quid domine recessisti à longe.

Here the Hebrues begynne the X. Psalme.

WHy arte thou gone so farre of/o Lorde: wilt thou hide thyselfin time of trouble?

While the vngodly hath the ouerhande/ŷ poore must suffre persecucion.

O that they were taken in the ymaginacions which they go about.

For the vngodly maketh boaste of his owne hertes desyre/the couetous blesseth himself/& blaspheməeth the Lord.

The vngodly is so proude/and full of indignacion/that he careth not: neyther is God before his eyes.

His wayes are alwaye fylthye/thy iudgementes are farre out of his syght/he defyeth al his enemies.

For he saieth in his hert:Tush/I shal neuer be caste doune/there shal no harme happen vnto me.

His mouth is full of cursinge/fraude/and disceate: vnder his tunge is trauayle and sorowe.

Prou.j.a †He sytteth lurkinge in the gardens/that he maye priuely murthur the innocence/his eyes are set vpon the poore.

He lyeth waytinge secretly/as it were a Lyon in his denne.

He lurketh that he maie rauyshe the poore/ yee/to rauysh the poore whan he hath gotten him into his net.

Then smyteth he/then oppresseth he/and casteth doune the poore with his authoritie.

For he sayeth in his herte:Tush/God hath forgotten/he hath turned awaye his face/so that he wil neuer se it.

Aryse o Lord God/lift vp thine hāde/and forget not the poore.

Wherfore shoulde the wycked blaspheme God/and saye in his herte: Tush/he careth not for it?

This thou seyst/for thou consyderest the mysery and sorowe.

The poore geueth himselfe ouer into thy hande/& cōmitteth him vnto the/for thou art the helper of the frendlesse.

Breake thou the arme of the vngodly/& malicious/search out ŷ wickednesse which he hath done/that he maie perishe.

The Lorde is kinge for euer/ye Heythen shal perish out of his lande.

Lord/thou hearest the desyrous longing of the poore:their hert is sure/that thine eare herkeneth thereto.

Helpe the fatherlesse and poore vnto their righte/that ŷ vngodly be nomore exalted vpō earthe.

In domino confido quomodo.

The.X. A Psalme of Dauid.

IN the Lorde put I my trust: howe wil ye then saye to my soule: that she shoulde flye as a Byrde vpon thy hill? A

†For lo/the vngodly haue bent their bow/ and made ready their arowes in the quyuer: that they maie priuely shoute at them which are true of herte. Psa.xj

The very foundacion haue they cast doun/ what can the righteous then do withal.

†But the Lorde is in his holy temple/the Lordes *seate is in heauen. Abac. *Esa.

He considereth it with his eies/his eyelidodes beholde the children of men.

The Lord seyth both the ryghteous and vngodly/But who so delyteth in wyckednes/ him his soule abhorreth.

Vpon the vngodly he shall rayne snares/ fyre/brimstone/storme and tempeste: this rewarde shal they haue to drinke.

For the Lord is righteous/and he loueth righteousnesse/his countenaunce beholdeth the thinge that is iuste.

Saluum me fac deus.

The.XI. A Psalme of Dauid.

AHe Lorde helpe/for there is not one sayncte more: very fewe faithfull are there amonge the children of men. A

Euery man telleth lyes to his neighboure/ they do but flatter with their lippes/and dissemble in their herte.

O that the Lord wolde rote out al deceatfull lyppes/and the tung that speaketh proude thinges.

Which saye: Oure tunge shoulde preuayle: we are they that ought to speake/who is lorde ouer vs?

Now/for the troubles sake of the oppressed/and because of the cōplainte of the poore/ I wyll vp/(saieth the Lorde) I wyll helpe them/and set them at reste.

The wordes of ŷ Lord are pure wordes: euen as the syluer/which from earth is † tried xvij.c & purified.vij.times in the fyre.

Kepe them therfore/(o Lord) & preserue vs from this generacion for euer.

And why? whā vanitie and ydelnesse getteth the ouerhande amonge the children of men/all are ful of the vngodly.

Vsq; quo domine obliuiscēris.

The.XII. A Psalme of Dauid.

AHow long wilt thou forget me o Lorde for euer? how longe wyle thou hide thy face fro me. A

Oh howe longe shal I seke counsail in my soule? howe longe shall I be so vexed in my herte? how long shal myne enemie triumphe ouer me?

Consyder/and heare me/o Lorde my God: lyghten myne eyes/that I slepe not in death.

Lest/myne enemie say: I haue preuayled against him/for if I be cast doune/they that trouble me wyl reioyce at it.

But my truste is in thy mercy/and my hert is ioyfull in thy saluacion. I wyll synge of the Lorde/that dealeth so louingly with me. (Yee/I wil praise the name of the Lorde the mooste hieste.)

Dixit insipiens in corde suo.

The.XIII. A Psalme of Dauid.

THe folishe bodies saye in their hertes. A
†Tush/there is no God. Psal. liij. a

They are corrupte/and become abhominable in theyr doyinges/there is not one that doeth good.

†The Lorde loked doune from heauen vpon the chyldren of men/to se if there were any/that wolde vnderstande and seke after God. Gene. xj. b

But they are all gone out of the waye/they are altogether become vnprofytable/†there is none that doeth good: no/not one. xviij.c Ro. iij.b

Theyr throte is an open sepulchre/ with their tūges they haue disceaued/the poyson of Aspes is vnder their lippes.

Theyr mouthe is full of cursynge and bytternesse/theyr fete are swifte to shedde bloude. These three verses are not in the Hebrue.

Destruccion and wretchednesse are in their wayes/and the waye of peace haue they not knowen: there is no feare of God before their eyes.

Howe can they haue vnderstandynge that worke myschiefe/eatynge vp my people as it were breade/and call not vpon the Lord?

Therfore shal they be brought in great fear/ for God standeth by the generacyon of the righteous.

As for you/ye haue made a mocke at the counsail of the poore/because he putteth his truste in the Lord.

†Oh that the saluacion were geuen vnto Israel out of Sion: O that the Lord wold delyuer his people out of captiuytie: Then shoulde Jacob reioyce/and Israel shoulde be right glad. Esa.lix.c Ro.xj.d

Domine quis habitabit in tabernaculo tuo.

The.XIIII. A Psalme of Dauid.

LOrde/† who shall dwell in thy tabernacle? who shal rest vpon thy holy hyl? A
Esa.xxxiij.b

Euen he that ledeth an vncorrupte lyfe: that doeth the thinge which is ryghte/& that speaketh the trueth from his herte. Psal.xxiij.a Matt.xix.c j.Joh.j.b

He that vseth no deceate in his tunge: he that doeth no cuel to his neighboure/& sclaūdreth not his neighbours.

He

He that ſetteth not by ỹ vngodly: but maketh much of thē that feare the Lord: he that ſweareth vnto his neyghbour / and diſpoynteth him not.

Ezec.xviij.a †He that geueth not his money vpon vſury / and taketh no rewarde againſte the innocent.

Who ſo doeth theſe thinges / ſhal neuer be remoued.

Conſerua me domine: quoniam.

The.XV. A Pſalme of Dauid.

A PReſerue me (O God /) for in the do I truſte.

I haue ſaide vnto the Lord: thou art my God / my goodes are nothinge vnto the.

All my delite is vpon the ſayncte that are in the earth / and vpon ſuche like.

But they that runne after another / ſhall haue greate trouble.

Their drinkofferinges of bloude will not I offre / neyther make mencion of their name in my mouth.

Trem.iij.e †The Lorde hymſelfe is my good / and my porcion / thou mayntayneſt myne enheritaunce.

The lot is fallen vnto me in a fayre groūd / yee / I haue a goodly heretage: I wyll thanke the Lorde for geuynge me warnynge: my

B reynes alſo haue chaſtened me in the nyghte ſeaſon.

Afore hande ſawe I God alwayes before me / for he is on my righthande / that I ſhould not be moued.

Therfore dyd my herte reioyce / and my tunge was glad / my fleſhe alſo ſhall reſte in hope.

Actu.ij.d and xiij.d †For why? thou ſhalt not leaue my ſoule in hell / neyther ſhalt thou ſuffre thy ſaynete to ſe corrupcion.

Thou haſt ſhewed me ỹ waies of life: thou ſhalte make me full of ioye with thy countenaunce. At thy righthande there is pleaſure & ioye for euermore.

Exaudi domine iuſtitiam meam.

The.XVI. A Pſalme of Dauid.

A HEare the right (O Lord /) †conſydre my Pſal.xxv.a complaynte: herken vnto my prayer / ỹ goeth not out of a fayned mouth.

Let my ſentēce come forth frō thy preſence / and loke vpon the thinge that is equal.

†Thou haſte proued and vyſyted myne herte in the nyghte ſeaſon: thou haſt tried me in the fyre / and haſt found no wyckednesſe in me: for I vtterly purpoſed / that my mouth ſhal not offende. Pro.p

Becauſe of the wordes of thy lyppes / I haue kepte me from the workes of men / in the waye of the murthurer.

Oh ordre thou my goynges in thy pathes / that my foteſteppes ſlippe not.

For vnto the I crye / heare me O God: encline thine eares to me / and herken vnto my wordes.

Shewe thy maruaylous louinge kyndneſſe / thou that ſaueſt them whiche put theyr truſte in the / from ſuche as reſyſte thy ryghte hande.

B †Kepe me as the apple of an eye / defende me *vnder the ſhadowe of thy winges. Zach.ij *Mat.

From the vngodlye that trouble me / fro myne enemies which cōpaſſe my ſoule round e. aboute.

Which manteyne their owne welthineſſe with oppreſſion / and their mouthe ſpeaketh proude thinges.

They lay waytinge in oure waye on euery ſyde / turnynge theyr eyes doune to the grounde.

Lyke as a Lion that is gredy of his praye / and as it were a Lions whelpe lurckinge in his denne.

Vp Lorde / diſpointe him / and caſte hym doune: deliuer my ſoule †with thy ſweard frō Ephes the vngodly.

Frō the men of thy hande / (O Lorde) frō the men of the worlde / whiche haue their porcion in this life: whoſe bellies thou filleſt with thy treaſure.

They haue chyldren at theyr deſyre / and leaue the reſte of their ſubſtaunce for their babes.

But as for me / I wil beholde thy preſence in righteouſneſſe: and whan thy glory appeareth / I ſhal be ſatiſſyed.

Diligam te domine fortitudo.

The.XVII. A Pſalme of Dauid whan he was delyuered frō the hande of Saul.

A IWyll loue the / (O Lorde) my ſtrength. The Lord is my ſuccoure / my refuge / my

my Sauegour: my God / my helper / in whome I truſt: my buckler / the horne of my ſaluacio / and my defence.

2Re.xxij.a †I wyll prayſe the Lorde / and cal vpon hym / ſo ſhall I be ſafe fro myne enemyes.

Pſa.cxiij.a †The ſorowes of death compaſſed me / and the brokes of vngodlineſſe made me afrayed.

The paynes of hel came aboute me / the ſnares of death toke holde vpon me.

Yet in my trouble I called vpon the Lorde / and complayned vnto my God.

So he herde my voyce out of his holy temple / and my complaynte came before hym / yee / euen in to hys eares.

Nat.xxviij.f †Then the earth trembled and quaked / the very foundacions of the hylles ſhoke / & were remoued / becauſe he was wrothe.

There wente a ſmoke oute of his noſethrcls / and a conſumynge fyre oute of hys mouth / ſo that coales were kindled at it.

B He bowed the heauens / and came doun / & it was darcke vnder hys fete.

He rode vpon the Cherubins / and dyd flie: he came flienge with the winges of the wind.

He made darkeneſſe in his pauylion round aboute him / with darcke water & thicke cloudes to couer hym.

At the bryghtneſſe of his preſence the cloudes remoued / with hale ſtones and coales of fyre.

The Lorde alſo thondred out of the heauen / and the heyght gaue hys thondre with hale ſtones and coales of fyre.

He ſent out his arowes and ſcatred them / he caſt fore lyghtenynges / and deſtroyed the.

The ſpringes of waters were ſene / and the foundacions of the rounde worlde were diſcouered at thy chydynge / (O Lorde) at the blaſtynge and breth of thy diſpleaſure.

He ſent doune from the heyght to fetch me / and toke me out of greate waters.

He delyuered me fro my ſtrong enemyes / & fro my foes / which were to mighty for me.

They preuēted me in ỹ tyme of my trouble / but the Lorde was my defence.

He brought me forth alſo into lyberte: and delyuered me / becauſe he had a fauour vnto me.

The Lord ſhall reward me after my righteous dealyng / and according to the clenneſſe of my handes ſhall he recompence me. C

For I haue kept the wayes of the Lorde / & haue not behaued my ſelf wickedly againſt my God.

I haue an eye vnto all his lawes / and caſt not out hys commaundementes fro me.

Uncorrupte wyll I be before hym / and wyl eſchue myne owne wyckedneſſe.

Therfore ſhall the Lorde reward me after my ryghteous dealynge / and accordynge vnto the clenneſſe of my handes in hys eye ſyghte.

With the holy thou ſhalte be holy / and with the innocent thou ſhalt be innocent.

†With the cleane thou ſhalt be cleane: and ỹ 2Re.xxij.d with the frowarde thou ſhalt be frowarde.

For thou ſhalt ſaue the poore oppreſſed / †and Prou.vj.b bring doune the hye lokes of the proude.

Thou lyghteſt my cādel / o Lord my God: thou makeſt my darkeneſſe to be light.

For in the I can diſconfyte an hooſte of mē: yee / in my God I can leape ouer the walle.

The waye of God is a perfecte waye: † the Pſa.xviij.b wordes of the Lord are tried in the fyre: he is xviij.c a ſhylde of defence / for all them that truſte in hym.

† For who is God / but the Lorde: Or who Deut.iij.f hath any ſtrength / but oure God:

† It is God that hath gyrded me with Abac.iij.c ſtrength / and made my waye vncorrupte.

He hath made my fete lyke hertes fete / and D ſet me vp on hyghe.

† He teacheth myne handes to fight / and Pſa.cxliij.a maketh myne armes to breake euen a bow of ſtele.

Thou haſte geuen me the defence of thy ſaluacion: thy righthand vpholdeth me / and thy louinge correccion maketh me greate.

Thou haſt made rowme ynough vnder me to go / that my foteſteppes ſhould not ſlyde.

I wyll folowe vpon myne enemyes / and take them: I wyll not turne / tyll they be diſcomfyted.

I wyll ſmyte them / that they ſhall not be able to ſtand / but fall vnder my fete.

Thou haſte gyrded me with ſtrength vnto the battayl / thou haſte throwen them al doune vnder me / that roſe vp agaynſt me.

Thou haſte made myne enemyes to turne theyr backes vpon me / thou haſt deſtroyed

them that hated me.

Prou.j.c † They cried / but there was none to helpe them: yee/euen vnto the Lorde / but he herde them not.

E I wyll beate them as small as the dust before the wynde / I wyll cast them out as the claye in the stretes.

Thou shalte delyuer me from the stryuynges of the people/thou shalte make me the head of the Heythen.

A people whome I haue not knowen/ shal serue me.

As sone as they heare of me/they shal obey me/but the straunge chyldren dyssemble with me.

The straunge children are waxen olde / and go haltyng out of their pathes.

The Lorde lyueth: and blessed be my helper/praysed be the God of my saluacion.

Euen the God which seyth that I be auenged/and subdueth the people vnto me.

It is he that delyuereth me fro my cruell enemyes: thou shalte lyfte me vp from them that ryse vp agaynst me / thou shalte ryd me from the wycked man.

Rom.xv.a † For this cause I wyll geue thankes vnto the (O Lorde) amonge the gentels / & syng prayses vnto thy name.

ij.Re.xxij.g † Great prosperyte geueth he vnto his kyng/ and sheweth louyng kyndnesse vnto Dauid his anoynted / yee/ and vnto his sede for euermore.

Cœli enarrant gloriam Dei.

The. XVIII. A Psalme of Dauid.

A THe very †heauens declare the glory of
Rom.j.c God / and the very fyrmament sheweth his handy worke.

One day telleth another/ and one nyght certefyeth another.

There is neyther speche nor language / but their voyces are herde amonge them.

Rom.x.c † Their sounde is gone out into al landes/ and their wordes into the endes of the world.

In them hath he set a tabernacle for the Sunne/which cōmeth forth as a brydegrome out of his chaumbre/and reioyceth as a gyaūt to runne his course.

It goeth forth frō the one ende of the heauen/ and runneth about vnto the same ende agayn/and there may no man hyde him selfe from the heate therof.

The lawe of the Lord is a perfecte lawe/it quickeneth the soule.

The testimony of the Lorde is true / and
Deut.iiij. † geueth wysdome euen vnto babes.

B The statutes of the Lorde are ryght / and
Psal.xvij. and cxviij reioyce the hert: †the commaundement of the Lorde is pure / and geueth lyght vnto the eyes.

The feare of the Lorde is cleane / and endureth for euer/the iudgementes of the Lorde are true and ryghteous altogether.

Prou.viij †More pleasaunt are they then golde / yee/ then much fyne gold: sweter then hony and the hony combe.

Psal.cxviij These thy seruaunt keepeth/ †and for keping of them there is great rewarde.

Who can tel how of the offendeth: O clense thou me from my secret faultes.

Kepe thy seruaunt also from presumpteous synnes/lest/they get the dominion ouer me: so shall I be vndefyled and innocent from the great offence.

Yee/the wordes of my mouth/ and the meditacion of my hert shall be acceptable vnto the/o Lorde/my helper and my redemer.

Exaudiat te dominus in die.

The.XIX. A Psalme of Dauid.

THe Lord heare the in ỹ time of trouble/ A
the name of the God of Jacob defende the.

Sende the helpe from the Sanctuary/ and strengthe the out of Syon.

Remembre all thy offerynges / and accept thy burntsacrifice. Sela.

Graunt the thy hertes desyre/and fulfyll all thy mynde.

We wyl reioyce in thy health/ and tryūphe in the name of the Lord our God: the Lorde perfourme all thy peticions.

Now know I that the Lorde helpeth his B
anoynted / and wyl heare him from his holy heauen / myghtye is the helpe of his ryght hande.

Some put their trust in charrettes / and some in horses: but we wyll remēbre the name of the Lorde our God.

They are brought doune and fallen/but we are rysen and stande vpryght.

Saue (Lord) and helpe vs (O kyng) whā we call vpon the.

Domine in uirtute tua lætabitur rex.

The. XX. A Psalme of Dauid.

A LORDE / howe ioyfull is the kyng in thy
strength: O how exceadynge glad is he of thy saluacion.

Thou hast geuen hym hys hertes desyre/ and hast not put hym from the request of his lyppes. Sela.

For thou hast preuented hym with lyberall
Re.xij.f blessynges/ †and set a croune of gold vpon his heade.

He asked lyfe of the / and thou gauest hym a longe lyfe/euen for euer and euer.

His honoure is greate in thy saluaciō/ glorye and greate worshyppe shalte thou laye vpon hym.

For thou shalt geue hym euerlastynge felicite/and make hym glad with the ioye of thy contenaunce.

And why? because the kynge putteth his trust in the Lorde / and in the mercy of the moost hyghest shall he not myscary.

B Let all thyne enemyes fele thy hande/let thy ryghte hande fynde oute all them that hate the.

Thou shalt make thē like a fyre ouen in time of thy wrath: the Lorde shall destroy them in hys displeasure / and the fyre shall consume them.

Their frute shalte thou rote out of the earth/ and their sede from amonge the chyldren of men.

For they intended myschiefe against the/and imagined such deuices / as they were not able to perfourme.

Therfore shalt thou put them to flight / and with thy stringes thou shalt make ready thine arowes agaynst the faces of them.

Be thou exalted (Lorde) in thyne owne strength / so wyll we synge and prayse thy power.

Deus deus meus respice.

The.XXI. A Psalme of Dauid.

A MY God/my God: why haste thou forsa-
at xxvij.e ken me: the wordes of my complaynte
liar.xv.d are farre fro my health.

O my God / I crye in the day tyme / but thou hearest not: and in the nyght season also I take no reste.

Yet dwellest thou in the Sāctuary / o thou worshyppe of Israel.

Oure fathers hoped in the / they trusted in the/and thou diddest delyuer them.

They called vpon the/and were helped: they put their trust in the / and were not confounded.

But as for me/I am a worme and no man: a very scorne of men / and the outcast of the people.

† Al they that se me/laugh me to scorn: they Psa.cviij.d shute out their lippes / and shake their heades.

† He trusted in God/ let hym delyuer him: mat.xxvij.c let him helpe him/if he wyll haue hym.

† But thou arte he that toke me out of my B
mothers wombe: thou waste my hope/ whan Psal.lxx.a I hanged yet vpon my mothers brestes.

I haue bene lefte vnto the euer sence I was borne/thou arte my God/euē fro my mothers wombe.

O/go not fro me thē/ for trouble is hard at hande/and here is none to helpe me.

Greate bulles are come aboute me/ fat oxen close me in on euery syde.

They gape vpon me with their mouthes/ as it were a ramping and roaring Lyon.

† I am poured out like water/all my bones Josu.vij.a. are out of ioynte: my hert in the middest of my ij.Re.xiiij.b Body is euen like melting waxe.

My strēgth is dried vp like a potsharde/my tung cleaueth to my gommes/ and thou haste brought me into the dust of death.

For dogges are come aboute me/ the counsayll of the wicked hath layed sege against me.

They pearsed my handes and my fete/ I might haue tolde all my bones: as for thē/they stode staringe and loking vpon me.

† They haue parted my garmentes among mat.xxvij.d them/and cast lottes vpon my vesture. Joan.xix.c

But be not thou farre fro me/ o Lord/ thou C
art my succoure/haist the to helpe me.

Deliuer my soule frō the sweard / my dearlinge from the power of the dogge.

Saue me from the Lyons mouth/and heare me from among the hornes of the Vnicornes.

† So wil I declare thy name vnto my bre- Ps.xxxiij.b thren/in the middest of the congregacion will Heb.ij.c. I prayse the.

O prayse the Lorde ye that feare hym: Magnifie hym all ye sede of Jacob/and let all

the sede of Israel feare hym.

Psal.ix.b †For he hath not despysed/nor abhorred the miserable estate of the poore: he hath not hyd hys face fro me/but whan I called vnto him/ he herde me.

I wyll prayse the in the greate congregacion / and perfourme my vowes in the syght of all them that feare the.

O Psa.cxxxj.b †The poore shall eate/and be satisfied: they that seke after the Lord shal prayse hym: your herte shal lyue for euer.

All the endes of the world shall remembre them selfes/ and be turned vnto the Lorde: and all the generacions of the Heythen shall worshyp before hym.

For the kyngdome is the Lordes / and he shalbe the gouernour of the Heythen.

All such as be fat vpon earth/ shall eate also and worshyp: All they that lye in the dust/and lyue so hardly/shall fal doune before hym.

The sede shall serue him / and preach of the Lorde for euer.

They shall come and declare his ryghteousnesse vnto a people ỳ shalbe borne/whome the Lorde hath made.

Dominus regit me, & nihil.

The. XXII. A Psalme of Dauid.

A THe † Lorde is my shepeherd / I can want nothynge.

Joh.x.a j.Pet.ij.c He fedeth me in a grene pasture / and leadeth me to a fresh water.

He quyckeneth my soule/ and bryngeth me forth in the waye of ryghteousnesse for his names sake.

Prou.x.b †Though / I shoulde walke now in the valley of the shadowe of death / yet I feare no euell/ for thou arte with me: thy staffe and thy shepehoke comforte me.

Thou prepareste a table before me against myne enemyes: thou anoyntest my head with oyle/and fyllest my cuppe full.

Oh let thy louyng kindnesse and mercy folow me al the dayes of my lyfe/ỳ I may dwell in the house of the Lorde for euer.

Domini est terra & plenitudo.

The. XXIII. A Psalme of Dauid.

A THe † earth is the Lordes / and all that therein is: the compasse of the world / and Deut.x.c Jer.xxvij.a all that dwell therein.

j.Cor.x.c *For he hath founded it vpon the sees / and buylded it vpon the floudes. *Job. xxvij.a

†Who shall go vp in to the hille of ỳ Lorde: Or who shall remayne in his holy place? Psal.cxxxv.

Euen he ỳ hath innocent hãdes / & a cleane herte: whiche lyfteth not vp his mynde vnto vanite/ †and sweareth not to deceaue. †psa.xxiij. Exod.xx.

He shall receaue the blessinge frõ the Lorde/and mercy from God his saueour. B

This is the generacion of thẽ that seke him/ of thẽ that seke thy face/O Jacob. Sela.

Open your gates / (O ye prynces) let the euerlasting dores be opened / that the kyng of glorye maye come in.

Who is this kinge of glorie? It is the Lorde stronge and myghtye / euen the Lorde myghty in battayle.

Open your gates / (O ye princes) let the euerlasting dores be opened / that the kyng of glorie may come in.

Who is this kynge of glorye? It is the Lord of hostes/he is ỳ kynge of glory. Sela.

Ad te domine leuaui animam meam.

The. XXIIII. A Psalme of Dauid.

A VNto the (O Lorde) I lyfte vp my soule.

My God I trust in the: Oh let me not be confounded / lest/myne enemies triumphe ouer me.

† For all they that hope in the / shall not be ashamed: but such as be scornful despysers without a cause / they shall be put to confusion. Roma.ix. Esa.xxviij. Psal.xxv.

Shew me thy wayes / (O Lorde) and teache me thy pathes.

Leade me in thy trueth / and learne me / for thou arte the God of my saluacion/and in the is my hope all the daye longe.

Call to remembraunce / (O Lorde) thy tender mercyes and thy louynge kyndnesses/ whiche haue ben euer of olde.

Oh remembre not the synnes and offences of my youth / but: accordyng vnto thy mercy thynke vpon me (O Lord) for thy goodnes.

O howe frendly & ryghteous is the Lorde/therfore wyl he teach synners in the waye.

He leadeth the symple a right / and such as be meke them learneth he his wayes.

All the wayes of the Lord are very mercy and faythfulnesse / vnto suche as kepe his Testament and conuenaunt.

† For thy names sake O Lorde/ be mercyfull Esa.xliij.

full vnto my synne/for it is great.

Whatsoeuer he be that feareth the Lord. he shal shewe him ỳ way that he hath chosen.

His soule shall dwell at ease / and his sede shall possesse the lande.

m.xxxj.f † The secrete of the Lord is amonge them that feare him/and he sheweth them hys conuenaunt.

Mine eyes are euer lokinge vnto the Lorde/ for he shall plucke my fete out of the nette.

C Turne the vnto me and haue mercy vpon me/for I am desolate and in misery.

The sorowes of my herte are greate / O bringe me out of my troubles.

Loke vpon myne aduersyte and misery/and forgeue me all my synnes.

Consydre how myne enemyes are many/ and beare a malycious hate agaynst me.

O kepe my soule/and deliuer me/let me not be cõfounded/ for I haue put my trust in the.

Let innocency and ryghteous dealing wayte vpon me / for my hope is in the. Delyuer Israel (o God) out of all his trouble.

Iudica me domine quoniam.

The. XXV. A Psalme of Dauid.

A BE thou my iudge (o Lord) for I walke innocently: my truste is in the Lorde/ therfore shal I not fall.

Psal.xvj.a xxviij.c †Examẽ me / O Lord/and proue me: trye oute my reynes and me herte.

For thy louynge kyndnesse is before myne eyes/and I walke in thy true.

I syttre not amonge vayne persones / and haue no felowshippe with the deceatfull.

I hate the congregacion of the wicked/and I wyll not syt amonge the vngodly.

B †I wasshe my handes wyth innocency / o Lorde/and so go I to thyne aulter. Psal.lxxiij.b

That I maye shewe the voyce of thy prayse/ and tell of all thy wonderous workes.

Lord/ I loue the habitacion of thy house/ and the place where thy honoure dwelleth.

O destroye not my soule with the synners/ nor my lyfe with the bloudthurstye.

Psal.xxvij.a xxxvij.a In whose handes is wyckednesse/ & † their ryghthande is full of gyftes.

But as for me/I wyll walke innocently: O delyuer me/and be mercyfull vnto me.

My fote standeth ryghte: I wil prayse the (o Lorde) in the congregacions.

Dominus illuminatio mea & salus.

The. XXVI. A Psalme of Dauid.

THe Lorde is my lyght/ and my saluacion: whome then shoulde I feare? the Lorde is the strengthe of my lyfe/ for whom then should I be afraied? A Psal. cxj. b

Therfore whan the wycked (euen myne enemyes/and my foes) came vpon me/to eate vp my flesshe/ they stumbled and fell.

Though an hooste of men were layed agaynst me / yet shall not my herte be afrayed: and though there rose vp warre agaynst me/ yet wyll I put my truste in hym.

† One thynge haue I desyred of the Lorde/whiche I wyll require / namely * that I maye dwell in the house of the Lorde all the dayes of my lyfe/to beholde the fayre bewtye of the Lorde/and to vyset his temple. Luce x.b *ij.Reg. xxvij.c

† For in the time of trouble he hath hyd me in his tabernacle/yee/in the secrete place of hys dwellynge hath he kepte me / * and set me vp vpon a rocke of stone. B j.reg xxj.a *j.re.xxiij.c

And nowe hath he lyfted vp my head aboue myne enemyes/that cõpassed me rounde aboute.

Therfore wyll I offre in hys dwelling the oblacion of thankesgeuinge: I wil both singe/ and speake prayses vnto the Lorde.

Herken vnto my voyce (o Lord) whan I crie vnto the: haue mercy vpon me / & heare me.

My herte speaketh vnto the/ my face seketh the/yee Lorde/thy face wyl I seke.

O hyde not thou thy face fro me / caste not thy seruaunt of in displeasure.

Thou art my succour/leaue me not/neyther forsake me/O God my Saueoure.

For my father and my mother haue forsake me/but the Lorde hath taken me vp.

Shewe me thy waye/ O Lorde/ and lede me in ỳ ryght path/because of myne enemyes.

Delyuer me not in to ỳ wylles of mine aduersaryes / for there are false wytnesses rysen vp agaynst me / and they ymagine myschiefe.

Neuertheles/ I beleue verely to se ỳ goodnesse of the Lorde / in the lande of the lyuynge.

† O tary thou the Lordes leysure / be stronge/let thyne hert be of good comfort/and wayte thou styll for the Lorde. Psal.xxx.d

Ad te domine clamabo.

The. XXVII. A Psalme of Dauid.

A UNto the wyl I crie/o my strong defence: thinke no scorne of me/lest (if thou make the/as though thou herdeste not) I become like them/that go doune in to the pytte.

Heare the voyce of my humble peticion/ whan I crie vnto the/and holde vp my handes towarde thy holy temple.

O plucke me not awaye amonge the vngodly and wycked doers / † whiche speake frendly to theyr neyghbour/but imagine mischiefe in their hertes. Iere. ix. a

† Reward thē/according to their dedes and wyckednesse of their owne inuencions. Job. xxxiiij b

Recōpence them after the workes of theyr handes/pay them that they haue deserued.

For they regarde not ỹ workes of the Lorde/nor the operacion of his handes: therfore shall he breake them doune/and not buylde them vp.

Praysed be the Lorde/for he hathe herde the voyce of myne humble peticion.

The Lorde is my strengthe and my shilde: my herte hoped in him/& I am helped: therfore my herte dauncethe for ioye/ and I wyll syng prayses vnto him. Deu. viij. d

The Lorde is ỹ strength of his people/he is the defender & Saueoure of his anointed.

O helpe thy people/geue thy blessinge vnto thyne † enherytaunce: fede them/and set them vp for euer. deu. xxxij. a

Afferte domino filij dei.

The. XXVIII. A Psalme of Dauid.

A AScrybe vnto the Lorde (O ye myghtye) ascrybe vnto the Lorde worshyp and strengthe.

Geue the Lorde the honour of his name/ and bowe youre selfes to the holy maiesty of ỹ Lorde.

† It is the Lord that commaundeth the waters. Ex. viij. viij

† It is the glorious God that maketh the thonder/* it is the Lorde that ruleth the see. Exod. ix. e * Ex. xviij. f

The voyce of the Lorde is mighty in operacion/the voyce of the Lorde is a glorious voyce. Mat. viij. c

† The voyce of the Lorde breaketh the Ceder trees: yee/the Lorde breaketh the Ceders of Libanus. Ezec. xvij. d

He maketh them to skyppe like a calfe: Libanus and † Sirion lyke a yong Vnicorne. Deut. iij. *Nu. xxiij. a

* The voyce of the Lord deuideth the flames of fyre: the voyce of the Lorde shaketh ỹ wilderneſſe/ yee/ the Lorde shaketh the wilderneſſe of Cades.

The voyce of the Lord moueth ỹ hyndes/ and discouereth the thicke bushes: in his tēple shall euery man speake of his honour.

The Lorde stylleth the water floude/and the Lord remayneth a kynge for euer.

The Lord shall geue power vnto his people/the Lorde shall geue his people the blessynge of peace.

Exaltabo te domine, quoniam.

The. XXIX. A Psalme of Dauid.

I Wyl magnifye the (O Lorde) for thou hast set me vp/and not suffered my foes to triumphe ouer me. A

O Lord my God I cryed vnto the/and thou hast healed me.

† Thou Lorde hast brought my soule out of hell: * thou hast kept my life/where as they go doune to the pytte. j. Reg. * psal. xxix

Syng prayses vnto the Lord (ye saincte of his) geue thankes vnto him for a remembraunce of his holynesse.

† For his wrath endureth but the twynklyng of an eye: and his pleasure is in life/heauynesse may wel endure for a nyght: but ioye commeth in the morninge. Esa. liij. ij Cor. iiij

As for me whan I was in prosperyte/I sayde: Tush/I shal neuer fall more. B

(And why? thou Lorde of thy goodnes haddest made my hyll so stronge.)

But as sone as thou turnedest thy face fro me/I was brought in feare.

Then cryed I vnto the/(O Lord) yee/vnto the Lorde made I my prayer.

† What profyte is there in my blonde/if I go doune to corrupcion? Psal. xxix

May the duste geue thankes vnto the? or shall it declare thy faythfulnesse?

Heare/(O Lorde) and haue mercy vpon me: Lorde be thou my helper.

And so thou haste turned my heauynesse into ioye: thou hast put of my sackecloth / and gyrded me with gladnesse.

That my honour myght synge prayses vnto the without ceassyng: O Lorde my God/ I wyl

I wyl geue thankes vnto the for euer.

In te domine speraui non confundar.

The. XXX. A Psalme of Dauid.

A IN the O Lord † is my trust: let me neuer be put to confusion/but delyuer me in thy ryghteousnesse. a. xxiiij. a dlxx. a

Bowe doune thyne eare to me/make haste to delyuer me: be thou my stronge rocke/and a house of defence/that thou mayst saue me.

For thou arte my strong holde and my castell. O be thou my gyde/and leade me for thy names sake.

† Draw me out of the nette that they haue layd preuely for me/for thou art my strength. Re. xix. a d xxiij. b u. xxiij. e

* Into thy handes I commend my spirite: thou haste delyuered me O Lord thou God of trueth.

I hate them that holde of vanities/and my trust is in the Lorde/I wyll be glad and reioyce in thy mercy: for thou hast consydred my trouble/thou haste knowen my soule in aduersyte.

Thou hast not delyuered me ouer in to the handes of the enemye/but haste sette my fete in a large rowme. B

Haue mercy vpon me O Lord/for I am in trouble/myne eye is consumed for very heauynesse: yee/my soul and my body.

My lyfe is worne olde wyth heauynesse/& my yeares with mourninge.

My strength fayleth me/because of myne aduersyte/and my bones are corrupte.

I am become a very reprofe amonge all myne enemyes/my neyghbours and they of myne owne acquaynaūce are afrayed of me: they that se me in the strete/conueye them selfs fro me.

I am clene forgottē & out of mind as a dead man: I am become like a broken vessell. C

For I haue herde the blasphemy of ỹ multitude: euery man abhorreth me: they haue gathered a counsaill together against me/& are purposed to take awaye my life.

But my hope is in the O Lord/and I say thou art my God.

My time is in thy handes: deliuer me from the hande of myne enemies/and from them that persecute me.

Shewe thy seruaunt 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 lying lippes be put to sylence/which cruelly/disdanously/and dispitefully speake agaynst the righteous.

O howe great and many folde is thy good/ which thou haste hyd for them that feare the?

O what thinges bringest thou too passe for them that put theyr trust in the/euen before ỹ sonnes of men?

Thou hidest them priuely by thine own presence from the proude men/thou kepest them secretlye in thy tabernacle/from the stryfe of tunges.

Thankes be to the Lorde/for he hath shewed me maruailous great kyndnes/in a stroge cytye.

For whan the sodane feare came vpon me/ I sayde: I am cast out of thy sighte.

Nevertheless/thou herdest myne humble prayer/whan I cryed vnto the.

O loue the Lorde/(all ye his saincte) for the Lorde preserueth the faithfull/and plentyously rewardeth he the proude doer.

† Be strong therfore/and take a good herte vnto you/all ye that putte youre truste in the Lord. Psal. xxvij. c

Beati quorum remisse sunt.

The. XXXI. A Psalme of Dauid.

BLessed are they/whose vnrighteousnesses are forgeue/and whose synnes are couered. A Rom. iiij. a

Blessed is the man/vnto whome the Lord imputeth no sinne/in whose spirite there is no gyle.

For while I helde my tunge/my bones cōsumed awaye thorowe my daylye complayninges.

And because thy hande was so heauy vpō me both day and night/my moisture was like the drouthe in summer. Sela.

Therfore I confessed my synne vnto the/& hydde not myne vnrighteousnesse.

† I sayde: I will knowlege myne offence/& accuse my selfe vnto the Lorde/and so thou forgaueste me the wickednesse of my synne. Sela. Job. xiij. b. Luce. xv. c.

† For this shall euery saynete make hys prayer vnto the in due season/therfore shall not Dio. xviij. b

the great waterfloudes come nye him.

B Thou arte my defence in the trouble that is come aboute me/ O compasse thou me aboute also wyth the ioye of delyuerannce. Sela.

Pro.xx.iij. †I wyll enfourme the/ and shewe the the waye wherein thou shalt go: I wyll fasten myne eyes vpon the.

Tob.vj.d Psa.xxxij.a †Be not ye now like horses and mules/ whiche haue no vnderstandinge.

Whose mouthes thou must holde with byt and brydle/if they will not obeye the.

Greate plagues shall the vngodly haue: but who so putteth his truste in the Lorde/ mercy shall compasse him on euery syde.

Be glad (o ye ryghteous) and reioyce in the Lorde/ be ioyfull all ye that are true of herte.

Exultate iusti in domino.

The. XXXII. A Psalme of Dauid.

A Psal.xcvj.b REioyce in the Lorde (o ye ryghteous) for it becommeth well the iust to be thankefull.

Colos.iij.b Ephes.v.b †Prayse the Lord with harpe: syng Psalmes vnto him with the lute and instrument of ten stringes.

Synge hym a new songe/ yee/ singe lustely vnto him/and with a good courage.

For the worde of the Lord is true/ and all his workes are faythfull.

He loueth mercy and iudgement/the earth is full of the goodnes of the Lorde.

Gen.j.a Colo.j.b †By the worde of the Lord were the heauens made/and all the hoostes of them by the breath of his mouth.

B Iob. xxxviij.a †He gathereth the waters together as it were in a bottell/ & layeth vp ye depe in secrete.

Let all the earth feare the Lorde/ and let all them that dwell in the world/ stande in awe of him.

Ps.cxlviij.a †For loke what he sayeth/ it is done: & loke what he cõmaundeth/it standeth fast.

Esa.viij.c †The Lorde bringeth the counsayll of the heythen to naught/ and turneth the deuices of the people.

Esa.xlvj.b †But the counsayl of the Lord endureth for euer/ and the thoughtes of his herte from generacion to generacion.

Psal.cxliij.c †Blessed are the people that holde ye Lord for their God/ & blessed are the folke whome he hath chosen to be his herytage.

†The Lorde loketh doune from heauen/ and beholdeth all the childrē of men: from his stronge seate he consydereth all them ye dwell in the worlde. Psal.ciij.c

†He onely hath fashyoned all the hertes of them/and knoweth all their workes. Prou.xvj. xxj.a

A king is not helped by his owne great hoost/neyther is a gyaunt saued throwe the myght of his owne strength. C

†A horse is but a vayne thynge to saue a man/it is not the power of his strengthe that can deliuer him. Prou.xxj.

†Beholde/the eye of the Lorde loketh vnto them that feare him/ and put theyr trust in his mercy. Eccli.xv.

That he may deliuer theyr soules frō death/ and to fede them in the deare time.

Let our soule paciently abyde the Lorde/ for he is our helpe and shylde.

So shall oure herte reioyce in him/ because we haue hoped in his holy name.

Let thy mercyfull kindnesse (o Lorde) be vpon vs/like as we put our trust in the.

Benedicam dominum omni tempore.

The. XXXIII. A Psalme of Dauid.

A IWil alway geue thākes vnto the Lord/ his prayse shall euer be in my mouth.

My soule shal make her boast in the Lord: the poore oppressed shall heare therof and be glad.

O prayse the Lorde with me/ and let vs magnifie his name together.

†I sought the Lord/and he herd me/ yee/ he deliuered me out of all my feare. j.Reg.xvij.b

They ye haue an eye vnto him/ shalbe lightened/and their faces shall not be shamed.

This poore man cryed vnto the Lorde/ and he herde him/yee/and delyuered him out of all his troubles.

†The aungel of the Lorde pytcheth his tent rounde about them that feare him/ and deliuereth them. iiij Reg.vi. xix. Josue.v.d

B Psal.xij.b * ps.cxxvij. a

O taist and se how frendly the Lorde is/ †blessed is the man that trusteth in him.

*O feare the Lorde/ye that be his saynctes: for they that feare him lacke nothinge.

The ryche shal wante and suffre hunger/ †but they which seke the Lorde/ shall want no maner of thinge that is good. Mat.vj.c

Come hyther (o ye chyldren) herken vnto me/

me/I wyl teach you the feare of the Lord.

Pet.iij.b †Who so lysteth to lyue/and wold fayne se good dayes.

Let him refrayne his tunge from euel/and his lippes that they speake no gyle.

Let him eschue euel & do good: let him seke peace and ensue it.

For the eyes of the Lorde are ouer the rightcous/and his eares are open vnto theyr prayers.

But the face of the Lord beholdeth them C that do euel/to destroye the remembraunce of them out of the earth.

Whan the rightcous crye/the Lord heareth them/and deliuereth them out of al their troubles.

The Lorde is nye them that are contrite in herte/ and wyl helpe such as be of an humble spirete.

Dan.xviij.c Esa.xij.b †Great are the troubles of the rightcous/ but the Lord deliuereth thē out of al.

He kepeth al their bones/so that not one of them is broken.

But myssortune shall slaye the vngodlye/ and they that hate the ryghteous/ shall be gylty.

The Lord deliuereth the soules of his seruauntes: and all they that put their truste in him/shal not offende.

Iudica domine nocentes me.

The. XXXIIII. A Psalme of Dauid.

A STryue thou with thē (o Lord) ye stryue with me/fyghte thou against them that fyght against me.

Laye hande vpon the shyld and spearc/and stande vp to helpe me.

Drawe out thy swearde/ and stoppe the waye against thē that persecute me/saye vnto my soule: I am thy helpe.

Let thē be confounded/ and put to shame that seke after my soule: let thē be turned backe and brought to confusyon/that ymagin myschefe for me.

Psal.xxxvij.b †Let them be as the duste before the winde/ and the aungell of the Lorde scatterynge them.

Let theyr waye be darke & slippery/and the aungel of the Lorde to persecute them.

For they haue priuely layed their net to destroye me withoute a cause/yee/and made a pytte for my soule/ whiche I neuer deserued.

†Let a sodāne destruccion come vpon him vnwares/ * and the nette that he hath layed priuely/catch himselfe: that he may fal into his owne myschefe. B mat.xxiiij.a j.Tes.v.a *Ec.xxvij.c

But let my soule be ioyfull in the Lord/ & reioyce in his helpe.

All my bones shal saye: Lord/who is lyke vnto the: which deliuerest the poore frō those that are to stronge for him: yee/the poore and the nedy from his robbers.

False witnesses are risen vp/and laye to my charge thinges that I knowe not.

†They rewarde me euell for good/ to the greate discomforth of my soule. Psa.cxxxiiij.b

Neuerthelesse/whan they were sycke/ I put on a sackecloth: I humbled my soule with fastinge/ and my prayer turned into myne owne bosome.

I behaued myselfe as though it had bene my frende or my brother/ I wente heauely as one that mourneth for his mother.

†But in myne aduersyte they reioyce/ and gather them together: yee/the very lame come together against me vnwares/ makinge mowes at me/and ceasse not. Pro.xvij.a Job. xxx.c

With the gredy and scornefull Ypocrytes: they gnasshed vppon me with theyr teeth. C

Lorde/ whan wylt thou loke vpon this?

O restore my soule frō the wycked rumour of thē/my dearlinge from the Lyons.

†So wyll I geue the thankes in the great congregacion/and prayse the amonge muche people. Psal. xxx.c

O let them not triumphe ouer me/that are myne enemyes for naughte: O let them not wyncke with their eyes/that hate me without a cause.

And why: their cōminge is not for peace/ but they imagin false wordes against the ouercastes of the lande.

They gape vpon me with their mouthes/ sayinge: there there/ we se it with oure eyes.

This thou seyst/o Lord: holde not thy tūg then: go not farre fro me/o Lord.

Awake Lord and stande vp: auenge thou my cause my God/and my Lord.

Judge me (o Lord my God) accordinge to thy ryghteousnesse/that they triumphe not ouer me.

O let thē not say in their hertes: there there/ so wolde we haue it: O let them not saye: we haue ouercome him.

Let thē be put to confusyon and shame/that reioyce at my trouble: let thē be clothed with rebuke and dishonour/that boaste them selfes against me.

Let them also be glad and reioyce/ that fauoure my rygheous dealynge: yee/let thē saye alwaye: blessed be the Lorde/ whiche hath pleasure in the prosperyte of his seruaunt.

And as for my tunge/ it shalbe talkynge of thy ryghteousnesse/ and of thy prayse all the daye longe.

Dixit iniustus ut delinquat.

The.XXXV. A Psalme of Dauid.

MY herte sheweth me the wyckednesse of the vngodlye/ that there is no feare of God before his eyes.

For he dissembleth before his face/ so longe tyl his abhominable synne be founde oute.

Eccle.xxi.b

The wordes of his mouth are vnrighteousnesse and deceat/ † he wyll not be learned to do good.

He ymagineth myschiefe vpon his bed/ he wyl come in no good waye/ nor refuse the thinge that is euel.

B

Thy mercy (o Lord) reacheth vnto the heauen/ and thy faythfulnesse vnto the cloudes.

Esa.xxx.d

Thy ryghteousnes standeth like the strong mountaines/and thy iudgemēt like the great depe: † thou Lord preseruest both men and beastes.

How precious is thy mercy (o God) that the children of men maie put their truste vnder the shadowe of thy winges?

They shalbe satisfyed with the plenteousnesse of thy house/ and thou shalt geue them drinke of the ryuer of thy pleasures.

Jere.ij.b

† For with the is the welle of lyfe/and in thy lighte shal we se light.

O spreade forth thy louinge kindnesse vnto thē that knowe the/ and thy righteousnesse vnto them that are true of hert.

O let not the fote of pride ouertake me/ O let not the hande of the vngodlye caste me doune.

As for wicked doers they fall/ they are cast doune/and are not able to stande.

Noli emulari in malignantibus.

The.XXXVI. A Psalme of Dauid.

FRet not thy selfe at the vngodly/ be not thou enuious against the euel doers. A

† For they shall sone be cut doune like the grasse/ and be wythered euen as the grene herbe. iiij.Re.xix. Psa.xxxvij.

Put thou thy truste in the Lord/ † and be doynge good: so shalt thou dwel in the lande/ and verely it shal fede the. Deut.iiij. v.d

Delyte thou in the Lord/and he shal geue the thy hertes desyre.

† Cōmytte thy waye vnto the Lorde/ set thy hope in him/ and he shall bringe it to passe. Pro.xvj.

Yee/he shal make thy righteousnes as cleare as the lyghte/ and thy iuste dealynge as the noone daye.

Holde the styl in the Lord/and abyde paciently vpon him: but greue not thy selfe at one that hath prosperytie/ and lyueth in abhominacion.

Leaue of frō wrath/ let go displeasure/ let not thy gelousy moue the also to do euel.

For wicked doers shalbe rooted oute/ but they that pacyently abide the Lorde/shal enheret the lande. B

Suffre yet a lytle whyle/ and the vngodly shal be clene gone: thou shalte loke after his place/and he shal be awaye.

† But ỹ meke spreted shal possesse the earth/ and haue pleasure in muche reste. Math.v.

The vngodly laieth waite for the iust/ and gnasheth vpon him with his teethe.

† But the Lord laugheth him to scorne/ for he seyth that his daye is cōminge. Psal.ij.a

The vngodly drawe out the swearde/ and bende their bowe/ to caste doune the symple and poore/ and to slaye suche as go the ryghte waye.

Neuertheles/ their swearde shall go thorowe theyr owne herte/ and their bowe shalbe broken.

† A smal thing that the righteous hath/ is better then greate riches of the vngodly. Pro.xv.b Eccl.xxx. j.Ti.vj.b

For the armes of the vngodlye shall be bro-

ken/ but the Lorde vpholdeth the ryghteous.

C

The Lorde knoweth the dayes of the godly/ and their enheritaunce shall endure for euer.

They shal not be confounded in the parlous time/and in the daies of derthe they shal haue ynough.

As for the vngodly/they shal perishe: and whan the enemyes of the Lord are in their flowres/ they shall consume: yee/ euen as the smoke shal they consume awaie.

Some reade thus: The vngodly lendeth vpon vsury/ and paieth not for naught.

The vngodly borroweth and paieth not againe/but the righteous is mercyfull and liberal.

Suche as be blessed of him/ shal possesse the lande: and they whome he curseth/ shal be rooted out.

The Lord ordreth a good mans goying/ and hath pleasure in his waie.

D

† Thoughe he fall/ he shall not be hurte/ for the Lorde vpholdeth hym with his hande. Pro.xxiiij.c Psa.xxxiij.c Eccl.ij.b

I haue ben yonge/and nowe am olde: yet sawe I neuer the righteous forsaken/nor hys sede to seke their bread.

† The ryghteous is euer mercyfull/ and lendeth gently/ therefore shall hys sede be blessed. Psal.cxj.a Pro.xj.c

Flye frō euel/ & do the thinge that is good/ so shalt thou dwel for euer.

For ỹ Lord loued the thinge that is right/ he forsaketh not his sainctes/ but they shalbe preserued for euermore: as for the sede of the vngodly/it shalbe rooted out.

Yee/the righteous shal possesse the lande/ & dwel therein for euer. Psal.xxxvij.d

† The mouthe of the righteous is exercysed in wysdome/ and his tunge talketh of iudgement.

The lawe of his God is in his herte/ therfore shal not his fotesteppes slide.

The vngodly seith the righteous/and goeth aboute to slaye him.

But the Lorde wyll not leaue hym in his handes/nor condemne him whan he is iudged.

E

Hope thou in the Lorde/and kepe his waye: and he shall so promote the/that thou shalt haue the land by enheritaunce/ and se whan the vngodly shal perishe.

I my selfe haue sene the vngodly in greate power/ and florysshinge lyke a grene baye tree: but whan I wente by/lo/ he was gone: I soughte hym/ but he coulde no where be founde.

Kepe innocency/ and take hede vnto the thynge that is ryghte/ for that shall bringe a man peace at the last.

As for the transgressours/they shal perishe togither/and the vngodlye shal be rooted out at the last.

The helpe of the ryghteous commeth of the Lorde/ he is their strenght in the tyme of trouble.

The Lord shal stande by them/ and saue them: he shall delyuer them frō the vngodly/ and helpe them/because they put their truste in him.

2. Domine ne in furore tuo arguas me.

The.XXXVII. A Psalme of Dauid.

PVt me not to rebuke († o Lorde) in thine anger: Oh chasten me not in thy heauy displeasure. A Jere.x.d Psal.vj.a

For thy arowes sticke faste in me/ and thy hand presseth me sore.

There is no whole parte in my body/ because of thy displeasure: there is no reste in my bones/by reason of my sinnes.

For my wickednesses are gone ouer my heade/and are lycke a sore burthen/ to heauy for me to beare.

My woundes stincke/and are corrupt thorow my foolyshnesse.

I am broughte into so greate trouble and mysery/that I go mournynge all the daye longe.

For my loines are clene dried vp/and there is no whole parte in my body.

I am feble and sore smitten/I roare for the very disquietnesse of my herte.

Lord/thou knowest al my desyre/and my groninge is not hid from the. B

My herte panteth/ my strengthe hath fayled me/and the lyghte of myne eyes is gone fro me.

† My louers and frendes stande lokinge vpon my trouble/and my kinsmen are gone farre of. Job.xix.b Psal.liij.b

They that soughte after my lyfe/ and to

Do me euell/spake of lyes/ and ymagined deceate al the daye longe.

As for me/I was lyke a deaf mā/ and herd not: and as one that were domme/ not openinge his mouth.

I am become as a man that heareth not/ and that canne make no resystaunce with his mouth.

For in the(o Lord)is my trust/thou shalt heare me/O Lord my God.

My desyre is that myne enemyes triumphe not ouer me: for if my fote slippe/they reioyce greatly against me.

I am ready to suffre trouble/and my heauinesse is euer in my sight.

For I confesse my wickednesse/ and my synne greueth me.

But myne enemies liue and are mightye: and they that hate me without a cause/are many in numbre.

They that rewarde me euel for good/speake euell of me/ because I folowe the thinge that good is.

Forsake me not/(O Lord my God)O go not farre fro me.

Hayste the to helpe me/O Lorde my succoure.

Dixi custodiam uias meas, ut non.

The.XXXVIII. A Psalme of Dauid.

A I Sayd: I wil kepe my waies/ that I offende not in my tung.

And so I shut my mouthe/ whyle the vngodly layed wayte for me.

I helde my tunge/I was domme/I kepte sylence/yee/euen frō good wordes/but it was payne and grefe to me.

My herte was hote within me/& while I was thus musynge/the fyre kyndled: so that I spake with my tunge.

Psa.lxxxix.b cxviij.l

†Lord/let me knowe myne ende/and the numbre of my dayes: that I maie be certified what I want.

Job.vij.a viij.a

†Beholde/thou haste made my dayes a spāne long/and my lyfe is as it were nothing before the. O howe vayne are all men liuing: Sela.

Yee/euery man walketh as it were a shadowe/and disquieteth himselfe in vaine: † he heapeth vp ryches/and can not tell to whome he gathereth them.

Luce.xij.b

And now Lord/wherin shal I comforte me: my hope is in the.

Deliuer me frō al mine offences/and make me not a scorne vnto the foolishe.

I kepe sylence/and open not my mouth/for thou hast done it.

Turne thy plagues awaie fro me/for I am consumed thorow the feare of thy hande.

Whan thou punishest man for synne/thou chastenest him: so that his bewty consumeth awaye/like as it were a mothe. O how vaine are al men: Sela.

Heare my prayer o Lorde/ and consydre my calling: shew not thy self/as though thou sawest not my teares.

†For I am a straunger/and pylgrim with the/as al my forefathers were. j.Par.xxix

Oh spare me a lytle/ that I maye refreshe my selfe before I go hence/& be no more sene.

Expectans expectaui dominum, &c.

The.XXXIX. A Psalme of Dauid.

I Wayted pacientlye for the Lord/ which enclined him selfe vnto me/and herd my callinge.

He broughte me out of the horrible pytte/ oute of the myre and claye: he sette my fete vpon the rocke/and ordred my goynges.

He hath put a newe songe in my mouth/ euen a thankesgeuinge vnto oure God.

Many men seinge this/shal feare the Lorde/and put their trust in him.

† Blessed is the man that setteth his hope in the Lorde/ and turneth not vnto the proude/ and to suche as go aboute wyth lyes. Jere.xvij.c

O Lorde my God/great are thy wonderous workes whiche thou hast done: & in thy thoughtes towarde vs/there maie none be liekened vnto the.

I wolde declare them/and speake of the: B
But they are so many/ that they can not be tolde.

† Sacrifyce and offeringe thou woldeste not haue/ & but a body haste thou ordeyned me: burntofferinges and sacrifice for synne thou haste not alowed. Heb.x.a

Then saide I: Lo/I come.

In ỹ Beginning of ỹ boke it is written of me. that I should fulfyl thy wil O my God/ and that am I content to do/ †yee/ thy law is within my herte. †I

Some read de thus: *But my eares hast thou opened. Jer.xxxi.c

Gal.xxj.c †I wil preache of thy ryghteousnesse in the greate congregacion: Lo/ I wyll not refrayne my lyppes o Lorde/ and that thou knowest.

Rat.xij.d †I do not hyd thy ryghteousnesse in my herte/ my talkynge is of the trueth/ and sauinge healthe: I kepe not thy louynge mercy and faythfulnesse backe from the greate congregacion.

Turne not thou thy mercy fro me o Lorde/But let thy louynge kindnesse and trueth alwaie preserue me.

For innumerable troubles are come about me: my synnes haue take such hold vpon me/ that I am not able to loke vp: yee/they are mo in numbre then the heeres of my heade/ & my herte hath failed me.

Gal.xxx.a †O Lorde/ let it be thy pleasure to delyuer me/ make haiste (O Lorde) to helpe me.

Let them be ashamed and confoūded/ that seke after my soule/to destroye it: †let them fall backwarde/& be put to confusyon/that wisshe me euel.

Let then sone be brought to shame/that crie ouer me: there there.

But let all those that seke the/ be ioyfull and glad in the: and let all suche as delyte in thy saluacion/saye alwaye: the Lorde be prayesed.

As for me/I am poore and in misery/ but the Lord careth for me.

Thou arte my helper and redemer/ make no longe tarienge/o my God.

Beatus qui intelligit super egenum.

A The.XL. A Psalme of Dauid.

d.xiij.c BLessed is he that consydreth the poore: †the Lord shal delyuer him in the time of trouble.

The Lorde shall preserue him/and kepe him alyue: he shall make him to prospere vpon earth/and shal not deliuer him into the wyll of his enemies.

The Lorde shall refreshe him/ whan he lyeth sicke vpon his bed: yee/ thou makest his bed in al his sickenesse.

I sayde: Lorde be mercyfull vnto me/ heale my soule/for I haue synned against the.

Myne enemies speake euel vpon me: what shal he dye/and whan shal his name perish:

Though he came into se/yet meaned he falshede in his herte/heapynge myschiefe vpō himselfe.

All they that hate me/ runne together B agaynste me/ and ymagyne euell agaynste me.

They haue geuen a wycked sentence vpon me: whan he lyeth/ he shall ryse vp no more.

Joh.xiij.b †Yee/ euen myne owne familiar frende/ whome I trusted/ which did eate my breade/ hath lyft vp his hele against me.

But be thou mercyfull vnto me o Lorde/ rayse thou me vp/ and I shall rewarde them.

By this I knowe thou fauoureste me/ that myne enemye shall not triumphe ouer me.

Thou haste holden me because of myne innocencye/ and set me before thy face for euer.

O blessed be the Lorde God of Israell/from henceforth/and for euermore. Amen. Amen.

Quemadmodum desyderat ceruus ad fontes.

The.XLI. A Psalme of the chyldren of Corah.

LYke as the herte desyreth the water brookes/so longeth my soule after the/ o God. A

My soule is a thyrste for God/yee/euen for the lyuinge God: whan shal I come/and beholde the face of God?

Psal.lxxix.a †My teares are my meate daye and nighte/ whyle it is daily said vnto me: where is now thy God?

Now whan I thynke there vpon/†I poure j.Reg.j.b oute my herte by my selfe/ for I wolde faine go hence with the multitude/ and passe ouer with thē vnto the house of God/in the voyce of praise and thankesgeuinge/ amonge suche as kepe holy daie.

Psal.xlij.a †Why arte thou so full of heauynesse/(o my soule) and why arte thou so vnquiete within me?

O put thy truste in God/ for I wyll yet geue him thankes/for the helpe of his countenaunce.

My God/my soule is vexed within me: therfore I remembre † the lande of Jordane/ and the litle hil of Hermonim. Jos.xij.a

One

B Jone. iij. a

One depe calleth another with the voice of thy whistles/ †all thy wawes and water floudes are gone ouer me.

The Lord hath promised his louing kindnesse daily/ therfore wil I prayse him in the nighte season/ and make my prayer vnto the God of my lyfe.

I wil saie vnto God my stony rocke: Why haste thou forgotten me? why go I thus heauely/ while the enemy oppresseth me?

Whyle my bones are broken/ and while myne enemies easte me in the teethe/ daylye sayinge vnto me: where is now thy God?

Why art thou so heauy (o my soule) & why art thou so disquieted within me?

O put thy truste in God/ for I wil yet thāke him for the helpe of his coūtenaunce/ and because he is my God.

Iudica me deus, & discerne causam meam.

The. XLII. A Psalme of Dauid.

A GEue sentence vpon me (o God) and defende my cause againste the vnholy people: Oh deliuer my frō the deceatful/ and wicked man.

For thou (o God) arte my strength: why hast thou shut me frō the? Why go I thē so heauely/ while the enemie oppresseth me?

Oh sende out thy light/ and thy trueth/ that they maye lede me/ and bringe me vnto thy holy hil/ and to thy dwellinge.

That I maie go vnto the aulter of God/ euen vnto the God which is my ioye and pleasure/ and vpon the harpe to geue thankes vnto the/ o God my God.

Psal. xlij. a †Why art thou so heauy (o my soul) & why art thou so disquieted within me?

O put thy trust in God/ for I wil yet geue him thankes for the helpe of his coūtenaunce/ and because he is my God.

Deus auribus nostris audiuimus.

The. XLIII. A Psalme of the children of Corah.

A Scut. vj. b WE haue herde with oure eares (o God) †oure fathers haue tolde vs/ what thou hast hast done in their tyme of olde.

How thou hast driuen out the Heithen wt thy hande/ and planted thē in: how thou hast destroied the nacions/ and cast them out.

Scut. ix. a † For they gat not the lande in possession thorowe their owne swearde/ neyther was it their owne arme that helped them:

But thy righthande/ thine arme/ and the lyght of thy countenaunce/ because thou haddest a fauoure vnto them.

†Thou art the kynge & my God/ thou sendest helpe vnto Jacob. Psa. xcv

Thorow the/ wyl we ouerthrowe oure enemies: and in thy name wil we treade thē vnder/ that rise vp against vs.

For I wyl not truste in my bowe/ it is not my swearde that shall helpe me.

But it is thou that sauest vs from oure enemies/ and puttest them to confusion/ that hate vs.

We wil alwaie make oure boaste of God/ B & prayse thy name for euer. Sela.

But now thou forsakest vs/ and puttest vs to confusyon/ and goest not forth with oure hoostes.

Thou makest vs to turne oure backes vpon oure enemies/ so that they which hate vs/ spoyle oure goodes.

†Thou lettest vs be eaten vp like shepe/ and Esa. lix scatrest vs amonge the Heythen.

Thou sellest thy people for naught/ and takest no money for them.

Thou makeste vs to be rebuked of oure neyghbours/ to be laughed to scorne/ and had in derisyon/ of them that are rounde about vs.

†Thou hast made vs a very Bywordе amonge the Heithen/ and that the people shake their heades at vs. Psl

My confusion is daily before me/ and the shame of my face coūereth me.

For the voice of the sclaunderer & Blasphemer/ for the enemie and auenger.

All this is come vpon vs/ and yet haue we not forgotten the/ nor behaued oure selfes vnfaithfully in thy conuenaunt.

Our herte is not turned backe/ neither our steppes gone out of thy waie.

That thou smitest vs in the place of the serpent/ and couerest vs with the shadowe of death.

If we had forgotten the name of oure C God/ and holden vp oure handes to any straunge God.

Shoulde not God synde it oute? for he knoweth

knoweth the very secretes of the hert.

. viij. c †But for thy sake we are killed all the daye longe/ and are counted as shepe/ appointed to be slaine.

Ixxviij. f †Vp Lord/ why slepest thou? awake and cast vs not of for euer.

Wherfore hidest thou thy face? wilt thou cleane forget our misery/ and oppression?

. xviij. d †For oure soule is brought lowe/ euen vnto the dust/ and oure belly cleueth vnto the grounde.

Arise o Lorde/ helpe vs/ and deliuer vs for thy mercy sake.

Eructauit cor meum uerbum bonum.

The. XLIIII. A Psalme of the children of Corah.

A MY herte is ditinge of a good matter/ I speake of that/ whiche I haue made of the kinge: My tunge is the penne of a ready wryter.

Thou arte the fayrest amonge the children of men/ full of grace are thy lyppes/ therfore God blesseth thy for euer.

Gyrde the with thy swearde vpon thy thye (o thou myghty) with worshippe and renowne.

Good lucke haue thou with thine honour/ ryde on with the trueth/ mekenesse/ and righteousnesse/ and thy righthande shall teach the wonderful thinges.

Thy arowes are sharpe/ the people shalbe subdued vnto the/ euen in the middest amōge the kinges enemies.

B Job. ij. b †Thy seate (o God) endureth for euer: the cepter of thy kyngdome is a righte cepter.

Thou haste loued rigteousnesse/ and hated iniquitie: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue thy felowes.

All thy garmentes are lyke myrre/ Aloes & Cassia/ whan thou cōmest out of thine yuerye palaices in thy beutyful glory.

Kynges doughters go in thy goodly arayе/ and vpon thy ryghtehande standeth the quene in a vesture of the moost fyne golde.

Herken (o doughter) considre and enclyne thyne care: forgette thine owne people/ and thy fathers house.

So shall the kynge haue pleasure in thy bewtie/ for he is thy Lorde/ and thou shalt worshippe him.

The doughters of †Tyre shal be there with C gistes/ the riche amonge the people shal make their supplicacion before the. Psal. xxiij. c Ezec. xxvij. xxviij.

The kinges doughter is al glorious within/ her clothing is of wrought golde.

She shalbe brought vnto the kynge in rayment of nedle worke/ and maydens after her: suche as be nexte her shalbe brought vnto the.

With ioye & gladnesse shal they be brought/ and go into the kinges palaice.

In steade of thy fathers thou haste gotten children) whome thou shalt make princes in al landes.

I wyll remembre thy name frō one generacyon to another: therfore shall the people geue thankes vnto the worlde without ende.

Deus noster refugium & uirtus.

The XLV. A Psalme of the children of Corah.

IN oure troubles and aduersyte/ we haue A founde that God is oure refuge/ oure strength and helpe.

Therfore wyl we not feare/ though the earth fel/ and though the hilles were caried into the middes of the see.

†Though the waters of the see raged/ and Psal. xcij. a were neuer so troublous/ and thoughe the mountaynes shoke at the tempest of thesame. Sela.

†For there is a floude/ whiche with his ryuers reioyceth the cytie of God/ the holy dwelinge of the hyghest. Job. vij. b

God is in the middest of her/ therfore shall she not be remoued: for God helpeth her/ and that right early.

The Heithē are mad/ the kyngdomes make much a do: but whā he sheweth his voice/ the earth melteth awaye.

The Lord of hooستes is with vs/ the God B of Jacob is oure defence. Sela.

O come hyther/ and beholde the workes of the Lord/ what destruccions he hath brought vpon the earth.

†He hath made warres to ceasse in all the Psal. lxxv. c worlde/ he hath broken the bowe: he hath

knapped

knapped the ſpeare in ſonder / and burnt the charrettes in the fyre.

Be ſtyll then & confeſſe that I am God / I wyl be exalted amonge the Heythen / & I wil be exalted vpon earth.

The Lord of hooſtes is with vs / the God of Jacob is oure defence. Sela.

Omnes gentes plaudite manibus.

The. XLVI. A Pſalme of the chil-dren of Corah.

A GClappe your handes together (al ye people) & ſynge vnto God with the voyce of thankeſgeuynge.

Pſal. xcv. a †For the Lord the mooſte hyeſte is to be feared / and he is the greate kynge vpon al the earth.

He ſhal ſubdue the people vnder vs / & the Heithen vnder our fete.

He choſeth vs for an heretage / the bewtye of Jacob whome he loued. Sela.

God is gone vp with a mery noyſe / & the Lord with the ſounde of the trompet.

O ſynge prayſes / ſynge praiſes vnto God: o ſynge prayſes / ſynge prayſes vnto oure kynge.

For God is king of al the earth / o ſyng praiſes vnto him with vnderſtandinge.

God is kinge ouer the Heithen / God ſyteth in his holy ſeate.

The princes of the people are gathered to-gether vnto the God of Abraham: for God is farre hyer exalted then the mighty lordes of the earth.

Magnus dominus & laudabilis nimis.

The. XLVII. A Pſalme of the chil-dren of Corah.

A GReat is the Lord and hycly to be prayſed / in the citie of oure God / euen vpon his holy hill.

The hil of Sion is like a fayre plante / wher-of al the lande reioyceth: vpon the Northſide lieth the citie of the great kinge.

God is wel knowen in her palaices / that he is the defence of theſame.

ij. Par. xx. a †For lo / kynges are gathered / and gone by to-gether.

They maruayled to ſe ſuche thinges: they were aſtonnyed / & ſodenly caſt doune.

Feare came there vpon the & ſorowe / as vpon a woman in her trauayle.

Thou ſhalte breake the ſhips of the ſee / thorow the East winde.

Lyke as we haue herde / ſo ſe we in the cy-tie of the Lorde of hooſtes / in the cytie of oure God: God vpholdeth theſame for euer. Sela. B

We waite for thy louing kindnes (o God) in the myddeſt of thy temple.

O God according vnto thy name / ſo is thy praiſe vnto the worldes ende: thy righthande is ful of righteouſneſſe.

Pſal. xcvi. †Oh let the mout of Sion reioyce / and the doughters of Juda be glad / because of thy iudgementes.

Walke aboute Sion / go rounde about her / and tell her towres.

Marke well her walles / ſet vp her houſes / that it maye tolde them that come after.

For this God is oure God for euer & euer: he ſhal alwaie be our gyde.

Audite hæc omnes gentes.

The. XLVIII. A Pſalme of the chil-dren of Corah.

GHeare this al ye people: ponder it well / al ye that dwel vpon the earth. A

Bye and lowe / riche and poore / one with another.

My mouth ſhal ſpeake of wyſdome / & my harte ſhal muſe of vnderſtandinge.

I wyll inclyne myne eare to the parable: and ſhewe my darke ſpeche vpon the harpe.

Wherfore ſhoulde I feare the euell daies / when the wyckednes of my heles cõpaſſeth me rounde aboute?

They that put their truſte in their good / & boaſt them ſelfes in the multitude of their ry-ches.

No man can deliuer his brother / nor make agrement for him vnto God.

†For it coſteth more to redeme their ſoules / j. Joh. ſo that he muſt let that alone for euer. j. Pet. j.

Yee / though he lyue longe / and ſe not the graue. B

For it ſhal be ſene †that ſuche wyſe men ſhal dye and periſhe together as wel as the igno-raunt and fooliſhe / and leaue their goodes for other. Eccle. c. and

Loke what is in their houſes / it continueth ſtyll:

ſtill: their dwelling places endure frõ one ge-neracion to another / and are called after their owne names vpon the earth.

Neuertheleſſe / man abydeth not in ſuch ho-nour / but is compared vnto the brute beaſtes / and becommeth like vnto them.

This way of theirs is very fooliſhnes / and yet their poſteritie prayſe it with their mouth. Sela.

They lye in the hell like ſhepe / deathe ſhall gnawe vpon them / and the righteous ſhall haue dominacion of them in the morninge by times: their ſtrength ſhall conſume / & hell ſhall be their dwellinge.

C But God ſhall deliuer my ſoule frõ the po-wer of hel / whan he receaueth me. Sela.

O be not thou afrayed / whan one is made ryche / and the glorie of his houſe increaced.

xlix. viij. c †For he ſhall cary nothing away with him whan he dyeth / neyther ſhal his pompe folow hym.

Whyle he lyueth / he is counted an happye man / and ſo longe as he is in proſperitie / men ſpeake good of hym.

But whan he foloweth his fathers genera-cion / he ſhall neuer ſe light any more.

Whan a man is in honour / and hath no vn-derſtandinge / he is compared vnto the brute beaſtes / and becommeth like vnto them.

Deus deorum dominus locutus eſt.

The. XLIX. A Pſalme of Aſaph.

A THe Lord / euen the mighty God hath ſpoken / & called the world from the riſing vp of the Sunne / vnto the goyinge doune of theſame.

l. viij. a †Out of Siõ appeareth the glorious beuty of God.

Our God ſhall come / and not kepe ſylence: there goeth before him a conſuminge fyre / & a mighty tempeſt rounde about him.

He ſhall call the heauens from aboue / & the earth / that he maye iudge his people.

Gather my ſaincres together vnto me / thoſe that ſet more by the conuenaunt then by any offeringe.

And the heauens ſhall declare his righte-ouſneſſe / for God is iudge himſelf. Sela.

Heare o my people / let me ſpeake: let me te-ſtifye amonge you / o Iſrael: I am God / euen thy God.

I repꝛoue the not because of thy ſacrifice / thy burntofferinges are alwaye before me.

† I wil take no bullockes out of thy houſe / Eſai. j. b nor goates out of thy foldes. Jere. vij. c.

For all the beaſtes of the felde are myne / & thouſandes of cattell vpon the hilles.

I know all the fooles vpon the mountay-nes / and the wilde beaſtes of the felde are in my ſight.

If I be hungry I will not tell the: † for Pſa. xxiij. a the whole world is myne / & al that therin is. i. Cor. x. c.

Thinkeſt thou that I will eate the fleſhe of oxen / or drinke the bloude of goates?

Offre vnto God prayſe and thãkeſgeuing / and paye thy vowes vnto the mooſte hy gheſt. B

† And call vpon me in the time of trouble / ij. Par. xx. & ſo will I heare the / that thou ſhalt thanke me.

But vnto the vngodly ſaieth God: Why doeſt thou preache my lawes / and takeſt my conuenaunt in thy mouth?

Where as thou hateſt to be refourmed / and caſteſt my wordes behynde the?

If thou ſeiſt a thiefe / thou rũneſt with him / and art partaker with the aduouterers.

Thou letteſt thy mouth ſpeake wickednes / and thy tunge paynteth deceate.

Thou ſitteſt and ſpeakeſt agaynſte thy bro-ther / yea / and ſclaundereſt thyne owne mothers ſonne.

This thou doeſt / whyle I holde my tunge / and thynkeſt me too be euen ſuche one as thy ſelfe: but I will repꝛoue the / and ſet my ſelfe a-gaynſte the.

O conſidꝛe this / ye that forget God: leſt / I plucke you awaye / and there be none to de-liuer you.

Who ſo offreth me thankes and prayſe / he honoureth me: and this is the waye / whereby I will ſhewe him the ſaluacion of God.

1. Miſerere mei deus, ſecundum magnam.

The. L. A Pſalme of Dauid.

HAue mercy vppon me (o God) after thy A goodneſſe / & accordinge vnto thy greate mercies / do awaye myne offences.

† Waſhe me well fro my wickednes / and Pſal. xxxj. a clenſe me fro my ſynne. Job. xiij. a.

For I knowlege my faultes / & my ſynne is Luce. xviij. b euer before me.

Agaynſte the onely / agaynſte the haue I ſynned / and done euel in thy ſight: † that thou Ro. iij. a.

mightest be iustifyed in thy sayinges/& shouldest ouercome whan thou art iudged.

Beholde/I was borne in wickednesse/and in synne hath my mother conceaued me.

But lo/thou hast a pleasure in the trueth/& hast shewed me secrete wysdome.

Ephe.v.c j.Pet.iij.c † O reconcyle me with Isope/and I shall be cleane: washe thou me/and I shal be whyter then snowe.

O let me heare of ioye and gladnesse/that the bones whiche thou haste broken/maye reioyce.

Turne thy face fro my synnes/and put out all my misdedes.

eze.xxxvj.c Act.ij.a † Make me a clean hert (o God) & renew a right spirite within me.

B Cast me not away from thy presence/& take not thy holy spirite from me.

O geue me the comforte of thy helpe agayn/and stablish me with thy free spirite.

Then shall I teache thy wayes vnto ỹ wicked/that synners maye be conuerted vnto the.

Deliuer me from bloude giltinesse o God/thou that arte the God of my health/that my tung may prayse thy righteousnesse.

Open my lippes (o Lord) that my mouth maye shew thy prayse.

Mich.vj.b † For if thou haddest pleasure in sacrifice/I wolde geue it the: but ỹ delitest not in burntofferinges.

Psa.xxxj.a The sacrifice of God is a troubled spirite/† a broken and a contrite hert (o God) shalt thou not despise.

O be fauourable and gracious vnto Syon/that the walles of Ierusalem may be builded.

Rom.xij.a For then shalt thou be pleased † with the sacrifice of the righteousnesse/with the burntofferinges and oblacions: then shall they laye bullockes vpon thine aulter.

Quid gloriaris in malicia qui.

The.LI. A Psalme of Dauid.

A WHy boastest thou thy selfe (thou tyraunt) that thou canst do mischiefe?

Where as the goodnesse of God endureth yet dayly.

Thy tung ymagineth wickednesse/& with lyes it cutteth like a sharpe rasoure.

Thou louest vngraciousnesse more then good/take of lyes more then ỹ righteousnesse. Sela.

Thou louest to speake all wordes that maye do hurt/O thou false tunge.

Therfore shal God cleane destroy the/smite the in peces/plucke the out of thy dwellynge/and rote the out of the lande of the lyuyng. Sela.

The righteous shall se this/and feare/and B laugh hym to scorne.

Lo this is the man/that toke not God for his strength/† but trusted vnto the multitude of ryches/and was myghtye in hys wickednesse. Ps.xlviij. Luce.xij.

As for me/I am like a grene olyue tree in the house of God: my truste is in the tender mercy of God for euer and euer.

I wyll alwaye geue thankes vnto the/for that thou hast done: & wyll hope in thy name/for thy sayncteslyke it well.

Dixit insipiens in corde suo non est.

The.LII. A Psalme of Dauid.

THe foolish bodies saye in theyr hertes: A Tush/there is no God. Psal.xiij

Corrupte are they/& become abhominable in their wickednesses: there is not one that doeth good.

God loked doune from heauen vpon the chyldren of men/to se if there were any that wolde vnderstande/or seke after God. Rom.iij

† But they are all gone out of the waye/they are al become vnprofytable: there is none that doeth good/no not one.

How can they haue vnderstandynge/that are the workers of wickednesse/eating vp my people as it were bread &/call not vpon God?

They are afrayed where no feare is: for God breaketh the bones of them that besege the: thou puttest them to confusion/for God despyseth them.

Oh that the saluacyon were geuen vnto Israel out of Syon: Oh that the Lorde wolde delyuer hys people out of captiuitie.

Then shoulde Jacob reioyce/and Israel shoulde be ryght glad.

Deus in nomine tuo saluum me fac.

The.LIII. A Psalme of Dauid.

HElpe me (o God) for thy names sake/and A delyuer me in thy strength.

Heare my prayer (o God) consydre the wordes

wordes of my mouth.

For straungers are rysen vp agaynst me/and ỹ mightie (which haue not God before theyr eyes) seke after my soule. Sela.

But lo/God is my helper: it is he that vpholdeth my soule.

xxxvij.c † He shall rewarde euel vnto myne enemyes/and in thy trueth shalt thou destroye them.

A free wyll offerynge wyll I geue the/and prayse thy name o Lorde/because it is so comfortable.

For thou haste delyuered me out of all my trouble/so that myne eye seyth hys desyre vpon mine enemyes.

Exaudi deus orationem meam, &c.

The.LIIII. A Psalme of Dauid.

A HEare my prayer (o God) and hyde not thy selfe fro my peticyon.

Take hede vnto me and heare me/how piteously I mourne and complayne.

The enemye cryeth so/and the vngodly commeth on so fast: for they are mynded to do me some mychiefe/so maliciously are they set agaynst me.

My herte is heauy within me/& the feare of death is fallen vpon me.

Fearfulnesse and tremblinge are come vpon me/& an horrible drede hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue/that I myght flye somwhere/and be at reste.

Lo/then wold I get me awaye farre of/and remayne in the wylderneſſe. Sela.

I wolde make hayst/to escape from the stormy winde and tempest. en.xj.b

† Destroye their tunges (o Lorde) and deuide them/for I se vnryghteousnesse and stryfe in the cytie.

B These go daye and nyghte aboute the walles/myschiefe and vyce are in the myddeste of it.

Wickednesse is therin/deceate and gyle go not out of her stretes.

If it were myn enemye that reuyled me/I coulde beare it: or if one that ought me euell wyll dyd threaten me/I wolde hyde my self from hym. xxxvij.b ch.vij.a

† But it is thou my companion/my gyde and myne owne familiar frende.

We had swete and secrete communicacion togethe r/and louyngly walked we together in the house of God.

† Let death come haistely vpon them/and let them go doune quick in to hell: for wickednesse is among them in theyr dwellinges. Nū.xvj.c

As for me/I wyll call vnto God/and the Lorde shall helpe me.

In the euenynge/morninge/and at noone daye will I mourne and complayne: and he shall heare my voyce.

It is he that deliuereth my soule in peace/ C from them that laye wayte for me: for they are many against me.

Yee/euen God that endureth for euer/shall heare me/and bringe them doune. Sela.

For they wyll not turne: & why? they feare not God.

Yee/they laye handes vpon suche as be at peace with him/and so they breake his conuenaunt.

Their mouthes are softer then butter/and yet haue they battayl in theyr mynde: theyr wordes are smother then oyle/and yet be they very swearedes.

† O cast thy burthen (or care) vpon the Lorde/he shal norysh the/and not leaue the ryghteous in vnquietnesse. Matt.vj.c Luce.xij.c j.Pet.v.a

But as for them/thou (o God) shalt cast them doune in to the pytte of destruccion.

The bloudthyrstie/& deceatful shall not lyue out half theyr dayes. Neuertheleſſe/my truste is in the.

2. Miserere mei deus, quoniam conculcauit.

The.LV. A Psalme of Dauid.

BE mercifull vnto me (o God) for mē wil A treade me doune/they are daily fighting and troublinge me.

Myne enemies treade me daily vnder their fete: for they be many/that proudly fyghte against me.

Neuertheleſſe/whan I am afrayed/I put my truste in the.

I wyl comfort my self in Gods worde/yee/I wyll hope in God/and not feare: What can flesh than do vnto me?

They vexe me daily in my wordes: all that they imagin/is to do me euell.

They holde altogether/and kepe them ſelfes cloſe: they marcke my ſteppes/how they maye catch my ſoule.

But in vayne/for it ſhall eſcape them: and why? thou o God/in thy diſpleaſure ſhalt caſt doune ſuche people.

B Thou tellest my flittinges/thou puttest my teares in thy bottel/and numbreſte them.

Whanſoeuer I cal vpō the/myne enemyes are put to flyght: wherby I knowe that thou arte my God.

In Gods worde wyll I reioyce/in the Lordes worde wyll I conforte me.

Yee/in God do I truſte/& am not afrayed: what can man then do vnto me?

Vnto the (o God) wyl I pay my vowes/vnto the wyll I geue thankes and prayſe.

Pſa.cxiiij.b †For thou haſt delyuered my ſoule frō death and my fete from fallynge/that I maye walke before God in the lyght of the lyuynge.

3. Miſerere mei deus, miſerere mei deus.

The. LVI. A Pſalme of Sauid.

A BE mercyfull vnto me/(o God) be mercyfull vnto me/for my ſoul truſteth in
mat. xxiij.c the: & †vnder ỹ ſhadow of thy winges ſhalbe my refuge/vntyll wickednesſe be ouerpaſt.

I call vnto God the mooſt hyghest/euen the God that ſhall helpe me vp agayne.

He ſhall ſende from heauen/and ſaue me from the reproſe of hym/that wold ſwalowe me vp Sela.

This ſhall God ſende for hys mercy/and faythfulneſſe ſake.

I lye with my ſoule amōge the cruell Lyōs: euen among the chyldren of men/whoſe teethe are ſpeares & arowes/and theyr tunge ſharpe ſwearde.

B Set vp thy ſelf (o God) aboue the heauēs/and thy glorye aboue all the earth.

They haue layde a nette for my fete/& preſſe doune my ſoule: they haue digged a pyt before me/and are fallen in to it them ſelfes. Sela.

Pſal.cvij.a †My hertе is ready/(o God) my hertе is ready to ſynge and geue prayſe.

Awake/(o my glory) awake lute and harpe/I my ſelfe wyll awake ryght early.

I wyl geue thankes vnto the (o Lorde) amonge the people.

I wyl ſynge prayſes vnto the amonge the Heythen.

†For the greatnes of thy mercy reacheth vnto the heauens/and thy faythfulneſſe vnto the cloudes. Pſal.cij.b

Set vp thy ſelfe (o God) aboue the heauens/and thy glorye aboue all the earth.

Si uere utiq; iuſtitiam loquimini.

The. LVII. A Pſalme of Sauid.

IF your myndes be vpon ryghteouſneſſe A
in dede/thē iudge ỹ thynge that is ryght/o ye ſonnes of men.

But ye ymagin miſchief in your hertes/and your handes deale with wyckednesſe.

The vngodly are frowarde/euen frō theyr mothers wōbe: as ſone as they be borne/they go aſtraye and ſpeake lyes.

They are as furyous as the ſerpent/euen lyke the deaf Adder† that ſtoppeth her eares. Acto. vij

That ſhe ſhoulde not heare the voyce of the charmer/charme he neuer ſo wiſely.

Breake their teeth (o God) in their mouthes/ſmyte the chaft bones of the Lyōs whelpes in ſunder/o Lord.

That they may fall away like water that rūneth a pace/and that whan they ſhoute theyr arrowes/they may be broken. B

Let them conſume away like a ſnayle/& like the vntimely frute of a woman/and let theim not ſe the Sunne.

Or euer your thornes be ſharpe/the wrath ſhall take them awaye quycke lyke a ſtormy wynde.

†The ryghteous ſhal reioyce whan he ſeyth j.Re.xvij
the vengeaunce/& ſhall waſhe his fete in the bloude of the vngodly.

So that men ſhall ſay: verely/there is a rewarde for the ryghteous: doubtles there is a God that iudgeth the earth.

Eripe me de inimicis meis deus, & ab.

The. LVIII. A Pſalme of Sauid.

DElyuer me from myne enemyes/(o my A
God) and defende me from them ỹ ryſe vp agaynſte me.

O delyuer me from the wicked doers/and ſaue me from the bloude thyrſtie men.

For lo/they lye waytynge for my ſoule: the mygthy men are gathered together agaynſt me without any offence or faute of me/o Lorde.

They runne and prepare them ſelfes without my faute: aryſe/come thou helpe me/and beholde.

Stande vp o Lorde God of hooſtes/thou God of Iſrael/to viſyt all Heythen: be not mercifull vnto them that offende of malicious wickednesſe. Sela. Pſa.lviij.c

†Let them go to and fro/and runne aboute the cytie youglyng like dogges.

Beholde/they ſpeake (againſt me) with their mouth/ſwearde are vnder theyr lyppes: for who reproueth them?

B But thou (o Lord) ſhalt† haue them in derision/thou ſhalte laugh all Heythen to ſcorne. Pſal.lij.a Prou.j.c

My ſtrēgth do I aſcrybe vnto the/for thou (o God) arte my defender.

God ſheweth me his goodneſſe plēteouſly/God letteth me ſe my deſyre vpon myne enemyes.

Slaye them not/leſt/my people forget it: but ſcatter them abroade with thy power/and put them doune/o Lorde out defence.

For the ſynne of their mouth/for the wordes of their lyppes/and becauſe of their pryde/let them be taken: and why? their preaching is of curſynge and lyes.

C Conſume them in thy wrath/cōſume them that they may peryſh/& know that it is God/which ruleth in Jacob & in all ỹ worlde. Sela.

Pſal.lviij.a †Let them go to and fro/and runne aboute the cytie youlinge lyke dogges.

Let them runne here and there for meate/and grudge whan they haue not ynough.

As for me I wyll ſynge of thy power/and prayſe thy mercy betymes in the morninge: for thou arte my defence & refuge in the time of my trouble.

Vnto the (o my ſtrength) wyll I ſynge/for thou (o God) arte my defence/and my mercyfull God.

Deus repuliſti nos, & deſtruxiſti.

The. LIX. A Pſalme of Sauid.

A GOd/thou that haſt caſt vs out/and ſcattered vs abroade/thou that haſt ben ſo ſore diſpleaſed at vs/conforte vs againe.

Thou that haſt remoued the land/and deuided it/heale the ſores therof/for it ſhaketh.

Thou haſt ſhewed thy people heauy thinPſa.lx.d
ges/†thou haſt geuē vs a drinke of wyne/that
xcv.c we ſlumbre withall.

Yet haſte thou geuen a token for ſuche as feare the/that they may caſt it vp in the trueth. Sela.

That the beloued myght be deliuered/helpe thē with thy ryghthand/and heare me.

†God hath ſpoken in hys Sanctuary/ B
(which thynge reioyceth me) I wyll deuide Pſal.cviij. &
Sichem/and meete out the valley of Suchoth.

Galaad is myne/Manaſſes is myne/Ephraim is the ſtrength of my head/Juda is my captaine.

Moab is my waſhpotte/ouer Edom will I ſtretch oute my ſhue/Philiſtea ſhall be glad of me.

Who wil lede me in to the ſtrōg citie? Who will bringe me in to Edom?

Shalt not thou do it o God/thou that haſt caſt vs out: thou God/† that wenteſt not oute Pſal.xliij.b
with oure hooſtes?

O be thou our helpe in trouble/for vayn is the helpe of man.

Thorow God we ſhal do great actes/for it is he that ſhal treade doune oure enemies.

Exaudi deus deprecationem meam.

The. LX. A Pſalme of Sauid.

HEeare my crieng/(o God) geue hede vn- A
to my prayer.

From the endes of the earth wil I cal vnto the/whan my herte is in trouble: O ſet me vp vpon an hye rocke.

For thou art my hope: a ſtronge tower for me againſt the enemie.

I will dwell in thy tabernacle for euer/that I maye be ſafe vnder ỹ couering of thy winges. Sela.

For thou (o Lord) haſt herde my deſyres/thou haſte geuen an heretage vnto thoſe that feare thy name.

Thou ſhalt graunte the kynge a longe lyfe/that hys yeares maye endure thorowout all generacions.

That he may dwel before God for euer: Oh let thy louynge mercy and faythfulneſſe preſerue hym.

So will I allwaye ſynge prayſes vnto thy name/† that I may daily perfourme my Pſal.lv.b
vowes.

Nonne deo ſubiecta erit anima mea?

The. LXI. A Pſalme of Sauid.

MY ſoule wayteth onely vpon God/for of A
him commeth my helpe.

He onely is my ſtrength/my ſaluacyon/my defence/ſo that I ſhall not greatly fall.

How longe will ye ymagine mischiefe a-
gainst euery man: ye shall be slayne al the sorte
of you: yee/as a tottringe walle shall ye be/ and
lyke a broken hedge.

Their deuice is onely how to put him out/
their delyte is in lyes: they geue good wordes
with their mouth/ but curse wyth their herte.
Sela.

Neuertheless/my soule abydeth onely vp-
pon God/for he is my God.

He onely is my strength/ my saluacion/my
defence: so that I shall not fall.

In God is my saluation / my glory / my
might/and in God is my trust.

B O put your trust in him alway/(ye people)
j. Reg. j. b † poure out youre hertes before him: for God
Psal. lxj. a. is oure hope. Sela.

As for men/they are but vayn/ men are de-
ceatfull: vpon the weyghtes they are all toge-
ther lighter then vanitie it self.

O trust not in wronge and robbery/geue
not your selfes vnto vanitie: if ryches increace
set not youre herte vpon them.

God spake once a word/ twyse haue I herde
the same: that power belongeth vnto God.

Rom. ij. a That thou Lorde art mercyful/† and that
thou rewardest euery man accordynge to hys
workes.

Deus deus meus, ad te de luce uigilo.

The. LXII. A Psalme of Dauid.

A G God / thou art my God: † early wyll I
Psal. xcviij. d seke the.
cxliij. a. My soule thursteth for the / my flesh lon-
geth after the in a baren and drye land/ where
no water is.

Thus do I loke for the in thy Sanctuary/
that I myghte beholde thy power and glorie.

For thy louinge kindnesse is better the lyfe/
my lyppes shall prayse the.

As longe as I lyue will I magnifie the/ & lyft
vp my handes in thy name.

My soule is satisfied euen as it were with
marye and fatnesse/whan my mouth prayseth
the with ioyfull lyppes.

B In my bedde wil I remembre the/ & whan
I wake/my talkinge shalbe of the.

For thou hast ben my helper/and vnder the
shadowe of thy winges will I reioyce.

My soule hangeth vpon the/thy right hade
vpholdeth me.

They seke after my soule but in vayne/for
they shall go vnder the earth.

They shall fall in to the swearde / and be a
porcyon for foxes.

But the kynge shall reioyce in God: † all Deute. x.
they that sweare by him / shalbe commended/
for the mouth of lyers shalbe stopped.

Exaudi deus uocem meam cum deprecor.

The. LXIII. A Psalme of Dauid.

A H Eare my voyce (o God) in my com-
plainte/preserue my lyfe from feare of the
enemye.

Hyde me from the gatheryng together of
the froward: from the heape of the wycked
doers.

Whiche whette their tunges lyke a sweard/
and shute with their venimous wordes lyke
as with arowes.

That they maye preuely hurte the innocēt/
and sodenly to hit hym without any feare.

They haue deuysed myschiefe/and commo-
ned amōge them selfes / † how they maye laye j. Reg. xviij.
snares: tush/ (saye they) who shal se them.

They ymagyne wickednesse / and kepe it se- B
crete amonge them selfes / euery man in the
depth of hys herte.

But God shal sodenly shute wyth an arow/
that they shalbe wounded.

Yee/their owne tunges shal make them fal:
in so muche that who so seyth them/shal laugh
them to scorne.

And all men that se it/ shall saye: thys hath
God done: for they shal perceaue that it is his
worke.

The righteous shall reioyce in the Lord/ &
put his trust in him: and all they that are true
of hert/shalbe glad thereof.

Te decet hymnus deus in Syon, & tibi reddetur.

The. LXIIII. A Psalme of Dauid.

T Hou (o God) art praysed in Syon/ & vn- A
to the is the vowe performed.

Thou hearest the prayer / therfore commeth
all flesh vnto the.

Oure mysdedes preuayle against vs/oh/ be
thou mercyfull vnto oure synnes.

† Blessed is the man whome thou choosest Ephes. ij.
and receauest vnto the/ that he maye dwell in
thy courte: he shalbe satisfied with the pleasu-
res of thy house/euen of thy holy temple.

Heare vs accordynge vnto thy wonderfull
righte-

righteousnesse / o God oure saluacion: thou
that art the hope of all the endes of the earth/
and of the broade see.

Which in hys strēgthe setteth fast ỹ moun-
taines/and is gyrded about with power.

B Which stylleth the raginge of the see / the
roaringe of his waues / and the woodnesse of
the people.

They that dwel in the vttermoost partes are
afrayed at thy tokens/thou makest both ỹ mor-
ninge and eueninge starres to prayse the.

Thou visitest the earth/thou watrest it / and
makest it very plenteous.

The ryuer of God is full of waters / thou
prepareste man hys corne/ and thus thou pro-
uidest for the earth.

Thou watrest her forowes / thou breakest
the harde clottes therof: thou makest it soft
with the droppes of rayne/ and blessest the in-
creace of it.

Thou crounest the yeare with thy good/and
thy fotesteppes droppe fatnesse.

The dwellinges of the wildernesse are so fat
also/that they droppe withall: and the litle hil-
les are pleasaunt on euery syde.

The foldes are ful of shepe/the valleis stāde
so thycke with corne that they laugh & singe.

Iubilate deo omnis terra, psalmum dicite deo.

The. LXV. A Psalme of Dauid.

A G † Be ioyfull in God/(all ye landes) singe
Psal. xcix. a prayses vnto the honoure of hys name/
make his prayse to be glorious.

Saye vnto God: O howe wonderfull are
thy workes: thorowe the greatnesse of thy po-
wer shall thyne enemies be confounded.

O that al the worlde wolde worshippe the/
singe of the/and prayse thy name. Sela.

O come hyther and beholde the workes of
God / which is so wonderfull in his doinges
amonge the chyldren of men.

Psal. xviij. c † He turned the see in to drye lande/ so that
Iosu. iij. d they went thorow the water on fote: therfore
wyll we reioyce in hym.

He ruleth with his power for euer/hys eyes
beholde the people: the rennagates shal not be
able to exalte them selfes. Sela.

O magnifie our God/(ye people) make the
voyce of hys prayse to be herde.

Which holdeth oure soule in lyfe / and suf-
freth not oure fete to slippe.

For thou (o God) haste proued vs/thou hast B
tried vs/lyke as syluer is tried.

Thou hast brought vs in to captiuitie / and
layed trouble vpon oure loynes.

Thou hast suffred men to ride ouer our hea-
des/ † we went thorow fyre & water/ but thou Esa. xliij. c
hast brought vs oute/and refreshed vs.

Therfore wyl I go in to thy house with
burntofferinges/ † to paye ỹ my vowes/which Eccli. v. c
I promised with my lippes / and spake with
my mouth whan I was in trouble.

I wyll offre vnto the fatte burntsacrifices
with the smoke of rāmes / I will offre bulloc-
kes and goates. Sela.

O come hyther & herke (all ye ỹ feare God)
I wil tel you/what he hath done for my soule.

I called vnto him with my mouth / and
gaue him prayses with my tunge.

(If I enclyne vnto wickednesse with my
herte/the Lorde wyl not heare me.)

Therfore God hath herde me / and consy-
dred the voyce of my prayer.

Praysed be God / which hath not caste out
my prayer/nor turned his mercy fro me.

Deus misereatur nostri, & benedicat nobis
illuminet.

The. LXVI. A Psalme of Dauid.

G Od be mercyful vnto vs / blesse vs / and A
shewe the lyghte of hys countenaunce
vpon vs. Sela.

That we maye knowe thy waye vpō earth/
thy saluacion amonge all Heythen.

Let the people praise the/(o God) yee/ let all
people prayse the.

O let the people reioyce and be glad / that
thou iudgest the folke righteously/ and gouer-
nest the nacions vpon earth.

Let the people prayse ỹ/(o God) let al peo-
ple praise the.

God (euen oure owne God) geue vs his
blessinge/ that the earth maye bring forth her
increace.

God blesse vs / and let al the endes of the
worlde feare hym.

Exurgat deus, & dissipentur inimici eius.

The. LXVII. A Psalme of Dauid.

L Et God aryse/so shal his enemies be scat- A
tered/and they that hate him/ shall flye be- Num. x. d
fore him.

Lyke as the smoke vanisheth / so shalt

thou dryue thē away: and like as waxe melteth at the fyre/so shal the vngodlye perishe at the presence of God.

But the righteous shalbe glad and reioyce before God/they shalbe mery & ioyfull.

Oh synge vnto God/synge prayses vnto his name: magnifie him that rideth aboue the heauens/(whose name is the Lord) and reioyce before him.

Deut. x. d †He is a father of the fatherlesse/he is a defender of widowes: euen God in his holy habitacion.

He is the God that maketh men to be of one minde in a house/and bringeth the prysoners out of captiuitie in due season/but letteth the renngegates continue in scarcenesse.

Exod. xiij. d †O God/whan thou wentest forth before thy people/whan thou wentest thorowe the wildernesse. Sela.

Exod. xx. c Judic. v. a †The earth shoke/and the heauens dropped at the presence of God in Sinai at ỹ presB sence of God which is the God of Israel.

Thou o God sendest a gracious rayne vpon thine enheritaunce/and refreshest it whā it is drye.

That thy beastes maye dwell therein which thou of thy goodnesse haste prepared for the poore.

The Lord shal geue the worde/with great hoostes of Euangelistes.

Jos. x. b †Kinges with their armies shal flye/& they of the housholde shal deuide the spoyle.

If so be that ye lye amonge the pales/the doues fethers shalbe couered with syluer/& her winges of the colour of gold.

Whan the Almightie setteth kinges vpon the earth/it shalbe cleare euen in ỹ darkenes.

The hill of Basan is Gods hill/the hill of Basan is a plenteous hil.

Why hoppe ye so/ye greate hilles? It pleaseth God to dwel vpon this hil/yee/the Lorde wil abide in it for euer.

The charrettes of God are many. M. tymes a thousand/the Lord is amonge them in the holy Sinai.

C †Thou arte gone vp on hyghe/thou hasteEphe. iiij. a led captiuitie captyue/and receaued gyftes for men.

Yee/euē for thyne enemies/that they might dwell with the Lorde God.

Praysed be the Lord dayly/euen the God which helpeth vs/and poureth his benefytes vpon vs. Sela.

The God that is oure Sauecoure/euē God the Lord by whome we escape death.

The God that smiteth his enemies vpon the heades/and vpon the heery scalpes: such as go on stil in their wickednesse.

The Lord hath saide: some will I bringe agayne frō Basan/some wil I bringe againe from the depe of the see.

That thy fote maye be dypped in the bloud of thine enemies/and that thy dogges maye lycke it vp.

It is wel sene (o God) how thou goeste/how thou my God and kynge goeste in the Sanctuary.

The singers go before/and then ỹ minstrels amonge the maidens with the timbrels.

O geue thankes vnto God the Lorde in the congregacion/for the welles of Israel.

Judic. xx. †There litle Ben Jamin/the princes of Iuda/the princes of Zabulon/and the princes of Nephtali beare rule amonge them.

Thy God hath committed strengthe vnto the: stablish the thinge (o God) that thou hast wrought in vs.

For thy temples sake at Jerusalem shal kinges bringe presentes vnto the.

Reproue the beastes among the redes/the heape of bulles with ỹ calfes: those that driue for money.

Oh scattre the people that delite in battail.

The princes shal come out of Egypte/the Morians lande shall stretche out her handes vnto God.

Synge vnto God/o ye kyngdomes of the earthe: o synge prayse vnto the Lorde/Sela.

Which sitteth in the heauens ouer all from the beginning: Lo/he shal send out his voice/yee/and that a mighty voyce.

Ascribe ye the power vnto God/his glory is in Israel/and his might in the cloudes.

God is wonderfull in his Sanctuary/he is the God of Israell/he wyl geue strenghte and power vnto his people. Blessed be God.

Saluum me fac deus, quoniā intrauerunt aquæ.

The. LXVIII. A Psalme of Dauid.

Helpe

HElpe me (o God) for the waters are come in/euen vnto my soule.

I sticke faste in the depe myre/where no ground is: I am come into depe waters/and the floudes wyl droune me.

I am wery of crieng/my throte is drie/my syght fayleth me/for waitinge so long vpon my God.

Joh. xiij. c Psal. xxxiij. c †They that hate me without a cause/are mo then the heeres of my heade: they ỹ are myne enemies/and wolde destroye me gyltlesse/are mightie: I am faine to paie the thinges that I neuer toke.

God thou knowest my simplenesse/and my faultes are not hid frō the.

Let not thē that trust in ỹ (o Lord God) of hostes be ashamed for my cause: let not those that seke the/be confounded thorowe me/o God of Israel.

And why? for thy sake do I suffre reprose/B shame couereth my face.

I am become a straunger vnto my brethren/and an aleaunt vnto my mothers children.

Ose. xxiij. f Zeh. ij. b Ro. xv. a †For the zele of thine house hath euen eatē me/*and the rebukes of them that rebuked the/are fallen vpon me.

I wepte and chastened my self with fastinge/and that was turned to my reprose.

I put on a sackecloth/and therfore they iested vpon me.

Job. xxx. a Tren. iij. f †They that sat in the gate/spake agaynste me/and * the dronkardes made songes vpon me.

But Lord/I made my prayer vnto the in an acceptable time: Heare me (o God) with thy greate mercy and sure helpe.

Take me out of the myre/that I syncke not:C Oh let me be delyuered frō thē that hate me/and out of the depe waters.

Lest/the waterfloude droune me/that the depe swalowe me not vp/and that the pitte shut not her mouth vpon me.

Heare me (o Lord) for thy louinge kyndnesse is comfortable: turne the vnto me/according vnto thy greate mercy.

Hide not thy face frō thy seruaunt/for I am in trouble: O haist the to helpe me.

Drawe nye vnto my soule/and saue it: Oh deliuer me/because of mine enemies.

Thou knowest my reprose/my shame and my dishonour/mine aduersaries are all in thy syght.

The rebuke breaketh my herte/and maketh me heauy: I loke for some to haue pytie vpon me/But their is noman: and for some to comforte me/But I fynde none.

mat. xxvij. d Joh. xix. S Ro. xj. b †They gaue me gal to eate/& whan I was thirsty/they gaue me vineger to drinke.

†Let their table be made a snare to take thē selfes withal/and an occasion to fall and a reward vnto them.

Let their eyes be blinded that they se not:& euer bowe doune their backes.

Poure out thy indignacion vpon them/and let thy wrothfull displeasure take holde of them.

Mat. xxiiij. c Actu. j. d †Let their habitacion be voyde/and no mā to dwel in their tentes.

For they persecute him whome thou haste smitten/and beside thy woundes they haue geuen him more.

Let thē fal frō one wickednesse to another/and not come into thy righteousnesse.

Ex. xxxij. g Let them be wyped †out of the boke of the lyuinge/and not be wrytten amonge the ryghteous.

As for me I am poore and in heauines/let thy helpe defende me/o God. E

That I maye prayse the name of God with a songe/and magnifye it with thankesgeuinge.

This shall please the Lorde better then a bullocke that hath hornes and hoffes.

O consyder this and be glad (ye that be in aduersytie) seke after God/& youre soule shall lyue.

For the Lord heareth the poore/and despyseth not his prysoners.

Let heauen and earth praise him/the see and al that moueth therin.

For God wil saue Sion/and builde the cities of Juda/that men may dwel there/and haue them in possession.

The sede of his seruauntes shall inheret it/and they that loue his name/shal dwel therin.

Deus in adiutorium meum intende, domine.

The. LXIX. A Psalme of Dauid.

Hayst

A Hayst the to God to delyuer me / and to
Psa. xxxix.c helpe me/o Lorde.
Let them be ashamed and confounded that
seke after my soule: let them be turned backe-
warde/and put to confusyon that wyshe me
euel.
Let them sone be brought to shame: that
crye ouer me there there.
But let all those that seke the/be ioyful and
glad in the: and let all suche as delyte in thy
saluacion / saye alwaye the Lorde be prai-
sed.
As for me I am poore and in misery / haist
the God for to helpe me.
Thou arte my helpe / my redemer and my
God: oh make no longe taryinge.
In te domine speraui, non confundar.

The. LXX. Psalme.

A IN the o Lord† is my trust/let me neuer
Psa. xxx.a be put to confusyon/But rydde me & deli-
uer me thorowe thy righteousnesse / enclyne
thine eare vnto me/& helpe me.
Be thou my stronge holde (where vnto I
may alway flye) thou hast promised to helpe
me: for thou arte my house of defence and my
castell.
Deliuer me (o my God) oute of the hande
of the vngodly / oute of the hande of the vn-
righteous and cruel man.
Psa. xxj.b †For thou (o Lorde God) art the thinge
that I longe for / thou arte my hope euen frō
my youth.
I haue leaned vpon the euer sence I was
Jere.j.a borne/†thou arte he that toke me oute of my
mothers wombe/therfore is my prayse alway
of the.
I am become a wonder vnto the multi-
tude/But my sure trust is in the.
Oh let my mouthe be fylled with thy praise/
and honour al the day longe.
Cast me not away in myne olde age/forsake
me not whan my strenght fayleth me.
For myne enemies speake against me / and
they that laie waite for my soule / take their
counsail together/saying: God hath forsaken
him/persecute him/take him/for there is none
to helpe him.
B Go not farre frō me/o God: my God/haist
the to helpe me.
Let the be confounded and perisshe that
are agaynste my soule: let the be couered
with shame and dishonoure / that seke to do
me euel.
As for me I wyl paciently abide alwaie/ &
wil euer encreace thy praise.
My mouth shal speake of thy righteousnes
and sauinge health / al the day longe: for I
knowe no ende therof.
Let me go in (o Lord God) and I wyll
make mencion of thy power and ryghteous-
nesse onely.
Thou (o God) hast learned me frō my youth
vp vntyll nowe/therfore wil I tel of thy won
derous workes.
Forsake me not (o God) in mine olde age/
whan I am grayheaded: †vntyl I haue she- Deut. vj.
wed thine arme vnto childers chylderen / and
thy power to all them that are yet for to
come.
Thy ryghteousnesse (o God) is very hye/
thou that doest greate thinges: o God / who
is like vnto the?
C O what greate troubles and aduersytie
hast thou shewed me? and yet dyddest thou
turne and refresh me/yee/and broughtest me
frō the depe of the earth againe.
†Thou hast brought me to great honourc/ ij Reg.viij.
and cōforted me on euery syde.
Therfore wil I prayse the / and thy fayth-
fulnesse (o God) playing vpon the lute/vnto
the wil I synge vpon the harpe / o thou holy
one of Israel.
My lyppes wolde fayne synge prayses vn-
to the: and so wolde my soule / whome thou
hast delyuered.
My tunge talketh of thy ryghteousnesse
all the daye longe / for they are confounded
and broughte vnto shame / that soughte to
do euel.
Deus iudicium tuum regi da, & iustitiam.

The. LXXI. A Psalme of Salomon.

G Eue the kynge thy iudgement/ (o God) A
and thy righteousnesse vnto the kynges
sonne.
† That he maye gouerne thy people / ac- Deu.xvij
cordynge vnto ryghte / and defende thy
poore.
That the mountaynes maye bringe peace/
and the lytle hilles righteousnesse vnto the
people.

He

He shal kepe the simple folke by their right/
defende the children of the poore/and punysshe
the wrongeous doer.
Psl.lxxxviije Thou shalt be feared † as longe as the
Sunne and the Moone endureth/frō one ge-
neracion to another.
He shal come doune lyke the rayne in to a
flese of woll/and like the droppes that do wa-
ter the earth.
B In his tyme shall righteousnesse flory she/
yee/and aboundaunce of peace/so long as the
Moone endureth.
Zac.xviij.d †His dominion shalbe frō the one see to
Apo.xvij.b the other/ and frō the floude vnto the worl-
des ende.
They that dwell in the wylderneesse shall
knele before him/and his enemies shall lycke
the dust.
ij.Reg.x.a †The kinges of the see and of the Iles shal
Esa.lxj.a bringe presentes/the kynges of Araby & Sa-
Mat.ij.b ba shal offre gyftes.
Al kinges shal worshyp him/and all Hey-
then shal do him seruice.
For he shal deliuer the poore whan he crieth/
and the neady that hath no helpe.
He shal be fauourable to the simple & poore/
he shal preserue the soules of suche as be in ad-
uersyte.
C He shal delyuer their soules frō extorcyon
and wronge/and deare shal their bloude be in
his syght.
He shal lyue/ and vnto him shalbe geuen
of golde of Arabia: prayer shal be made euer vn-
to him/& daily shal he be praysed.
There shalbe an heape of corne in the earth/
hye vpon the hylles / his frute shall shake lyke
Libanus / and shalbe grene in the citie lyke
grasse vpon the earth.
His name shal endure for euer / his name
shal remaine vnder the Sunne amonge the
posterities/which shalbe blessed thorow him/
& al the Heithen shal praise him.
Blessed be the Lord God/euen the God
ud.xviij.d of Israell / † whiche onely doeth wonderous
lxxxvj.a thinges.
And blessed be the name of his maiesty for
euer/and al landes be fulfylled with his glo-
rye. Amen. Amen.
Here ende the prayers of Dauid/
the sonne of Jesse.

Quam bonus deus Israel, his qui recto.

The. LXXII. A Psalme of Asaph.

G How louing is God vnto Israel/to such A
as are of cleane herte.
Neuertheles/my fete were almost gone/my
treadinges had wel nye slypte.
And why? † I was greued at the wicked/ Abac.j.c
to se the vngodly in suche prosperitie. Iere.xij.a
For they are in no parell of death/But stand Job.xxj.a
fast lyke a palayce.
They come in no misfortun lyke other folke/
neither are they plagued like other men.
And this is the cause that they are so puffe
vp in pride/and ouerwhelmed with cruelte &
vnrighteousnesse.
Their eyes swel for fatnesse/ they do euen B
what they lyst.
Corrupte are they/and speake blasphemies
malicyously/ proude and presumpteous are
their wordes.
They stretche forth their mouthe vnto the
heauen / and their tunge goeth thorowe the
worlde.
Therfore fal the people vnto the / and thes
reout sucke they no smal aduauntage.
† Tush/ (saye they) howe shall God per- Psal.xciij.a
ceaue it? is there knowlege in the moofte
byest?
Lo/these are the vngodly/these prospere in
the wrold/these haue riches in possession.
† Shoulde I then clense my herte in vaine/ Mal.iij.c
(thoughte I) and washe my handes in in-
nocency?
Wherfore shoulde I be then punished dai-
ly/ & be chastened euery morninge.
Yee/I had almost also said euen as they/But C
lo/then shoulde I haue condemned the gene-
racion of thy children.
Then thought I to vnderstande this / but
it was to harde for me.
Vntil I went into the Sanctuary of God/
and considred the ende of these men.
† Namely/how thou hast set them in a slip- Psal.xcij.c
pery place/ that thou maist cast them doune
headlinges/and destroy them.
O how sodenly do they consume / perisshe/
and come to a fearful ende?
† Yee/euē lyke as a dreame whan one awa- Ps. lxxxix.c
keth / so makest thou their ymage to vanysshe Esa.xxix.b
out of the citie.

Thus

Thus my herte was greued / and it went
e
euen thorowe my raynes.
So foolish was I and ignorannt / and as
it were a beast before the.
Neuertheles / I am alway by ȳ / thou hol-
dest me by my right hande.
Thou ledest me wyth thy counsayll / & after-
warde receauest me vnto glory.
O what is there prepared for me in heauē:
there is nothynge vpon earth / that I desyre
in comparison of the.
My flesh and my hert fayleth / but God
Nu. xviij. c is the strength of my hert / †and my porcion
psa. cxviij. h for euer.
Tren. iij. c For lo / they that forsake the / shal perish: thou
destroyest all them that committe fornicacion
agaynst the.
But it is good for me / to holde my fast by
God / to put my trust in the Lord God / and
to speake of all thy workes.
Vt quid deus repulisti in finem, iratus est.
The. LXXIII. A Psalme of Asaph.
A GOd / wherfore doest thou cast vs so clean
away: why is thy wrath so hote agaynst
the shepe of thy pasture:
O thynke vpon thy congregacion / whome
thou hast purchased from the begynnynge:
the staf of thyne inheritaunce / whome thou
hast redemed / euen thys hyll of Syon wherin
thou dwellest.
Treade vpon them with thy fete / and cast
them doune to the ground / for ȳ enemie hath
destroyed altogether in the Sanctuary.
Thyne aduersaries roare in thy houses / and
set vp their banners for tokens.
Men may se the axes glister aboue / like as
those that hewe in the wood.
They cut doune all the sylinge worke of the
Sanctuary with bylles and axes.
iiij. re. xxv. b † They haue set fyre vpon the Sanctuary /
ij Pa. xxxvj. c they haue defyled the dwelling place of thy
name / euen vnto the grounde.
Ezec. xvj. d Yee / they say in their hertes: Let vs spoyle
B them altogether / thus haue they burnt vp all
the houses of God in the lande.
We se oure tokens nomore / there is not one
prophet more / no / not one that vnderstandeth
any more.
Oh God / how longe shall the aduersary
do thys dishonoure: howe longe shal the ene-
mye blaspheme thy name for euer:
Why withdraweste thou thyne hand: why
pluckest thou not thy ryghthande out of thy
bosome / to consume thyne enemies:
But God is my kynge of olde / ȳ helpe that
is done vpon earth he doeth it himself.
†Thou deuydest the see thorowe thy power / Exo. xiiij.
thou breakeste the heades of the Dragons in
the waters.
Thou smytest the heades of † Leuiathan in Esa. xxij.
peces / and geuest him to be meate for the peo- Job. xl. c
ple in the wyldernesse.
Thou dyggest vp welles and brokes / thou
dryest vp mightye waters.
The daye is thyne / and the nyghte is thine: C
thou hast prepared the lyghtes and the
Sunne.
Thou hast set all the borders of the earth /
thou hast made both Sommer and Winter.
Remembre this (o Lorde) how the ene-
mye rebuketh / and how the foolyshe people
blaspheme thy name.
O delyuer not the soule of thy turtle doue
vnto the beastes / and forget not the congrega
cyon of the poore for euer.
Loke vpon thy conuenaunt / for the darke
houses of the earth are ful of wickednesse.
O let not the symple go away ashamed /
for the poore and neady geue prayses vnto thy
name.
Aryse (o God) and maynteine thyne owne
cause / remembre how the foolyshman blas-
phemeth the dayly.
Forget not the voyce of thyne enemyes / for
the presumpcion of them that hate the / increa-
seth euer more and more.
Confitebimur tibi deus, confitebimur tibi, &c.
The. LXXIIII. A Psalme of Asaph.
VNto the (o God) will we geue thankes / A
yee / vnto the wyll we geue thankes / and
seynge thy name is so nye / we wyll tell of thy
wonderous workes.
Whan I may get a conuenient tyme / I
shal iudge accordynge vnto ryght.
The earth is weake / and al that is therin:
but I beare vp her pyllers. Sela.
I sayd vnto the madde people: Deale not
so madly / and to the vngodly: set not vp your
hornes.
Set not vp your hornes on hyghe / and
speake

speake not with a stifnecke.
For promocyon cōmeth neyther from the
East / nor from the West / nor yet frō the wyl-
dernesse.
B And why: †God is the iudge: he putteth
xc. xxxv. b doune one / and setteth vp another.
For in the hande of the Lord there is † a
sa. lj. d cuppe ful of stronge wine / and he poureth out
xc. xxv. c of the same: As for the dregges therof / all the
vngodly of the earth shal drinke thē / and sucke
them out.
But I wyl talke of the God of Jacob / and
prayse him for euer.
Al the hornes of the vngodly wyl I breake /
and the hornes of the ryghteous shall be ex-
alted.
Notus in Iudæa deus in Israel, magnum.
The. LXXV. A Psalme of Asaph.
A IN Juda is God knowen / his name is
great in Israel.
At Salē is his tabernacle / and his dwel-
linge in Sion.
sal. xlv. b †There breaketh he the arowes of the bow /
the shylde / the swearde / and the whole bat-
tayle. Sela.
Thou arte of more honour and might then
the hilles of robbers.
The proude shalbe robbed and slepe their
slepe / and the mightye shall be able to do no
thinge with their handes.
C Whan thou rebukest them (o God of Ja-
B cob) bothe charrettes and horsemen shall fall
on slepe.
Thou arte fearfull / for who maye abyde in
d. iiij. c thy sight / whan thou arte angry:
Dar. xx. d †Whan thou letteste thy iudgement be herd
Re. xix. g frō heauen / the earth trembleth and is stil.
Yee / whan God aryseth to geue iudgemēt /
and to helpe al them that be in aduersite vpon
earth. Sela.
Whan thou punyshest one man / he muste
knowlege that thou arte ready to punyshe
other mo.
xv. xvij. d †Loke what ye promise vnto the Lorde
cls. v. a youre God / se that ye kepe it / al ye that be roūd
aboute him: bringe presentes vnto him that
ought to be feared.
Which taketh awaye the breth of pryn-
ces / and is wonderfull amonge kinges of the
earth.
Voce mea ad dominum clamaui, voce ad.
The. LXXVI. A Psalme of Asaph.
A I Cried †vnto God with my voice / yee / eue
Vnto God cried I with my voice / and he
Psal. cxlj. c herde me.
In the tyme of my trouble I soughte the
Lorde / I helde vp my handes vnto him in
the nighte season / for my soule refused al other
comforte.
Whan I was in heauynesse / I thoughte
vpon God / whan my herte was vexed / then
did I speake. Sela.
Thou heldest myne eyes waking / I was so
feble that I coulde not speake.
†Then remembred I the times of olde / and Psal. cxlij. a
the yeares that were past.
I called to remembraunce my songe in the
night / I cōmuned with mine own herte / and
I sought out my spirite.
Wyl the Lord cast out for euer: wyl he be B
nomore intreated:
Is his mercy cleane gone: Is his promise
come vtterly to an ende for euermore:
Hath the Lord forgotten to be gracious:
or hath he shutte vp his louinge kindnesse in
displeasure. Sela.
At the laste I came to this poynte / that
I thoughte: O why arte thou so foolyshe:
the ryghtehande of the moost hyeste canne
chaunge al.
Therfore wyll I remembre the workes of
the Lord / and cal to mynde thy wonders of
olde time.
I wyl speake of all thy workes / and my tal-
kinge shalbe of thy doinges.
Thy waie (o God) is holy / who is so great C
and mighty as God:
Thou arte the God that doeth won-
ders / thou hast declared thy power amonge
the people.
†Thou with thyne arme haste delyuered Exo. xiiij. d
thy people / euen the sonnes of Jacob and Jo-
seph. Sela.
The waters sawe the / (o God) the waters
sawe the / and were afrayed: the depthes were
moued.
The thycke cloudes poured out water / the
cloudes thondered / and their arowes wente
abroade.
Thy thonder was herde rounde aboute /
the

the lightinges shone vpon the grounde / the earth was moued and shoke withal.

Thy waie was in the see / and thy pathes in the great waters / yet coulde no man knowe thy foresteppes.

Thou leddest thy people like a flocke of shepe / by the hande of Moses and Aaron.

Attendite populo meus legem meam.

The LXXVII. A Psalme of Asaph.

A Psa. xxxix. c *mar. xiij. c

HEare my law o my people / enclyne your eares vnto the wordes of my mouth.

*I wyl open my mouth in parables / and speake of thinges of olde.

Exod. xij. d Deut. iiij. b and xj. c Ephe. vj. a

†Which we haue herde and knowen / and suche as our fathers haue tolde vs.

That we should not hyde them frō the children of the generacions to come: but to shewe the honoure of the Lord / his might & wonderful workes that he hath done.

Exod. xij. d and xiij. d Deut. vj. d

He made a conuenaunt with Jacob / and gaue Israel a lawe / † which he commaunded oure forefathers to teache theyr chyldren.

That their posteritie myght knowe it / and the children which were yet vnborne.

To the intent that whan 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 cōmaundementes.

Ezc. xviij. b and xx. c *de. xxxij. a

†And not to be as their forefathers / *a frowarde and ouerthwarte generacion: a generacion that set not their herte a right / & whose spirite was not true toward God.

B j. Reg. xiij. a

†Like as the children of Ephraim / whiche being harnessed / and caryinge bowes / turned them selfes backe in the tyme of battayle.

They kepte not the conuenaunt of God / & wolde not walke in his lawe.

They forgat what he had done / and the wonderfull workes that he had shewed for them.

Maruaylous thinges did he in the syghte of their fathers / in the lande of Egypte / euen in the felde of Zoan.

Exod. xiiij. c

†He deuyded the see / and let them go thorowe it / and made the waters to stande lyke a wall.

Exod. xiij. d

†In the daye tyme he led them with a cloude / and all the nyghte thorowe with a light of fyre.

Exo. xvij. Nu. xx. b

†He did cleue the hard rockes in the wildernes / and gaue thē drinke therof / as it had bene out of the great depth.

j. Cor. x. c

He broughte waters out of the † stony rocke / so that they gusshed oute lyke the ryuers.

Yet for all this they synned agaynste him / and prouoked the moost hyest in the wildernesse.

They tempted God in their hertes / and required meate for their lust.

Exo. xvj. Nu. xj. a

For they spake against God and said: †Yee yee / God shall prepare a table in the wildernesse / shal he?

Lo / he smote the stony rocke / that the watery streames gusshed out / and the streames flowed withal: but how can he geue bread / & prouide flesshe for his people?

Whā the Lord herde this / he was wroth: C so the fyre was kindled in Jacob / & heauy displeasure against Israel.

Because they beleued not in God / and put not their trust in his helpe.

So he cōmaunded the cloudes aboue / and opened the dores of heauen.

Exod xvj Deu. viij Sap. xvj

†He rayned doune Manna vpon them for to eate / and gaue them breade from heauen.

Than did they eate aungels foode / for he sent them meat ynough.

Joh. vj. d

He caused the East winde to blowe vnder the heauen / & thorowe his power he broughte in the South winde.

Exod. xvj Nu. xj. g

†He made the flesh to raine vpon them as thicke as dust / and fethered foules lyke the sande of the see.

He let it fall amonge their tentes rounde aboute their habitacions.

So they did eat and were filled / for he gaue them their owne desyre: They were not disappointed of their lust.

Nu. xj. g

†But while the meat was yet in their mouthes / the heauy wrath of God came vpon thē / slewe the welthyest of them / and smote doune the chosen men of Israel.

D Nu. xiij.

†But for all this they synned yet more / and beleued not his wonderous workes.

Therfore their dayes were consumed in

in vanytye / and sodenly were their yeares gone.

Whan he slewe them / they soughte him / & turned them early vnto God.

They toughte then that God was their succoure / and that the hye God was their redemer.

Neuerthelesse / they did but flatter him in their mouthes / and dissembled with him in their tunges.

For their herte was not whole with him / neither continued they in his conuenaunt.

But he was so mercyful that he forgaue their misdedes / and destroyed them not.

Yee / many a time turned he his wrath away / & wolde not suffre his whole displeasure to arise.

Psal. lxxviij. b

†For he considered that they were but flesh: euen a winde that passeth awaye and cōmeth not againe.

O how ofte haue they greued him in the wilderness?

How many a time haue they prouoked him in the deserte?

They turned backe / and tempted God / & E moued the holy one in Israel.

They thought not of his hande / in the day whan he deliuered them from the hande of the enemie.

Howe he had wroughte his myracles in Egypte / and his wonders in the lande of Zoan.

Exod. vij. d

† Howe he turned their waters into bloude / so that they myghte not drynke of the ryuers.

Exod. viij. c & viij. b Psal. x. d

†How he sent lice amonge them / to eat thē vp / *and frogges to destroy them.

†Howe he gaue their frutes vnto the caterpiller / and their labour vnto the gresshopper.

Exod. ix. e

† Howe he bette doune their vineyardes with hayle stones / and their Molbery trees with the frost.

Howe he smote their cattell with hayle stones / and their flockes with hote thonder boltes.

Howe he sente vpon them the furiousnesse of his wrath anger and displeasure: & trouble and fallinge in of euel aungels.

Exod. ix. a

†Whan he made awaye to his fearefulin-

dignacion / and spared not their soules from death / yee / and gaue their cattell ouer to the pestilence.

Exod. xij. c Psal. cxxxv. b

†Whan he smote all the fyrstborne in Egypte / the moost principall and myghtiest in the dwellinges of Ham.

F

But as for his owne people / he led them forth like shepe / and caryed them in the wylderneſſe lyke a flocke.

He broughte them oute safely / that they shoulde not feare / and ouerwhelmed their enemies with the see.

He caried them vnto the borders of his Sanctuary: euen into this hyll / whiche he purchased with his righthande.

Deu. iij. a Josu. vj. a

†He did caste oute the Heithen before the / caused their lande to be deuided amonge the for an heretage / and made the tribes of Israel to dwel in their tentes.

For al this they tempted and displeased the moost hygh God / and kepte not his conuenaunt.

But turned their backes / and fell awaye lyke their forefathers / startynge asyde like a broken bow.

And so they greued hym with their hye places / and prouoked hym with their ymages.

Whan God herde this / he was wroth / & toke sore displeasure at Israel.

Jere. vij. a

† So that he forsoke the tabernacle in Silo / euen his habitacion wherin he dwelt amonge men.

j. Re. xlv. b

† He delyuered their power into captiuite / and their glorye into the enemyes hande.

He gaue his people ouer into the sweardes / for he was wroth with his heretage. G

The fyre consumed their yonge men / and their maydens were not geuen to marriage.

Their priestes were slayne with the sweard / and there were no wydowes to make lamentacyon.

So the Lorde awaked as one oute of slepe / and lyke a gyaunte refreshed wyth wyne.

j. Reg. v. b

† He smote his enemyes in the hynder partes / and put them to a perpetuall shame.

He

He refused the tabernacle of Joseph/ and chose not the tribe of Ephraim.

Neuertheles/ †the chose the tribe of Juda/ Psal.lxxviij.a
euen the hil of Sion whiche he loued.

And there he builded his temple on hye/ & layed the foundacion of it like the grounde/ ỹ it mighte perpetually endure.

j.Re. xvj.c †He chose Dauid also his seruaunt/ & toke him awaie from the shepefoldes.

As he was folowinge the yowes greate with yonge/ he toke him/ that he mighte fede Jacob his people/ and Israel his inheritaũce.

So he fed them with a faithfull and true hert/ and ruled them with all the diligence of his power.

Deus uenerunt gentes in hereditatem tuam.

The.LXXVIII. A Psalme of Asaph.

A ij.Pa. xxxvj c. *Jere. xv.a xvj.a. xxxiiij d. j.Ma.vij.b

O God/ †the Heithen are fallen into thine heretage: thy holy temple haue they defyled/ and made Jerusalem an heape of stones.

*The dead bodies of thy seruauntes haue they geuen vnto the fooles of the ayre to be deuoured/ and the flesshe of thy sainctes vnto the beastes of the lande.

Their bloude haue they shed lyke water on euery syde of Jerusalem/ and there was no man to burie them.

j.Reg. ix.b Psal.xlviij b Jere. xix.a †We are become an open shame vnto our enemies/ a very scorne and derisiõ vnto them that are rounde aboute vs.

Lord/ how long wilt thou be angrie: shal thy gelousy burne like fyre for euer?

Jere.x.d †Poure out thy indignacion vpõ the Heithen that knowe the not/ and vpon the kyngdomes that cal not vpon thy name.

For they haue deuoured Jacob/ and layed waiste his dwellinge place.

Esa.lxiiij.b †O remembre not oure olde synnes/ but haue mercy vpon vs/ (and that sone) for we are come to greate misery.

B Helpe vs (O God oure Sauioure) for the glorye of thy name: o deliuer vs/ & forgeue vs oure sinnes for thy names sake.

Psal.cxiij.b †Wherfore shal the Heithen saye: where is now their God?

O let the vengeaunce of thy seruauntes bloude that is shed/ be openly shewed vpõ the Heithen in oure syght.

O let the sorowfull syghinge of the prysoners come before the/ and according vnto the power of thine arme/ preserue those that are appointed to dye.

And for the blaspheimy wherwith oure neighbours haue blaspheimed the/ reward them (O Lord) seuenfolde into their bosome.

So we that be thy people/ and shepe of thy pasture/ shall geue the thankes for euer/ and wil alwaie be shewyng thy prayse forth/ more and more.

Qui regis Israel intende: qui deducis.

The.LXXIX. A Psalme of Asaph.

A HEare O thou shepeherde of Israel/ thou that ledest Jacob like a flocke of shepe: shewe thy selfe that thou sittest vpon the Cherubins.

†Before Ephraim Ben Jamin and Manasses stere vp thy power and come helpe vs. Nu.ij.c

Turne vs againe/ (O God) shewe the light of thy countenaunce/ and we shal be whole.

O Lord of hoostes/ how longe wilt thou be angry ouer the prayer of thy people?

†Thou hast fedde them with the breade of Psal.xlij.a
teares/ yee/ thou hast geuẽ them plenteousnes of teares to drinke.

Thou hast made vs a very strife vnto oure neighbours/ and oure enemies laugh vs to scorne.

Turne vs againe (thou God of hoostes) shewe the lyght of thy countenaunce/ and we shalbe whole.

†Thou haste brought a vyneyarde oute of Esa.v.a
Egypte/ thou dyddest cast out the Heythen Jere.xij
and plante it. Mat.xx

Thou madest roume for it/ and causedst it to take rote/ so that it fylled the land.

The hylles were couered with the shadow of it/ and so were the stronge Cedre trees with the bowes therof.

B She stretched out her braunches vnto the see/ and her bowes vnto the water: Why hast thou then broken doune her †hedge/ that all Psal.lxxx.a.
they which go by/ plucke of her grapes.

The wild Bore out of ỹ wood hath wrouted it vp/ and the beastes of the felde haue deuoured it.

Turne the againe (o thou God of hooste) loke doune from heauen/ beholde/ and vyset this vyneyarde.

Maintaine it/ that thy ryghte hande hath planted/ and †the sonne whome thou madest Exo.iiij
so

so muche of for thy selfe.

Psa.lxxxvj. †For why? it is burnt with fyre/ and lyeth wayste: o let them perysshe at the rebuke of thy wrath.

Let thy hande be vpon the man of the right hande/ and vpon the man whome thou madest so much of for thyne owne selfe.

And so wyll not we go backe from the: oh let vs lyue/ and we shal cal vpon thy name.

Turne vs agayne/ o Lord God of hooste/ shewe the lyght of thy countenaunce/ and we shalbe whole.

Exultate deo adiutori nostro, iubilate deo..

The.LXXX. A Psalme of Asaph.

A SYnge meryly vnto God which is our strength/ make a chereful noyse vnto the God of Jacob.

Take the psalme/ bringe hyther the tabret/ the mery harpe and lute.

Blowe vp the trompettes in the newe Moone/ vpon our solempne feast daye.

Num.x.a †For this is the vse in Israell/ and a lawe of the God of Jacob.

This he ordeyned in Joseph for a testimony/ whan he came out of Egypte/ & had herde a straunge language.

Whan he eased his shoulder from the burthen/ and whan his handes were deliuered from the pottes.

Exod.iij.b †Whan thou calledest vpon me in trouble/ Exo.xix.c I helped the and herde the: *what tyme as ỹ Exo.xvij.a storme fel vpon the: I proued the also † at the water of stryfe/ Sela.

B Heare o my people/ for I assure ỹ o Israel/ if thou wilt herken vnto me.

There shal no straũge God be in the/ neyther shalt thou worshyp any other God.

Exod.xx.a †I am ỹ Lord thy God/ whiche brought the out of the lande of Egypte: opẽ thy mouth wyde/ and I shall fyll it.

Exo.j.c †But my people wolde not heare my voice/ Rom.j.d and Israel wolde not obey me.

†So I gaue them vp vnto theyr owne hertes lust/ and let them folow their owne ymaginacions.

O that my people wold obey me/ for yf Israel wolde walke in my wayes.

I shoulde sone put doune their enemies/ and turne myne hande agaynste their aduersaryes.

The haters of the Lorde should mysse Israel/ but their time should endure for euer.

He should fede them with the fyneste wheate floure/ and satisfye them † with hony out of deu.xxxij.b the stony rocke.

Deus stetit in Synagoga deorum, in me.

The.LXXXI. A Psalme of Asaph.

A GOd standeth in the congregacyon of the goddes/ and is a iudge amonge the iudges.

†How longe wyll ye geue wronge iudge- Mich.iij.a
ment/ and accepte the persones of the vngod- Soph.iij.a
ly? Sela.

Defende the poore and fatherlesse/ se that such as be in nede and in necessite haue right.

†Delyuer the outcaste and poore/ and saue Pro.xxiiij.b
hym from the hande of the vngodly.

Neuertheles/ they wyll not be learned & vnderstand/ but walke on styl in darkenesse: Esay.iij.a
therfore must all the †foundacions of the lãde be moued.

†I haue sayd: ye are goddes/ ye all are the Exo.xxij.b
chyldren of the moost hyghest. Joh.x.d

But ye shal dye lyke men/ and fall lyke one of the tyrauntes.

Aryse (O God) and iudge thou the earth/ †For all Heythen are thyne by enheritaunce. Psal.ij.b

Deus quis similis erit tibi? ne taceas, neq;

The.LXXXII. A Psalme of Asaph.

HOlde not thy tũge (o God) kepe not still sylence/ refrayn not thy self/ o God.

†For lo/ thy enemies make a murmuryng/ Psal.ij.a
and they that hate the/ lyft vp theyr heade.

They ymagyne craftely agaynst thy people/ and take counsayll agaynst thy secrete ones.

Come (saye they) let vs rote them oute frõ amonge the people/ that the name of Israell maye be put out of remembraunce.

For they haue caste theyr heades together with one consent/ and are confederate against the.

The tabernacles of the Edomytes/ and Ismaelites/ the Moabytes and Hagarenes.

Geball/ Ammon/ and Amelech: the Philistynes with them that dwell at Tyre.

Assur also is ioyned vnto them/ and helpe the chyldren of Loth. Sela.

But do thou to them/ †as vnto the Ma- Judi. vij. c
dianites/ *vnto Sisera and vnto Jabin/ by *Jud. iiij. c
the broke of Cyson.

Which perysshed at Endor / and became as the dounge of the earth.

B Make their princes lyke † Oreb and Zeb: Judi.vij.g Yee/make all their princes lyke as * Zebea and *Jud. viij. b Salmana.

Which saye: we wil haue the houses of God in possession.

O my God/make the like vnto a whele/ and Pſal.j.b as † the stubble before the winde. exxxiij.a

Lyke as a fyre that burneth vp the wood/ and as the flamme that consumeth the mountaines.

Persecute them euen so with thy tempest/ and make the afrayed with thy storm.

Make their faces ashamed (o Lorde) that they maye seke thy name.

Let them be confounded/ and vexed euermore and more: Let them be put to shame/ and perysh.

That they maye knowe that thou arte alone / that thy name is the Lorde / and that thou onely art the mooste hyghest ouer all the earth.

Quam dilecta tabernacula tua domine uirtutū.

The. LXXXIII. A Pſalme of the chyldren of Corah.

A O How amiable are thy dwellinges / thou Lorde of hooſtes?

†.Cor.v.a † My soule hath a desyre / and longinge for *Can.v.c the courte of the Lorde: *my herte and my flesshe reioyce in the lyuinge God.

For the sparow hath found her an house/ and the swalowe a neste/ where she maye laye her yonge: euen thyne aulters o Lorde of hooſtes/ my kinge and my God.

O how blessed are they that dwell in thy house/ they are alwaye prayſinge the.

Blessed are the men whose strengthe is in the/ in whose herte are thy wayes.

Which goynge thorowe the vale of misery/ vse it for a welle/ and the poles are fylled with water.

B They go from strength to strength/ & so the God of Gods appeareth vnto the in Syon.

O Lord God of hooſtes/ heare my prayer: herken O God of Jacob.

Behold/ o God oure defence/ loke vpō the face of thine anoynted.

For one daye in thy court is better the els a thousande.

I had rather be a dore keper in the house of my God/ then to dwel in the tentes of the vngodly.

For the Lorde God is lyght and defence/ the Lorde wyll geue grace/ and worshyppe/ and no good thinge shall he witholde from them that liue a godly life.

O Lorde God of hooſtes / blessed is the man that putteth hys trust in the.

Benedixisti domine terram tuam, auertisti captiuitatem.

The. LXXXIIII. A Pſalme of the chyldren of Corah.

LORDE/ thou hast a loue vnto thy lāde/ A thou dyddest bringe againe the captiuitie of Jacob.

Thou dyddest forgeue the offence of thy Pſal.xxxij people/ † and coueredest all their sinnes. Sela.

Thou tokest awaye all thy displeasure / and turnedest thyselfe from thy wrothfull indignacion.

Turne vs then (o God oure Saueour) and let thine angre ceasse from vs.

Wilt thou be displeased at vs for euer? wilt thou streteh oute thy wrath from one generacion to another?

Wilt thou not turne againe / and quicken vs/ that thy people may reioyce in the?

Jwyll herken what the Lorde God wyll B saye/ for he shal speake peace vnto his people and to hys sainctes / that they turne not them selfes vnto foolyshnesse.

For his saluacion is nye thē that feare him/ so that glory shall dwell in our lande.

Mercy and trueth are mete together/ rygh-teousnesse and peace kysse eche other.

Trueth shall ryse oute of the earth / & righteousnesse shall loke doune from heauen.

And why? the Lorde shall shewe louinge kyndnesse / and oure lande shall geue her encreace.

Righteousnesse shall go before him/ & prepare the waye for hys commynge.

Inclina domine aurem tuam, & exaudi me quoniam.

The. LXXXV. Pſalme. A prayer of Dauid.

BOw doune thyne eare (o Lorde) and A heare me / for Jam cōfortles and poore.

O kepe my soule/ for Jam holy: my God/ helpe

helpe thy seruaunt that putteth his truste in the.

Be mercifull vnto me/ (o Lord) for Jcall daily vpon the.

Comforte the soule of thy seruaunt/ for vnto the (o Lord) do Jlift vp my soule.

Exx.xxxiij.a † For thou Lorde art good and gracious/ Joel.ij.c and of greate mercye vnto all them that call Pſal.cij.a vpon the. xxxiij.a

Geue eare Lorde vnto my prayer/ & ponder my humble desyre.

In the tyme of my trouble Jcall vpon the/ for thou heareſt me.

B Amonge the goddes there is none like the o Lord/ there is not one that can do as thou doest.

All nacions whome thou hast made / shall come and worshyppe before the o Lord / and shall glorifie thy name.

For thou art greate/ thou doest wonderous thinges/ thou art God alone.

Lede me in thy waye (o Lord) that Jmaye walke in thy trueth: O let my hert delite in fearinge thy name.

Jthanke the o Lorde my God / and will prayse thy name for euer.

Pſal.xxxix.a For greate is thy mercye toward me/ † thou hast delyuered my soule out of the depe hell.

C O God/ the proude are rysen againste me/ and the congregacion of the mighty seketh after my soule / & set not the before their eyes.

Pſal.cij.a † But thou (o Lord God) arte full of com-xliij.a passion and mercy / longe sufferyng / greate in Exo.xxxiiij goodnesse and trueth.

O turne the then vnto me / haue mercye vpon me: geue thy strength vnto thy seruaūt/ and helpe the sonne of thy handmayden.

Shewe some token vpon me for good/ that they which hate me / maye se it / and be ashamed: because thou Lorde haste holped me/ and comforted me.

Fundamenta eius in montibus sanctis.

The. LXXXVI. A Pſalme of the chyldren of Corah.

A Pſal.xxxvij.g HEr foundacions are vpon the holy hilles: † the Lorde loueth the gates of Sion more then all the dwellinges of Jacob.

Very excellent thinges are spoken of the/ thou cytie of God. Sela.

Jwyll thinke vpon Rahab and Babylon/ so that they shall knowe me.

Yee/ the Philistines also / and thoy of Tyre with the Morians. Lo: there was he borne.

And of Syō it shalbe reported/ that he was borne in her / euen the mooste hyghest which hath buylded her.

The Lorde shall cause it be preached and wrytten amōge the people / that he was borne there. Sela.

Therfore the dwellinge for all singers and dauncers is in the.

Domine deus salutis mee, in die clamaui.

The. LXXXVII. A Pſalme of the chyldren of Corah.

GLorde God my Sauecure/ Jcrie daye A and night before the.

O let my prayer entre in to thy presence/ enclyne thyne eare vnto my callynge.

For my soule is full of trouble / and my lyfe draweth nye vnto hell.

Jam coūted as one of them that go doune vnto the pytte/ Jam euen as a man that hath no strength.

Fre amonge the death like vnto them that lye in the graue/ which be out of remembraūce/ and are cut awaye from thy hande.

Thou hast layed me in the lowest pitte/ in the darknesse, and in the depe.

Thy indignacion lyeth harde vpon me/ and thou vexest me with all thy floudes. Sela.

Thou hast put awaye myne acquaintaunce B farre fro me / and made me to be abhorred of them: Jam so fast in pryson / that Jcan not get forth.

My syght fayleth for very trouble: Lorde Jcall daily vpon the/ and stretch out my handes vnto the.

† Doest thou shewe wonders amonge the Pſal.vj.a dead?

Can the phisycians rayse them vp againe/ that they maye prayse the?

† Maye thy louynge kindnesse be shewed in Eſa.xxxviij the graue/ or thy faythfulnesse in destruccion? d

May thy wonderous workes be knowen in the darke/ or thy righteousnesse in the lande where all thynges are forgotten?

Vnto the Jcrie (o Lorde) / and early cō- C meth my prayer before the.

Lord/ why putteste thou awaye my soule? Wherfore hydest thou thy face fro me?

My strengthe is gone for very sorowe and

myſery/ with fearfulneſſe do I beare thy burthens.

Thy wrothfull diſpleaſure goeth ouer me/ the feare of thy oppreſſeth me.

They come rounde aboute me daily like water/and compaſſe me together on euery ſyde.

My louers and frendes haſt thou put awaye fro me/ & turned awaye myne acquaintaunce.

Miſericordias domini in æternum cantabo.

The. LXXXVIII. A Pſalme of Ethan/the Ezrahite.

A Pſalm.c.a MY † ſonge ſhalbe alway of the louynge kindneſſe of the Lord/with my mouth wil I euer be ſhewynge thy faithfulneſſe/ frō one generacion to another.

For I haue ſayde: mercy ſhalbe ſet vp for euer/thy faythfulneſſe ſhalte thou ſtablyſhe in the heauens.

ij.Re.vij.c † I haue made a conuenaūt with my choſen/I haue ſworne vnto Dauid my ſeruaunt.

Pſa.cxxxj.a Thy ſede will I ſtably ſhe for euer/ and ſet vp thy Trone frō one generacion to another. Sela.

Pſa.xviij.a O Lorde/† the very heauens ſhall praiſe thy wonderous workes/yee/ and thy faithfulneſſe in the congregacion of the ſayncte.

For who is he amōg the cloudes/ that maye be compared vnto the Lorde?

Pſ.lxxxv.b † Yee/what is he amonge the goddes/ that is lyke vnto the Lorde?

God is greatly to be feared in the counſayll of the ſainctes/ and to be had in reuerence of all them that are aboute him.

O Lorde God of hooſtes/who is like vnto the in power? thy trueth is round aboute ỹ.

B † Thou ruleſt the pryde of the ſee/ thou ſtilleſt the waues therof whan they ariſe.

Exo.xiiij.e Mat.viij.c Thou breakeſt the proude/ like one that is wounded/ thou ſcattreſt thyne enemies abroade with thy mightie arme.

The heauens are thine/ the earth is thine/ thou haſt laied the foundacion of the round worlde/and all that there in is.

Thou haſt made the North/and the South/ Thabor/ and Harmon ſhall reioyce in thy name.

Thou haſt a mightie arme/ſtronge is thy hande/and hyghe is thy righthande.

Ryghteouſneſſe and equite is the habitacion of thy ſeate/ mercy and trueth go before thy face.

Bleſſed is the people (o Lorde) that can reioyce in the/and walketh in the light of thy countenaunce.

Their delite is in thy name all the day lōge/ C and thorow thy rightcouſneſſe they ſhalbe exalted.

For thou art the glory of their ſtrength/and thorowe thy fauoure ſhalte thou lifte vp oure hornes.

† The Lord is oure defence/ and the holy Eſa.j.a one of Iſrael is oure kinge. Abac.j.c

Thou ſpakeſt ſomtyme in viſions vnto thy ſainctes/and ſaydeſt: I haue layed helpe vpon one that is myghtie/ I haue exalted one choſen out of the people.

† I haue found Dauid my ſeruaunt/ with j.Re.xvj my holy oyle haue I anoynted him. ij.Re.v.a

My hande ſhall hold him faſt/ & my arme ſhall ſtrenghte him.

The enemie ſhall not ouercome him/ & the ſonne of wickedneſſe ſhall not hurte him.

I ſhal ſmyte doune hys foes before his face/ and plague them that hate him.

My trueth alſo & my mercye ſhalbe with him/and in my name ſhal his horn be exalted.

† I will ſette hys hande in the ſee/ and his D righthande in the floudes. ij.Reg.v

He ſhall call me: thou art my father/ my God/and the ſtrength of my ſaluacion.

And I wyll make hym my fyrſtborne/hyer then the kinges of the earth.

My mercy wyl I kepe for hym for euermore/and my conuenaunt ſhall ſtāde faſt with hym.

His ſede wyll I make to endure for euer/ yee/and his Trone as the daies of heauen.

† But if his chyldren forſake my lawe/ and ij.Re.v walke not in my iudgementes. ij.Re.j

If they breake myne ordinaunces/and kepe not my commaundementes.

I wyl viſet their offences with the rodde/ and their ſynnes with ſcourges.

Neuertheleſſe/ my louynge kindneſſe wyll I not vtterly take from him/ nor ſuffre my trueth to fayle.

My conuenaunt wyl I not breake/nor diſanulle the thynge that is gone oute of my lyppes.

I haue

E I haue ſworne once by my holyneſſe/ that I wyll not fayle Dauid.

His ſede ſhall endure for euer/and his ſeate Pſal.lxxj.a alſo lyke † as the Sunne before me.

He ſhal ſtāde faſt for euermore as ỹ Moon/ and as the faythfull wytneſſe in heauen.

F But now thou forſakeſt & abhorreſt thyne anoynted/and art diſpleaſed at him.

Thou haſte turned backe the conuenaunt of thy ſeruaunt/ and caſte hys croune to the grounde.

Pſa.lxxix.b † Thou haſt ouerthrowen all hys hedges/& broken doune hys ſtrong holdes.

All they that go by/ſpoyle hym/he is become a rebuke vnto his neyghbours.

Thou ſetteſt vp the ryght hande of hys enemyes/ and makeſt all his aduerſaryes to reioyce.

Thou haſte taken awaye the ſtrengthe of his ſwearde/ and geueſt hym not victorye in the battayll.

Thou haſt put out hys glory/and caſte hys Trone doune to the grounde.

F The dayes of hys youth haſt thou ſhortened/ and couered hym wyth diſhonoure. Sela.

Lord/ how longe wilt thou hyde thy ſelfe for euer ſhall thy wrath burne lyke fyre?

O remembre howe ſhorte my tyme is/ haſt thou made all men for naught?

Gene.iij.c † What man is he that lyueth/ and ſhall Eccl.ix.d not ſe death.

Maye a man deliuer his owne ſoule from the hande of hell? Sela.

Lorde where are thyne olde louing kindneſſes/ which thou ſwareſt vnto Dauid in thy trueth?

Remembre Lord the rebuke that the multitude of the people do vnto thy ſeruauntes/ and howe I haue boren it in my boſome.

Wherwith thyne enemies blaſpheme the/ † and ſclaundre the foteſteppes of thyne anoynted. Act.iij.d

Thankes be to the Lorde for euermore Amen/Amen.

Domine refugium factus es nobis a generacione in gene.

The. LXXXIX. Pſalme. A prayer of Moſes the man of God.

LOrde/ thou arte oure refuge from one ge A neracion to another.

Before the mountaynes were brought forth/ or euer the earth and the worlde were made/thou art God from euerlaſtynge/ and worlde wythout ende.

Thou turneſt man to deſtruccyon: Againe thou ſayeſte: come agayne ye chyldren of men.

† For a thouſande yeares in thy ſyght/ are ij.Pet.iij.b but as yeſterdaye that is paſt/ & like as it were a night watch.

As ſone as thou ſcattreſt them/ they are euen as a ſlepe/ and fade awaye ſodenly lyke the graſſe.

† In the mornynge it is grene & groweth Pſal.lxxij.c vp: but in the euenynge it is cut doune/ and Pſal.xxxvj. wythered.

For we conſume awaye in thy diſpleaſure/ a and are afraied at thy wrothfull indigna- Eſa.xl.a cyon. B

Thou ſetteſt oure myſdedes before the/ & oure ſecrete ſynnes in the light of thy countenaunce.

For whan thou arte angry/ all oure dayes are gone/ we bringe oure yeares to an ende/ as it were a tale that is tolde.

The dayes of oure age are.iij.ſcore yeares and ten: and though men be ſo ſtronge that they come to.iiij. ſcore yeares/ yet is theyr ſtrengthe then but laboure and ſorowe: ſo ſone paſſeth it awaye/and we are gone.

But who regardeth ỹ power of thy wrath/ thy fearful and terryble diſpleaſure?

† O teache vs to numbre oure dayes/ that C we maye applie our hertes vnto wyſdome. pſa.xxxviij.

Turne the agayne (o Lorde) at the laſt/ a and be gracious vnto thy ſeruauntes.

O ſatisfie vs with thy mercy/ & that ſonet ſo ſhall we reioyce and be glad all the dayes of oure lyfe.

Comforte vs agayne/ now after the tyme that thou haſt plagued vs/ and for the yeares wherein we haue ſuffred aduerſytie.

Shewe thy ſeruauntes thy worke/ & theyr chyldren thy glorye.

And the glorious maieſty of the Lorde oure God be vpon vs: O proſpere thou the worke of oure handes vpon vs/ o proſpere thou oure handy worke.

Qui habitat in adiutorio altissimi, in protectione.

The. XC. Psalme.

A WHo so dwelleth vnder the defence of the moost highest / & abydeth vnder the shadowe of the almyghtye:

He shal saye vnto ỹ Lorde: o my hope / & my stroge hold / my God / in whome I will truste.

For he shal delyuer the from the snare of the hunter / and from the noysome pestilence.

He shall couer the vnder hys wynges / that thou maiest be safe vnder his fethers: hys faythfulnesse & trueth shall be thy shylde and buckler.

So that thou shalt not nede to be afrayed for any bugges by nighte / nor for the arowe that flyeth by daye.

For the pestilence that crepeth in the darkenesse / nor for the syckenesse that destroyeth in the noone daye.

A thousande shall fall beſyde the / and ten thousande at thy righthand / but it shall not come nye the.

B Yee / with thine eyes shalt thou beholde / and se the rewarde of the vngodlye.

For thou Lorde arte my hope / thou haste set thy house of defence very hyghe.

There shall no euell happen vnto the / neyther shall any plague come nye thy dwellinge.

Matt. iiij. a Luce iiij. b Exo. xxiij. c Ps. xxxiij. a † For he shall geue hys aungels charge ouer the / to kepe the in all thy wayes.

They shall beare the in theyr handes / that thou hurte not thy fote against a stone.

Thou shalt go vpon 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 shall delyuer him: I shall defende hym / for he hath knowen my name.

Psal. iiij. a † Whan he calleth vpon me / I shall heare hym: yee / I am with hym in his trouble / where out I will delyuer hym / and bringe hym to honoure.

With long lyfe will I satisfye him / and shewe hym my saluacion.

Bonum est confiteri domino, & psallere nomini tuo alti.

The. XCI. Psalme.

A IT is a good thynge † to geue thankes vnto the Lorde / and to syng prayse vnto thy name / o moost hyghest.

Heb. xiij. c To tell of thy louyng kindnesse earlye in the morninge / & of thy truethe in ỹ nighte season.

Vpon an instrumente of ten strynges / vpō the lute / and with a songe vpon the harpe.

† For thou Lorde haste made me glad thorowe thy workes / and I will reioyce ouer the workes of thy handes. Rom. j. b Sap. xiij.

O Lorde / how glorious are thy workes / thy thoughtes are very depe.

An vnwyse man will not knowe thys / and a foule will not vnderstande it.

† That the vngodlye are grene as ỹ grasse / and that all the workes of wyckednesse do florysshe / to be destroyed for euer. Psal. lxxij.

But thou Lorde / o moost hyghest / abydest worlde without ende.

For lo / thyne enemyes (o Lorde) lo / thine enemyes shall perysshe / and all the workers of wickednesse shalbe scattered abroade. B

† But my horne shalbe exalted lyke the horne of an Vnicorne / and shalbe anoynted with freshe oyle. xxxij. d xxiij. b

Myne eye also shall se hys luste of myne enemyes / and myne care shall heare his desyre of the wycked that ryse vp against me.

The ryghteous shall florysshe lyke a palme tree / and growe lyke a Cedre of Lybanus.

Such as be planted in ỹ house of the Lorde / be frutefull / plenteous and grene.

That they maye shewe / howe true the Lorde my strenghte is / and that there is no vnrighteousnesse in hym.

1. Dominus regnauit decorem indutus est, induius est do.

The. XCII. Psalme.

THe Lord is kinge / and hath put on glorious apparel / the Lord hath put on his apparell / and gyrded himself wyth strength: † the hath made the rounde worlde so sure / that it can not be moued. A Psal. xxviij.

From that tyme forth hath † thy seate ben prepared / thou arte from euerlastyng. Esa. vj. a

† The floudes arose / (o Lorde) the floudes lyft vp theyr noyse: ỹ floudes lyft vp their waues. Psal. xlvj. lxxxviij. b

The waues of the see are myghtie / & rage horribly: † but yet the Lorde that dwelleth on hyghe / is myghtier. deu. xxxij.

Thy testimonies (o Lorde) are very sure / holynesse becommeth thyne house for euer.

Deus

Deus ultionum dominus, deus ultionum libere.

The. XCIII. Psalme.

A (O Lorde God / † to whome vengeaunce belongeth: thou God / to whome vengeaunce belongeth / shewe thy selfe. deu. xxxij. e Roma. xij. c

Aryse thou iudge of the world / and rewarde the proude after their deseruinge.

Psal. xxxij. a Lorde / † howe longe shall the vngodly / howe longe shall the vngodly triumphe?

How longe shall al wicked doers speake so disdanously / & make suche proude boastinge?

They smyte doune thy people / (o Lorde) and trouble thyne heretage.

They murthure the wyddowe & the straunger / and put the fatherlesse to death.

Esa. xxix. c Ezec. viij. b And yet they saye: † Tushe / the Lord seith not / the God of Jacob regardeth it not. ij. b

Job xxij. b Take hede / ye vnwise amonge the people: o ye foules / whan will ye vnderstande?

Eccli. xxxij. He that planted the eare / shall he not heare? he that made the eye / shall not he se? B

Gene. vij. d He that nurtureth the Heythen / and teacheth a man knowlege / † shall not he punisher? and x. x.

Exo. xiij. e * The Lorde knoweth the thoughtes of men / that they are but vayne. j. Cor. iij. c

† Blessed is the man / whome thou learnest Bar. iij. a (o Lorde) and teachest him in thy lawe.

That thou mayest geue hym pacience in time of aduersytie / vntyll the pytte be dygged vp for the vngodly.

For the Lorde will not fayle his people / neyther wyl he forsake his inheritaunce.

And why? iudgement shall be turned agayne vnto righteousnesse / and all suche as be true of hert shall folowe it.

Who riseth vp with me agaynst the wicked? who taketh my parte agaynste the euell doers?

If the Lord had not helped me / my soule had almoost bene put to sylence.

Job xiij. b. Job j. b † Whan I sayde: my fote hath slipped thy mercy (o Lorde) helde my vp.

Psal. xxxj. a j. Cor. j. c. * In the multitude of the sorowes that I had in my herte / thy comfortes haue refreshed my soule.

Wilt thou haue any thinge to do with the stole of wickednesse / which imagineth mischief in the lawe?

They gather them togethere agaynste the soule of the righteous / and condempne the innocent bloude.

But the Lord is my refuge / my God is the strength of my confidence.

He shall recōpence them theyr wickednesse / and destroye them in theyr owne malice: yee / the Lorde our God shal destroye them.

Venite exultemus domino, iubilemus deo salutari nost.

The. XCIIII. Psalme.

O Come / let vs prayse the Lorde / † let vs hertely reioyce in the strenghte of oure saluacion. A Ephes. v. b

Let vs come before his presence with thankesgeuinge / and shewe our self glad in hym with Psalmes.

For the Lorde is a greate God / & a greate kinge aboue all goddes.

In hys hande are all the corners of ỹ earth / and the strengthe of the hylles is hys also.

The see is his / for he made it / and his handes prepared the drye lande.

O come / let vs worshippe and bow doune oure selfes: Let vs knele before the Lord oure maker.

For he is oure God: as for vs / we are the † people of his pasture / and the shepe of hys handes. B Psal. xxij. a xcv. a

* To day if ye will heare hys voyce / harden not youre hertes / as whan ye prouoked in tyme of temptacion in the wylderneſſe. *Heb. iij. a b. iij. b

Where youre fathers tempted me / proued me / and sawe my workes.

Fourtye yeares longe was I greued with that generacion / and sayde: they euer erre in theyr hertes / they verely haue not knowen my wayes.

†Therfore sware I vnto thē in my wrath / that they shoulde not entre in to my reste. Nu. xiij. c Heb. iij. a

1. Cantate domino canticum nouum, cantate domino.

The. XCV. Psalme.

O Singe vnto the Lorde a new songe / † singe vnto ỹ Lorde all ỹ whole earth. A j. par. xvij. a

Singe vnto the Lorde / and prayse hys name / be tellynge of his saluacion from daye to daye.

Declare his honoure amonge the Heythē / and hys wonders amonge all people. Psal. xlvj. a

† For the Lorde is greate / and can not Eccli. xliij.

worthely be prayſed: he is more to be feared then all goddes.

As for all the goddes of the Heythen / they be but Idols / but it is the Lorde that made the heauens.

Thankesgeuynge and worſhippe are before hym / power and honoure are in his Sanctuary.

Pſ.xxviij.a †Aſcrybe vnto the Lorde / (o ye kinredes of the Heythen) aſcrybe vnto the Lorde worſhippe and ſtrengthe.

Aſcrybe vnto the Lorde the honoure of hys name / bringe preſentes / and come in to hys courte.

B O worſhyppe the Lorde in the bewty of holyneſſe / let the whole earth ſtande in awe of hym.

Tell it out amonge the Heythen / that the Lorde is kinge / that it is he which hath made the rounde worlde ſo faſt / that it can not be moued / and howe that he ſhall iudge the people righteouſly.

Let the heauens reioyce / and let the earth be glad: let the ſee make a noyſe / yee / and all that therein is.

Let the felde be ioyfull / and all that is in it / let all the trees of the wood leape for ioye before the Lorde.

For he commeth for he commeth to iudge ỹ earth: yee / with righteouſneſſe ſhall he iudge the worlde / and the people with hys trueth.

2. Dominus regnauit, exultet terra, lætentur.

The. XCVI. Pſalme.

A †The Lorde is kinge / the earth maye be Pſal.xcvij.a glad therof: yee / the multitude of the Iles maye be glad therof.

Cloudes and darckeneſſe are round about him / righteouſneſſe and iudgement are the habitacion of his ſeate.

There goeth a fyre before him / to burne vp hys enemies on euery ſyde.

Hys lightninges geue ſhyne vnto the worlde / the earth ſeyth it and is afrayed.

Iudic.v.a The hylles melte lyke waxe at the preſence of the Lorde: at the preſence of the Lorde of the whole earth.

Pſa.xviij.a †The very heauens declare hys ryghteouſneſſe / and all people ſe hys glory.

Confounded be all they that worſhippe Pſal.cxiij.q images / and †delite in their Idols: worſhip him all ye goddes.

†Sion heareth of it and reioyceth: yee / all B the doughters of Juda are glad / becauſe of Pſa.xlviij.b thy iudgementes / o Lorde.

For thou Lorde arte the mooſt hyeſt ouer all the earth / thou arte exalted farre aboue all goddes.

†O ye that loue the Lorde / ſe that ye hate Amos v.b the thinge which is euell: the Lorde preſerueth the ſoules of hys ſayncters / he ſhall deliuer them from the hand of the vngodly.

There is ſpronge vp a light for the righteous / and a ioyful gladneſſe for ſuch as be trew herted.

†Reioyce therfore in the Lorde ye righ- Pſa.xxxij.a teous: and geue thankes for a remembraunce of hys holyneſſe.

2. Cantate domino canticũ nouũ, quia mirabilia.

The. XCVII. Pſalme

G †Synge vnto the Lorde a new ſonge / A for he hath done maruaylous thinges. Pſal.xcvj.a

With hys own righthande and with his cxlix.a holy arme hath he gotten the victory.

The Lorde hath declared his ſauinge health / and hys righteouſneſſe hath he openly ſhewed in the ſyghte of the Heythen.

†He hath remebred hys mercy / and trueth Gene.xij.a towarde the houſe of Iſrael: *ſo that al the en- xv.a des of the worlde ſe the ſaluacion of oure *Eſa.lij.b God.

Shewe youre ſelf ioyfull vnto the Lorde all ye landes / ſynge / reioyce / and geue thãkes.

†Prayſe the Lorde vpon the harpe / ſynge Epheſ.v.b to the harpe with a Pſalme of thankeſgeuynge.

With trompettes alſo and ſhawmes: o B ſhewe youre ſelfes ioyfull before the Lorde the kinge.

†Let the ſee make a noyſe and all that the- Pſal.xcvj.a rein is / yee / the whole worlde & all that dwell therin.

Let the floudes clappe they: handes / and let all the hylles be ioyfull together.

Before the Lorde / for he is come to iudge the earth.

Yee / with righteouſneſſe ſhall he iudge the worlde / and the people with equite.

3. Dominus regnauit iraſcantur populi, qui.

The. XCVIII. Pſalme.

The

A THe Lorde is kinge / be the people neuer ſo vnpacient: he ſytteth vpon the Cherubins / be the earth neuer ſo vnquiete.

The Lorde is greate in Syon / and hyghe aboue all people.

O let men geue thankes vnto thy greate & wonderfull name / for it is holy.

The kinges power loueth iudgement / thou prepareſt equite / thou executeſt iudgement & righteouſneſſe in Jacob.

O magnifie the Lorde oure God / fall Paralip.xxix.a doune before hys †fote ſtole / for he hys holy.

B Moſes and Aaron amonge hys prieſtes / & Samuel amõge ſuche as call vpon his name: theſe called vpon the Lorde / and he herde them.

Num.xij.a †He ſpake vnto them out of the cloudy pil- Deu.iij.a ler / for they kepte hys teſtimonies / & the lawe that he gaue them.

Thou herdeſt thẽ (o Lorde our God) thou forgaueſt them o God / and puniſhedeſt theyr owne inuencions.

O magnifye the Lorde our God / and worſhippe hym vpon his holy hyll / for the Lorde oure God is holy.

2. Iubilate deo omnis terra, ſeruite domino.

The. XCIX. Pſalme.

A OBe ioyfull in God (all ye landes) ſerue Pſal.lxv.a the Lorde with gladneſſe / come before his preſence with ioye.

Pſa.xciiij.b †Be ye ſure that the Lorde is God: It is Deu.xxxiij. he that hath made vs / and not we oure ſelfes: we are but hys people / and the ſhepe of hys paſture.

O go youre waye in to his gates thẽ with thankeſgeuinge / and in to hys courtes with prayſe: be thankefull vnto hym / and ſpeake good of his name.

Pſal.cxvj.a For the Lorde is gracious / † his mercy is xviij.m euerlaſtyng / and hys trueth endureth from generacion to generacion.

Miſericordiam & iuſtitiam cantabo tibi.

The. C. Pſalme. A thankeſgeuynge of Dauid.

A MY †ſonge ſhalbe of mercy and iudge- Pſal.xxxviij. met / yee / vnto ỹ (o Lorde) wyl I ſinge.

O let me haue vnderſtandinge in the waye of godlyneſſe / vntyl the tyme that thou come vnto me: and ſo ſhall I walke in my houſe with an innocent herte.

I wyll take no wycked thinge in hand / I hate the ſynne of vnfaythfulneſſe / it ſhall not cleue vnto me.

A froward herte ſhall departe fro me / I wyll not knowe a wicked perſone.

Who ſo priuely ſclaũdreth his neighboure / hym wyll I deſtroye.

Who ſo hath a proude loke / and an hye ſtomacke / I maye not awaye with him.

Mine eyes ſhall loke for ſuche as be faithfull in the lãde / that they may dwel with me: and who ſo ledeth a godly lyfe / ſhalbe my ſeruaunt.

There ſhall no deceatful perſone dwell in my houſe: he that telleth lyes / ſhall not tary in my ſight.

I ſhall ſone deſtroye al the vngodlye of the lande / that al wicked doers maye be roted out of the cytie of the Lorde.

Domine exaudi orationem meam, & clamor meus.

The CI. Pſalme.

HEare my prayer (o Lorde) †and let my A cryenge come vnto the. Pſal.cxlij.a

Hyde not thy face fro me in the tyme of my trouble: encline thyne eares vnto me whan I call / O heare me / and that rygh t ſoone.

For my dayes are conſumed awaye like ſmoke / and my bones are brent vp as it were a fyre brande.

My herte is ſmytten doune / and wythered lyke graſſe / ſo that I forget to eate my bread.

†For the voyce of my groninge / my bone wyl Tren.iij.b ſcarce cleue to my fleſhe.

I am become lyke a Pellycane in the wylderneſſe / and like an Owle in a broken wal.

I wake / an am euẽ as it were a Sparowe / B ſyttynge alone vpon the houſe toppe.

Myne enemyes reuyle me al the daye lõg / they laugh me to ſcorne / and are ſworne together againſt me.

I eate aſhes with my bread / and mengle my drynke with wepynge.

And that becauſe of the indignacion and wrath / for thou haſt taken me vp / and caſt me awaye.

My dayes are gone like a ſhadowe / and I am wythered lyke graſſe.

But thou (O Lorde) endureſt for euer /

and thy remembraunce thorowe oute all generacions.

Aryſe therfore and haue mercy vpon Syon / for it is tyme to haue mercye vpon her/
ij.Pet.xxxvj yee/the tyme is come.
Jere.xxv.b *And why/thy ſeruauntes haue a loue to
xxx.b her ſtones / & it pitieth them to ſe her in the
*Eſd.j.a duſte.
xj.vij. The Heythē ſhal feare thy name (O Lorde) and all the kynges of the earthe thy maieſtye.

For the Lorde ſhal buylde vp Syon/and ſhal appeare in his glory.

He turneth him vnto the prayer of the poore deſtitute / and deſpyſeth not their deſyre.

This ſhalbe written for thoſe that come after/ that the people which ſhalbe borne/maye
Pſal.xxj.d prayſe the Lorde.
Pſa.xxxij.b For he loketh doune from his Sanctuary/oute of the heauen doeth the Lorde behold the earth.

That he maye heare the mournynges of ſuch as be in captiuitie / and delyuer the chyldren of death.

That they maye preache the name of the Lorde in Sion/and his worſhippe at Jeruſalem.

Whan the people are gathered together/ and the kyngdomes alſo to ſerue the Lorde.

D He hath brought doune my ſtrenghte in my yourney/and ſhortened my dayes.

Yet wyl I ſay: O my God/ take me not awaye in the middeſt of myne age: as for thy yeares/ they endure thorowout all generacyons.

Hebr.j.b Thou Lorde in the beginning haſt layed the foundacion of the earthe/and the heauens are the workes of thy handes.

Eſa.xl.a They ſhal perysh/but thou ſhalt endure:
ij.Pet.iij.b they al ſhal waxe olde as doth a garment/and as a veſture ſhalt thou chaunge them / & they ſhalbe chaunged.

But thou arte the ſame / & thy yeares ſhal not fayle.

The chyldren of thy ſeruauntes ſhall continue/and their ſede ſhal proſpere in thy ſight.

2 Benedic anima mea domino, & omnia quæ intra.

The.CII. A Pſalme of Dauid.

PRayſe the Lorde (O my ſoule) and all A
that is within me prayſe his holy name:

Prayſe the Lorde O my ſoule / and forgette not all his benefytes

Whiche forgeueth all thy ſynnes/ and heàleth all thine infirmities.

† Whiche ſaueth thy lyfe from deſtruc- Pſal.xxxij.
cyon / and crouneth the with mercy and louynge kyndneſſe.

Whiche ſatisfyeth thy deſyre with good thynges / makynge the yonge and luſty as an Aegle.

The Lorde executeth righteouſneſſe and iudgement / for all them that ſuffre wronge.

He ſhewed his wayes vnto Moſes/ and his workes vnto the chyldren of Jſrael.

†The Lorde is full of compaſſion/and Exo.xxxiiij.d
mercy/longe ſufferyng / and of great good- Pſal.lxxxvj.d
neſſe. cxliij.a

He wyll not alwaye be chydynge / neyther wyll he kepe his anger for euer.

He hath not dealte with vs after oure B
ſynnes / nor rewarde vs accordynge to our wyckednesſes.

† For loke howe highe the heauen is in cō- Pſal.lvj.b
pariſon of the earth/ſo greate is his mercy alſo towarde them that feare hym. cviij.

Loke how wyde the Eaſt is from the Weſt/ ſo farre hath he ſet oure ſynnes from vs.

Yee/like as a father pyttieth his owne chyldren/euen ſo is the Lorde merciful vnto them that feare hym.

For he knoweth wherof we be made/ † he Pſal.xxxvij.d
membreth that we are but duſt.

That a man in his tyme is but as graſſe/& flouryſheth as a floure of the felde.

For as ſone as the wynde goeth ouer it / it is gone/and the place therof knoweth it nomore.

But the mercyful goodneſſe of the Lorde C
endureth for euer and euer / vpon them that feare him/and his righteouſneſſe vpon their chylders chyldren.

Such as kepe his conueraunt/ and thinke vpon his commaundementes to do them.

The Lorde hath prepared his ſeate in heauen/and his kyngdom ruleth ouer all.

O prayſe the Lorde ye aungels of his/ye that

that be myghtie in ſtrength / fulfylling his commaundemente/ that man may heare the voyce of his wordes.

O prayſe 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/ prayſe thou the Lorde / o my ſoule.

2 Benedic anima mea domino, domine Deus,

The.CIII. Pſalme

A PRayſe the †Lorde o my ſoule/O Lorde
Pſal.civ.d my God / thou art become exceadynge glorious/thou artt clothed with maieſty and honoure.

Thou deckeſt thyſelfe with light/as it were with a garment/thou ſpredeſt oute the heauē lyke a curtayne.

Thou bolteſt it aboue with waters/thou makeſt the cloudes thy charret/and goeſt vpō the wynges of the wynde.

Hebr.j.b †Thou makeſt thyne aungels ſpretes/ and thy miniſtres flammes of fyre.

Thou haſte layed the earthe vpon her foundacion/that it neuer moueth at any tyme.

Thou couereſt with the depe lyke as
Gene.viij.d with a garment / † ſo that the waters ſtande aboue the hylles.

Pſal.civ.b †But at thy rebuke they flye / at the voyce of thy thonder they are afrayed.

B Then are the hilles ſene aloſte/and the valleys beneth in their place / whiche thou haſte appoynted for them.

Jere.v.d †Thou haſt ſet them their boundes/which
Job.xxvj.b they maye not paſſe/that they turne not again
xxxviij.a to couer the earth.
Deu.xj.b *Thou cauſeſt the welles to ſpryng vp a-
xviij.b monge the valleys/ and the waters runne a-
Job.v.b monge the hylles.

That all the beaſtes of the felde maye haue drinke/and that the wylde aſſes may quenche their thyrſte.

Aboue vpon the hylles haue the fooles of the ayre their habitacion/ and ſinge amonge the braunches.

Thou watreſt the hylles from aboue / the earthe is ſylled with the frutes of thy workes.

Thou bryngeſt forth graſſe for the cattell/ and grene herbe for thy ſeruyce of men.

Gene.j.d †Thou bringeſt foode out of the earthe
Pſa.cxlvj.b †wyne to make glad the herte of man/ oyle to ecclī.xxxj.d
make hym a chearfull countenaunce / and †bread to ſtrengthe mans herte. Ge.xviij.a

The trees of the Lorde are ful of ſappe/ Judi.xix.b
euen the trees of Libanus whiche he hath planted.

There make the byrdes their neſtes/ and the fyrre trees are a dwellynge for the ſtorcke.

The hylles are a refuge for the wylde goa- C
tes / and ſo are the ſtonyrockes for the conies.

Thou haſte appoynted the Moone for certayne ſeaſon / the Sunne knoweth his goynge doune.

Thou makeſt darkeneſſe / that it may be nyght / wherin all the beaſtes of the foreſt do moue.

Yee/and the yonge Lions which roare after the praye/and ſeke their meate at God.

But whan the Sunne aryſeth / they get them awaye togeither / and laye them doune in their dennes.

†Then goeth man forth for his worke/and Gene.iij.d
to tyll his lande vntyll the euenynge.

O Lorde/how manifolde are thy workes/ right wyſely haſt thou made them all: yee/ the earth is full of thy ryches.

So is the greate and wide ſee alſo/ wherein are thynges crepynge innumerable / both ſmall and greate beaſtes.

There go the ſhippes ouer/and there is
†that Leuiathan/whome thou haſt made / to Eſa.xxvij.c
take his paſtyme therin. Job xl.c
*They wayte al vpon the/that thou mayeſt Pſa.lxxiij.b
geue them meate in due ſeaſon. D

Whan thou geueſt it them/they gather it: *pſ.cxliij.b
whan thou openeſt thyne hand / they are fylled with good.

But whan thou hydeſt thy face / they are ſorowfull : † yf thou takeſt awaye their Gene.iij.d
breth / they dye / and are turned agayne to their duſte.

Agayne/ whan thou letteſt thy breth go forth/they are made/and ſo thou reneweſt the face of the earth.

The glorious maieſty of the Lorde endureth for euer/and the Lorde reioyceth in his workes.

†The earthe trembleth at the loke of Pſal.cxiij.a
him/

him / he doeth but touche the hylles and they smoke.

I wyll synge vnto the Lorde as longe as I liue/I wil praise my God while I haue my beynge.

O that my wordes myght please him / for my ioye is in the Lord.

As for synners / they shalbe consumed oute of the earth/and the vngodly shall come to an ende: but † prayse thou the Lorde/ o my soule.

Psal.ciij.a

1. Confitemini domino, & inuocate nomẽ eius.

The. CIIII. Psalme.

A Ioa.xvij.b Esa.xij.a GEue †thankes vnto the Lord/and cal vpon his name: tel the people what thinges he hath done.

O let youre songes be of him: prayse him/ and let youre talkynge be of all his wonderous workes.

Geue his holy name a good report/let their hertes reioyce that seke the Lord.

Seke the Lord and his strength/ seke his face euermore.

Remembre the maruaylous workes that he hath done / his wonders and the iudgementes of his mouthe.

O ye sede of Abraham his seruaunt/ ye children of Jacob his chosen.

B He is the Lord our God/whose punishmentes are thorowout at the worlde.

He is alwaye mynfull of his conuenaunt/ and promise that he made to a thousande generacions.

Gen.xvij.a *Ge.xxvj.a † Yee/the conuenaunt that he made with Abraham/ * and the ooth that he sware vnto Isaac.

Ge.xxviij.a † And appoynted thesame vnto Jacob for a lawe/and to Israell for an euerlastynge Testament.

Saying/vnto the wil I geue the lande of Canaan/the lotte of your heretage.

Whan there was yet but a few of thẽ/ and they straungers therin.

What tyme as they wente from one nacyon to another / from one kyngdome to another.

Gen.xij.d and xx.a † He suffered no man to hurte thẽ / but reproued euen kinges for their sakes.

Touche not myne anoynted/do my prophetes no harme.

Moreouer he called for a derth vpon C the lande / and destroyed all the prouisyon of breade.

† But he had sente a man before them/ euen Joseph whiche was solde to be a bonde seruaunt. Gen.xlv. xxxvij.f xxxix.a

They hurt his fete in the stockes/ *the yron pearced his herte. *Lucc.ij.c

Vntyll the tyme that his woorde came/ and tyll the woorde of the Lorde had tryed him.

† Then sente the kynge and caused him to be delyuered/the prynce of the people had let him go. Gen.xli.f

He made him Lord of his house/and ruler of all his substaunce.

That he myghte enfourme his prynces after his wyll / and teache his Senatours wysdome.

† Israel also came into Egypt/ and Jacob was a straunger in the lande of Ham. Gen.xlvj.

† But he encreaced his people exceedyngly/ and made them stronger then their enemies. Exod.j.a Actu.vij.c

Whose herte turned / so that they hated his people/ and dealte vntruely with his seruauntes. D

† Then sent he Moses his seruaunt/ & Aaron whome he had chosen. Ex.iij.iiij. Actu.vij.

These dyd his tokens amonge thẽ/ & wonders in the lande of Ham.

† He sent darkenesse/and it was darke / for they were not obedient vnto his worde. Exod.x.c

† He turned their waters into bloude/ and slewe their fyshe. Exod.vij.

† Their lande brought forth frogges / yee/ euen in their kinges chaumbres. Ex.viij.b Psa.lxxviij

He spake the worde/and there came al maner of flyes and lice in al their quarters.

He gaue thẽ haile stones for rayne/& flammes of fyre in their lande.

He smote their vineyardes and fyggetrees/and destroied the trees that were in their coastes.

† He spake the worde/and there came gresshoppers and catterpillers innumerable. Exod.x.b

These dyd eate vp al the grasse in their lãd/ and deuoured the frutes of their ground. E

† He smote al the fyrst borne in their lande/ euen the chefe of al their substaunce. Exod.xij and xij.c

He

He brought thẽ forth with syluer and gold/ there was not one feble persone among their trybes.

Egypte was glad of their departynge/ for they were afrayed of them.

Exod.xiij.d † He spred out a cloude to be a couering/ & fyre to geue light in the night season.

Exod.xvj.a † At their desyre there came quales/ and he fylled thẽ with breade of heauen.

Exo.xvij.b Nu.xx.b † He opened the rocke of stone/and the waters flowed out: so that ryuers ranne in the wilderneſſe.

For why? he remembred his holy promyse/ whiche he had made vnto Abrahã his seruaunt.

Thus he brought forth his people with ioie/ and his chosen with gladnesse.

And gaue thẽ the landes of the Heithen/ where they toke the labours of the people in possession.

That they might kepe his statutes/ and obserue his lawes. Alleluia.

2. Confitemini domino quoniam bonus.

The.CV. Psalme Alleluia.

A Ma.iiij.c Iud.xiij.c Psal.cvj.a Ecc.xlij.d GEue thankes vnto the Lorde/ † for he is gracious/and his mercy endureth for euer.

*Who can expresse the noble actes of the Lord/or shew forth al his prayse?

Blessed are they that alway kepe iudgemẽt and righteousnesse.

Remẽbre vs (o Lorde) accordinge to the fauoure that thou bearest vnto thy people: o visyt vs with thy sauing health.

That we might se the pleasure of thy chosen/that we might reioyce in the gladnesse of thy people/and geue thankes with thine enheritaunce.

Iudic.vij.c † We haue synned with oure fathers/ we haue done amisse/we haue dealte wickedly.

Our fathers regarded not thy wonders in Egypte/ they kepte not thy greate goodnesse in remẽbraunce: but were disobediente at the see/euen at the read see.

Neuertheleſſe/he helped thẽ for his names sake / that he myghte make his power to be knowen.

B Psa.cij.a † He rebuked the read see/and it was dried vp: so he led thẽ thorowe the depe as in a wilderneſſe.

Thus he saued them frõ the hande of the hater/ and delyuered them frõ the hande of the enemie.

As for those that troubled thẽ/ the waters ouerwhelmed thẽ/ there was not one of them left.

† Then beleyed they in his worde / and songe prayse vnto him. Exod.xv.a

But within a while they forgat his workes/ and wolde not abide his counsail.

† A lust came vpon thẽ in the wilderneſſe/ so that they tempted God in the desert. Nu.xj.a

Yet he gaue thẽ their desyre / and sente thẽ ynough at their willes.

They angred Moses in the tentes/and Aaron the saincte of the Lord.

† So the earth opened and swaloued vp Sathan / and couered the congregacyon of Abiram. Nu.xvj.a

The fyre was kindled in their company/the flame burnt vp the vngodly. C

† They made a calfe in Horeb/ & worshipped the molten ymage. Ex.xxxij.a j.Cor.x.a

*Thus they turned his glory into the similitude of a calfe/that eateth hay. *Ro.j.c

They forgat God their Sauioure/ whiche had done so great thinges in Egypte.

Wonderous workes in the land of Hã/and fearful thinges in the read see.

So he sayde he wolde haue destroyed thẽ/ had not Moses his chosen stande before him in that gappe: to turne away his wrothful indignacion/lest he shoulde destroie them.

† Yee / they thoughte scorne of that pleasaunt lande/ and gaue no credence vnto his worde. Nu.xiij.a

But murmured in their tentes/and herkened not vnto the voyce of the Lord. D

Then lyft he vp his hande against thẽ / to ouerthrowe thẽ in the wildernesse.

To cast out their sede among ỹ nacions/and to scatter them in the landes.

† They ioyned thẽ selfes vnto Baal Peor/ & did eate the offeringes of the dead. Nu.xxv.a Ios.xxij.d

Thus they prouoked him vnto anger with their owne inuencions/and the plague was greate amonge them. j.Cor.x.a

Then stode vp Phineas and executed iustice/and so the plague ceassed.

† And that was counted vnto hym for ryghteous- Gen.xv.b

righteousnesse/ amonge all posterities for euermore.

Deut. j. f iij. e. iiij. c † They angred hym also at the waters of stryfe/ so that Moses was punyshed for their sakes.

E Because they prouoked his spirite/ and he Deut. vij. a and xij. a Judic. ij. a j. Reg. xv. a tolde the playnely with his lippes.

† Neither destroied they the Heithen/ as the Lord cōmaunded them.

But were mengled amonge the Heithen/ and learned their workes.

Judic. ij. b † In so much that they worshipped their ymages/ whiche turned to their owne decaye.

Deu. xxxij. c iiij. R. xvij. e Leuit. xx. a *de. xviij. b Ezech. xx. d Jere. vij. d and xlviij. a † Yee/ they offred their sonnes and their doughters vnto deuels.

* And shed the innocente blonde of their sonnes and of their doughters/ whome they offred vnto the images of Canaan/ so that the lande was defyled with blonde.

Thus were they stayned with their owne workes/ and wente a whorynge with their owne inuencions.

Therfore was the wrath of the Lord kindled against his people/ in so muche that he abhorred his owne enheritaunce.

And gaue them ouer into the hande of the Heithen/ and they that hated thē were lordes ouer them.

F Their enemies oppressed thē/ and had thē in subiecyon.

Many a tyme dyd he delyuer them/ but they prouoked hym with their owne inuencions/ and were broughte doune for theyr wyckednesse.

Neuertheless/ whan he sawe their aduersitie/ he herde their complainte.

He thought vpon his conuenaunt/ and Deu. xxx. a pitied thē/ † accordinge vnto the multitude of his mercies.

Yee/ he made al those that had led thē awaie captiue/ to pitie them.

Deliuer vs (o Lord oure God) and gather vs frō amonge the Heythē: that we may geue thankes to thy holy name/ & make oure boaste of thy prayse.

Luce. j. f † Blessed be the Lorde God of Israell from euerlastynge/ and worlde without ende/ and let all people saye: Amen/ Amen.

3. Cōfitemini domino quoniā bonus, quoniā in

Halleluia. The CVI. Psalme.

G † Geue thankes vnto the Lorde/ for he is gracious/ and his mercy endureth for euer. A Jud. xiij. Psal. cv. cxvij. a cxxxv. a j. mac. iij.

Let them geue thankes whome the Lorde hath redemed/ and delyuered from the hande of the enemie.

And gathered them oute of the landes/ from the East/ frō the West/ from the North/ and from the South.

They wente astraye in the wylderneſſe in an vntroden waye/ and founde no cytie to dwel in.

Hungrie and thyrstie/ and their soule fainted in them.

So they cried vnto the Lord in their trouble/ & he delyuered thē from their distresse.

He led them forth by the ryghte waye/ that they myghte go to the cytie where they dwelt.

O that men wolde prayse the goodnesse of the Lorde/ and the wonders that he doeth for the children of men.

Exo. xvj Deu. vij † For he satisfyed the emptie soule/ and filled the hungrie soule with good.

Psal. lxxv cviij. c * Such as sat in darckenesse/ and in the shadowe of death/ beynge faste bounde in myserie and yron.

B Because they were not obedient to the cō- * ij. Par. xxxvj. c maundementes of God/ but lightely regarded the counsaill of the moost hyghest.

Their herte was vexed with labour/ they fel doune/ and there was none to helpe them.

So they cryed vnto the Lorde in their trouble/ and he delyuered them oute of their distresse.

He broughte them out of darkenesse/ and out of the shadowe of death/ and brake their bandes in sonder.

O that men wolde praise the goodnesse of the Lorde/ and the wonders that he doeth for the children of men.

For he hath broken the gates of brasse/ and smitten the barres of yron insunder.

Foolish men were plagued for their offence/ and because of their wickednesse.

Their soule abhorred al maner of meat/ they were euen harde at deathes dore.

So they cryed vnto the Lorde in their C trouble/

trouble/ and he delyuered them oute of theyr distresse.

† He sent his worde and healed them/ and saued them frō destruccyon. xxj. b Psal. cvij. a

O that men wolde prayse the goodnesse of the Lord/ and the wonders that he doeth for the children of men.

† That they wolde offre vnto him the sacrifyce of thankesgeuing/ * and tel out his workes with gladnesse. xlvi. c Pet. ij. a

They that go doune to the see in shyppes/ and occupye their busynesse in greate waters.

These men se the workes of the Lord/ and his wonders in the depe.

† For at his worde/ the stormye winde aryseth/ and lifteth vp the waues thereof. ne. j. a xxvij. b

They are caried vp to the heauen/ and doun againe to the depe/ their soule melteth awaye in the trouble.

D They rele to and fro/ they stacker lyke a dronken man/ and are at their wittes ende.

So they crye vnto the Lorde in their trouble/ and he delyuereth them out of theyr distresse. at. viij. c

† He maketh the storme to ceasse/ so that the waues are styll.

Then are they glad/ because they be at rest/ and so he bringeth thē vnto the hauen where they wolde be.

O that men wolde prayse the goodnesse of the Lord/ and the wonders that he doeth for the children of men.

That they wolde exalte him in the congregacio of the people/ and praise him in the seate of the elders.

e. xvij. a † Which turneth the floudes into drie lād/ xlvij. c and dried vp the water springes.

A frutefull lande maketh he baren/ for the wickednesse of thē that dwell therin.

Agayne he maketh the wyldernesse a stan- E dinge water/ and water sprynges of a drye grounde.

There he setteth the hungrie/ that they may builde them a citie to dwel in.

That they maye sowe their grounde/ plante vyneyardys/ to yelde them frutes of increace.

He blesseth thē/ so that they multiplye exceadingly/ and suffreth not their cattel to decreasse.

Whan they are minyshed/ and broughte lowe thorowe oppressyon/ thorowe any plague or trouble.

Though he suffre them to be euel intreated thorowe tyrauntes/ or let thē wander oute of the waye in the wildernesse.

Yet helpeth he the poore oute of mysery at the last/ and maketh him an housholde lyke a flocke of shepe.

The ryghteous wyll consydre this/ and reioyce: the mouthe of all wyckednesse shalbe stopped.

Who so is wyse/ and pondreth these thynges well/ shal vnderstand the louinge kyndnesse of the Lord.

Paratum cor meum deus, paratū cor meum.

The. CVII. A Psalme of Dauid.

G God/ my herte is ready/ to synge and to A geue prayse.

† Awake (o my glory) awake lute and harpe Psal. lvj. b I my selfe wyl awake right early.

I wil geue thankes vnto thee (o Lord) amonge the people/ I wil synge prayses vnto the amonge the Heithen.

† For the greatnesse of thy mercy is hygher Psal. cxlv. b then the heauens/ and thy faithfulnesse reacheth vnto the cloudes.

Set vp thy selfe (o God) aboue the heauens/ & thy glory aboue al the earth.

That thy beloued maye be delyuered: helpe them with thine ryghtehande/ and heare me.

† God hath spokē in his Sanctuarie (which Psal. lix. b thinge reioyceth me.)

I wyl deuyde Sichem/ and meete oute the valleye of Suchoth.

Galaad is myne/ Manasses is myne/ E- B phraim is the strenght of my heade/ Juda is my captayne.

Moab is my washeporte/ ouer Edom wyll I stretche out my shue/ Philistea shall be glad of me.

Who wyl lede me into the stronge cytye: Who wil bringe me into Edom:

Shalt not thou do it (o God) which haste cast vs out: thou God/ that wentest not forth with oure hoostes.

O be thou oure helpe in trouble/ for vayne is the helpe of man.

Thorowe God we shall do greate actes/

for

for it is he that shall treade doune oure enemyes.

Deus laudem meam ne tacueris, quia.

The. CVIII. A Psalme of Dauid.

A HOlde not thy tunge/o God of my praise.
For the mouthe of the vngodly/yee/ & the mouth of the deceatful is opened vpō me/ and speake against me with false tunges.
They compasse me aboute with wordes of hatred/and fyghte againste me without a cause.
For the loue that I had vnto thē/ they take now my contrarye parte/But I geue me selfe vnto praier.
Thus they rewarde me euel for good/ and hatred for my good wil.
Leui. xxvj. c De. xxviij. c *Zach. iij. a †Set an vngodlye man to be ruler ouer him/* and lett Sathan stande at his right hande.
Whan sentence is geuen vpon him/let him be condempned/ and let his prayer be turned into synne.
Joh. xvij. b Actu. j. d †Let his dayes be fewe/and his bishoprick another take.
B Let his children be fatherlesse/and his wife a wydowe.
Let his children be vagaboundes/& beggge they: bread: let them seke it/ as they that be destroyed.
Let the extorcyoner consume all that he hath/ and let straungers spoyle his laboure.
Let there be no man to pytty hym/ nor to haue compassion vppon his fatherlesse children.
Let his ende be destruccyon/and in the nexte generacyon let his name be cleane put oute.
Let the wyckednesse of his fathers be had in remembraunce in the syghte of the Lorde/and let not the synne of his mother be done awaye.
Let them be alwaie before the Lord/ but as for the memorial of thē selfes/let it perishe from out of the earth.
And that becausse his mynde was not to do good/but persecuted the poore helpelesse/ and hym that was vexed at the herte to slaye hym.
C His delyte was in cursynge/ and therfore shal it happen vnto him: he loued not blessing and that shal be farre from him.
He clothed himselfe with cursynge lyke as with a raymente: yee/ it wente in to his bowels lyke water/ and lyke oyle into his bones.
Let it be vnto him as the cloke that he hath vpon him/ and as the gyrdle that he is gyrded withal.
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 Lord God) accordinge vnto thy name/ for swete is thy mercy.
O deliuer me/for I am helpelesse and poore/ and my herte is wounded within me.
I go hence lyke the shadowe that departeth/ and am dryuen awaye as the gresshoppers.
My knees are weake thorow fastinge/ my flesshe is dried vp for want of fatnesse.
I am become a rebuke vnto thē/†they loke vpon me and shake their heades. Psal. xxi
Helpe me o Lorde my God/oh saue me for thy mercyes sake.
That they maie knowe/ how that this is thy hande/and that thou hast done it.
Though they curse/yet blesse: and let thē be confounded/ that rise vp againste me/but let thy seruaunt reioyce.
Let mine aduersaries be clothed with their owne shame/as with a cloke.
As for me/I wil geue thankes vnto the Lorde with my mouth/ and prayse him amonge the multitude.
†For he standeth at the righte hande of the poore/to saue him from suche as condempne his soule. Psal. cx
Dixit dominus domino meo, sede à dextris meis.

The. CIX. A Psalme of Dauid.

THe Lord sayde vnto my Lord: †Syt A thou on my righte hande/vntyll I make thine enemies thy fotestole. Mat. xx Marc. x Luce. x
The Lorde shal sende the rodde of thy power oute of Sion/ be thou ruler euen in the midde st amonge thine enemies. j. Cor. xv Hebr. j
In the daie of thy power shall thy people offre the frewilofferinges with an holy worshippe/ and j. P

shyppe/the dewe of thy byrth is of the wombe of the morynnge.
Hebr. vij. c †The Lord sware/ and wyll not repent: Thou arte a prieste for euer after the order of Melchisedech.
The Lord vpō thy righthand/ shal smyte euen kynges in the daye of his wrath.
He shalbe iudge amonge the Heythen/ he shall fyll them with dead bodies/ & smyte in sunder the heades ouer dyuerse contries.
He shall dryncke of the broke in that waye/ therfore shall he lyft vp hys heade.
1. Confitebor tibi domine in toto corde meo.

The. CX. Psalme. Halleluya.

A I Wyll geue thankes vnto ỹ Lord wyth my whole hert: secretly amōge the faythfull/and in the congregacion.
Psal. cxj. a †The workes of the Lorde are greate/ soughte oute of all them that haue pleasure therin.
Hys worke is worthy to be praised/ and had in honoure/and his righteousnesse endureth for euer.
The mercyfull and gracious Lorde hath so done his maruailous workes/ỹ they ought to be had in remembraunce.
Psa. xxxiij. b Deme. xv. c †He geueth meate vnto thē that feare him/ he is euer myndefull of hys conuenaunt.
B He sheweth hys people the power of his workes/that he maye geue them the heretage of thē Heythen.
The workes of hys handes are verytie/and iudgemēte/al his cōmaundementes are true.
They stande fast for euer and euer/ and are done in trueth and equite.
Psal. cxiij. c †He sent redempcyon vnto hys people/he hath commaunded hys conuenaunt for euer: holy and reuerent is hys name.
Iob. xxviij. †The feare of the Lord is the beginninge of wysdome/ a good vnderstandynge haue all they that do therafter: the praise of it endureth for euer.
Prou. j. a. and .b Eccli. j. c Beatus uir qui timet dominum,

Halleluya. The. CXI. Psalme.

A BLessed is the mā that feareth the Lord/ and hath greate delite in hys commaundementes.
Psa. xxxvj. d †Hys sede shalbe myghtye vpon earth/ the generacyon of the faithfull shalbe blessed.
Ryches and plenteousnesse shalbe in hys house/& hys righteousnesse endureth for euer.
Vnto the godly there aryseth vp lyghte in the darkenesse: †he is mercyfull/ louyng and righteous. Psa. xxxvj. d Pro. xj. c
Well is hym that is mercyfull/ and lendeth gladly/ and pondreth hys wordes with discreeyon. and. xix. c
For he shall neuer be moued/ † the righteous shalbe had in an euerlastynge remembraunce. Esa. xlix. d Pro. xxvj. a
†He wyll not be afrayed for any euell tydynges/hys herte standeth fast/ and beleueth in the Lorde. Psa. xvj. a B
His hert is stably shed/ he wyl not shrinck vntyll he se hys desyre vpon hys enemyes.
†He hath sparsed abroade/and geuen to ỹ poore/hys ryghteousnesse remayned for euer/ ij. Cor. ix. b Pro. xiij. c
hys horne shalbe exalted with honoure.
The vngodly shall se it/ and it shall greue hym: he shall gnasshe with his teeth/and consume awaye: and the desyre of the vngodly shall perysh.
Laudate pueri dominum, laudate nomen.

The. CXII. Psalme.

PRayse the † Lorde (O ye seruauntes) O prayse the name of the Lorde. A
Blessed be the name of the Lorde/ from this tyme forth for euermore. Psa. cxxxiij. a. & cxxxiiij.
*The Lordes name is worthie to be praysed/ from the rysynge vp of the Sunne vnto the goyinge doune of the same. a *Mala. j. c
The Lorde is hyghe aboue all Heythen/ and his glory aboue the heauens.
Who is lyke vnto the Lorde our God ỹ hath his dwellynge so hyghe: whiche humbleth hymselfe/to beholde that is in heauē and earth.
†Which taketh vp ỹ symple out of the dust/ and lyfteth the poore out of the myre. j. Reg. ij. b
That he maye set him amonge the prynces/ euen amonge the prynces of his people.
Whiche maketh the baren woman to kepe house/ and to be a ioyfull mother of chyldren.
In exitu Israel de Egypto, domus

Halleluya. The. CXIII. Psalme.

WHan † Israell came out of Egypte/ and the house of Jacob from amonge that straunge people. A Exod. xiij. a
Juda was his Sanctuary/Israell hys dominion.

Exo. xiiij. e *Joſ. iij. d † The ſee ſawe that/and fled: *Jordan turned backe.

The mountaines ſkypped lyke rãmes/and the litle hilles lyke yonge ſhepe.

What ayled the (o thou ſee) that thou fleddeſt? and thou Jordan/that thou turnedeſt backe?

Ye mountaines/that ye ſkipped lyke rammes? and ye lytle hilles lyke yong ſheepe?

The earth trembled at the preſence of the Lord/at the preſence of the God of Jacob.

Exo. xvij. b Num. xx. b †Which turned the harde rocke into a ſtandynge water/and the flynte ſtone in to a ſpringinge welle.

¶ Here the Hebrues beginne the CXV. Pſalme.

B Not vnto vs (o Lorde) not vnto vs/but vnto thy name geue the prayſe/for thy louinge mercy and faythfulneſſe.

Pſ. lxxviij b †Wherfore ſhall the Heythen ſaye: where is now their God.

As for oure God he is in heauen/he doeth whatſoeuer it pleaſeth hym.

Their ymages are but ſyluer & golde/euen the worke of mens handes.

Pſ. cxxxiij. c †They haue mouthes/and ſpeake not: eyes haue they/but they ſe not.

Eſa. xlviij. a Jerc. x. a They haue cares/and heare not: noſes haue they/but they ſmell not.

They haue hãdes/and handle not: fete haue they/but they can not go: neyther can they ſpeake thorow their throte.

They that make them/are lyke vnto them/& ſo are all ſuche as put their truſt in them.

But let Iſrael truſte in the Lorde/for he is their ſuccoure and defence.

C Let the houſe of Aaron put their truſt in the Lord/for he is their ſuccoure and defence.

They that feare the Lorde/let them put Pſal. xcix. c their truſt in the Lorde: †for he is their ſuccoure and defence.

The Lorde is myndefull of vs/and bleſſeth vs/he bleſſeth the houſe of Iſrael/he bleſſeth the houſe of Aaron.

Yee/he bleſſeth al them that feare the Lorde/both ſmall and greate.

The Lorde encrecce you more and more: you and youre chyldren.

For ye are the bleſſed of the Lorde/which made heauen and earth.

All the whole heauens are the Lordes/but the earth hath he geuen vnto the chyldren of men.

†The dead prayſe not the (o Lorde) neyther all they that go doune in to ſylence. Pſal. vj. a Eſa. xxxviij

But we wyll prayſe the Lorde/from this d tyme forth for euermore.

Dilexi quoniã exaudiet dominus uocẽ oratiõis.

The. CXIIII. Pſalme.

I Am well pleaſed/that the Lorde hath herde the voyce of my prayer. A

That he hath enclyned hys eare vnto me/therfore wyll I call vpon him as longe as I lyue.

†The ſnares of death compaſſed me round aboute/the paines of hell gate holde vpon me/ I founde trouble and heauyneſſe. j. Re. xxiij Pſal. xviij

Thẽ called I vpon the name of the Lorde: o Lorde/delyuer my ſoule.

Gracious is the Lorde and ryghteous/yee/oure God is mercyfull.

The Lorde preſerueth the ſymple/I was brought doune/and he helped me.

Turne againe then vnto thy reſt/(o my ſoule) for the Lord hath geuen the thy deſyre.

And why? †thou haſt delyuered my ſoule from death/myne eyes from teares/and my fete from fallynge. Pſal. lv. d

I wyl walke before the Lorde/in the lãde of the lyuinge.

Credidi, propter quod locutus ſum: ego.

The. CXV. Pſalme.

This Pſalme do the Hebrues ioyne vnto it that goeth before/and it is with them the. CXVI. Pſalme.

I Beleued/†and therfore haue I ſpoken/ but I was ſore troubled. A ij. Cor. iiij

I ſayd being aſtonied: *All men are lyars. *Rom. iij

What rewarde ſhal I geue vnto the Lorde/for all the benefytes that he hath done vnto me?

I wyll receaue the cuppe of ſaluacyon/and call vpon the name of the Lorde.

I wyll paye my vowes in the preſence of all hys people/ryght deare in the ſyghte of the Lorde is the death of his ſainctes.

O Lorde/I am thy ſeruaunt/I am thy ſeruaunte/

ſeruaunte/and the ſonne of thy handmayden/thou haſte broken my bondes in ſunder.

Hebr. xiij. c Pſal. xcj. a †I will offre the the ſacrifice of thankeſgeuinge/and will call vppon the name of the Lord.

I will paye my vowes vnto the Lorde in the ſyghte of his people/in the courtes of the Lordes houſe/euen in the middeſt of the/o Jeruſalem.

Laudate dominum omnes gentes, laudate eum.

Halleluya. The. CXVI. Pſalme

A Rom. xv. c O Prayſe the Lorde all ye gentiles/laude him all ye people.

For hys mercyfull kindneſſe is euer more and more towarde vs/and the trueth of the Lorde endureth for euer.

Confitemini domino quoniam bonus, quoniã.

Halleluya. The. CXVII. Pſalme.

A Iudi. xiij. c Pſal. cv. a viij. a. cxxxv †O Geue thankes vnto the Lorde/for he is gracious/and hys mercy endureth for euer.

Let Iſrael nowe confeſſe/that hys mercy endureth for euer.

Mat. iiij. c Let the houſe of Aaron confeſſe/that hys mercy endureth for euer.

Yee/let all them now that feare the Lorde confeſſe/that hys mercy endureth for euer.

I called vpon the Lorde in trouble/and the Lorde herde me at large.

Hebr. xiij. a †The Lorde is my helper/I wil not feare what man doeth vnto me.

The Lorde is my helper/and I ſhal ſe my deſyre vpon myne enemyes.

It is better to truſte in the Lorde/then to put any confidence in man.

It is better to truſt in the Lord/thẽ to put any confidence in princes.

All Heythẽ cõpaſſed me round aboute/but in the name of the Lord wyll I deſtroye thẽ.

They kepte me in on euery ſyde/but in the name of the Lorde I wyll deſtroye them.

B They came aboute me lyke byes/and were as whote as the fyre in the thornes/but in the name of the Lorde I wyll deſtroye them.

They thruſt at me that I might fal/but the Lorde was my helpe.

Exod. xv. a Pſa. xcj. a †The Lorde is my ſtrengthe/& my ſonge/and is become my ſaluacion.

The voyce of ioye/and myrth is in the dwellinges of the ryghteous/for the righthande of the Lorde hath gotten the victorye.

The ryght hãde of the Lord hath the preeminence/the ryghte hande of the Lorde hath gotten the victory.

I ſhall not dye/but lyue/and declare the workes of the Lorde.

The Lord hath chaſtened and correct me/but he hath not geuen me ouer vnto death.

†Opẽ me the gates of righteouſneſſe/that I maye go there thorowe/and geue thankes vnto the Lorde. Eſa. xxvj. a

This is the dore of the Lorde/the ryghteous ſhall entre in thorowe it.

I thanke the/that thou haſt herde me/and C arte become my ſaluacyon.

†Theſame ſtone which the builders refuſed/is become the heade ſtone in the corner. Mat. xxj. c Act. iiij. a

This was the Lordes doynge/and it is marualous in oure eyes. j. Pet. ij. a

This is the daye which the Lorde hath made/let vs reioyce and be glad in it.

Helpe now o Lorde/o Lorde ſende vs now proſperyte.

†Bleſſed be he that commeth in the name of the Lorde/we wyſhe you good lucke/ye that be of the houſe of the Lorde. Mat. xxj. a Mar. xj. a Joh. xij. b

God is the Lorde/and hath ſhewed vs lyght: O garnyſhe the ſolempne feaſte wyth grene braunches/euen vnto the hornes of the aulter.

Thou arte my God/and I wyll thanke the: thou arte my God/and I wyl prayſe the.

O geue thankes vnto the Lorde/for he is gracyous/and hys mercy endureth for euer.

Beati immaculati in uia, qui ambulant.

The. CXVIII. Pſalme.

Aleph. א

B Pſal. j. a Leſſed are thoſe that be vndefyled in the waye: †whiche walke in the lawe of the Lorde. A

Bleſſed are they that kepe his teſtimonies/and ſeke him with their hole hert.

Whiche walke in his waies/& do no wyckednesſe.

†Thou haſt geuen ſtrayte charge to kepe thy commaundementes. Deut. iiij. v. vj. vij.

O that my wayes were ſtablyſhed to kepe ſtatutes. viij. Joſ. xxij. xxiiij.

So ſhoulde I not be confounded/whyle I haue reſpecte vnto all thy commaundemẽtes.

I wyll thanke the wyth an vnfained herte/ becauſe I am learned in the iudgementes of thy ryghteouſneſſe.

I wyll kepe thy ſtatutes/ o forſake me not vtterlye.

Beth. ב

Where withall ſhall a yonge man clenſe hys
B waye: Euen by rulynge himſelfe after thy worde.

With my whole herte do I ſeke the/ O let me not go wronge oute of thy commaundementes.

Deut.vj.b and xj.c †Thy wordes haue I hyd wythin my herte/ that I ſhoulde not ſynne againſt the.

Prayſed be thou o Lorde/ O teache me thy ſtatutes.

With my lippes wyl I be tellynge oute all the iudgementes of thy mouth.

I haue as greate delyte in the waye of thy teſtimonies/ as in all maner of ryches.

I wyll exercyſe my ſelfe in thy commaundementes/ and haue reſpecte vnto thy fotepathes.

My delyte ſhalbe in thy ſtatutes/ I wyll not forgette thy wordes.

Gimel. ג

C O do well vnto thy ſeruaunt/ that I maye lyue and kepe thy wordes.

Open thou myne eyes/ and ſo ſhall I ſpie oute wonderous thynges in thy lawe.

Ge.xlvij.b †I am a ſtraunger vpon the earth/ O hyde
Job.xiiij.b not thy commaundementes fro me.

My ſoule breaketh oute/ for the very feruēte deſyre that I haue alwaye vnto thy iudgementes.

Thou rebukeſte the proude/ curſed are they that departe from thy commaundementes.

O turne fro me ſhame and rebuke/ for I kepe thy teſtimonies.

Princes alſo ſyt/ and ſpeake againſte me/ but thy ſeruaunte is occupyed in thy ſtatutes.

In thy teſtimonies is my delyte/ they are my counſaylers.

Daleth. ד

D †My ſoule cleueth to the duſte/ O quicken
Pſal.lxxij.c thou me accordynge to thy worde.

I knowleged my wayes/ and thou herdeſt me/ o teache me then thy ſtatutes.

Make me to vnderſtande the waye of thy commaundementes/ and ſo ſhal I talke of thy wonderous workes.

My ſoule melteth awaye for very heauyneſſe/ o ſet me vp accordynge vnto thy worde.

Take fro me the waye of lyenge/ & graunte me thy lawe.

I haue choſen the way of trueth/ thy iudgementes haue I layed before me.

I ſticke vnto thy teſtimonies/ o Lord confounde me not.

I wyll runne the waye of thy commaūdementes/ whan thou haſte conforted my herte.

He. ה

Teache me o Lorde the waye of thy ſtatu-
E tes/ and I ſhall kepe it vnto the ende.

O geue me vnderſtandinge and I ſhall kepe thy lawe/ yee/ I ſhall kepe it with my whole herte.

Lede me in the path of thy commaūdementes/ for that is my deſyre.

Enclyne myne herte vnto thy teſtimonies/ and not to coueteouſneſſe.

O turne awaye myne eyes/ leſte/ they beholde vanyte/ & quicken thou me in thy waye.

O ſtablyſhe thy worde in thy ſeruaunt/ that I maye feare the.

Take awaye the rebuke/ that I am afrayed of/ for thy iudgementes are amiable.

Beholde/ my delyte is in thy commaundementes/ o quycken me in thy righteouſneſſe.

Vau. ו

Let thy louynge mercy come vnto me (o
F Lorde) and thy ſaluacion accordynge vnto thy worde.

That I maye geue aunſwere vnto my blaſphemers/ for my truſt is in thy worde.

O take not the worde of trueth vtterly out of my mouth/ for my hope is in thy iudgementes.

So ſhall I alwaye kepe thy lawe/ yee/ for euer and euer.

And I will walke at lyberty e/ for I ſeke thy commaundementes.

I wyll ſpeake of thy teſtimonies/ euē before kinges/ and wyl not be aſhamed.

My delyte ſhalbe in thy commaundementes/ which I loue.

My handes alſo wyll I lyfte vp vnto thy commaundementes/ which I loue/ and my talkynge ſhalbe of thy ſtatutes.

Zain. ז

G O thynke

G O thynke vpō thy ſeruaunte as cōcerninge thy worde/ wherin thou haſt cauſed me to put my truſt.

For it is my cōforte in my trouble/ yee/ thy worde quickeneth me.

The proude haue me greatly in deriſion/ yet ſhrincke not I from thy lawe.

I remembre thy euerlaſtynge iudgementes/ (o Lorde) and am comforted.

I am horribly afrayed for ỹ vngodly/ that forſake thy lawe.

Thy ſtatutes are my ſonges in the houſe of my pylgrymage.

I thynke vpon thy name (o Lord) in the nyght ſeaſon/ and kepe thy lawe.

It is myne owne/ for I kepe thy cōmaundementes.

Heth. ח

B †Thou arte my portyon (o Lord) I am
Pſa.cxlij.c purpoſed to kepe thy lawe.

I make mine humble peticion in thy preſence with my whole herte/ o be mercifull vnto me accordynge vnto thy worde.

I cal myne own wayes to remembraunce/ and turne my fete in to thy teſtimonies.

I make hayſte/ and prolonge not the tyme to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me/ but I forget not thy lawe.

Pſal.lxij.a †At mydnight ſtande I vp to geue thankes vnto ỹ/ for the iudgementes of thy ryghteouſneſſe.

I am a companion of all thē that feare the/ and kepe thy commaundementes.

Pſa.xxxij.a †The earthe (o Lord) is full of thy mercy/ O teach me thy ſtatutes.

Theth. ט

I O Lord/ thou haſte dealth frendlye with thy ſeruaunt/ accordyng vnto thy worde.

O teache me kyndneſſe/ nourtoure and knowlege/ for I beleue thy commaundementes.

Before I was troubled/ I went wrong/ but now I kepe thy worde.

Matt.xix.c †Thou art good and frendly/ O teach me thy ſtatutes.

The proud ymagyn lyes vpon me/ but I kepe thy commaundementes wyth my whole herte.

Their herte is as fat as brawne/ but my delyte is in thy lawe.

It is good for me ỹ I haue bene in trouble/ that I maye learne thy ſtatutes.

The lawe of thy mouth is dearer vnto me/ then thouſandes of golde and ſyluer.

Jod. י

†Thy handes haue made me/ & faſhioned R
me/ O geue me vnderſtandinge/ that I maye Gene.j.d
learne thy commaundementes. Job.x.a

They that feare the/ wyl be glad whan they ſe me/ becauſe I put my truſte in thy worde.

I knowe (o Lorde) that thy iudgementes are ryght/ and that thou of very faithfulneſſe haſt cauſed me to be troubled.

O let thy mercyfull kyndneſſe be my comforte: accordinge to the promiſe that thou haſt made vnto thy ſeruaunt.

O let thy louynge mercyes come vnto me that I maye lyue/ for thy lawe is my delyte.

Let ỹ proude be confounded/ whiche hādle ſo falſely agaynſt me.

But let ſuch as feare the/ and know thy teſtymonies/ be turned vnto me.

O let my herte be vndefyled in thy ſtatutes/ that I be not aſhamed.

Caph. כ

My ſoule longeth for thy ſaluacion/ for my L
truſt is in thy worde.

Myne eyes lōge ſore for thy worde/ ſayinge/ Oh whan wilt thou comforte me?

For I am become lyke a bottel in ỹ ſmoke/ yet do not I forget thy ſtatutes.

†Howe many are the dayes of thy ſer- pſa.xxxviij.
uaunt? Whan wilt thou be auenged of myne a
aduerſaryes? & lxxxix.b

*The proude haue digged pittes for me/ * Jere.ij.b
which are not after thy lawe.

All thy commaundementes are true/ they perſecute me falſely: O be thou my helpe.

They haue almooſt made an ende of me vpon earthe/ but I forſake not thy commaundementes.

O quyckē me after thy louynge kindneſſe/ and ſo ſhall I kepe the teſtymonyes of thy mouthe.

Lamed. ל

M O Lorde/ †thy worde endureth for euer Pſa xxxij.b
in heauen. and. cxvj.a

Thy trueth alſo remayneth from one ge- Eſa.xl.a
neracion to another: thou haſt layed the foun- Math.v.b

 dacion and.xxiiij.c

dacion of the earth/and it abydeth.
They continue this daye according to thine ordinaunce/for all thynges serue the.
If my delite were not in thy lawe/I shoulde peryshe in my trouble.
I wyll neuer forget thy commaundementes/for with them thou quickeneste me.
I am thine/oh helpe me/for I seke thy commaundementes.
The vngodly laye wayte for me to destroye me/but I considre thy testimonies.
I se that all thynges come to an ende/ but thy commaundement is exceading broade.

Mem. מ

O what a loue haue I vnto thy lawe? all the daye longe is my talkinge of it.
Thou thorow thy commaundement hast made me wyser then myne enemies/for it is euer by me.
Deut.iiij.a † I haue more vnderstanding 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 euery euel waye/ that I maye kepe thy wordes.
I shrincke not from thy iudgementes/for thou teachest me.
Exech.ij.b † O how swete are thy wordes vnto my throte? Yee/more then hony vnto my mouth.
and iij.a Psa.xviij.b Thorowe thy commaundementes I get vnderstādinge/therfore hate I al false wayes.

Nun. נ

† Thy worde is a lanterne vnto my fete/and
ij.Re.xxij.d a lyght vnto my pathes.
Psa.xviij.b I haue sworne and am stedfastly purposed/to kepe the iudgementes of thy ryghteousnesse.
Pro.vj.c I am troubled aboue measure/quycken me (o Lorde) accordinge vnto thy worde.
Let the frewilofferinges of my mouth please the/(o Lorde) and teache me thy iudgementes.
Iudi.xij.a † My soule is alwaye in my hande/yet do
Job xiij.b not I forget thy lawe.
The vngodly haue layed a snare for me/but yet swarue not I from thy commaundementes.
Thy testimonies haue I claymed as myne heretage for euer/and why? they are the very ioye of my herte.
I applye myne herte to fulfyll thy statutes alwaye/euen vnto the ende.

Samech. ס

I hate the vngodly/but thy lawe do I p
loue.
Thou arte my defence and shylde/my truste is in thy worde.
Awaye fro me ye wycked/I wyll kepe the commaundementes of my God.
O stablyshe me accordinge vnto thy worde that I maye lyue/and let me not be disapoynted of my hope.
Holde thou me vp/and I shalbe safe: yee/ I shall euer be talkyng of thy statutes.
Thou treadest doune all them that departed from thy statutes/for they ymagen but deceate.
Thou puttest awaye all the vngodlye of the earth lyke drosse/therfore loue I thy testimonyes.
My flesh trembleth for feare of the/and I am afrayed of thy iudgementes.

Ain. ע

I deale with the thinge that is lawfull and Q
ryghte/O geue me not ouer vnto my oppressours.
Be thou suertye for thy seruaunt to do hym good/that the proude do me no wrong.
Myne eyes are waysted awaye with lokinge for thy health/and for the worde of thy ryghteousnesse.
O deale with thy seruaūt/accordinge vnto thy louynge mercy/and teach me thy statutes.
I am thy seruaunt/O graunte me vnderstandynge/that I maye knowe thy testimonyes.
It is tyme for the (o Lorde) to laye to thine hand/for they haue destroyed thy law.
For I loue thy commaundementes aboue golde/and precious stone.
Therfore holde I strayghte all thy commaundementes/and all false wayes I vtterly abhorre.

Phe. פ

Thy testimonies are wonderfull/therfore R
doeth my soule kepe them.
Whan thy worde goeth forthe/† it geueth Deut.iiij
lighte and vnderstanding/ *euen vnto babes. Psa.xviij
I open my mouthe/and drawe in my breth/ *Mat.v
for I desyre thy commaundementes.

O loke

O loke thou vpon me/and be mercifull/as thou vsest to do vnto those that loue thy name.
Ordre my goynges after thy worde/that no wyckednesse raygne in me.
O delyuer me from the wrongeous dealinges of men/and so shal I kepe thy commaundementes.
Shewe the lyghte of thy countenaunce vnto thy seruaunt/and learne me thy statutes.
Myne eyes gusshe out with water/because men kepe not thy lawe.

Sade. צ

S Ryghteous art thou (O Lorde) and true is thy iudgement.
The testimonies that thou haste commaunded/are exceadyng ryghteous and true.
Psal.cxviij.b † My zele hath euen consumed me/because
Joh.ij.b myne enemyes haue forgotten thy wordes.
Thy worde is tryed to the vttermoost/and thy seruaunte loueth it.
I am smal and of no reputacion/yet do not I forget thy commaundementes.
Thy ryghteousnesse is an euerlastinge righteousnesse/and thy lawe is true.
Trouble and heauynesse haue taken holde vpon me/yet is my delyte in thy commaundementes.
The ryghteousnesse of thy testimonyes is euerlastynge/o graunte me vnderstandynge/ and I shall lyue.

Coph. ק

T I call with my whole herte/heare me (o Lorde) I wyll kepe thy statutes.
Yee/euen vpon the do I call helpe me/and I shall kepe thy testimonies.
Earlye in the morninge do I crie vnto the/ for in thy worde is my truste.
Myne eyes preuente the nyght watches/ that I might be occupied in thy wordes.
Heare my voyce (o Lorde) accordynge vnto thy louyng kindnesse/quycken me accordynge as thou arte wont.
They drawe nye that of malyce persecute me/and are farre from thy lawe.
Be thou nye at hande also/(o Lorde) for thy promyses are faythfull.
As concernynge thy testimonies/I haue knowen euer sens the begynninge/that thou hast grounded them for euer.

Res. ר

O consydre myne aduersite/and delyuer V
me/for I do not forget thy lawe.
Mainteyne thou my cause and defende me/ quycken me accordynge vnto thy worde.
Health is farre from the vngodlye/for they regarde not thy statutes.
Greate is thy mercy/(o Lorde) quycken me as thou arte wont.
Many there are that trouble me/and persecute me/yet do not I swarue from thy testimonyes.
It greueth me/whan I se that the transgressours kepe not thy lawe.
Consydre (Lorde) how I loue thy commaundementes/O quycken me with thy louynge kindnesse.
Thy worde is true from euerlastynge/all the iudgementes of thy righteousnesse endure for euermore.

Sin. ש

The princes persecute me without cause/ W
but my herte standeth in awe of thy wordes.
I am as glad of thy worde/† as one that fin- Esa.ix.a
deth greate spoyles.
As for lyes/I hate and abhorre them/but thy lawe do I loue.
Seuen tymes a daye do I prayse the/because of thy ryghteous iudgementes.
Greate is the peace that they haue whiche loue thy lawe/and they are not offended at it.
Lorde/I loke for thy sauynge health/and do after thy commaundementes.
My soule kepeth thy testimonies/and loueth them exceadingly.
I kepe thy commaundementes and testimonies/for all my wayes are before the.

Thau. ת

Let my cōplaynte come before the (o Lor- Y
de) geue my vnderstandinge/accordinge vnto thy worde.
Oh let my supplicacion come before the/deliuer me accordinge to thy promyse.
My lippes shall speake of thy prayse/seinge thou haste taught me thy statutes.
Yee/my tunge shall synge of thy worde/for all thy commaundementes are righte.
Let thy hande helpe me/for I haue chosen thy commaundementes.
I longe for thy saluacion (o Lorde) and

thy lawe is my delite.

Oh let my ſoule lyue and praiſe the/that thy iudgementes maye helpe me.

I go aſtraye/lyke a ſhepe that is loſt: Oh ſeke thy ſeruaunt/for I do not forget thy commaundementes.

Ad dominum cum tribularer clamaui, & exaudiuit.

The. CXIX. Pſalme.

A WHan I am in trouble/ † I cal vpon the Lorde/and he aunſwereth me.

Ione ij. a

Delyuer my ſoule (o Lorde) from lyenge lippes/and from a deceatfull tunge.

What reward ſhalbe geuen/or done vnto the/thou falſe tunge?

Euen myghtye and ſharpe arowes/with whote burnynge coales.

Wo is me/that my banyſhement endureth ſo longe: I dwel in the tabernacles ſorowfull.

My ſoule hath longe dwelt amonge them that be enemies vnto peace.

I laboured for peace/but whā I ſpake thereof/they prepared them to battayll.

Leuaui oculos meos in montes, unde.

The. CXX. Pſalme.

A I Lift vp mine eyes vnto the hilles/from whence commeth my helpe?

My helpe commeth euen from the Lorde/which hath made heauen and earth.

He wil not ſuffre thy foote to be moued/and he that kepeth the/ſlepeth not.

Beholde/he that kepeth Iſrael/doeth neyther ſlombre nor ſlepe.

The Lorde himſelf is thy keper/the Lorde is thy defence vpon thy ryghtehande.

So that the Sunne ſhall not burne the by daye/neyther the Moone by nyght.

The Lorde preſerueth the from all euell/yee/it is the Lorde that kepeth thy ſoule.

The Lorde preſerueth thy goynge out and thy commynge in/from this tyme forth for euermore.

Lętatus ſum in his quæ dicta ſunt mihi, in.

The. CXXI. A Pſalme of Dauid.

A I Was glad/whan they ſayd vnto me: † we will go in to the houſe of the Lorde.

Eſa. ij. a
Mich. iiij. a
Zach. viij. d

Oure fete ſhall ſtande in thy gates/O Ieruſalem.

Ieruſalem is builded as a cytie/that is at vnitie in it ſelf.

For there the trybes go vp/euen the trybes of the Lorde: to teſtifie vnto Iſrael/to geue thankes vnto the name of the Lorde.

For there is the ſeate of iudgement/euen the ſeate of the houſe of Dauid.

O praye for the peace of Ieruſalem: they B ſhall proſpere that loue the.

Peace be wythin thy walles/& plenteouſneſſe wythin thy palayces.

For my brethren and cōpanions ſakes/I wyl wiſhe the proſperite.

Yee/because of the houſe of the Lorde oure God/I wil ſeke to do the good.

Ad te leuaui oculos meos, qui habitas in.

The CXXII. Pſalme.

VNto the lyfte I vp mine eyes/† thou that A dwelleſt in the heauens.

ij. Par. vj. d
Eſa. lxvj. a

Beholde/euen as the eyes of ſeruauntes loke vnto the handes of their maſters: and as the eyes of a mayden wayte vnto the handes of her maſtreſſe/euen ſo oure eyes wayte vpon the Lorde oure God/vntill he haue mercy vpon vs.

Haue mercy vpon vs (o Lorde) haue mercy vpon vs/for we are vtterly deſpiſed.

Oure ſoule is fylled with the ſcornefull reproſe of the welthy/and with the deſpitefulneſſe of the proude.

Niſi quia dominus erat in nobis, dicat nunc Iſrael.

The CXXIII. A Pſalme of Dauid.

IF the Lorde had not bene of oure ſyde A (now maie Iſrael ſaye/) If the Lorde had not bene of oure ſyde/whan men roſe vp againſt vs.

Prou. j. a

† They had ſwalowed vs vp quick/whan they were ſo wrothfully diſpleaſed at vs.

Eſa. viij. b

† Yee/the waters had drouned vs/ſ streame had gone ouer oure ſoule.

The depe waters of the proude had gone/euen vnto oure ſoule.

But praiſed be the Lorde/whiche hath not geuen vs ouer for a pray vnto their teethe.

Oure ſoule is eſcaped/euen as a Birde out of the ſnare of the foulers: the ſnare is broken/& we are delyuered.

† Oure helpe ſtandeth in the name of the Lorde/which hath made heauen and earth.

Pſal. cxxi. b

Qui cōfidunt in domino, ſicut mons Syon.

The. CXXIIII. Pſalme.

They

A THey that † put their truſte in the Lorde/are euen as the mounte Sion: which

Prou. x. d

maye not be remoued/but ſtandeth faſte for euer.

The hilles ſtande aboute Ieruſalem/euen ſo ſtandeth the Lorde round aboute his people/frō this time forth for euermore.

That the rodde of the vngodlye come not into the lot of ſ righteous: leſt/the righteous put their hande vnto wickednesſe.

Do well (o Lorde) vnto thoſe that be good and true of herte.

As for ſuche as turne backe vnto their owne wickednesſe/the Lorde ſhall lede them forth with the euell doers: † but peace be vpon Iſracll.

Pſal. vj. b

In conuertendo dominus captiuitatem Sion, facti.

The CXXV. Pſalme.

A WHan the Lorde turneth agayn the captiuitie of Sion/then ſhall we be lyke vnto them that dreame.

Then ſhal oure mouth be filled with laughter/& our tunge with ioye.

Then ſhall it be ſaied amonge the Heythen: the Lorde hath done greate thinges for them.

Yee/the Lorde hath done great thinges for vs already/wherof we reioyce.

Turne oure captiuitie (o Lorde) as the riuers in the South.

Pſal. vj. a

† They that ſowe in teares/ſhall reape in ioye.

He that nowe goeth his waye wepynge/and beareth forth good ſede/ſhall come agayne with ioye/and bringe his ſheaues with him.

Niſi dominus ædificauerit domum.

The CXXVI. A Pſalme of Salomon.

A EXcepte † the Lorde builde the houſe/their

Gen. j. d
Ro. ix. d

laboure is but loſt that builde it.

Excepte the Lorde kepe the citie/ſ watchman waketh but in vaine.

† It is but loſt laboure that ye ryſe vp earlye/and take no reſte/but eate the bread of carefulneſſe: for loke to whome it pleaſeth him/he geueth it in ſlepe.

Pſal. cxxvij. b

Lo/chyldren and the frute of the wombe/are an heretage and gyfte that commeth of the Lorde.

Lyke as the arowes in the hande of the giaunte/euen ſo are the yonge children.

Happie is the man/that hath his quyuer full of them: they ſhall not be aſhamed/whan they ſpeake with their enemyes in the gate.

Beati omnes qui timent dominum, qui ambulant.

The. CXXVII. Pſalme.

BLeſſed † are al they that feare the Lorde/ A and walke in his waies.

Pſ. xxxiij. b

For thou ſhalte eate the labours of thine owne handes: o well is the/happie arte thou.

Thy wife ſhalbe as a frutefull vine vpon the walles of thy houſe.

Thy children like the oliue braunches roūde aboute thy table.

Lo/thus ſhal the man be bleſſed that feareth the Lorde.

† The Lorde ſhall ſo bleſſe the oute of Sion/that thou ſhalt ſe Ieruſalem in proſperite all thy life longe.

Nu. vj. d

† Yee/that thou ſhalte ſe thy childers chyldren/and peace vpon Iſrael.

Job. xlij. c
Gene. l. d
Tob. xiij. a

Sæpe expugnauerunt me à iuuentute mea.

The. CXXVIII. Pſalme.

MAny a tyme haue they foughte againſte me fro my youth vp (maye Iſrael now ſaye.) A

Yee/many a tyme haue they foughte againſt me fro my youth vp/But they haue not ouercome me.

The plowers plowed vpon my backe/and made longe forowes.

But the righteous Lorde hath hewen the yocke of the vngodly in peces.

Let them be confounded and turned backwarde/as many as haue euel wil at Sion.

† Let them be euen as the haye vpon the houſe toppes/whiche withereth before it be pluckte vp.

Pſ. xxxvij. b

Wherof the mower filleth not his hande/neyther he that byndeth vp the ſheaues/his boſome.

So that they which go by/ſay not ſo much as the Lorde proſpere you/we wiſh you good lucke in the name of the Lorde.

De profundis clamaui ad te domine.

The CXXIX. Pſalme.

Out

OVt of the deepe call I vnto the(o Lord) Lord heare my voice.

Oh let thine eares consydre well the voyce of my complainte.

Iob.ix.a Psal.cxliij.a †If thou (Lorde) wilt be extreme to marcke what is done amisse/Oh Lord who maye abyde it?

But there is mercy with the/ þ thou maiest be feared.

I loke for the Lord/my soule doeth waite for him/and in his worde is my trust.

My soule doeth pacientlye abyde the Lorde/ from the one morninge to the other.

Let Israel truste in the Lorde/ for with the Lord there is mercye and plentcous redempcion.

Esa.xliij.d †And he shall redeme Israel from all his synnes.

Domine,non est exaltatum cor meum, neq; elati sunt.

The CXXX. A Psalme of Dauid.

LORDE/I am not hye minded / I haue no proude lokes.

Eccl.iij.c †I do not exercise my selfe in great matters/whiche are to hye for me.

But I refrayne my soule and kepe it lowe/lyke as a chylde that is weened from his mother/yee/ my soule is euen as a weened chylde.

Let Israel trust in the Lorde/ from this time forth for euermore.

Memento domine Dauid,& omnes manſ.

The. CXXXI. Psalme.

LORDE † remembre Dauid and all his trouble.

ij.R.xxiiij.d j.pa.xxij.d *Howe he sware vnto the Lorde / and vowed a vowe vnto the myghtye one of Iacob: I wil not come within the tabernacle of my house/nor climme into my bedde.

I wil not suffre mine eies to slepe/nor mine eye liddes to slumbre.

Vntil I fynde out a place for the Lorde/ an habitacion for the mighty one of Iacob.

Lo/we herde the same at Ephrata/& founde it in the wood.

We wyll go into his tabernacle / and fall doune before his fotestole.

ij.Par.vj.g †Arise(o Lorde) into thy restinge place/ thou and the Arke of thy strenghthe.

†Let thy priestes be clothed with righteousnesse/and let thy sainctes reioyce. Ex.xxviij.a Ephe.vj.b

For thy seruaunte Dauids sake turne not away the presence of thine anoynted.

†The Lorde hath made a faithfull oothe vnto Dauid / and he shall not shrynke from it. B ij.Re.vij.c j.Pa.xvij.d

*Of the frute of thy body shall I set vp on thy seate. ps.lxxxvij.a *Deu.ij.d

If thy children wyl kepe my conuenaunt/ and my testimony that I shall learne them/ their children also shall syt vpon thy seate for euermore.

For the Lorde hath chosen Sion/ to be an habitacion for himselfe hath he chosen her.

This shalbe my rest/here wil I dwel/for I haue a delyte therin.

I wyl blesse her vitailes with increace/and †wil satisfye her power with breade. Psal.cxij.b *Esa.lxj.b

I wil decke her priestes *with healthe/ and her sainctes shal reioyce and be glad.

There shal I make the †horne of Dauid to florysh/I haue ordeined *a lanterne for myne anoynted. Luce.j.f *iij.Re.xj.a xxv.a

As for his enemies / I shall clothe them with shame / but vppon hymselfe shall his croune florysshe.

Ecce quàm bonum, & quàm iocundum, habitare fratres.

The CXXXII. A Psalme of Dauid.

BEholde/†how good and ioyfull a thing it is/Brethren to dwel together in vnitie. A Ephe.iiij.a

It is lyke that precious *oyntement vpon the heade/that ranne doune vnto the beerd/euen vnto Aarons beerd/and wente doune to the skirtes of his clothinge. Phil.ij.a *Exo.xxx. Leuit.viij.

†Lyke the dewe of Hermon/which fel vpon the hill of Sion. Psa.xxxiij.b

For there the Lorde promised his blessing/ and lyfe for euermore.

Ecce nunc benedicite domino, omnes serui.

The.CXXXIII. Psalme.

BEholde/†O praise the Lorde all ye seruauntes of the Lorde/ye that by nighte stande in the house of the Lorde. A Psal.cxxxiij.a *j.Tim.ij.a

O *lift vp your handes in the Sanctuary/ and praise the Lorde.

†The Lorde that made heauen and earth Nu.vj.d blesse the out of Sion.

Laudate

Laudate nomen domini,laudate serui.

The CXXXIIII. Psalme.

PRayse ye name of the Lord/ praise it o ye seruauntes of the Lorde. A Psal.cxj.a cxxxiij.a

Ye that stande in the house of the Lord/in the courtes of the house of our God.

O prayse the Lorde/ for the Lorde is gracious:o synge prayses vnto his name / for it is louely.

Deu.iiij.c and x.c †For why? the Lorde hath chosen Iacob vnto hym selfe/ and Israel for his owne possession.

For I knowe that the Lord is great/and that our Lord is aboue all goddes.

Whatsoeuer the Lord pleaseth/that doeth he in heauen and in earth/in the see and in all depe places.

Ier.x.c.li.a †He bringeth forth the cloudes from the endes of the worlde/he turneth the lightninges vnto raine/bringinge the windes oute of their treasures.

Exod.xij.e †Whiche smote the fyrstborne of Egypte/ both of man and beast.

Ex.viij. viiij x. †He hath sent tokens and wonders into þ middest of the(o thou lande of Egypte) vpon Pharao and al his seruauntes.

Iosue.xij.a †Whiche smote diuers nacions/and slewe mighty kinges.

Nu.xxj.c Deut.iij.a †Sihon the kynge of the Amorites/ & og þ kynge of Basan / and all the kyngdomes of Canaan.

And gaue their lande for an heretage/ for an heretage vnto Israel his people.

Thy name(o Lorde) endureth for euer/ so doeth thy memorial (o Lorde) from one generacion to another.

c.xxxij.c †For the Lord wil auenge his people/and be gracious vnto his seruauntes. C

Psal.cxiij.b Esa.xliiij.b xlvi.c †As for the ymages of the heythen/they are but syluer and golde/ the worke of mens handes.

They haue mouthes / and speake not: eyes haue they/but they se not.

They haue eares/ and yet they heare not: neyther is there any breth in their mouthes.

They that make them/ are lyke vnto them/ and so are al they that put theyr trust in them.

Praise the Lorde ye house of Israel/ praise the Lorde ye house of Aaron.

Prayse the Lord ye house of Leui / ye that feare the Lorde/praise the Lord.

Praised be the Lorde out of Sion/which dwelleth at Ierusalem.

4.Confitemini domino quoniam bonus,quoniam in se.

Halleluia. The CXXXV. Psalme.

O †Geue thankes vnto the Lord / for he is gracious and his mercy endureth for euer. A Iudi.xiij.e

O geue thankes vnto the* God of al goddes/for his mercy endureth for euer. Psal.cv.a cvj.a.cxvij.a

O thanke the Lorde of all Lordes/for his mercy endureth for euer. j.Ma.iiij.c *Deu.x.d

†Whiche onely doeth greate wonders/ for his mercy endureth for euer. Iudi xiij.d

Which by his wisdome made the heauens/ for his mercy endureth for euer. Psal.lxxj.c

†Which laied out the earth aboue the waters/for his mercy endureth for euer. Iob.xxxviij.a

*Which hath made greate lightes/ for his mercy endureth for euer. Psal.xxxiij.a * Gene.j.b

The Sunne to rule the daie/for his mercy endureth for euer.

The Moone and the starres to gouerne the night/for his mercy endureth for euer.

†Which smote Egipt with their fyrstborne/ for his mercy endureth for euer. Exod.xij.c

And brought out Israell frō amonge thē/ for his mercy endureth for euer.

With a mighty hande and a stretched out arme/for his mercy endureth for euer.

Whiche deuided the read see into partes/for his mercy endureth for euer.

†And made Israel to go thorow the middest of it/for his mercy endureth for euer. Exo.xiiij.c

But as for Pharao and his hoste/he ouerthrewe them in the read see/for his mercy endureth for euer.

†Which led his people thorow the wildernesse/for his mercy endureth for euer. Exo.xv.xvj

*Which smote greate kinges/ for his mercy endureth for euer. xvij. *Josu.xij.a

Yee/and slewe mightie kinges/for his mercy endureth for euer.

†Sihon king of þ Amorites/for his mercy endureth for euer. Nu.xxj.c

And Og the kyng of Basan / for his mercy endureth for euer. Deut.iij.a

And gaue awaye their lande for an heretage/for his mercy endureth for euer.

Euen

Euen for an heretage vnto Iſrael his ſeruaunt/for his mercy endureth for euer.

Iud.ij.iij. † Whiche remembreth vs/ whan we are in trouble/for his mercy endureth for euer.

iiij. *Which geueth foode vnto al fleſhe/ for his *Pſal.ciij.d mercy endureth for euer.

O geue thankes vnto the God of heauen/ for his mercy endureth for euer.

Super flumina Babylonis,illic ſedimus & fleuimus.

The CXXXVI. Pſalme.

A BY the† waters of Babylon we ſat doune Ezec.j.a and wepte/whan we remembred Sion. and iij b

As for oure harpes/we hanged the vp vpon the willye trees that are therin.

Then they that led vs awaie captiue/required of vs a ſonge/and melody in oure heauyneſſe:ſynge vs one of the ſonges of Sion.

Matt.vij.a †Howe ſhal we ſinge the Lordes ſonge in a ſtraunge lande?

If I forget thee(o Ieruſalem)let my right hande be forgotten.

If I do not remembre the/let my tunge cleue to the roſe of my mouth:yee/if I prefarre not Ieruſalem in my mirth.

Iere.xlix.d †Remembre the chyldren of Edom(o Lorde) in the daye of Ieruſalem/howe they ſaide: Ezec.xxv.b Doune with it/ doune with it/euen to the Abd.j.a grounde.

Eſa.xiij.c †O doughter of Babylon/thou ſhalt come Iere.lviij. to miſery thy ſelf:yee/happy ſhal he be that rewardeth the as thou haſt ſerued vs.

Bleſſed ſhal he be that taketh thy children/ and throweth the againſt the ſtones.

2. Confitebor tibi domine in toto corde meo, quoniam.

The CXXXVII. A Pſalme of Dauid.

A I Wyl geue thankes vnto the(o Lorde) with my whole herte/euen before ỹ goddes wil I ſinge praiſes vnto the.

Pſal. v.a †I wil worſhippe towarde thy holy temple/ and praiſe thy name/ becauſe of thy louynge kindneſſe and true the: for thou haſte magnifyed thy worde/accordinge vnto thy greate name.

Whan I call vpon the/ thou heareſt me/ and endeweſte my ſoule with muche ſtrength.

All the kynges of the earth ſhall prayſe the(o Lorde) whan they heare the wordes of thy mouthe.

Yee/ they ſhall ſynge in the wayes of the Lorde / that greate is the glorye of the Lord.

† For though the Lord be hyghe / yet Pſ. cxviij.a hath he reſpecte vnto the lowlye as for the proude/he beholdeth him a farre of.

Though I walke in the myddeſt of trouble/yet ſhalte thou refreſhe me: thou ſhalte ſtretche forth thine hande vpon the furiouſneſſe of mine enemies / and thy righthande ſhal ſaue me.

The Lorde ſhall make good for me/ yee/ thy mercy(o Lord) endureth for euer: † deſpyſe not then the worke of thine owne Job.xiij.b handes.

Domine probaſti me,& cognouiſti me.

The CXXXVIII. A Pſalme of Dauid.

O Lorde/thou ſearcheſte me out/and knoweſt me. A

Thou knoweſt my doune ſittinge / & mine vpryſinge/thou vnderſtandeſt my thoughtes a farre of.

Thou art aboute my path/ and aboute my bedde/and ſpyeſt out al my wayes.

For lo/there is not a worde in my tunge/ But thou(o Lord)knoweſt it altogether.

Thou haſt faſhioned me behinde and before/and laied thine hands vpon me.

Such knowlege is to wonderfull/and excellent for me/I can not atteyne vnto it.

† Whyther ſhall I go then from thy Amos.ix.a ſprete? Or whyther ſhall I flye from thy preſence?

† If I clymme vp into heauen / thou Jer.xxiij.d arte there: if I go doune to hell / thou arte there alſo.

If I take the wynges of the morninge/ and remayne in the vttermooſt parte of the ſee.

Euen there alſo ſhall thy hande leade me/ B and thy ryghthande ſhal holde me.

If I ſaye: peraduenture the darkeneſſe ſhall couer me / then ſhall my nighte be turned to daie.

Yee/the darkeneſſe is no darkeneſſe with the/ but the nyght is as cleare as the daie:the darkeneſſe and lighte are both a like.

For my raynes are thine/thou haſte couered me in my mothers wombe.

I wyl

I wil geue thankes vnto the / for I am wonderouſly made: maruaylous are thy workes / and that my ſoule knoweth ryght well.

My bones are not hyd from the/though I be made ſecretly/ and faſhioned beneth in the earth.

Thine eyes ſe myne vnperfectneſſe / they ſtande all wrytten in thy boke: my dayes were faſhioned/ whan as yet there was not one of them.

C How deare are thy counſayls vnto me o God? O how greate is the ſumme of them?

If I tell them / they are mo in numbre then the ſande: whan I wake vp / I am preſent with the.

Wilt thou not ſlaye the wycked(Oh God) that the bloudethyrſtie myghte departe fro me.

For they ſpeake vnright of the / thine enemies exalte thē ſelfes preſumptiouſly.

I hate them(Lorde) that hate the/ and I maye not awaye with thoſe that ryſe vp againſt the?

Yee/I hate thē righte ſore/therfore are they myne enemies.

Pſal. xxv. a †Trye me(o God)and ſeke the grounde of myne herte: proue me / and examen my thoughtes.

Loke well/if there be any waye of wyckedneſſe in me/ and lede me in the waye euerlaſtinge.

Eripe me domine ab homine malo,à uiro iniquo eripe.

The.CXXXIX. A Pſalme of Dauid.

A DEliuer me (o Lorde) from the euell men/oh preſerue me frō the wicked mē.

Which imagine miſchiefe in their hertes/& ſteare vp ſtrife al the daie longe.

They ſharpen their tunges lyke a ſerpent: Adders poyſon is vnder their lippes. Sela.

Kepe me(O Lorde)from the hande of the vngodlye / preſerue me from the wycked men/whiche are purpoſed to ouerthrowe my goynges.

The proude haue laied a ſnare for me / and ſpred a net abroade with coardes/yee/ and ſet trappes in my waie. Sela.

But my ſayinge is vnto the Lorde:thou arte my God/ heare the voice of my prayer o Lorde.

O Lorde God / the ſtrenghte of my health/ thou haſte couered my heade in daye of battayll.

Let not the vngodly haue his deſyre(o Lorde)let him not haue his purpoſe/leſt/ they be B proude. Sela.

†Let the miſchiefe of their owne lippes fall Pſal.vij.b vpon the heade of them / that compaſſe me aboute.

Let whote burning coales fal vpon them/ let them be caſt in to the fire/and in to the pit/ that they neuer riſe vp againe.

A man full of wordes ſhal not proſpere vpō earth:a malicious and wicked perſone ſhalbe hunted awaie/and deſtroied.

Sure I am that the Lorde wyl auenge the poore/and mainteyn the cauſe of the helpleſſe.

The righteous alſo ſhall geue thankes vnto thy name / and the iuſte ſhall continue in thy ſyghte.

Domine clamaui ad te:exaudi me,intende uoci.

The CXL. A Pſalme of Dauid.

LORDE/I call vpon the:hayſt the vnto me/ and conſyder my voice / whan I crie vnto the.

Let my praier be ſet forth in thy ſighte as the †incence/and let the liftinge vp of my han Exo. xxx. d des be an*eueninge ſacrifice. *nu.xxviij.a

†Set a watch(o Lorde)before my mouth/ †Ecc.xxij.c yee/a watch at the dore of my lippes.

O let not mine hert be enclined to any euel thinges/to be minded as the vngodly/or wicked men:leſt/I eate of ſuche thinges as pleaſe them.

Let the righteous(rather)ſmite me frendly/and reproue me:ſo wil I take it/as though he had poured oyle vpon my heade:it ſhal not hurte my heade/ yee/I wyll praye yet for their wickednesſe.

Their iudges ſtomble at the ſtone/yet heare they my wordes/ that they be ioifull.

Oure bones lye ſcattred before the pyt/ like as whan one graueth and diggeth vp the grounde.

But myne eyes loke vnto the/o Lorde God: in the is my truſte/ oh caſt not out my ſoule.

Kepe

Kepe me from the snare whiche they haue laied for me/and frō the trappes of the wicked doers.

Let the vngodly fall into their owne nettes togethers/vntil I be gone by them.

2. Voce mea ad dominum clamaui, uoce.

The. CXLI. A Psalme of Dauid.

A I Crie vnto the Lord with my voice/yee/ euen vnto the Lord do I make my supplicacyon.

I poure out my complaynte before him/ & shewe him of my trouble.

Whan my spriete is in heauynesse/ for thou knowest my path: in the waye where in I walke/ haue they priuely laied a snare for me.

I loke vpon my righte hande/ and se there is no man that wyl knowe me.

I haue no place to flie vnto/no man careth for my soule.

Therfore do I crie vnto the (o Lord) and saie: thou art my hope and my portion/in the lande of the liuinge.

Considre my cōplainte/for I am broughte very lowe.

Oh deliuer me fro my persecuters/for they are to stronge for me.

Bringe my soule out of pryson/that I maie geue thankes vnto thy name: which thinge if thou wilt graūte me/then shal the righteous resorte vnto my company.

2. Domine exaudi orationem meam, auribus.

The. CXLII. A Psalme of Dauid.

Pro. xj. a H Eare †my praier (o Lorde) consydre my desyre: aunswere me for thy truethe and righteousnesse sake.

Job. iiij. b xv. b. xxv. a † And entre not into iudgement with thy seruaunt/ for in thy sight shal no man lyuing be iustifyed.

Psa. lxxxvj. a For the enemye persecuteth my soule/ he smyteth my lyfe doune to the grounde/ he layeth me in the darkenesse/ as the deadmen of the worlde.

Therfore is my spriete vexed within me/ and my herte within me is desolate.

Psa. lxxxij. a † Yet do I remēbre the times past/ I muse vpon all thy workes/yee/ I exercyse my selfe in the workes of thy handes.

Psa. lxxij. a † I stretche my handes vnto the/ my soule crieth vnto the out of the thyrstie lande. Selah.

Heare me (o Lorde) and that sone/ for my spriete waxeth fayntе: hyde not thy face fro me/lest/ I be like vnto them that go doun into the graue.

B Oh let me heare thy louinge kindnesse by times in the morninge/ for in the is my truste: shewe thou me the waye/that I should walke in/for I lift vp my soule vnto the.

Deliuer me (o Lord) fro myne enemies/ for I resorte vnto the.

Teache me to do the thinge that pleaseth the/ for thou arte my God: let thy louinge spriete lede me forth vnto the lande of righteousnesse.

Quicken me (o Lorde) for thy names sake/ and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnesse scatter mine enemies abroade/ and destroye al them that vexe my soule/for I am thy seruaunt.

Benedictus dominus meus rex, qui docet.

The CXLIII. A Psalme of Dauid.

A BLessed be the Lord my refuge/† which teacheth my handes to warre/ and my fyngers to fyghte. Psal. xviij. ij. Reg. xxij.

My hope and my castell/ my defence and my deliuerer/ my shilde in whome I trust/ which gouerneth the people that is vnder me.

Psal. viij. † Lord/ what is man/that thou hast such respecte vnto him? Or the sonne of man/ that thou so regardest him?

Job. viij. Man is like a thinge of naught/† his daies passe awaie lyke a shadowe.

Bowe thy heauens (o Lorde) and come doune/touche the mountaines/that they may smoke withal.

Sende forth the lyghteninge and scatter them/shute oute thine arowes and consume them.

Sende doune thine hand frō aboue/ deliuer me/ and take me oute of the greate waters/frō the hande of straung children.

Whose mouth talketh of vanitie/ and their righte hande is a righthand of falshede.

B That I maie singe a newe songe vnto the (o God) and singe praises vnto the vpō a tenstringed lute.

Thou that geuest victory vnto kinges/and hast deliuered Dauid thy seruaunte frō the parell of the swearde.

Saue

Saue me and deliuer me frō the hande of straunge children/ whose mouthe talketh of vanitie/and their righthande is a righthand of falshede.

Psa. xviij. a † That oure sonnes maie growe vp as the yonge plantes/ and that oure doughters maye be as the polished corners of the temple.

That oure garners maie be full and plenteous with all maner of stoare: that our shepe maie bringe forth thousandes/ and hundreth thousandes in oure villages.

That oure oxen maie be stronge to labour/ that there be no mischaunce/no decaie/and no cōplainynge in our stretes.

Psa. xxxij. b Happie are the people that be in suche a case: yee/blessed are the people/ whiche haue the Lord for their God.

Exaltabo te deus meus rex, & benedicam.

The CXLIII. A Psalme of Dauid.

A I Wyl magnifye the (o my God and king) I wyll prayse thy name for euer and euer.

Euery daie wil I geue thankes vnto the/ & praise thy name for euer and euer.

Greate is the Lorde and marualous/ worthy to be prayse: there is no ende of his greatnesse.

One generacion shal prayse thy workes vnto another/and declare thy power.

As for me I wyll be talkinge of thy worshippe/thy glorye/ thy praise and wondrous workes.

So that men shall speake of the mighte of thy maruaylous actes/and tel of thy greatnesse.

The memoriall of thy aboundaunt kindnesse shalbe shewed/ and mē shal singe of thy righteousnesse.

Psa. xxxiij. a Psal. lxxxv. c. a † The Lord is gracious and mercyful/ slōg suffering and of great goodnesse.

The Lord is louinge vnto euery man/ & B his mercy is ouer all his workes.

All thy workes praise the (o Lord) and thy sainctes geue thankes vnto the.

They shewe the glory of thy kingdom/ and talke of thy power.

That thy power/ thy glorie and mightinesse of thy kingdome/ mighte be knowen vnto men.

† Thy kingdome is an euerlastinge kyngdome/ & thy dominion endureth thoroweout al ages. Luce. j. c San. viij. f and viij. d

* The Lord vpholdeth al such as shoulde fal/and lifteth vp al those that be doune. *Psa. xliiij. b Pro. xxiiij. c

The eyes of al waite vpon the/and thou geuest thē their meate in due season.

† Thou openest thine hande/and fyllest all thinges liuinge with plenteousnesse. Psal. cxlv. d C

The Lorde is righteous in al his waies/ and holy in al his workes.

The Lorde is nye vnto all them that call vpon him/yee/all suche as cal vpon him faithfully.

He fulfilleth the desire of thē that feare him/ he heareth their crie/and helpeth them.

The Lord preserueth al thē that loue him/ but scattereth abroade al the vngodly.

My mouthe shall speake the praise of the Lorde. And let all flesh geue thankes vnto his holy name/for euer and euer.

Lauda anima mea dominum, laudabo.

Halleluia. The CXLV. Psalme.

PRaise the Lorde (†o my soule:) whyle I lyue will I prayse the Lorde/yee/ as longe as I haue any being/I wil singe praises vnto my God. A Psal. cxl. a

† O put not youre trust in princes/nor in ỹ child of man/for there is no helpe in them. Psa. cxvij. a

For whan the breth of man goeth forth/he shal turne againe to his earth/ and so all his thoughtes perishe.

Blessed is he that hath the God of Jacob for his helpe/ and whose hope is in the Lord his God.

† Which made heauen and earthe/ the see/ and all that there in is/which kepeth his promisse for euer. Actu. xiiij. c Apo. xiiij. b

Which helpeth them to right that suffre wronge/which fedeth the hungry. B

The Lorde louseth men out of prison/ the Lord geueth sight to the blinde.

The Lord helpeth thē vp that are fallen/ the Lord loueth the righteous.

The Lord careth for the straungers/he defendeth the fatherlesse and wydowe: as for the waye of the vngodlye/ he turneth it vpside doune.

The Lord thy God (o Sion) is kinge for euermore/and thoroweoute all generacions.

Laudate

Laudate dominum, quoniã bonus est psalmus.
Halleluia. The. C XLVI. Psalme.

A GPraise the Lord/ for it is a good thinge to synge praises vnto oure God: yee/ a ioyfull and pleasaunt thyng is it to be thankefull.

The Lorde shall buylde vp Jerusalẽ/ and gather together the outcastes of Israel.

He healeth the contrite in hert/and bindeth vp their woundes.

Esa.xl.d †He telleth the numbre of the starres/ and calleth them all by their names.

Great is oure Lorde/and great is his power/yee/hys wysdome is infinite.

B The Lorde setteth vp the meke/ and bringeth the vngodly doune to the grounde.

j.Esd.iij.c †O synge vnto the Lorde with thankesgeuynge/ synge prayses vpon the harpe vnto oure God.

Which coureth the heauen with cloudes/

Psal.ciij.b prepareth rayne for the earth/†and maketh the grasse to growe vpon the mountaines.

Which geueth fooder vnto the cattell/ and

Job xxxviij.d †fedeth the yonge rauens that call vpon him.

He hath no pleasure in the strengthe of an horse/neither delyteth he in any mans legges.

But the Lordes delyte is in thẽ that feare him/and put their trust in his mercy.

Lauda Ierusalem dominum, lauda deum.
The. CXLVII. Psalme.
This Psalme do the Hebrues ioyne vnto it that goeth before.

A PRayse the Lord o Jerusalem/ prayse thy God o Syon.

For he maketh fast the barres of thy gates/ and blesseth thy children within the.

He maketh peace in thy borders/ & fylleth the with the floure of wheate.

Gen.j.a †He sendeth forth hys commaundement vpon earthe/his worde runneth swyftlye.

He geueth snowe lyke woll/ and scattereth the horefrost lyke ashes.

He casteth forthe hys yse lyke morsels/ who is able to abyde hys frost?

He sendeth out hys worde/ and melteth them: he bloweth with his winde/ & the waters flowe.

He sheweth his worde vnto Jacob/his statutes and ordinaunces vnto Israel.

He hath not dealte so with al the Heithen/ neyther haue they knowlege of his lawes.

Laudate dominum de cœlis, laudate eum.
Halleluia. The CXLVIII. Psalme.

A GPraise the Lord of heauen/ praise him in the heighte.

Praise him al ye aungels of his/praise him al his hoost.

Praise him Sũne and Moone/praise him al ye starres and light.

Praise him all ye heauens/ and ye waters that be vnder the heauens.

Let them praise the name of the Lorde/ † for he commaunded/and they were made. Psal.xxxij

He hath made them faste for euer and euer: he hath geuen them a lawe which shal not be broken.

Praise the Lord vpon earth/ye whalfisshes and all depes.

Fyre and haile/snowe and vapors/ winde and storme/fulfyllinge his worde. B

Mountaines and al hilles/ frutefull trees/ and al cedres.

Beastes and al cattel/wormes and fethered fooles.

Kinges of the earthe/and all people/ princes and al iudges of the worlde.

Yonge men and maidens/ oldẽ men and children: let them praise the name of the Lorde/ for his name onely is excellent/ and his praise abouc heauen and earth.

He exalteth the horne of his people/ al his sainctes shal praise him/the children of Israel/ euen the people that serueth him. Halleluia.

Cantate domino canticum nouum, laus.
The CXLIX. Psalme. Halleluia.

A GSinge †vnto the Lorde a newe songe/ let the congregacion of sainctes prayse Esa.xlij him.

Let Israel reioice in him that made him/ and let the children of Sion be ioyful in their kinge.

Let them praise his name in the daunce/ let them synge praises vnto him with tabrettes and harpes.

For the Lorde hath pleasure in his people/and helpeth the meke herted.

Let the sainctes be ioyfull with glorye/ let them reioice in their beddes.

Let the prayses of God be in their mouth/ Heb.iij †and sharpe swerdes in their handes.

To

To be auenged of the Heythen/ and to rebuke the people.

To bynde their kynges in cheynes/ & their nobles wyth lynkes of yron.

ut.xxxij.f That they maye be auenged of them/ † as it is wrytten: suche honoure haue all his saynctes. Halleluya.

Laudate dominum in sanctis eius.
The. CL. Psalme. Halleluya.

A GPraise ỹ Lord in his sanctuary: prayse him in the fyrmament of his power.

Praise him in his noble actes/ prayse hym in his excellent greatnesse.

Prayse him in the sounde of the trompet/ prayse hym vpon the lute and harpe.

Prayse him in the cymbals and daunce/ prayse hym vpon the strynges and pype.

Prayse hym vpon the welltuned cymbals/ prayse him vpon the loude cymbals.

Let euery thyng that hath breth prayse the Lorde. Halleluya.

The ende of the Psalter.

The Prouerbes of Salomon.

The Prouerbes of Salomon.

These are the Prouerbes of Salomon the sonne of Dauid kynge of Israel: to learne wysdome/ instruction/ vnderstandynge/ prudence/ ryghteousnesse/ iudgement and equite. That the very babes myght haue wyt/and that yonge men myght haue knowlege and vnderstandyng. By hearynge the wyse men shal come to more wysdome: and by experyence he shalbe more apte to vnderstande a parable/and the interpretacio therof: the wordes of the wyse/and the darke speches

b.xxviij. of the same.

o.ix.b †The feare of the Lorde is the begynnynge of wysdom. But foules despise wysal.cx.b dom and instruction.
cli.j.c

The first Chapter.

MY sonne/heare thy fathers doctryne/ and forsake not ỹ lawe of thy mother: for that shal bryng grace vnto thy heade/ and shalbe a cheyne aboute thy necke. A

†My sonne/consente not vnto synners/yf they entyse the/ & saye: come with vs/let vs laye wayte for bloud/ & lurke priuely for the innocente wythout a cause: let vs swalowe them vp lyke the hell/ †let vs Esa.xxix.b psa.cxxiij.a deuoure them quicke and whole/as those that go doun in to the pyt. So shall we fynde all maner of costly ryches/ and fyl our houses with spoyles. Caste in thy lot amonge vs/ we shall haue all one purse.

My sonne/walke not thou with them/ refrayn thy foote from theyr wayes. †For theyr Esa.lix.a fete runne to euell/ and are haistye to shed Pro.vj.b bloude. But in vayne is the net layed forth Psal.xxiij.a before the byrdes eyes. Yee/ they them selfes B laye wayte one for anothers bloud/and one of them wold slay another. These are the wayes of all suche as be couetous/that one wold rauisshe anothers lyfe.

†Wysdome crieth wythout/ and putteth Pro.viij.a forth her voyce in the stretes. She calleth before the congregacion in the open gates/ and sheweth her wordes thorow the cytie/saying: O ye children/ how longe will ye loue childishnesse: how longe will the scorners delite in scorninge/and the vnwyse be enemies vnto knowlege? O turne you vnto my correction: lo/ I wil expresse my minde vnto you/ and make you vnderstande my wordes.

†Seinge then that I haue called/ and ye refuse it: I haue stretched out my hande/ and Esa.lxv.b no mã regarded it/ but al my counsails haue Jerc.xij.b ye despised/ & set my corrections at naughte.

Therfore shal I also laugh in your destruccion/and mocke you/whan the thinge that ye feare commeth vpon you: euen whan the thynge that ye be afraied of/falleth in sodenly lyke a storme/and youre misery like a tempest: yee/ whan trouble and heauynesse commeth vpon you. Then shall they call vpon me/but I will not heare/they shall seke me earlye/but they shall not fynde me. And that because

m they

they hated knowlege/ and receaued not the
feare of the Lorde/ but abhorred my coun-
sayll/ and despysed my correccion. Therfore
shall they eate the frutes of theyr owne waye/
and be filled with their owne cõsayls: for the
turninge awaye of the vnwyse shall slaye thẽ/
and the prosperite of foules shalbe their owne
Prou.iij.c destruccion. † But who so harkeneth vnto
me/ shall dwell safely/ and haue ynough with-
out any feare of euell.

The II. Chapter.

A MY sonne/ if thou wilt receaue my wor-
des/ and kepe my commaundementes
by the/ that thine eare maye herken vnto wys-
dome/ applie thyne hert then to vnderstan-
dinge. For if thou criest after wysdome/ and
eallest for knowlege: if thou sekest after her as
after money/ and diggest for her as for trea-
sure: Then shalt thou vnderstande the feare of
the Lorde/ and finde the knowlege of God.
I.e.j.a.c † For it is the Lorde that geueth wysdome/
Eccles.j.a out of his mouth cõmeth knowlege and vn-
and vij.c derstandinge. He preserueth the welfare of
Job xxviij. the righteous/ and defendeth them that walke
b innocentlye: he kepeth them in the right path/
iij.Re.iij.b and preserueth the waye of his saynctes. Then
iij.v. shalte thou vnderstande righteousnesse/ iud-
B gement and equite/ yee/ and euery good path.
If wisdome entre in to thine herte/ and thy
soule delite in knowlege: then shall counsayll
preserue the/ and vnderstandinge shall kepe
the. That thou mayest be deliuered from the
euell waye/ and from the man that speaketh
frowarde thinges. From suche as leaue the
hyghe strete/ and walke in the waye of darke-
nesse: which reioyce in doinge euell/ and delite
in wicked thinges: whose wayes are croked/
and their pathes sclaunderous.

Prou.v.a That thou mayest be deliuered also † from
and vij.a the straunge woman/ and from her that is
C not thine owne: which geueth swete wordes/
forsaketh the housbande of her youth/ & for-
getteth the conuenaunt of her God. For her
house is enclined vnto death/ and her pathes
vnto hel. All they that go in vnto her/ come
not again/ neither take they holde of the waye
of lyfe.

That thou mayest walke in the good waye/
and kepe the pathes of the righteous. For the
iuste shall dwell in the lande/ and the innocen-
tes shall remayne in it: but the vngodly shalbe
roted out of the lande/ and the wicked doers
shalbe taken out of it.

The III. Chapter.

MY sõne/ † forget not my lawe/ but se that A
thine herte kepe my cõmaundementes. Deute.j
For they shall prolonge the dayes and yeares
of thy lyfe/ and bring the peace. Let mercy and
faithfulnesse neuer go from the/ binde them
aboute thy necke/ and wryte them in the ta-
bles of thine hert. So shalt thou finde fauoure
& good vnderstandinge in the syghte of God
and men. Put thy truste in the Lorde with
all thine herte/ and leane not vnto thine owne
vnderstandinge. In all thy wayes haue re-
specte vnto him/ and he shall ordre thy goyn-
ges. † Be not wyse in thine owne conceate/ Esa.v.c
but feare the Lorde/ and departe from euell: Rom.xij.
so shall thy nauell be whole/ and thy bones
stronge.

† Honoure the Lord with thy substaunce/ B
and with the fyrstlinges of all thine encreace: Tob.iiij.
so shall thy barnes be filled with plenteous- deut.xxvj
nesse/ and thy presses shall flowe ouer with Mala.iij
swete wyne. * My sonne/ despyse not the cha- Exo.xxij
steninge of the Lorde/ neyther fainte whan & xxxiij.
thou arte rebuked of him. For whome the j.Pet.iij
Lorde loueth/ him he chasteneth: and yet de- *Tob.xij
liteth he in him/ euen as a father in his owne Heb.xij.
sonne. Well is him that findeth wysdome/ Apoc.iij.
and opteyneth vnderstandinge/ for the get-
tinge of it is better then any marchaundise
of siluer/ and the profite of it is better then
gold. † Wysdome is more worth then pre- Pro.viij.
cious stones/ and all the thinges that thou
canst desyre/ are not to be compared vnto her.
Vpon her righthande is longe lyfe/ and vp-
pon her lefthande is ryches and honour.

Her waies are pleasaunt wayes/ and all
her pathes are peaceable. She is a † tree of Gene.ij.
lyfe to them that laye holde vpõ her/ and bles-
sed are they that kepe her faste.

With wisdome hath the Lorde layed the C
foundacyon of the earthe/ and thorowe vn-
derstandinge hath he stablysshed the heauens.
Thorow hys wysdome the depthes breake
vp/ and the cloudes droppe doune the
dew. My sonne/ let not these thynges de-
part from thine eyes/ but kepe my lawe and

my

my counsayll: so shall it be lyfe vnto thy soule/
and grace vnto thy mouth.

Then shalte thou walke safely in thy waye/
and thy fote shall not stomble. If thou slepest/
thou shalt not be afrayed/ but shalt take thy
Prouer.j.c reste and slepe swetely. † Thou shalt not nede
to be afrayed of any sodane feare/ neyther for
the violent russhyng in of the vngodly whan
it commeth.

For the Lord shalbe besyde the/ and kepe
thy fote that thou be not taken. Refuse not to
D do good vnto him that shoulde haue it/ so lõge
as thyne hande is able to do it. Saye not vn-
to thy neyghboure: go thy waye/ and come
againe/ to morow wil I geue the: where as
thou hast now to geue him. Intende no hurte
vnto thy neyghboure/ seynge he hopeth to
dwell in rest by the. Stryue not lyghtely with
any mã/ where as he hath done the no harme.
Prou.j.a † Folowe not a wycked man/ and chose none
of hys waies: for the Lorde abhorreth the
froward/ but hys secrete is amonge the righ-
teous. The curse of the Lorde is in the house
of the vngodly/ but he blesseth the dwellinges
of the righteous.

As for the scornefull/ he shall laugh them to
scorne/ but he shall geue grace vnto the lowly.
The wyse shall haue honour in possession/ but
shame is the promocion that foules shal haue.

The IIII. Chapter.

A HEare (o ye chyldren) the fatherly exhorta-
cion/ and take good hede/ that ye maye le-
arne wysdome. Yee/ I shall geue you a good
rewarde/ if ye wyll not forsake my lawe. For
whan I my selfe was my fathers deare sonne/
and tenderly beloued of my mother/ he taught
Deut.vj.b me also/ sayinge: † let thine herte receaue my
j.c.xxij.g wordes/ kepe my commaundementes/ and
thou shalt liue.

Get the wisdom/ get the vnderstandinge/
forget not the wordes of my mouthe/ and
shrenke not from them. Forsake her not/ and
she shall preserue the: loue her/ and she shall
kepe the. The chiefe pointe of wisdom is/ that
thou be willinge to opteine wisdome/ and be-
fore all thy goodes to get the vnderstandinge.
cu.xxvj.d † Make muche of her/ and she shall promote
the: Yee/ if thou embracest her/ she shall bringe
the vnto honour.

B She shall make the a gracious head/ and
garnish the with ỹ crowne of glory. Heare my
sonne/ and receaue my wordes/ that the yeares
of thy life maye be many. I will shewe the the
waye of wisdome/ and lede the in the right
pathes. So that if thou goest therin/ there
shall no straytnesse hynder the: and whan
thou runnest/ thou shalt not fall. Take fast-
holde of doctrine/ let her not go: kepe her/ for
she is thy life.

† Come not in the path of the vngodly/ and Psal.j.a
walke not in the waye of the wicked. & xxxvj.a

Eschue it/ and go not therin: depart aside/
and passe ouer by it. For they can not slepe/ ex-
cepte they haue fyrst done some myschefe: ney-
ther take they any rest/ except they haue fyrst
done some harme. For they eate the bread of
wickednesse/ and drinke the wyne of robbery.
The path of the righteous shyneth as ỹ lighte/
and is euer brighter and brighter vnto the
perfecte daye. But the way of the vngodly is
as the darkenesse/ wherein men fall or they
beware.

My sonne/ marcke my wordes/ & enclyne C
thine care vnto my sayinges. † Let them not Num.xv.d
departe from thine eyes/ kepe thẽ euen in the Deut.vj.c
middest of thine herte. For they are lyfe vnto
all those that find them/ & health vnto all their
bodyes. Kepe thine herte wyth all diligence/
for ther vpon hangeth lyfe. Put awaye from
the & froward mouth/ and let the lippes of
sclaunder be farre from the. Let thine eyes be-
holde the thinge that is righte/ and let thine
eye liddes loke strayghte before the.

Ponder the path of thy fete/ so shall all thy
waies be sure. † Turne not asyde/ neither to the Deut.v.d
righthãde nor the lefte: but wythholde thy and xvij.c
fote from euell.

The V. Chapter.

MY sonne/ geue hede vnto my wysdome/ A
and bowe thine care vnto my prudence/
that thou mayest regarde good counsayll and
that thy lippes may kepe nurtoure. † For the Prou.vij.c
lippes of an harlot are a droppinge hony cõbe/
and her throte is softer then oyle. But at the
last she is as bitter as wormwood/ & as sharpe
as a twoedged sweard. Her fete go doun vn-
to death/ and her steppes pearse thorowe vn-
to hel. She regardeth not the path of lyfe/ so
vnstedfast are her wayes/ that thou canst not
knowe them. Heare me therfore (o my sonne)

and departe not frō the wordes of my mouth.
Kepe thy waye farre from her / and come not
B nye the dores of her house. That thou geue
not thyne honour vnto another / and thy yeares to the cruell. That other men be not fylled
with thy goodes / and that thy labours come
not in a straūge house. Yee/that thou mourne
not at the last (whan thou hast spent thy body
and goodes) and then saye: Alas/ why hated
I nurtoure? why dyd my hert despyse correccyon? Wherfore was not I obediente vnto the voyce of my teachers? and herkened not
vnto them that informed me? I am come
almoost into all myssfortune / in the myddeste
of the multytude and congregacyon. Drinke
of the water of thyne owne welle/ and of the
ryuers that runne out of thyne owne spryn-
ges. Let thy welles flowe oute abroade / that
there may be ryuers of water in the stretes.
But let them be onely thyne own / and not
straungers with the. Let thy welle be blessed/
C and be glad with the wyfe of thy youth. † Lo-
Eccli.ix.b uynge is the hynde / and frendlye is the Roo
let her brestes alwaye satiffie the / and holde
the euer contente with her loue. My sonne/
why wilt thou haue pleasure in an harlot/ and
Job xxxj.a embrace the bosome of another woman? † For
& xxxiij.c euery mans wayes are open in the syght of
the Lorde/ & he pondereth al theyr goyinges.
The wyckednesse of the vngodly shall catch
hym selfe / and with the snares of hys owne
synnes shall he be trapped. Because he wolde
not be reformed/ he shall dye: & for hys greate
fooly shnesse he shalbe destroyed.

The VI. Chapter.

A My sōne/ † if thou be suertye for thy neigh-
Prou.xxj.b bourc / thou haste fastened thyne hande
xvij.c.xx.c with another man: Yee/thou art bounde with
thyne owne wordes / and taken with thyne
owne speche. Therfore (my sonne) do thys:
Discharge thy self/for thou arte come in to thy
neyghbours daunger. Go thy waye then
soone / and intreate thy neyghbourc: let not
thyne eyes slepe / nor thyne eye lyddes slom-
ber. Saue thy selfe as a do from the hound/
and as a byrde from the hande of the fouler.
Go to the emmet (thou slougarde) cōsyder her
Pro.xxiiij.d wayes/and learne to be wyse. † She hath no
x.c gyde/ no teacher / no leder: yet in the sommer
Prou.xiij.a she prouideth her meate / and gathereth her
foode together in the harueste. How longe
wylt thou slepe thou slougysh man? When
wilt thou arise out of thy slepe? Yee / slepe on
stil a litle / slomber a litle / folde thyne handes
together yet a litle / that thou maiest slepe: so
shall powerte come vnto the as one that tra- B
uayleth by the waye/and necessyte lyke a weapened man. A dissemblynge person/ a wicked
man goeth with a froward mouth / he wyn-
keth with hys eyes / he tokeneth with his fete/
he poynteth with hys fingers/ he is euer ima-
genynge myschiefe / and frowardnesse in hys
herte / and causeth discorde. Therfore shall his
destruccyon come haistely vpon hym / sodenly
shall he be al to broken/ and not be healed.

There be syx thynges which the Lorde
hateth / and the seuenth he vtterly abhorreth:
† A proude loke/ * a dissemblyng tunge/ han- Psal.xviij.
des that shed innocent blonde / an herte that * Pro.xij.d
goeth aboute wyth wycked ymaginacions/
† fete that be swyfte in runnynge to do myss- Prouer.j.c
chiefe/ a false wytnesse that bryngeth vp lyes/
and suche one as soweth dyscorde amonge
brethren. My sonne / kepe thy fathers com- C
maundementes / and forsake not the lawe of
thy mother. Put them vp together in thyne
herte/and bynde them aboute thynecke. That
they maye lede the where thou goest / preserue
the whan thou art a slepe / and that whan
thou awakeste / thou mayest talke of them.
† (For the commaundement is a lanterne/ Ps. cxviij.
and the lawe a lyght: yee / chastenynge and
nurtoure is the waye of lyfe) that they maye
kepe the from the † euell woman / and from Prou.v.a
the flatteryng tunge of the harlot: that thou and vj.a
lust not after her bewty in thyne herte / and
lest / thou be taken with her fayre lokes. An
harlot wyll make a man to begge hys bread/
but a married woman wyll hunt for the pre-
cious lyfe. May a man take fyre in hys bosom/
and his clothes not be burnt? Or can one go
vpon hote coales / and hys fete not be hurt?
Euen so / whosoeuer goeth in to hys neygh-
bours wyfe/and toucheth her / can not be vn-
gylty. † Men do not vtterly despise a theefe/ D
that stealeth to satisfye his soule whan he is Exo.xxij.
hungrie: but if he maye be gotten/ he restoreth
agayne seuen tymes asmuch / or els he maketh
recompence with all the good of hys house.
But who so committeth aduoutrie with a
woman

woman / he is a foule / and bryngeth his lyfe
to destruccio. He getteth hym self also shame
and dishonoure / suche as shall neuer be put
oute. For the gelousy and wrath of the man
wyll not be intreated / no/though thou wol-
deste offre hym greate gyftes to make amen-
des/he will not receaue them.

The VII. Chapter.

A My sonne/kepe my wordes/ † and laye vp
Deut.xj.a my commaundementes by the. Kepe
Num.xv.d my commaundementes and my lawe / euen
as the apple of thyne eye / and thou shalt
lyue. Bynde them vpon thy fingers/ and
wryte them in the table of thyne herte.
Saye vnto wisdome: thou arte my syster/and
Pro.ij.b call vnderstandinge thy kinswoman: † that
and v.a she maye kepe the from the straunge woman/
and frō the harlot which geueth swete wor-
des. For out of the windowe of my house I
loked thorow the trallace/and beheld the sim-
ple people: and amonge other yonge folkes/
I spied one yonge foule goying ouer the stre-
tes / by the corner in the waye towarde the
harlottes house in the twylyghte of the eue-
B ninge / whan it beganne now to be nyghte
and darke. And beholde / there mete hym a
woman in an harlottes apparell (a deceat-
ful wanton and an vnstedfast woman: whose
fete could not abyde in the house / now is she
without / now in the stretes lurketh in euery
corner) she caught the yong man/ kissed him/
and was not ashamed/ sayinge: I had a vow
to paye/and this daye I perfourme it. Ther-
fore came I forth to mete the / that I myght
seke thy face / and so I haue founde the. I
haue decke my bedde with coueryngs and
clothes of Egypte. My bed haue I made to
smel of Myrre/Aloes/and Cinamom. Come/
let vs lye together/ and take oure pleasure tyll
it be daye light.

For the good man is not at home / he is
C gone farre of. He hath taken the bagge of
Eccli.vij.d money with him/who can tel whan he com-
meth home? † Thus with many swete wor-
des she ouercame him / & with her flatteringe
lyppes she wanne him.

Immediatly he foloweth her/ as it were
an oxe led to the slaughter (and lyke as it
were to the stockes / where foules are punys-
shed) so longe tyl she hath wounded his ly-
uer with her darte: lyke as yf a byrd hasted
to the snare / not knowing that the parell of
hys lyfe lyeth there vpon. Heare me now
therfore (o my sonne) and marcke ỹ wordes
of my mouth.

Let not thyne hert wandre in her wayes/
and be not thou deceaued in her pathes.

For many one hath she wounded / and cast
doune/yee/many a strōge mā hath she slaine.
Her house is the waye vnto hel / where men
go doune to the chaumbers of death.

The. VIII. Chapter.

A Doeth not † wysdom crie? doeth not vn-
Pro.j.b derstandinge put forth her voyce? Stan
deth she not in the hyghe places in the stretes
and wayes? doeth she not crye before ỹ whole
cyte/and in the gates where men go out and
in? It is you/o ye men (sayeth she) whome
I cal. Vnto you (o ye chyldren of men) lyfte
I vp my voyce. Take hede vnto knowlege o
ye ignoraunt / be wyse in hert o ye foules.
Geue eare / for I will speake of greate mat-
ters / and open my lippes to tell thinges that
be ryghte. For my throte shalbe talkinge of
the trueth / and my lippes abhorre vngodly-
nesse. All the wordes of my mouthe are righ-
teous/there is no frowardenesse/ nor falshede
therein. They are all playne to such as will
vnderstande / and ryghte to them that fynde
knowlege. † Receaue my doctrine ther- Pro.xvj.b
fore and not syluer / and knowlege more than
fyne gold. † For wysdome is more worth Pro.iij.b
than precious stones / yee / all the thynges Psal.xviij.b
that thou canst desyre/are not to be compared
vnto it.

I wisdome haue my dwellinge with B
knowlege / and prudent counsayll is mine
owne. With me is the feare of the Lorde/and
the eschuynge of euell. As for pryde/ disdaine/
an euell waye / and a mouthe that speaketh
wycked thinges / I vtterly abhorre them. I
can geue counsaill/and be a gyde: I haue vn-
derstandinge/ I haue strength.

† Thorowe me/kynges raygne: thorowe Deu.xvij.d
me/princes make iuste lawes. Thorowe me/ Sap.vj.a
lordes beare rule / and al iudges of the earth
execute iudgement. I am louyng vnto those
that loue me / † and they that seke me early/ Luce.xxj.b
shal fynde me.

Ryches and honour are with me/ yee/ex-

cellent goodnesse and ryghteousnesse. My frute is better than golde and precyous stone/ and myne encreace more worth than fyne syluer. I walke in the way of ryghteousnesse/and in the strete of iudgement. That I may sende prosperyte to those that loue me/ & to encreace their treasure.

C The Lorde him selfe had me in possession in the begynnynge of his wayes/ or euer he Eccli. xxiiij b beganne his workes afore tyme. † I haue ben ordeyned from euerlasting and from the begynninge/or euer the earth was made. Whan I was borne/ there were neyther dephtes nor springes of water. Before the foundacions of the mountaines were layed/yee/before all hylles was I borne. The earth and all that is vpon the earth was not yet made/ no/ not the Sap. ix. b grounde it selfe. † For whan he made the heauens/I was present: whan he set the dephtes in ordre: whan he hanged the cloudes aboue: whan he fastened the springes of the depe. Job xxvj. b † Whan he shutte the see within certaine bon- xxxviij. a des/ that the water should not go ouer their D markes. Whan he layed the foundacyons of the earth/ I was with him ordeyng all thynges/delytyng dayly and reioycynge alway before him. As for the rounde compasse of his Soph. iij. d worlde/ I make it ioyfull: † for my delyte is to be amonge the chyldren of men.

Therfore herken vnto me/O ye chyldren/for blessed are they that kepe my wayes.

O geue eare vnto nurtour/be wyse/and refuse it not. Blessed is the man that heareth me/ watchyng dayly at my gates/ and geuing attendaunce at the postes of my dores.

For who so fyndeth me/ fyndeth lyfe/ and shall optayne fauoure of the Lorde. But who so offendeth agaynst me/ hurteth his owne soule. All they that hate me/ are the louers of death.

The IX. Chapter.

A WYsdome hath builded her selfe an house/ and hewen out seuen pillers: she hath slaughted/ poured out her wyne/ and prepared her table. She hath sent forth her maydens to crye vpon the hyest place of the cytie: Who so is ignorant/ let him come hyther. And to the vnwyse she saide: O come on your way/ eate my bread/ and drinke my wyne/ whiche I haue poured out for you. Forsake ignoraunce/ and ye shall lyue: and se that ye go in the waye of vnderstandinge.

Who so reproueth a scorneful persone/ getteth himselfe dishonour: and he that rebuketh the vngodly/stayneth himselfe.

Reproue not a scorner/ lest/ he owe the euel wyll: but rebuke a wyse man/and he wyll loue the. Geue a discrete man but an occasion/ and he wyll be the wyser: teache a ryghteous man/ B and he wyll encreace. † The feare of the Lorde Job xxviij c is the begynninge of wysdome/ & the knowlege of holy thinges is vnderstandinge. * For Pſal. cx. b Eccli. j. c thorowe me thy dayes shalbe prolonged/ and *Pro. iiij. b the yeares of thy lyfe shalbe many. If thou be wyse/thy wysdome shall do thy selfe good: but if thou thinkest scorne therof/ it shalbe thine owne harme. A foolysh restlesse woman/ full of wordes/ and suche one as hath no knowlege/ sytteth in the dores of her house vpon a stole aboue in the cytie/ to call such as go by and walke strayte in their wayes. Who so is ignoraunt (sayth she) let hym come hyther/ and to the vnwyse she sayth: stolen waters are swete/and the bread that is preuely eate/ hath a good tayst.

But they consider not that death is there/ and that her gestes go doune to hell.

The. X. Chapter.

These are the Prouerbes of Salomon.

A † Wyse sonne maketh a glad father/ but A an vndyscrete sonne is the heauynesse of Prou. xv. c hys mother.

† Treasures that are wyckedly gotten/ pro- Prou. xj. a fyt nothinge: but righteousnesse deliuereth Eccli. v. b from death.

† The Lorde wyll not let the soule of the Prou. x. c ryghteous suffre hunger/ but he putteth the vngodly from hys desyre.

An ydle hande maketh poore/ but a quicke labourynge hande maketh ryche.

Who so gathereth in Sommer/is wyse: but he that is slougish in haruest/bringeth himself to confusion.

Louynge and fauourable is the face of the ryghteous/ but the foreheade of the vngodly is past shame and presumpteous.

† The

Pſal. cxj. c † The memoriall of the iust shall haue a good reporte/ but the name of the vngodly shall stinke.

A wyse man will receaue warnynge/ but a foule wyll soner be smytten in the face.

B † He that leadeth an innocent lyfe/walketh Pſal. xxij. a surelye: but who so goeth a wronge waye/ Pro. xxviij. c shalbe knowen.

*Eccli. xxvij. d * He that winketh with his eye/ will do some harme: but he ỹ hath a foolyshe mouth/ shalbe beaten.

The mouthe of a righteous man is a welle of lyfe/ but the mouth of the vngodly is past shame and presumpteous.

j. Pet. iiij. b Euel wyl stearceth vp stryfe/ but † loue couereth the multitude of synnes.

In the lippes of hym that hath vnderstandinge/a man shal finde wysdome/but ỹ rodde belongeth to the backe of the foolyshe.

Wyse men laye vp knowlege/ but the foolishe is nye destruccion.

The ryche mãs goodes are his strõg holde/ but pouerte oppresseth the poore.

The righteous laboureth to do good/ but ỹ vngodly vseth his increace vnto synne.

C To take hede vnto the chasteninge of nurtoure is the way of lyfe: but he that refuseth to be refourmed/ goeth wronge.

Dissembling lippes kepe hatred secretly/ & he that speaketh any sclaunder is a foule.

Where much bablinge is/ there muste nedes be offence: he that refraineth his lippes/ is wyseste of all.

An innocent tunge is a noble treasure/ but the herte of the vngodlye is nothinge worthe.

The lippes of the righteous fede a whole multitude/ but foules shall dye in their owne folye.

Job xlij. c † The blessinge of the Lorde maketh riche Eccli. xj. b men/as for careful trauayle/ it doeth nothinge Pſ. cxxvj. a therto. mat. vj. c. d

A foule doeth wyckedly/ and maketh but a sporte of it: neuertheles/ it is wysdome for a man to beware of suche.

The thinge that the vngodly are afrayed of/ shall come vpon them: but the righteous shall haue their desyre.

D The vngodlye is lyke a tempeste that passeth ouer/ and is nomore sene: but the ryghteous remaineth sure for euer.

As vyneger is to the teeth/ and as smoke is vnto the eyes: euen so is a slougish persone to them that sende him forth.

The feare of the Lorde maketh a longe lyfe/ but the yeares of the vngodlye shalbe shortened.

The pacient abydinge of the ryghteous shalbe turned to gladnesse/ but the hope of the vngodly shall perysh.

The waye of the Lorde geueth a courage vnto the godlye/ but it is a feare for wycked doers.

† The ryghteous shall neuer be ouerthrowen/ but the vngodly shall not remain in the lande. Pſ. cxxiiij. c

† The mouth of the iust wil be talking of Pſ. xxxvj. d wysdome/ but the tunge of the froward shall perysshe.

The lippes of the ryghteous are occupied in acceptable thinges/ but the mouth of the vngodlye taketh them to the worst.

The. XI. Chapter.

A False balaunce is an abhominacion vnto A the Lorde/ but a true weyght pleaseth Prou. xvj. b hym. xx. b. d

Where pryde is/ there is shame also & confusion: but where as is lowlynesse/ there is wysdome.

The innocent dealyng of the iuste shall lede them/but the vnfaithfulnesse of the despysers shalbe their owne destruccion.

† Ryches helpe not in the daye of ven- Prou. x. a geaunce/ but righteousnesse delyuereth from Eccli. v. b death.

The righteousnesse of the innocent ordreth hys waye/ but the vngodlye shall fal in his owne wickednesse.

The ryghteousnesse of the iuste shall deliuer them/ but the despysers shalbe taken in their owne vngodlynesse.

Whan an vngodly man dyeth/ his hope is gone/the confidence of ryches shall perish.

The ryghteous shalbe delyuered oute of B the trouble/and the vngodly shall come in his steade.

Thorow the mouth of the dissembler is his neyghbour destroied/ but thorow knowlege shall the iust be deliuered.

 † Whan

Pro. xiiij. d †Whan it goeth well with the righteous/ the cytie is mery: and whan the vngodly pe-
rysh there is gladnesse.
Whan the iuste are in wealth/ the cytie pro-
spereth: but whan the vngodly haue the rule/
it decayeth.
A foule bringeth vp a sclaūder of his neygh-
boure/ but a wyse man wyll kepe it secrete.
Prou. x. b † A dissemblynge persone wyll discouer
preuy thinges: but he that is of a faithfull
herte/ will kepe counsayll.
iij. Re. xij. a † Where no good coūsayll is/ there the peo-
ple decaye: but where as are many that can
geue counsayll/ there is wealth.
Prou. vj. a † He that is suerty for a straūger/ hurteth
himself: but he that medleth not with suerte-
shippe/ is sure.
C A gracious womā manteineth honestie: as
for the mightie/ they manteyn ryches.
He that hath a gentle liberal stomack/ is
mercyfull: but who so hurteth his neighboure
is a tyraunt.
The laboure of the vngodlye prospereth not/
but he that soweth ryghteousnesse shall re-
ceaue a sure rewarde.
Lyke as righteousnesse bringeth lyfe: euen
so to cleue vnto euell/ bringeth death.
The Lorde abhorreth a fained herte: but
he hath pleasure in them that are vndefiled.
It shall not helpe the wicked/ though they
laye all their handes together: but the sede of
the righteous shalbe preserued.
A fayre woman wythout discrete maners/
is like a ryngе of golde in a swynes snoute.
The iust labour for peace and tranquilyte:
but the vngodlye for disquietnesse.
Ps. xxxvj. d † Some man geueth out hys goodes/ and
and cxj. b is the rycher: but the nygarde (hauynge y-
Luce vj. d nough) wyl departe frō nothynge/ and is euer
in pouerte.
ij. Cor. ix. b † He that is lyberall in geuinge/ shall haue
plentye: and he that watereth/ shalbe wate-
red also himself.
D Who so hoordeth vp hys corne/ shalbe cur-
sed amōge the people: but blessinge shall light
vpon hys heade that selleth it.
He that laboureth for honesty/ findeth his
desyre: but who so seketh after mischiefe it shall
Iere. xvij. b happen vnto him.
Pro. xviij. b † He that trusteth in his ryches/ shall haue
a fall: but the ryghteous shall florysshe as the
grene leaf.
Who so maketh disquietnesse in hys owne
house/ he shall haue wynde for his heretage:
and the foule shalbe seruaunte to the wyse.
The frute of the righteous is as the tree of
lyfe: a wyse man also wynneth mens soules.
† If the righteous be recompenced vpon j. Pet. iiij. c
earth: how much more then the vngodly and
the synner?

The. XII. Chapter.

WHo so loueth wysdome/ wyll be content A
to be refourmed: but he that hateth to be
reproued is a foule.
† A good man is acceptable vnto the Lor- Gene. iiij. a
de: but the wicked wil he condempne.
A mā can not endure in vngodlynesse: but
the rote of the ryghteous shall not be moued.
A stedfast womā is a croun vnto her hous-
bande: but she that behaueth her self vnho-
nestly/ is a corrupcion in hys bones.
The thoughtes of the ryghteous are right/
but the ymaginacyon of the vngodly are de-
ceatfull.
The talkinge of the vngodly is/ howe they
maye laye wayte for bloude: but the mouth of
the righteous will deliuer them.
† Or euer thou canst turne the about/ the Ps. xxxvij. c
vngodly shalbe ouerthrowen: but the house
of the righteous shall stande.
A man shalbe cōmended for his wisdome:
but a fonle shalbe despysed.
† A symple man which laboureth and wor- B Eccli. x. d
keth/ is better then one that is gorgious/ and
wanteth bread.
A righteous man regardeth the lyfe of his
cattell: but the vngodlye haue cruell hertes.
† He that tylleth his lande/ shall haue plen- Eccli. x. c
teousnesse of bread: but he that foloweth ydel-
nesse is a very foule. pro. xxviij. b
The desyre of the vngodly hūteth after mys-
chiefe: but the rote of the righteous bringeth
forth frute.
† The wicked falleth in to the snare thorow Prou. xiij. c
the malice of his own mouth: but the iust shall
escape out of the parell.
Euery man shall enioye good accordinge
to the innocency of his mouth/ and after the
workes of his handes shall he be rewarded.
Loke what a foule taketh in hande/ he thin- C
keth

keth it well done: but he that is wyse/ wyll be
counsailed.
A foule vttereth his wrath in all the haist/
but a discrete man forgeueth wronge.
A iust man wyll tell the trueth/ and shewe
the thinge that is ryghte: but a false witnesse
deceaueth.
A sclaūderous person pricketh like a sweard/
but a wyse mans tung is wholsome.
A true mouth is euer constant/ but a dis-
semblinge tunge is sone chaunged.
They that ymagin euel in their mynde wil
deceaue: but the coūsailers of peace shal haue
ioye folowinge them.
There shall no misfortune happen vnto
the iuste/ but the vngodlye shal be fylled with
misery.
D † The Lorde abhorreth deceatfull lyp-
Pro. vj. b pes/ but they that laboure for truethe please
him.
He that hath vnderstandinge/ can hyde
his wysdome: but an vndiscrete herte telleth
out his foolishnesse.
A diligente hande shal beare rule/ but the
ydle shalbe vnder tributе.
Pro. xv. b Heauynesse † discourageth the hert of mā/
and xvij. d but a good worde maketh it glad againe.
Eccl. xxx. c The righteous is liberal vnto his neygh-
boure/ but the waye of the vngodlye wyll de-
ceaue them selfes.
A deceatfull man shall fynde no vauntage/
ij. Tim. vj. b † but he that is content with that he hath/ is
Heb. xiij. a more worth then golde.
In the waye of righteousnesse there is
life: as for any other waye/ it is the path vn-
to death.

The. XIII. Chapter.

A A Wyse sonne wyll receaue hys fathers
warnynge/ but he that is scornefull/ wyll
not heare whan he is reproued.
A good man shall enioye the frute of his
mouth/ but he that hath a frowarde mynde/
shalbe spoyled.
He that kepeth his mouthe/ kepeth his
lyfe: but who so speaketh vnaduysed/ fyndeth
harme.
The slougarde wolde fayne haue/ and can
not get his desyre: but the soule of the diligent
shal haue plentye.
A ryghteous man abhorreth lyes/ but
the vngodlye shameth both other and hym
selfe.
Righteousnesse kepeth the innocent in the
waye/ but vngodlynesse shall ouerthrowe the
synner.
† Some men are ryche/ though they haue Pro. xj. c
nothinge: agayne/ some men are poore/ hau-
ynge greate ryches.
With goodes euery man delyuereth his
life/ and the poore wyl not be reproued.
The lyghte of the righteous maketh ioy-
full/ † but the candle of the vngodlye shalbe Pro. xxiiij. c
put oute.
Amonge the proude there is euer stryfe: but B
amonge those that do al thynges with aduy-
sement/ there is wysdome.
Hastely gotten goodes are sone spent: but
they that be gathered together with the hand
shall increace.
Longe taryinge for a thynge that is differ-
red/ greueth the herte: but whan the desyre
commeth/ it is a tree of lyfe.
Who so despyseth the worde/ destroyeth
hym selfe: but he that feareth the commaun-
dement/ shal haue peace.
The lawe is a welle of lyfe vnto the wyse/
that it maye kepe hym from the snares of
death.
Good vnderstandinge geueth fauour/ but
harde is the waye of the despysers.
A wyse man doeth al thinges with discre-
cion/ but a foule wyl declare his foly.
An vngodlye messaunger bringeth
myschiefe/ but a faythfull embassadoure is
wholsome.
He that thynketh scorne to be refour- C
med/ commeth to pouerte and shame: but
who so receaueth correccyon/ shall come to
honoure.
Whan a desyre is accomplyshed/ it dely-
teth the soule: † but foules abhorre hym that Sap. iij. c
eschueth euel.
He that goeth in the companye of wyse
men/ shalbe wise: but who so is a companion
of foules/ shalbe hurte.
Mischiefe foloweth vpon synners/ but the
righteous shal haue a good rewarde.
Whiche their childers childeren shall haue
in possession: † for the ryches of the synner is Job. xxvij. c
laied vp for the iuste.

There is plenteousnesse of foode in the feldes of the poore/and shalbe increaced oute of measure.

Ecl. xxx. a Psal. xxiij. b Heb. xij. b *Psal. xxxvij. b † He that spareth the rodde/hateth his sonne: But who so loueth him/holdeth hym euer in nurture.

* The ryghteous eateth and is satisfyed/ but the belly of the vngodlye hath neuer ynough.

The. XIIII. Chapter.

A WYse woman vpholdeth her house/ but a foolish wyfe plucketh it doune.

Who so feareth the Lorde/walketh in the right: path and regardeth not him that abhorreth the waies of the Lorde.

In the mouth of the foolysh is the boasting of lordshyp/but the lyppes of the wyse wyll beware of suche.

Where no oxen are/there the crybbe is emptye: but where the oxen laboure/there is muche frute.

A faithful witnesse wyl not dissemble/but a false recorde wil make a lye.

A scorneful body seketh wisdome/and findeth it not: But knowlege is easy to come by/

Pro. viij. a † vnto him that wyl vnderstande.

Se that thou medle not with a foule/ and do as thoughe thou haddest no knowlege.

The wisdome of him ỳ hath vnderstandinge is to take hede vnto his waye/but the foolyshnesse of the vnwyse deceaueth.

Foules make but a sporte of synne/but there is fauourable loue amonge the ryghteous.

B The herte of him that hath vnderstanding/ wyl neyther dispare for any sorowe/nor be to presumpteous for any soden ioy.

The houses of the vngodlye shalbe ouerthrowe/but the tabernacles of the ryghteous shal florysshe.

Deut. xij. a Pro. xvj. c † There is awaye whiche some men thinke to be ryghte/but the ende therof leadeth vnto death.

The herte is sorowful euen in laughter/& the ende of myrth is heauynesse.

An vnfaythfull persone shalbe fylled with his owne wayes/but a good man wyll beware of suche.

An ignoraunt body beleueth all thynges: but who so hath vnderstandinge/loketh well to his goyinges.

A wyse man feareth/and departeth from euel/But a foule goeth on presumpteously.

An vnpacient man handleth foolysshly/but he that is well aduysed doeth otherwyse.

The ignoraunte haue foolysshnesse in C possession/but the wyse are crouned with knowlege.

The euel shal bowe them selfes before the good: and the vngodlye shall wayte at the doers of the ryghteous.

The poore is hated euen of his neighbours/ But the ryche hath many frendes.

Who so despiseth his neighboure/doeth amysse: † But blessed is he that hath pytye Psal. xl. a on the poore: (he that beleueth in the Lorde/ loueth mercy.)

They that ymagine wyckednesse/shalbe disapoynted: but they that muse vpon good thynges/vnto suche shall happen mercy and faythfulnesse.

Diligent laboure bryngeth rychesse: but where many vaine woordes are/truely there is scarcenesse.

Rychesse are an ornament vnto the wyse/ But the ygnoraunce of foules is very foolishnesse.

A faithful witnesse deliuereth soules/but a liar deceaueth them.

The feare of the Lorde is a stronge holde/ for vnto his he wil be a sure defence.

The feare of the Lorde is a welle of lyfe/to S auoide the snares of death.

The increace and prosperyte of the communes is the kynges honoure/but the decaye of the people is the confusyon of the prynce.

Pacyence is a token of wysdome/but wrath and haisty displeasure is a token of foolishnesse.

A mery hert is the life of the body/but rancoure consumeth away the bones.

† He that doeth a poore man wrong/blas- Mat. xxvj. d phemeth his maker: but who so hathe pytie/ Pro. xij. b of the poore doeth honour vnto God.

The vngodlye is afrayed of euery parell/ but the ryghteous hath a good hope euen in death.

Wis-

Wisdome resteth in the herte of him that hath vnderstandinge/and he wyl teach them that are vnlearned.

Pro. xj. b † Righteousnesse setteth vp the people/but wickednes bringeth folke to destruccion.

A discrete seruaunt is a pleasure vnto the kinge/but one that is not honest/prouoketh him vnto wrath.

The. XV. Chapter.

A † A Soft aunswere putteth doune displeasure/*but froward woordes prouoke vnto angre.

Pro. xv. c a xxv. c j. Re. xxv. b *ij. Re. xxij. b † A wyse tunge commendeth knowlege/a foolishe mouthe blabbeth oute nothinge but foolishnesse.

The eyes of the Lord loke in euery place/ both vpon the good and badde.

An wholsome tung is a tree of life/but he that abuseth it/hath a broken mynde.

A foule despiseth his fathers correccion/ but he that taketh hede whan he is reproued/ shal haue the more vnderstandinge.

In the house of the righteous are great riches/but in the increace of the vngodly there is mysorder.

A wise mouth poureth out knowlege/but the herte of the foolish doeth not so.

Pro. xxj. d Ecc. xxxiiij. c Esa. lxvj. a † The Lord abhorreth the sacrifyce of the vngodlye/but the praier of the righteous is acceptable vnto him.

The waie of the vngodly is abhominacion vnto the Lorde/but who so foloweth righteousnesse/him he loueth.

B He that forsaketh the righte strete shalbe sore punished: and who so hateth correccyon/ falleth into death.

The hell with her payne is knowen vnto the Lorde/howe muche more than the hertes of men?

Sap. ij. c † A scornefull body loueth not one that rebuketh hym/neyther will he come amonge the wyse.

Pro. xij. d and xvij. d Eccl. xxx. c † A mery herte maketh a cherefull countenaunce: but an vnquiete mynde maketh it heauy.

A wyse herte wyll seke after knowlege/ but the mouthe of foules medleth with foolishnesse.

All the daies of the poore are miserable/but a quiet herte is as a continual feast.

† Better is a lytell with the feare of the Lorde than great treasure: for they are not

Psa. xxxvij. b j. Tim. vj. b without sorowe.

Better is a meace of pottage with loue/thã C a fatte oxe with euel wyl.

† An angry man stereth vp strife/but he

Pro. xv. a that is pacient stilleth discorde.

The waye of the slouthfull is full of thornes/but the strete of the ryghteous is well clensed.

† A wyse sonne maketh a glad father/but

Pro. x. a an vndiscrete body shameth his mother.

A foule reioyceth in foolysshe thynges/ but a wyse man loketh well to his owne goyinges.

Vnaduised thoughtes shal come to naught/ but were as are men that can geue counsaill/ there is stedfastnesse.

O how ioyfull a thinge is it/a man to geue a conuenient aunswere?

O how pleasunt is a woorde spoken in due season?

The waie of life leadeth ‖ vnto heauẽ/that Some rede: to make a man shoulde beware of hell beneth. wyse.

The Lorde wyll breake doune the house of the proude/but he shall make fast the borders of the wydowe.

The Lord abhorreth the ymaginacions D of the wicked/but pure woordes are plesaunte vnto him.

The couetous man wnteth vp his owne house/but who so hateth rewardes shall lyue.

A righteous man museth in his mynde how to do good/but the minde of the vngodly ymagineth how he maye do harme.

The Lord is farre from the vngodlye/but he heareth the prayer of the righteous.

Lyke as the clearenes of the eyes reioyceth the herte/so doeth a good name fede the bones.

The eare that herkeneth vnto wholsome warninge/and enclineth therto/shal dwell amonge the wyse.

He that refuseth to be refourmed/despyseth his owne soule/but he that submitteth himselfe to correccion is wyse.

The. XVI. Chapter.

THe feare of the Lorde is the ryght scyA ence of wisdom/and lowlines goeth before

fore honoure.

A man maye well purpose a thinge in his herte/but the aunswere of the tunge cōmeth of the Lorde.

Pro. xxj. a †A man thinketh al his wayes to be clean/
Psa. xxxij. b but it is the Lorde that fashioneth the myndes.

Pro. xxxvj. a †Cōmit thy workes vnto the Lorde/and loke what thou deuisest it shal prospere.

The Lord doeth all thinges for his owne sake: yee/and whan he kepeth the vngodly for the daye of wrath.

The Lorde abhorreth all presumpteous & proude hertes/there maie neither strengthe nor power escape.

With louinge mercy and faithfulnesse sinnes are forgeuen/and who so feareth ỹ Lord eschueth euel.

Whan a mans waies please the Lord/he maketh his very enemies to be his frendes.

B Better is it to haue a lytell thynge with righteousnesse/than greate rentes wrongeously gotten.

Pro. xix. c †A man deuyseth a waie in his herte/but it is the Lord that ordreth his goyinges.

Whan the prophecy is in the lyppes of the kynge/his mouthe shall not go wronge in iudgement.

Pro. xj. a and xx. b †A true measure and a true balaunce are the Lordes/he maketh all waightes.

It is a greate abhominacion whan kynges are wicked/for a kinges seate shoulde be holden vp with righteousnesse.

Ryghteous lyppes are pleasaunt vnto kynges/and they louc hym that speaketh the trueth.

The kinges displeasure is a messaunger of death/but a wyse man wil pacifye him.

The cherefull countenaunce of the kynge is lyfe/and his louynge fauoure is as the euenynge dewe.

Pro. viij. a †To haue wisdome in possession is better
C then golde/and to get vnderstandinge/is more worth then siluer.

The path of the ryghteous eschueth euell/ and who so loketh well to his wayes kepeth his owne soule.

Presumptcousnesse goeth before destrucyon/and after a proude stomacke there foloweth a fall.

Better it is to be of humble mynde with the lowly/then to deuyde the spoyles with the proude.

He that handleth a matter wysely/opteyneth good: and † blessed is he that putteth Psal. ij. b his trust in the Lord.

Who so hath a wyse vnderstandynge/is called to counsayll: But he that can speake faire getteth more riches.

Vnderstandinge is a welle of lyfe vnto him that hath it/as for the chastenynge of foules/it is but foolishnesse.

The herte of the wyse enfourmeth his mouthe/and amendeth the doctryne in his lyppes.

Fayre woordes are an hony combe/a refreshynge of the mynde/and healthe of the bones.

S † There is a waye that men thinke to be Pro. xiiij. b
ryghte/but the ende thereof leadeth vnto Deut. xij. a
death. Esa. lv. b

A troublous soule disquieteth her selfe: for her owne mouth hath brought her therto.

An vngodly person steareth vp euell/and in his lippes he is as an whote burning fyre.

A froward body causeth strife/and he that is a blabbe of his tunge/maketh diuision amonge princes.

A wicked man begileth his neighboure/& lederh him the waye that is not good.

He that wincketh with his eyes/ymagineth mischiefe: and he that byteth his lippes/ wil do some harme.

†Age is a croune of worshippe/if it be foūd Leuit. xix. b
in the waie of righteousnesse.

A pacient man is better then one that is stronge: and he that can rule himselfe/is more worth then he that winneth a citie.

The lottes are cast into the lappe/but their fal standeth in the Lorde.

The. XVII. Chapter.

BEtter is † a drye mossel with quietnesse/ A
then a full house/and many fat cattell Eccles. j. b
with stryfe.

A discrete seruaunt shall haue more rule then the sonnes that haue no wysdome/and shal haue like heretage with the brethren.

†Like as syluer is tryed in the fyre/and gold Sap. iij. a
in the fornace/euen so doeth the Lord proue j. Pet. j. b
the hertes.

A wicked

A wicked body holdeth muche of false lyppes/and a dissemblinge persone geueth care to a deceatfull tunge.

Pro. xiiij. b †Who so laugheth the poore to scorne/blas-
Job. xxxj. c phemeth his maker: * & he that is glad of another mans hurte/shal not be vnpunished.

Pro. xxiij. c †Childers children are a worshippe vnto the elders/and the fathers are the honoure of the children.

An eloquente speche becommeth not a foule/a dissembling mouth also besemeth not a prynce.

Liberalyte is a precious stone vnto hym
B that hath it/for wheresoeuer he becommeth/ he prospereth.

Who so couereth another mans offence/ seketh loue: but he that discloseth the faut/setteth frendes at variaunce.

One reprose onely doeth more good to him that hath vnderstandinge/then an hundreth stripes vnto a foule.

A sedicyous persone seketh myschiefe/ but a cruell messaunger shalbe sente againste hym.

It were better to come against a she Beere robbed of her whelpes/then against a foule in
j Re. xviij. e his foulyshnesse.
xxvj. b †Who so rewardeth euell for good/the
ij Re. xij. e plague shal not departe frō his house.

He that soweth discorde and strife/is lyke one that diggeth vp a water broke: but an open enemie is like the water that breaketh out and runneth abroade.

C The Lorde haeth as well him that iustifyeth the vngodly/as him that condempneth the innocent.

What helpeth it to geue a foule money in his hande/where as he hath no minde to bye wysdome.

He is a frende that alwaye loueth/and in aduersyte a man shal knowe who is his brother.

Prou. vj. a †Who so promyseth by the hande/and is
vj. d suertye for another/he is a foule.

He that loueth strife/delyteth in synne: and whoso setteth his dore to hygh/seketh after a fall.

Who so hath a frowarde herte/opteyneth no good: & he that hath an ouerthwart tung/ shal fal into mischiefe.

An vnwyse body bringeth hymselfe in to S
sorowe/and the father of a foule can haue no ioye.

†A mery herte maketh a lusty age/but a so- Pro. xij. d
rowful mind dryeth vp the bones. and xv. b

*The vngodly taketh giftes out of the bo- Eccl. xxx. c
some/to wraist the waies of iudgement. *Ex. xxiij. a

†Wysdom shyneth in the face of him that †eccl. viij. a
hath vnderstandinge/but the eyes of the foules wandre thorowout all landes.

†An vndiscrete sonne is a grefe vnto his Pro. xix. b
father/and heauinesse vnto his mother that bare him.

To punyshe the innocent/and to smyte the prynces that geue true iudgemente/are both euell.

†He is wyse and discrete that tempereth Jacob. j. b
his wordes: and he is a mā of vnderstāding/ that maketh much of his spirete.

†Yee/a very foule (whā he holdeth his tūg) Job. xiij. a
is counted wise/and to haue vnderstandinge whan he shutteth his lippes.

The. XVIII. Chapter.

WHo so hath pleasure to sow discorde/pie- A
keth a quarel in euery thinge.

A foule hath no delite in vnderstandinge/ but onely in those thinges wherein his herte reioyceth.

Where vngodlynesse is/there is also disdayne: and so there foloweth shame and dishonoure.

The wordes of a mans mouth are like depe waters/and the welle of wysdom is lyke a ful streame.

†It is not good to regarde the persone of Pro. xxiiij. c
the vngodlye/or to put backe the righteous in iudgement.

A foules lippes are euer brawling/and his mouth proudeth vnto battail.

A foules mouthe is his owne destruccion/and his lippes are the snare for his owne soule.

The wordes of a sclaūderer are very woūdes/and go thorowe vnto the ymmooste partes of the body.

Who so is slouthfull and slacke in his labour/is the brother of him that is a waister.

The name of the Lorde is a stronge ca- B
stell/the righteous flyeth vnto it/and shalbe saued.

But

But the ryche mans goodes are his stroge holde/yee/he taketh them for an hyghe wall rounde aboute him.

After pryde commeth destruccion/and honoure after lowlynesse.

Eccl. pj.a †He that geueth sentence in a matter before he heare it/is as a foule/and worthy to be confounded.

A good stomacke dryueth awaye a mans disease/but whan the sprete is vexed/who maye abide it?

A wyse herte laboureth for knowlege/and a prudent eare seketh vnderstandinge.

Lyberalytie bryngeth a man to honoure & worshyppe/and setteth hym amonge greate men.

The righteous accuseth himselfe fyrst of al/if his neighbour come/he shal finde him.

C The lot pacifieth variance/and parteth the mightie asunder.

The vnite of brethren is stronger then a castell/and they that holde together/are lyke the barre of a palayce.

A mans belly shalbe satisfied with the frute of his owne mouth/and with the increace of his lippes shal he be fylled.

Death and lyfe stande in the power of the tunge/he that loueth it/shal enioye the frute thereof.

Prou. xix.b and xxj.b †Who so fyndeth a wyfe fyndeth a good thinge/and receaueth and wholsome benefite of the Lorde.

The poore maketh supplicacyon and prayeth meekely/but the ryche geueth a rough aunswere.

A frend that delyteth in loue/doeth a man more frendshippe/and stycketh faster vnto him then a brother.

The. XIX. Chapter.

A Prou. xxviija BEtter†is the poore that lyueth godlye/then the blasphemer that is but a foule.

Where no dyscrecion is/there the soule is not well: and who so is swifte on fote stombleth haistely.

Foolyshnesse maketh a man to go oute of his waye: and then is his herte vnpacient against the Lorde.

Riches make many frendes/but the poore is forsaken of his owne frendes.

Deut. xix.d †A false wytnesse shall not remayne vnpunysshed/and he that speaketh lyes shall not escape.

The multitude hangeth vpon greate men/and euery man fauoureth him that geueth rewardes.

As for the poore/he is hated among al his brethren: yee/his owne frendes forsake him. And he that geueth credence vnto wordes/getteth nothinge.

He that is wyse/loueth his owne soule: & and who so hath vnderstandynge/shall prospere.

A false witnesse shall not remayne vnpunysshed/and he that speaketh lyes shall perysshe.

Delicate ease becommeth not a foule/much more vnsemely is it/a bonde man to haue the rule of princes.

A wyse man putteth of displeasure: and it is honoure to let some faultes passe.

Pro. xxvij †The kynges displeasure is lyke the roaringe of a Lyon/but his frendshippe is lyke Ps. cxxij. the dewe vpon the grasse.

Pro. xvij.b †An vndiscrete sonne is the heauynesse of his father/and a braulynge wyfe is lyke the and xxvij.b toppe of an house/where thorowe it is euer droppynge.

House and ryches maye a man haue by the heretage of his elders/† but a discrete woma Pro. xviij.c is the gifte of the Lorde.

Slouthfulnesse bringeth slepe/and an ye c del soule shal suffer hunger.

Who so kepeth the commaundement/kepeth his owne soule: but he that regardeth not his waye/shall dye.

He that hath pitie vpon the poore/lendeth vnto the Lorde: and loke what he laieth oute/it shalbe payed him againe.

Chasten thy sonne while there is hope/but let not thy soule be moued to slay him.

For greate wrath bringeth harme/therfore let him go/& so mayest thou teache him more nurtoure.

O geue eare vnto good counsail/and be content to be reformed/that thou mayest be wyse hereafter.

Pro. xvij.b † There are many deuyces in a mans herte/neuertheles/the counsayll of the Lorde shal stande.

It is a mans worshyppe to do good/and better is it to be a poore man/then a dissembler.

The feare of the Lorde preserueth the lyfe/yee/it geueth plenteousnesse without the visytacion of any plague.

Pro. xxvj.b † A slouthfull body shutteth hys hande into his bosome/so that he can not put it to his mouth.

Pro. xxj.b † Yf thou smytest a scornefull persone/the ignoraunt shall take better hede: and if thou reprouest one that hath vnderstandinge/he wil be the wyser.

He that hurteth hys father/or shutteth out his mother/is a shameful and an vnworthy sonne.

My sonne/heare nomore the doctrine that leadeth the awaye from the wordes of vnderstandinge.

A false wytnesse laugheth iudgemente to scorne/and the mouth of the vngodly eateth vp wickednesse.

Punyshmentes are ordeyned for the scornefull/and strypes for foules backes.

The. XX. Chapter.

A Eph. v.d ij Esd. iij.b Ps. xxiiij.b WYne†is a volupteous thing/and dronkennesse causeth sedicion: who so delyteth therin shal neuer be wyse.

* The kynge oughte to be feared as the roarynge of a Lyon/whoso prouoketh him vnto anger/offendeth agaynste his owne soule.

It is a mans honoure to kepe himselfe frō stryfe/but they that haue pleasure in braulinge are foules euery one.

A slouthfull body wil not go to plowe for colde/therfore shal he go a begging in Sommer/and haue nothinge.

Wyse counsail in the herte of man is like a water in ỹ depe of the earth: but he that hath vnderstandinge/bringeth it forth.

Many there be that are called good doers/but where shall one fynde a true faythfull man?

Who so ledeth a godlye and innocent lyfe/ Psal. xxxvj. †happie shall his children be/whome he leaueth behinde him.

B A kynge that sytteth in iudgement/and loketh well aboute hym/dryueth awaye all euell.

Job j.b †Who can saye: my herte is cleane/I am innocent from synne?

To vse two maner of weightes/or two maner of measures/both these are abhominable vnto the Lorde.

A childe is knowen by his conuersacion/whether his workes be pure and right.

As for the hearynge of the eare/and the syghte of the eye/the Lorde hath made them both.

Delyte not thou in slepe/lest/thou come vnto powerte: but open thine eyes and thou shalt haue bread ynough.

It is naught/It is naught (saye men) whan they haue it: but whan it is gone/they geue it a good worde.

A mouthe of vnderstandinge is more worth then golde/many precyous stones/& costlye Jewels.

Pro. vj. a & xxvij.b † Take his garment that is suertye for a straunger/and take a pledge of hym for the vnknowen mans sake.

C Euery man lyketh the breade that is gotten with deceate/but at the last his mouth shalbe fylled with grauel.

Thorowe counsaill the thynges that men deuise go forward: and with discrecio ought warres to be taken in hande.

Medle not with hym that bewrayeth secretes/and is a slaunderer/and deceaueth with his lyppes.

Exod. xx.b Leuit. xx.b and xxj.b † Who so curseth his father and mother/his lyghte shalbe put oute in the myddest of darkenesse.

Deu. xxviij.c *ij. Re. xv.a * The heretage that cōmeth to haystely at the fyrst/shal not be praised at the ende.

Matt. v.c Rom. xij.c †Saye not thou: I wyl recompence euell: but put thy truste in the Lorde/and he shal defende the.

Pro. xx.b † The Lorde abhorreth two maner of weyghtes/and a false balaunce is an euell thynge.

Jere. x.b † The Lorde ordreth euery mans goynges: for what is he that vnderstandeth hys owne wayes?

It is a snare for a man to blaspheme that whiche is holy/and then to go aboute with vowes?

j. Reg. xv. † A wyse kinge destroyeth the vngodlye/and bringeth the whele ouer them.

The lanterne of the Lorde is the breth

steth of man / and goeth thorowe all the inwarde partes of the body.

Prou. xix.b †Mercy and faithfulnesse preserue the kinge / and with louing kindnesse his seat is holden vp.

The strength of yonge men is their worshippe: and a graye head is an honoure vnto the aged.

Woundes dryue awaye euell: and so do stripes the inwarde partes of the body.

The. XXI. Chapter.

A †The kynges herte is in the hande of the Lorde / lyke as are the ryuers of water: xxi.Reg.j.c he maye turne it whither soeuer he will.

Euery man thinketh his owne waye to be ryghte / but the Lorde iudgeth the hertes.

Mich. vj.b †To do ryghteousnesse and iudgemente is more acceptable to the Lorde then sacryfyce.

A presumpteous loke / a proude stomacke / & the lanterne of the vngodly is synne.

The deuyces of one that is diligente / bring plenteousnesse: but he that is vnaduysed / cōmeth vnto powerte.

Who so hoordeth vp ryches with the deceatfulnesse of his tunge / he is a foule / & lyke vnto thē that seke their owne death.

The robberyes of the vngodlye shalbe their owne destruccion / for they wold not do the thinge that was righte.

B The wayes of the frowarde are straunge: Tim. j. c but †the workes of hym that is cleane / are ryghte.

Pro. xxv. d †It is better to dwell in a corner vnder the house toppe / then with a brauling woman in a wyde house.

The soule of the vngodly wisheth euel / and hath no pytie vpon his neighboure.

Whan the scornefull is punished / the ignoraunt take the better hede: and whan a wyse man is warned / he wil receaue the more vnderstandinge.

The righteous enfourmeth the house of the vngodly / but the vngodly go on still after their owne wickednesse.

Mat. xviij.d †Who so stoppeth his eare at the crienge of the poore / he shall crie himselfe / and not be herde.

A preuye rewarde pacifyeth displeasure / and a gyfte in the bosome stylleth furyousnesse.

The iust delyteth in ioynge the thyng that is ryghte / but the workers of wickednesse abhorre the same.

The man that wandreth out of the waye of c wysdome / shal remayne in the congregacion of the dead.

He that hath pleasure in banckettes / shal be a poore man.

Pro. xxi.f †Who so delyteth in wine and delycates / shal not be ryche.

The vngodly shalbe geuen for the ryghteous / and the wicked for the iust.

Eccl. xx.c †It is better to dwell in a wildernesse / then with a chydinge and an angrye woman.

In a wyse mans house there is great treasure and plenteousnesse: but a foolyshe body spendeth vp al.

Who so foloweth ryghteousnesse and mercy / fyndeth both lyfe / righteousnesse / and honoure.

A wyse man wynneth the citie of the mighty / and as for the strengthe that they trust in / he bringeth it doune.

S †Who so kepeth his mouth and his tung / Pro. xxi.b the same kepeth his soule from trouble.

He that is proude and presumpteous / is called a scornefull man / which in wrath darre worke maliciously.

The volupteousnesse of the slouthfull is his owne death / for his handes wyll not laboure.

He coueteth and desyreth al the daye long / but the ryghteous is alwaye geuinge and kepeth nothinge backe.

Pro. xv.c †The sacrifyce of the vngodlye is abhominacion / for they offre the thinge that is gotten with wickednesse. Iere. vij.c

Pro. xix.a †A false wytnesse shal perysh / but he that wylbe content to heare / shal alwaye haue power to speake himselfe.

An vngodlye man goeth forth rashlye / but the iust refourmeth his owne waye.

Esa. viij.c †There is no wysdome / there is no vnderstandinge / there is no counsail against the Lorde. and pro. xxi.b

Psal. xxxij †The horse is prepared against the daye of battail / but the Lorde geueth the victorye.

The

The XXII. Chapter.

A †Of Good name is more worth then greate Eccli. xli. b ryches / and louinge fauoure is better then Eccle. vij. a syluer and golde.

Whether ryches or powerte do mete vs / it commeth all of God.

A wyse man seyth the plague and hideth hymself / but the foolyshe go on styll / and are punyshed.

The ende of lowlynesse / and the feare of God is ryches / honour / prosperyte / and healthe.

Speares and snares are in the waye of the frowarde / but he that wyll kepe his soule / let hym flye from such.

If thou teachest a chylde in his youthe what waye he shoulde go / he shall not leaue it whan he is olde.

The ryche ruleth the poore / and the borower is seruaunt to the lender.

He that soweth wickednesse / shal reape sorowe / and the rodde of hys plague shall destroye hym. Eccli. xxxj.

B †A louyng eye shalbe blessed / for he geueth of hys bread vnto the poore.

Cast out the scornefull man / and so shall stryfe go out with him / yee / variaunce and sclaunder shall ceasse.

Who so delyteth to be of a cleane herte / and of gracious lyppes / the kynge shalbe his frende.

The eyes of the Lorde preserue knowlege / but as for the wordes of the despytefull / he bryngeth them to naught.

The slougthful body sayeth: there is a Lion wythout / I myght be slayne in the strete.

Pro. xxiij. c †The mouth of an harlot is a depe pyt / wherein he falleth that the Lorde is angrie wythall.

Eccl. viij. d †Foolyshnesse sticketh in the herte of the lad / but the rodde of correccyon dryueth it awaye.

Who so dooth a poore man wrong to increace hys owne ryches / geueth (commonly) vnto the ryche / and at the last commeth to powerte himselfe.

C My sonne / bowe doune thine eare / and herken vnto the wordes of wysdome / applye thy mynde vnto my doctrine: for it is a pleasaunt thinge / if thou kepe it in thine herte / and practyse it in thy mouth: that thou mayeste alwaye put thy truste in the Lorde.

Haue not I warned ỹ very oft with counsayll and learning: that I might shew the the trueth / and that thou with the veryte myghtest aunswere them that laye any thynge against the?

Se that thou robbe not the poore / because he is weake / and oppresse not the simple in iudgemente: for the Lorde hymself wil defende theyr cause / and do violence vnto them that haue vsed violence.

Make no frendshyppe with an angrye D wylfull man / and kepe no company wyth the furious: lest / thou learne hys wayes / and receaue hurte vnto thy soule.

†Be not thou one of them that bind their Prou. vj. a handes vpon promise / and are suertye for dette: xj. b. xvij. c for if thou haste nothinge to paye / they shall take awaye thy bed from vnder the.

†Thou shalt not remoue the lande marke / deu. xxvij. a which thy forefelders haue set. Pro. xxiij. c

Seiste thou not / that they which be diligent in their busynesse stande before kinges / & not amonge the symple people?

The XXIII. Chapter.

WHan thou sittest at ỹ table to eate with A a Lorde / ordre thy self manerly with the thinges that are set before the.

Measure thine appetite: and if thou wilt rule thine owne selfe / be not ouer gredy of hys meate: for meate begyleth and deceaueth.

†Take not ouer greate trauayle / and labour Eccli. xxvij a to be ryche / beware of such a purpose.

Why wilt thou set thine eye vpō the thing / Iere. xvij. b which sodenly vanysheth awaye? j. Tim. vj. b

For riches make thē selfes winges / and take their flight lyke an Aegle in to the ayre.

Eate not thou with the enuious / and desyre not his meate / for he hath a maruaylous hert.

He sayeth vnto the: eate and drynke / where as his herte is not with the.

Yee / the morsels that thou hast eaten shalt thou parbreake / and lese those swete wordes.

Tel nothinge in to the eares of a foule / for he wil despise the wysdom of thy wordes.

†Remoue not the olde landmarke / & come Pro. xxij. d not wythin the felde of the fatherlesse: For he that deliuereth the is mightie / euen he shal defende their cause against the.

n Applie

B Applie thine herte vnto learning/and thine
care to the wordes of knowlege.
Prou.xiij. c Eccli.xxx.a † Withholde not correccion from the child/
for if thou beatest him with the rod/ he shall
not dye.
Thou smytest him with the rodde/but thou
delyuerest hys soule from hell.
My sonne/if thine herte receaue wisdom/
my hert also shal reioyce:yee/my raines shalbe
very glad/if thy lippes speake the thinge that
is ryghte.
Pro.xxiij. a.and c. † Let not thine hert be gelous to folow sin-
ners/but kepe the stil in the feare of the Lord
al the daye long:for the ende is not yet come/&
thy pacient abyding shall not be in vaine.
My sonne/geue eare and be wyse/so shall
thine herte prospere in the waye.
Kepe no cõpany with wynebebbers/& ryo-
Prou.xxiij d tous eaters of flesh: † for such as be drõkardes
and ryotous/shal come to pouert/and he that
is geuẽ to much slepe/shal go vnder a ragged cote.
Geue eare vnto thy father that begat the/
and despise not thy mother whan she is olde.
Labour for to get the trueth: sell not awaye
wysdome/nurtoure and vnderstandinge (for
a ryghteous father is maruaylous glad of a
wyse sonne/and delyteth in him) so shall thy
father be glad/and thy mother that bare the/
shall reioyce.
C My sonne geue me thine hert/and let thine
eyes haue pleasure in my wayes.
Prou.xxij. d † For an whore is a depe graue/and an har-
lot is a narow pytte.
She lurketh lyke a thefe/and those that be
not aware/she bringeth vnto her.
Where is wo? where is sorowe? where is
stryfe? where is braulinge? where are woun-
des without cause? where be read eyes?
Euen amonge those þ be euer at the wyne/
and seke out where the best is.
Loke not thou vpon the wyne/how read
it is/& what a coloure it geueth in the glasse.
It goeth doune softly/but at the last it by-
teth lyke a serpent/and stingeth as an Adder.
So shall thyne eyes loke vnto straunge
women/and thyne herte shall muse vpon fro-
warde thynges.
Yee/thou shalt be as tho thou sleppest in
the middest of the see/or vpon the top of the
mast.
They wounded me (shalt thou say) but it
hath not hurte me they smote me/but I fele it
not.
Whan I am well wakened/I wyll go to
the drinke agayne.

The XXIIII. Chapter.

BE not thou gelous ouer wicked mẽ/and A
desyre not thou to be amonge them. Prou. xxi
For they: herte imagineth to do hurte/and b. xxiij. c
they: lippes talke of mischiefe.
Thorow wisdome an house shalbe buylded/
and with vnderstandinge it shalbe set vp.
Thorow discrecion shall the chaumbers be
fylled with all costly and pleasaunt riches.
A wyse man is stronge/yee/a man of vn-
derstandinge is better/then he that is mightie
of strength.
For with discrecion must warres be taken
in hande/and where as are many that can
geue counsayll/there is the victory.
Wysdome is an hye thinge/yee/euen to the
foule/for he darre not open hys mouth in the
gate.
He that imagineth myschiefe/may wel be
called an vngracious persone.
The thought of the foolysh is synne/and the B
scornefull is an abhominacion vnto men.
If thou be ouersene and negligent in the
tyme of nede/then is thy strength but smal.
Deliuer thẽ that go vnto death/and are led
awaye to be slayne/and be not negligent there-
in. If thou wilt saye: I knew not of it.
Thynkest thou that he which made the her-
tes/doeth not consydre it? and that he which
regardeth thy soule/seyth it not?
Shall not he recompence euery man/ac-
cordynge to hys workes?
My sonne/thou eatest hony and the swete
hony combe/for it is good and swete in thy
mouth.
Euen so shall the knowlege of wysdome
be vnto thy soule/as sone as thou hast gotte it.
And there is good hope/yee/thy hope shall
not be in vayne.
Laye no preuy wayte wyckedly vpon the C
house of the ryghteous/and disquiete not hys
restynge place.
† For a iuste man falleth seuen tymes/and Psal.xxx
ryseth vp agayne/but the vngodlye fall in to cxxxvj.d
wickednesse.

† Reioice

Prou.xvij. a † Reioice not thou at the fall of thine ene-
mie/and let not thine hert be glad whan he
stombleth.
Lest/the Lord (whan he seyth it) be angry/
and turne hys wrath from hym vnto the.
Prou.xxiiij. † Let not the wrath and gelousy moue the/
b xxiij. a to folow the wicked and vngodly.
And why? the wicked hath nothinge to
hope for/and the candle of the vngodly shall
be put oute.
Job xxi. b † My sonne/feare thou the Lord and the
Prou.xiij. a kynge/and kepe no company with the slaun-
Prou.xx. a derers: for they: destruccyõ shal come sodenly/
and who knoweth the fall of them both?

These are also the sayinges of
the wyse.

Pro.xviij.a † It is not good/to haue respecte of any
persone in iudgement.
D He that sayeth to the vngodly: thou art
ryghteous/hym shall the people curse/yee/the
communety shall abhorre hym.
But they that rebuke the vngodly shalbe
commended/and a ryche blessinge shall come
vpon them.
He maketh hymself to be well loued/that
geueth a good aunswere.
Fyrst make vp thy worke that is without/
and loke well vnto that which thou hast in the
felde/and thẽ buylde thyne house.
Be no false wytnesse against thy neighbour/
and hurte not hym with thy lippes.
Prou.xx.c † Say not I wyl handle hym/euen as he
hath dealte wyth me/and wyll rewarde euery
man accordinge to hys dedes.
Prou.vj.b † I went by the felde of the slouthfull/and
by the vyneyarde of the foolysh man.
And lo/it was all couered with nettels/and
stode full of thystles/and the stone walle was
broken doune.
Thys I sawe and consydred it well: I lo-
ked vpon it/and toke it for a warnynge.
Yee/slepe on still a litle/slumbre a litle/folde
thine handes together yet a lytle: so shall po-
uerte come vnto the as one that trauayleth by
the way/and necessyte lyke a weapened man.

The XXV. Chapter.

A THese also are Salomons prouerbes/th
the men of Ezechias kynge of Juda ga-
thered together.
It is the honoure of God to kepe a thynge
secrete/† but the kynges honoure is to searche dent.xvij.b
out a thynge.
The heauen is hygh/the earth is depe/and
the kynges herte is vnsearcheable.
Take the drosse from the syluer/and there
shalbe a cleane vessell therof.
Take away vngodlinesse from the kinge/&
his seate shalbe stablished w̃ righteousnesse.
Put not forth thy self in the presente of the
kynge/and preasse not in þ place of great men.
Better it is that it be sayde vnto the: † come Luc. xiiij. b
vp hyther/thẽ thou to be set doune in the pre-
sence of the prince/whome thou seyst with
thyne eyes.
† Be not haysty to go to the law/lest/hap- B
plie thou ordre thyselfe so at the laste/that thy Eccli. viij. a
neyghboure put the to shame. Matth. v. c
Handle thy matter with thy neyghboure
himself/& discouer not another mans secrete:
lest/whã men heare therof/it turne to thy dis-
honour/& lest/thine euel name do not ceasse.
A worde spoken in due season/is like apples
of golde in a siluer dyshe.
The correccion of the wise is to an obedient
eare/a golden chayne & a Jewel of golde.
Lyke as the wyntercolde in the haruest/so is
a faythfull messãger to hym that sent hym/&
refresheth his masters mynde.
Who so maketh great boastes/and geueth
nothinge/is like cloudes and wynde without
rayne.
† With pacience may a prince be pacifyed/ C
and with a soft tunge may rigorousnesse be Prou.xv. a
broken. Gen.xxxij.
If thou fyndest hony/eate so much as is a
sufficient for the: lest/thou be ouerfull/and par- j.Re.xxv.c
breake it out againe.
Withdraw thy fote from thy neyghbours
house/lest/he be weery of the/& so abhorre the.
Who so beareth false wytnesse against hys
neyghbour/he is a very speare/a sweard and a
sharpe arowe.
The hope of the vngodly in tyme of nede/is
lyke a rotten tooth and a slippery fote.
Who so syngeth a songe to a wicked herte/
clotheth him with ragges in the cold/& pou-
reth vyneger vpon chalke. S
† If thyne enemye hunger/fede him: if he Rom. xij. c

j.Re.xx.b thyrste / geue hym drinke : for so shalte thou heape coales of fyre vpon hys heade / and the Lorde shall rewarde the.

The Northe wynde dryueth awaye ỹ raine / euen so doeth an earneste sober countenaunce a backbyters tunge.

Prou.xxj.b † It is better to syt in a corner vnder ỹ rofe / than with a brauling womā in a wyde house.

A good reporte out of a farre contrie / is lyke colde water to a thyrstie soule.

A righteous man fallinge doune before the vngodlye / is lyke a troubled welle / & a springe that is destroyed.

Eccli.iij.c † Like as it is not good to eate to much hony / euen so he that wyl searche out hygh thinges / it shalbe to heauy for hym.

He that can not rule hymself / is lyke a cytie which is broken doune / and hath no walles.

The XXVI. Chapter.

A LYke as snowe is not mete in sommer / nor raine in harueste: euen so is worshippe vnsemely for a foule.

Lyke as the byrd and the swalow take their flyght and flye here and there / so the curse that is geuen in vain shall not light vpon a man.

Psal.xxxj.b † Vnto the horse belongeth a whippe / to the Asse a brydle / and a rodde to the foules backe.

Geue not the foule an aunswere after his foolishnesse / lest / thou become lyke vnto him: but make the foule an aunswere to hys foolishnesse / lest / he be wise in his owne conceate.

He is lame of his fete / yee / dronken is he in in vanyte / that cōmitteth any thing to a foule.

B Lyke as it is an vnsemelye thinge to haue legges and yet to halte / euen so is a parable in the foules mouthe.

He that setteth a foule in hyghe dignite / that is euen as if a man dyd caste a precious stone vpon the gallous.

¶ A parable in a foules mouth / is lyke a thorn that pricketh a dronken man in the hande. ¶

A man of experience discerneth all thinges well / but who so hyreth a foule / hyreth such one as wyll take no hede.

2 Pet.ij.d † Lyke as the dog turneth agayne to hys vomyte / euen so a foule beginneth his foolishnesse agayne a freshe.

If thou seyst a man that is wise in his owne cōceat / there is more hope in a foul thē in him.

Pro.xxvj.b † The slouthfull saieth : there is a Leopard in the way / and a Lyon in the myddest of the streetes.

Lyke as the dore turneth aboute vpon the tresholde / euen so doeth the slouthfull welter hymself in his bedde.

† The slouthfull body thrusteth his hand in Prou.xix.
to his bosome / and it greueth him to put it agayne to his mouth.

The slougard thinketh himself wyser then vij. men that syt and teache.

Who so goeth by and medleth with other mens strife / he is like one that taketh a dog by the eares.

† Lyke as one shooteth deadly arowes and C
dartes out of a preuy place / cue so doeth a dis- Psal.xi.a
sembler with his neyghboure : and thā sayeth he I dyd it but in sporte.

† Where no wood is / there the fyre goeth Eccli.
out : and where the backyter is taken away / xxviij.b
there the stryfe ceasseth.

Coles kindle heate / and wood the fyre: euen so doeth a brauling felow steare vp variaūce.

A sclaunderers wordes are lyke flattery / but they pearce the inward partes of the body.

Venimous lippes and a wycked herte / are lyke a potsherde couered with syluer drosse.

An enemie dissembleth with his lyppes / & in the meane season he imagineth mischiefe: but whan he speaketh fayre / beleue him not: for there are seuen abhominacions in his hert.

Who so kepeth euell wyll secretely to do hurte / his malice shalbe shewed before the whole congregacyon.

† Who so dyggeth vp a pytte: shall fall therein: and he that weltreth a stone / shal stomble vpon it hymselfe. Eccls.x Eccli.xx c

A dissembling tung hateth one that rebuketh him / and a flattering mouth worketh myschiefe.

The XXVII. Chapter.

MAke not thy boast of to morow : † for A
thou knoweste not what maye happen Eze.xxv a
to daye.

Let another man prayse the / and not thyne Luc.xij.
owne mouth: yee / other folkes lyppes / and not Jaco.iij
thine.

† The stone is heauy / and the sond weighty: Eccli.xx
but a foules wrath is heauyer thē they both.

Wrath is a cruel thing / and furiousnesse is a very tēpest: yee / who is able to abyde envy?

† An

Psal.cxl.a † An open rebuke is better thē a secret loue.
Luc.xxiij.d Faythfull are the woundes of a louer / but the kysses of an enemie are deceatfull.

He that is full / abhorreth an hony combe: but vnto hym that is hongrye / euery soure thynge is swete.

He that oft tymes flytteth / is lyke a byrd that forsaketh her neste.

The hert is glad of a swete oyntment and sauoure / but a stomacke that can geue good coūsayll / reioyceth a mans neyghbourc.

B Thyne owne frend and thy fathers frend se thou forsake not: but go not in to thy brothers house in tyme of thy trouble.

Better is a frende at hande / then a brother farre of.

My sonne be wise / and thou shalt make me a glad herte: so that I shall make aunswere vnto my rebukers.

A wise man seing the plague wil hide himself / as for foules they go on styl / and suffer harme.

Prou.xx.c † Take hys garmente that is suertye for a straunger / and take a pledge of hym for the vnknowen mans sake.

He that is to haysty to prayse hys neyghboure aboue measure / shalbe taken as one that geueth an euell reporte.

Prou.xix.b † A braulinge woman / and the rose of the house droppynge in a rayne dayc / may well be compared together.

He that refrayneth her / refraineth ỹ wynde / and holdeth oyle fast in his hande.

Lyke as one yron whetteth another / so doeth one man comforte another.

Who so kepeth his fygge tree / shall enioye the frutes therof: he that wayteth vpon hys master / shall come to honoure.

Lyke as in one water there appeare diuerse faces / euen so diuers men haue diuers hertes.

Prou.xxx.b † Lyke as hell and destruccion are neuer
Eccls.j.a full / euen so the eyes of men can neuer be sa-
Eccli.xxiij. tisfied.

*Syluer is tryed in the moulde / and golde
Eccl.xxvij. in the fornace / and so is a man / whan he is openly praysed to hys face.

Though thou shouldest braye a foule with a pestell in a morter lyke otemeel / yet wyll not hys foolyshnesse go from hym.

Pro.j.a † Se that thou knowe the numbre of thy cattell thy self / and loke wel to thy flockes.

For ryches abyde not alwaye / & the croune endureth not for euer.

The hay groweth / the grasse commeth vp / and herbes are gathered in the mountaines.

The lambes shall cloth the / and for the goates thou shalt haue money to thy housbādrye.

Thou shalt haue goates mylke ynough to fede the / to vpholde thy household / and to susteyne thy maydens.

The XXVIII. Chapter.

THe vngodly flyeth no mā chasynge him / A
but the righteous stādeth styfe as a Lyon. Leui.xxvj.c

Because of synne ỹ lande doeth ofte chaūge her prynce: but thorowe men of vnderstandinge / and wysdome a realme endureth lōge.

One poore mā oppressynge another by violence / is lyke a continuall rayne that destroyeth the frute.

They that forsake the lawe / prayse the vngodly: but such as kepe the lawe abhorre thē.

† Wyckedmen discerne not the thinge that j.Cor.ij.b
is ryghte / but they that seke after the Lorde / discusse all thinges.

† A poore man leding a godly lyfe / is better Prou.xix.a
then the rych that goeth in frowarde wayes.

Who so kepeth the lawe / is a chylde of vnderstandinge: but he that fedeth ryotcous mē / shameth hys father.

Who so increaceth his ryches by vauntage B
and wynnynge / let hym gather them to helpe the poore withall.

† He that turneth away his eare from hea- Prou.j.b
ringe the law / his prayer shalbe abhorred.

Who so ledeth the righteous in to an euel way / shall fall in to hys owne pyt / but the iuste shall haue the good in possession.

The ryche man thinketh hymself to be wyse / but the poore that hath vnderstandinge / can perceaue hym well ynough.

† Whan righteous men are in prosperite / Eccli.x.a
thē doeth honoure florishe: but whan the vn- Pro.xxviij.
godly come vp / the state of men chaungeth. d

*He that hideth his sinnes / shal not pros- Pro.xx.x.a
pere: but who so knowlegeth them / and forsa- *Job x.ij.b
keth them / shall haue mercy. Psal xxxj.a

Well is hym that standeth alwaye in awe: j.Joh.j.b
as hym that hardeneth hys hert / he shall fall Eccli.vij.c

n iij into

into mischiefe.

Lyke as a roaringe Lyon / and an hungrye Beer: euen so is an vngodly prince ouer the poore people.

Where the prince is wythout vnderstandinge / there is greate oppression and wronge: but if he be such one as hateth couetousnesse / he shall raygne longe.

Gen. iiij. b † He that by violence shedderth any mans blonde / shalbe a runnagate vnto his graue / and no man shalbe able te succoure him.

Prou. x b † Who so leadeth a godly and innocent lyfe / shalbe safe: but he that goeth frowarde waies / shall once haue a fall.

Prou. xij. b † He that tylleth his lande / shall haue plenteousnesse of bread: but he that folowerh ydelnesse / shall haue pouerte ynough.

Eccli. xx. d A faithfull man is greatly to be commended / † but he that maketh to much haiste for to be ryche / shall not be vngyltye.

j. Tim. vj. b

Prou. xxiij. a To haue respect of persones in iudgemente is not good: And why? he wil do wronge / yee / euen for a pece of bread.

Who so loueth wysdome / maketh hys father a glad man: † but he that kepeth harlottes / spendeth away that he hath.

Prou. v. a

With true iudgement the kynge setteth vp the lande / but if he be a man that taketh gyftes / he turneth it vpsyde doune.

Who so flattereth his neyghbourc / layeth a nette for his fete.

The synne of the wicked is his owne snare / but the ryghteous shalbe glad and reioyce.

The ryghteous consydereth the cause of the poore / but the vngodly regardeth no vnderstandinge.

Wicked people bringe a cytie in decaye / but wyse men set it vp againe.

If a wyse mā go to lawe with a foule (whether he deale with hym frendly or roughly) he getteth no rest.

The bloudethyrsty hate the righteous / but the iust seke his soule.

A foule poureth out his sprete altogether / but a wyse man kepeth it in tyll after warde.

If a prince delyte in lyes / all his seruauntes are vngodly.

The poore and the lender mete together / the Lorde lyghteneth bothe their eyes.

Prou. xxix

† The seate of the kynge that faythfully iudgeth the poore / shal cōtinue sure for euer more.

The rodde and correccyon ministre wysdome / but if a chyld be not loked vnto / he bringeth his mother to shame.

Whan the vngodly come vp / wickednesse increaceth: but the righteous shall se theyr fall.

Nourtour thy sonne with correccion: and he shall comforte the / yee / he shall do the good at thyne herte.

Where no prophet is there the people perysh / but wel is him that kepeth the lawe.

A seruaunt wyll not be the better for wordes / for though he vnderstand / yet wyll he not regarde them.

If thou seyst a man that is haisty to speake vnaduysed / thou mayeste truste a foule more than hym.

He that delicately bringeth vp his seruaūt from a chylde / shall make him his master at length.

An angrie mā stereth vp stryfe / and he that beareth euel wil in his mind / doeth much euel.

Job xxi

† After pryde commeth a fall / but a lowly sprete bringeth great worshyp.

Who so kepeth company with a thefe / hateth his owne soule: he heareth blasphemyes / and telleth it not forth.

He that feareth men shall haue a fall: but who so putteth his trust in the Lorde / shall come to honour.

Many there be that seke the princes fauour / but euery mans iudgement cōmeth from the Lorde.

The righteous abhorre the vngodlye: but as for those that be in the ryght waye / the wicked hate them.

The XXX. Chapter.

The wordes of Agur the sonne of Jakeh.

A THe prophecie of a true faythfull man / whome God hath holped / whome God hath comforted / and norysshed. For though I am the least of al / & haue no mans vnderstandinge (for I neuer learned wysdom) yet haue I vnderstādinge / and am well informed in godly thinges. Who hath clymmed vp in to heauen? Who hath come doune from thence? Who hath holdē the winde faste in his hāde? Who hath cōprehended ye waters in a garmēt? Who hath set all ye endes of ye world? What is his name / or his sōnes name? Canst thou tell?

Psal. xviij. c

† All ye wordes of God are pure & cleane / for he is a shilde vnto al thē / ye put theyr trust in hym.

Prou. xxx. c

Deut. iiij. and xij. d

*Put thou nothing therfore vnto his wordes / lest / he reproue the & thou be founde as a lyar.

Two thinges I require of the / that thou wilt not denye me before I dye. Remoue fro me vanitie and lyes: geue me neyther pouerte nor riches / onely graūte me a necessary liuing.

Deu. viij. c and xxxj. c

† Lest / if I be to full / I denye the / & say: *what felowe is the Lorde? † And lest / I beynge cōstrayned thorow pouerte / fall vnto stealing / & forswcare the name of my God.

Exod. v. a

Job xxj. b

Eccl. viij. a

Accuse not a seruaunt vnto his master / lest / he speake euel of the also / and thou be hurt.

He that bringeth vp an euell reporte vpon the generacion of his father and mother / is not worthy to be commended.

The generacion that thinke thē selfes cleane / shall not be clensed frō theyr fylthynesse. There are people that haue a proud loke / and cast vp theyr eye liddes. This peoples teeth are swerdes / and with theyr chawbones they consume and deuoure the symple of the earth / and the poore from amonge men.

This generacio (which is lyke an horsleche) hath two doughters: ye one is called / fetch hyther: the other / bringe hyther.

There be thre thinges that are neuer satisfied / & the fourth sayeth neuer hoo. † The hell / a womans wombe / and the earth hath neuer water ynough. As for fyre / it sayeth neuer hoo. † Who so laugheth his father to scorne / & setteth hys mothers commaundement at naught: the rauens picke out his eyes in the valley / & deuoured be he of the yonge Aegles.

Prou. xxvij. c

Exo. xxj. b and deu. xxvij. c

† There be thre thinges to hye for me / and as for the fourth it passeth my knowlege.

Sap. v. b

The waye of an Aegle in the ayre / the waye of a serpēt ouer the stone / the waye of a shippe in the see / & the waye of a man with a yonge womā. Suche is the waye also of a wyfe that breaketh wedlocke / whiche wypeth her mouth lyke as whā she hath eatē / & sayeth: As for me / I haue done no harme. Thorow thre thinges ☾ ye earth is disquyeted / & the fourth maye it not beare: Thorow a seruaūt that beareth rule / thorowe a foule that hath great riches / thorow an ydle housewyfe / and thorow an handmayden that is heyre to her maystres. There be foure thinges in the earth / the whiche are very lytle: but in wysedome they exceade the wyse. The † Emmettes are but a weake people / yet gather they theyr meate together in the haruest.

Prou. vj. c

The cōyes are but a feble folke / yet make they theyr chouches amonge the rockes. The gresshoppers haue not a gide / yet go they forth together by heapes. The spyder laboureth wt her handes / and that in the kinges palayce.

There be thre thinges that go stysly / but the goyinge of the fourth is the goodlyest of all. A Lyon which is kinge of beastes / and geueth place to no man: A cocke ready to fyght: A rāme: And a king ye goeth forth with his people.

If thou be so foolish to magnifie thy selfe / or medlest with any such thinge / thē laye thy hande vpon thy mouth. Who so chyrneth mylck / maketh butter: he ye rubbeth his nose / maketh it to blede / and he that causeth wrath / bringeth forth stryfe.

The wordes of kynge Lamuel/ and the Prophecye that hys mother taught hym.

The XXXI. Chapter.

A MY sonne/ thou sonne of my body: O my deare beloued sonne / geue not ouer thy substaunce and mynde vnto women / which are the destruccion euen of kinges. O Lamuel geue kinges no wine / geue kinges and princes no stronge drinke: lest/ they beynge dronke forget the lawe / and regarde not the cause of the poore/ & of al such as be in aduersite. Geue stronge drynke vnto such as are condempned to death / and wyne vnto those that mourne: that they maye drynke it: and forget theyr mysery and aduersite. Be thou an aduocate and stande in iudgement thy selfe / to speake for all such as be domme and succurlesse. With thy mouth defende the thinge that is lawfull and ryght/ and the cause of the poore and helpelesse.

Aleph. א

B ✠ Who so fyndeth an honest faithfull woman / she is more worth the pearles.

Beth. ב

The hert of her housbãde maye safely trust in her/ so that he shall haue no nede of spoyles.

Gimel. ג

She wyll do hym good and not euel all the dayes of her lyfe.

Daleth. ד

She occupyeth wol and flaxe/ and laboureth gladly with her handes.

He. ה

She is lyke a marchaũtes shippe/ that bringeth her vytailes from farre.

Vau. ו

She is vp in the nyght season / to prouyde meate for her housholde / and foode for he maydens.

Zain. ז

She consydereth lande and byeth it / and with the frute of her handes she planteth a vyneyard.

Heth. ח

She gyrdeth her loynes with strength/ and courageth her armes.

Teth. ט

And if she perceaue that her housewyfrye C doeth good/ her cãdle goeth not out by night.

Jod. י

She layeth her fyngers to the spyndle/ and her hande taketh holde of the rocke.

Caph. כ

She openeth her hande to the poore / Yee/ she stretcheth forth her hãdes to suche as haue nede.

Lamed. ל

She feareth not that the cold of the wynter shall hurte her house/ for all her housholde folkes are double clothed.

Mem. מ

She maketh her selfe fayre ornamentes/ her clothyng is whyte sylke and purple.

Nun. נ

Her housbãde is muche set by in the gates/ when he sitteth amõge the rulers of the lãde.

Samech. ס

She maketh cloth of silke and selleth it/ and delyuereth a gyrdle vnto the marchaunt.

Ain. ע

Strength and honour is her clothinge/ and D in the laster daye she shall reioyce.

Phe. פ

She openeth her mouth with wysedome/ and in her tunge is the lawe of grace.

Zade. צ

She loketh well to the wayes of her housholde/ and eateth not her bread with ydlenes.

Koph. ק

Her chyldren aryse and cal her blessed / and her housbande maketh muche of her.

Res. ר

Many doughters there be that gather ryches together / but thou goest aboue them all.

Sin. ש

As for fauour / it is deccatfull / and bewtie is a vayne thynge: but a woman that feareth the Lorde/ she is worthy to be praysed.

Thau. ת

Geue her of the frute of her handes / and let her owne workes prayse her in the gates. E

The ende of the Prouerbes of Salomon.

The boke of the Preacher/ otherwyse called Ecclesiastes.

The fyrst Chapter.

A THese are the wordes of the Preacher the sonne of Dauid/ kinge of Ierusalem. All is but vanitye/ (sayeth the Preacher) all is but playne vanitie. For what els hath a mã of all the laboure that he taketh vnder the Sunne? One generacion passeth away/ another commeth/ but the earth abideth styll. The Sunne ariseth/ the Sunne goeth doune / and returneth to his place/ that he maye there ryse vp agayn. The winde goeth toward the South/ and fetcheth his compasse about vnto ẏ North/ and so turneth into himselfe again. † All flouds runne into the see / and yet the see is not fylled: for loke vnto what place the waters runne/ thence they come againe. All thinges are so harde/ that noman can expresse them. † The eye is not satisfyed with syght / the eare is not fylled with hearynge. * The thinge that B hath bene commeth to passe agayne: and the thinge that hath bene done/ is done agayne/ there is no new thinge vnder the Sunne. Is there any thing where of it maye be sayde: lo/ this is newe? For it was longe ago in the tymes that haue ben before vs. The thynge that is past/ is oute of remembraunce: Euen so the thinges that are for to come / shall nomore be thought vpon among them that come after. I my selfe the Preacher / beynge kynge of Israell and Ierusalem/ applyed my minde to seke oute and searche for the knowlege of al thinges that are done vnder heauen. Such trauayle and laboure hath God geuen vnto the chyldren of men / to exercise them selfes therein.

Ecclc. xij.b

Job. xxxviij.b

Pro. xxvij.c

Eccl. xviij.a

Eccles. iij.b

C

Thus I haue consydered all the thynges that come to passe vnder the Sunne/ and lo/ they are all but vanytie and vexacyon of mynde. The croked can not be made straight/ and the fautes can not be numbred. I comuned with myne owne herte/ sayinge: † lo/ I am come to a greate estate / and haue gotten more wysedome / then all they that haue ben before me in Ierusalem. Yee/ my hert had great experiẽce of wysedome & knowlege / for there vnto I applyed my mind: that I might knowe what were wysedome and vnderstandinge / what were erroure and foolyshnes. And I perceaued that this also was but a vexacyon of mynde: for where muche wysedome is / there is also greate trauayle and disquietnes: and the more knowlege a man hath/ the more is his care.

ij. Re. iij. ix

and iiij. c

The. II. Chapter.

THen sayde I thus in my herte: Now go A to/ I wyll take myne ease and haue good dayes. But lo / that was vanytie also: in so muche that I sayde vnto laughter: thou arte madde/ and to myrthe: what doest thou?

So I thought in my herte/ to withdrawe my flesshe from wyne / to applye my mynde vnto wisedome/ and to comprehende foolishnesse vntill the tyme that (among al the thinges which are vnder the Sunne) I myghte se what were best for men to do / so longe as they liue vnder heauen.

ij. Re. iij. ix

† I made gorgious fayre workes. I buyl- ij. Re. iij. ix
ded me houses / and planted vyneyardes: I v. vj. vij
made me orchardes and gardens (of pleasur/ and planted trees in them of al maner frutes. I made poles of water/ to water the grene & frutefull trees withall. † I boughte seruaun- ij. Re. ij. iij
tes and maydens / and had a greate housholde. As for cattell and shepe / I had more substaunce of them/ then all they that were before me in Ierusalem. I gathered syluer and golde together/ euen a treasure of kinges and landes.

I prouyded me syngers and women which B coulde playe on instrumentes / to make men myrth and pastime. I gat me drinkinge cuppes also and glasses. (Finally) I was greater and in more worshippe/ then al my predecessours in Ierusalem. For wisedome remayned with me: and loke whatsoeuer myne eyes desyred / I let them haue it: and wherin soeuer my herte delited or had any pleasure/ I with-

helde it not from it. Thus my herte reioyced in all that I dyd/and this I toke for the porcyon of all my trauayle. But whan I consydered al ỹ workes ỹ my hãdes had wroughte/ and all the labours that I had taken therein: lo/al was but vanitie and vexacion of minde/ and nothynge of any value vnder the Sũne.

Then turned I me to consyder wysedom/errours and foolishnesse (for what is he amõge men/ that myght be compared to me ỹ kinge in suche workes?) and I sawe/that wysedome excelleth foolysh̃nesse/ as farre as lyght doeth darkenesse. For a wiseman beareth his eyes aboute in his heade/but the foule goeth in the darkenesse. I perceaued also that they both had one ende.

¶ Then thought I in my minde: If it happẽ vnto the foule as it doeth vnto me/ what nedeth me thẽ to labour any more for wisdom. So I confessed within my herte/that this also was but vanitie. For the wyse are euer as litle in remembraunce as the foolysh̃e/ and all the dayes for to come shalbe forgotten/yee/the wyseman dyeth as well as the foule. Thus beganne I to be weery of my life/in so muche that I coulde away with nothinge ỹ is done vnder the Sunne/for al was but vanitie and vexacion of mynde: yee/ I was weery of al my laboure/which I had taken vnder ỹ sõne/ Because I shoulde be fayn to leaue them vnto another man that commeth after me: for who knoweth/whether he shalbe a wyse man or a foule? And yet shall he be lorde of all my labours/which I ẽ such wisdome haue taken vnder the sonne. Is not this a vaine thinge?

So I turned me to refraine my minde frõ all suche trauaile/as I toke vnder the Sunne: for so muche as a man shoulde weery himself with wisdome/with vnderstanding and opportunitie/& yet be faine to leaue his labours vnto another/that neuer swet for them. This is also a vaine thinge and a great misery. For what getteth a man of al the labour and trauaile of his mynde/ that he taketh vnder the Sunne/but heauinesse/sorowe and disquietnesse al the daies of his life? In so muche that his herte cã not rest in the night. Is not this also a vaine thinge? Is it not better then for a man to eat and drinke/& his soule to be mery in his labour? Yee/ I saw that this also was a gyfte of God. † For who maie eate & drinke/ or bringe any thinge to passe without hym? And why? he geueth vnto man what it pleaseth him: whether it be wisedome/vnderstandinge/ or gladnesse. But vnto the synner he geueth weerines and sorow/that he may gather & heape together the thinge/ that afterwarde shalbe geuen vnto him whome it pleaseth God. This is now a vaine thinge/ yee/ a very vexquietnesse and vexacion of minde.

j. Tim. iiij. c

The. III. Chapter.

EVery thing hath a time/yee/al that is vnder the heauẽ/hath his cõuenient seãson. Job. xiiij. c

† There is a time to be borne/and a time to dye.

There is a time to plante/& a time to plucke vp the thinge that is planted.

A time to slay/and a time to make whole.

A tyme to breake doune/ and a tyme to builde vp.

A tyme to wepe/and a tyme to laugh.

A time to mourne/ and a tyme to daunce.

A time to cast awaye stones/and a tyme to gather stones together.

A time to enbrace/ and a time to refraine from enbracing.

A time to winne/and a time to lese.

A time to spare/and a time to spende.

A time to cut in peces/and a time to sowe together.

† A time to kepe silence/& a time to speake. Eccle. xx. c

A time to loue/and a time to hate.

A time of warre/and a time of peace.

What hath a mã els (ỹ doeth any thinge) But weerinesse & labour? For as touching the trauaile and carefulnesse whiche God hath geuen vnto men/ I se that he hath geuẽ it thẽ/ to be exercised in it. Al this hath he ordeyned marualous goodly/to euery thinge his due time. He had planted ignoraunce also in the hertes of men/that they shoulde not finde out ỹ grounde of his workes/whiche he doeth frõ the beginning to ỹ end. So I perceaued/that in these thinges there is nothinge better for a man/then to be mery and do well so longe as he liueth. For al that a man eateth and drinketh/yee/whatsoeuer a man enioyeth of al his labour/thesame is a gyfte of God. I consydered also that whatsoeuer God doeth/ it cõtinueth for euer/and that nothing can be put vnto

B

vnto it/nor taken from it: and that God doeth it to ỹ intent/that men should feare him. † The thinge that hath ben/is now: and the thinge that is for to come/hath bene afore time/ for God restoreth again the thing that was past. Moreouer/I sawe vnder the Sũne/vngodlynesse in the steade of iudgemente/ and iniquite in steade of righteousnesse. Eccles. j. a

¶ Then thought I in my minde: God shall separate the righteous from the vngodly/and then shalbe the time and iudgment of al coũsails and workes. I communed with myne owne herte also/concerninge the children of men: how God hath chosen them/and yet letteth them appeare/as though they were beastes: for it happeneth vnto mẽ as it doeth vnto beastes/& as ỹ one dyeth/ so dyeth ỹ other: yee/they haue both one maner of breth/so ỹ (in this) a mã hath no preeminẽce aboue a beast/ but all are subdued vnto vanitie. They go all vnto one place/for as they be al of dust/so shal they al turne vnto dust againe.

Eccli. xij. b Cap. ij. a † Who knoweth the spriete of man ỹ goeth vpward/and the breth of the beast that goeth doune into the earth? Wherfore I perceaue/ that there is nothinge better for a man/ thẽ to be ioyfull in his laboure/for that is his porcyon. But who wyll bringe him to se the thinge that shal come after him?

The. IIII. Chapter.

A SO I turned me/ and considered all the † violent wronge that is done vnder the Sũne: and behold/ the teares of such as were oppressed/and there was no man to comforte them/or that wolde deliuer and defende them from the violẽce of their oppressours. Wherfore I iudged those that are dead to be more happy then suche as be aliue: yee/ him that is yet vnborne to be better at ease thẽ they both/ Because he seyth not ỹ myserable workes that are done vnder the Sunne. Again/ I sawe that al trauaile and diligence of laboure was hated of euery mã. This is also a vaine thing/ and a vexaciõ of minde. The foule foldeth his handes together/& eateth vp his own flesshe. One handful (sayeth he) is better with rest/ then both the handes full with laboure and trauayle. Moreouer/I turned me/ & beholde/ yet another vanitie vnder the Sunne. There is one mã nomore but himself alone/hauinge neither childe nor brother: yet is there no ende of his carefull trauayle/his eyes can not be satisfyed with riches/yet doeth he not remẽbre himselfe/(& saie:) For whome do I take sirche trauaile? For whose pleasure do I thus consume away my lyfe? This is also a vaine and miserable thinge. Therfore two are better thẽ one/for they maie wel enioye ỹ profyte of their laboure. If any of them fall/his companion helpeth him vp again: But wo is him that is alone/for if he fal/he hath not another to helpe him vp. Againe/ when two slepe together/ they are warme: but how cã a body be warme alone? One may be ouercome/ But two maye make resistaũce. A thre folde cable is not lightely broken. A poore childe beyng wise/is better then an olde kinge that doteth/ & can not beware in time to come. † Some one cõmeth out of pryson/and is made a kinge: & another *which is borne in the kingdom cõmeth vnto pouerte. And I perceaued/that al men lyuinge vnder the Sunne/ go with the seconde childe/ ỹ cõmeth vp in the steade of the other. As for the people that haue bene before him/& that come after him/they are innumerable: yet is not their ioye the greater thorowe him. This is also a vaine thinge and a vexacion of minde. Whan thou cõmest into ỹ house of God/kepe thy fote/& drawe nye that thou maist heare: that is better thẽ ỹ offeringes of foules/for they know not what euel they do. Gene. xlij. b j. Re. xvj. c iij. Re. xij. c *ij. p. xxxvi. the iiij. Re. xxvi. Eccles. v. a

The. V. Chapter.

BE not haistye with thy mouth/& let not thine herte speake any thinge rashly before God. For God is in heauen/ and thou vpon earth/therfore let thy wordes be fewe. For where muche carefulnes is/there are many dreames: and where many woordes are/ there men may heare foules. † If thou make a vowe vnto God/be not slacke to performe it. As for fooly she vowes/ he hath no pleasure in them. If thou promise any thinge/ paie it: for better it is that thou make no vowe/ then that thou shouldest promise/and not pay. Vse not thy mouth to cause thy flesh for to synne/ that thou saie not before ỹ aungel: It was my foolishnesse is in the faulte. A Deu. xxiij. d Baruc. vj. c

For thẽ God wil be angrye at thy voice/ & destroye al the workes of thine handes. Pagninus legit: Et ne dicas ante angelum quod error sit votum.

And why? where as are many dreames & many

many wordes/there are also diuerse vanities:
Eccl.iiij.a But loke that thou feare God. † If thou seyst the poore to be oppressed and wrongeously dealte withal/so that equite and the righte of the lawe is wasted in the lande:marualy not thou at such iudgement/for one great man kepeth touch with another/& the mightye helpe them selfes together. The whole lande also wt the feldes and al that is therin/is in subiection and bondage vnto the kinge.

B He that loueth money wyl neuer be satisfyed with money:& who so delyteth in riches/ shal haue no profyte therof. Is not this also a vayne thinge? Where as many ryches are/ there are many also that spende them awaye. And what pleasure more hath he that possesseth thē/ sauynge that he maye loke vpon thē with his eyes? A labouringe mā slepeth swetely/whether it be litle or much that he eateth/
Job.xx.c † but the aboundaunce of the rich wil not suffre him to slepe.

Yet is there a sore plague/which I haue sene vnder the Sunne (namely) ryches kept to the hurte of him that hath them in possession.
Job.j.c † For oft times they perish with his greate misery and trouble: and if he haue a childe/it getteth nothinge. Lyke as he came naked out of his mothers wombe/ so goeth he thyther againe/and carieth nothing awaie with him
C of all his laboure. This is a miserable plague/ that he shal go awaye euen as he came. What helpeth it him then/that he hath laboured in the winde? All the dayes of his lyfe also must he eate in the darcke/ with great carefulnesse/ sikenesses and sorowe.

Eccls.ij.d † Therfore me thinketh it a better and a fairer thinge a man to eate & drynke/ and to be refreshed of all his labour/ yͤ he taketh vnder yͤ Sunne al the dayes of his life which God geueth him: for this is his porcion. For vnto whome soeuer God geueth riches/ goodes & power/he geueth it him to enioye it/to take it for his porcyō/& to be refreshed of his labour: this is now yͤ gyfte of God. For he thynketh not much how longe he shal lyue/for so much as God fylleth his herte with gladnesse.

The. VI. Chapter.

A There is yet a plague vnder the Sūne/& it is a general thinge amonge men: whan God geueth a man ryches/goodes & honour so yͤ he wanteth nothinge of al that his herte can desyre: & yet God geueth him not leue to enioye thesame/but another mā spendeth thē. This is a vaine thinge & a miserable plague. If a mā beget an hundreth childrē & liue many yeares/so yͤ his dayes are many in numbre & yet can not enioye his good/neither be buried: as for him I saie/that an vntymely birth is better then he. For he commeth to naught/ and goeth his waie into darckenesse/and his name is forgotten. Moreouer/he seith not the Sunne/and knoweth of no rest/ neither here nor there: Yee/though he liued two thousand yeares/yet hath he no good life. Come not all to one place? All the labour that a man taketh B is for himselfe/and yet his desyre is neuer fylled after his minde. For what hath the wyse more thē the foul? What helpeth it the poore/ that he knoweth to walke before the liuinge? The sighte of the eyes is better/ then that the soule should so departe away. Howbeit/ this is also a vain thing/& a disquietnes of minde. What is more excellent then man? yet can he not in the lawe get the victory of him that is mightier thē he: A vaine thinge is it to caste out many wordes: but what hath a man els?

The. VII. Chapter.

A For who knoweth what is good for man in lyuinge/in the dayes of his vayne lyfe/ which is but a shadowe? Or who wyll tell a man/what shal happen after him vnder the Sunne. † A good name is more worth then a Pro.xxij.a precious oyntment/and the daye of death is Cant.j.a better then the daie of byrth.

It is better to go into an house of mourninge/then in to a bancket house. For there is the ende of all men/and he that is liuinge/ taketh it to herte. It is better to be sory then to laugh/for whan the countenaunce is heauy/ the herte is ioyfull. The herte of the wise is in the mourninge house/but the hert of the foolishe is in the house of mirth. † It is better to Pro.xxvij.c geue eare to the chastesninge of a wyse mā/thē to heare yͤ songe of foules. For the laughinge of foules is like yͤ cracking of thornes burning vnder a pot. And that is but a vaine thinge.

B Who so doeth wronge/maketh a wise mā to go out of his wytte/and destroyeth a gētle herte. The ende of a thinge is better then the beginning. The pacient of spryte is better thē the

hye minded. Be not haistely angrie in thy minde/for wrath resteth in the bosome of a foule. Saye not thou: What is the cause that the dayes of the olde time were better/then they that be now? for that were no wyse question. Wysedome is better then ryches/ yee/ much more worth then the eye sighte. For wisedome defendeth as well as money/and the excellent knowlege and wisedome geueth life vnto him that hath it in possession. Consydre the worke of God/how that no mā can make thinge straight/ whiche he maketh crocked. Vse well the time of prosperite/and remembre the tyme of myssfortune: for God maketh the one by the other/so that a man canne fynde nothinge els.

C These two thinges also haue I consydred in the time of vanitie: that the iust man perisheth for his righteousnes sake/and the vngodly liueth in his wickednesse. Ro.ij.c † Therfore be neyther to righteous nor ouerwyse/that thou perishe not: be neyther to vnrighteous also nor to foolish/lest/thou dye before the time. It is good for the to take hold of this/and not to let that go out of thy hande. For he that feareth God/shal escape them al.

ij.Reg.xx.c † Wysedom geueth more courage vnto the
*Eccl.viij.a wyse/then ten mightie men of the cytie: * for
ij.Par.vj.f there is not one iuste vpon earth/that doeth
Luc.xvij.a good and sinneth not. Take not hede vnto euery worde that is spoken/lest/ thou heare thy seruaunt curse the: for thine owne herte knoweth/that thou thy selfe also haste oft times spoken euel by other men. All these thinges
Job.xxviij.b haue I proueth because of wysedome: † for I thought to be wyse/but she wente farther from me then she was before: yee/and so depe that
D I mighte not reache vnto her. I applyed my mynde also vnto knowlege/and to seke out science/wysedome and vnderstanding: to know the fooly shnesse of the vngodlye/ and the croure of dotinge foules. Dto.viij.c † And I found/that a woman is bitterer then death: for she is a very angle/her herte is a net/ and her handes are chaynes. Whoso pleaseth God shal escape from her/but the synner wil be take with her.

Beholde/(sayeth the preacher) this haue I diligently searched out and proued/ that I mighte come by knowlege: which as yet I seke and finde it not. Among a thousand men I haue founde one/ but not one woman amonge al. Lo/ this only haue I founde/ † that Gen.j.d God made man iust and right/But they seke diuerse sottyltics/where as noman hath wysedom and vnderstandinge/to geue aunswer therevnto.

The. VIII. Chapter.

Wysedome † maketh a mans face to shine/ A but malyce putteth it oute of fauoure. Pro.xvij.d Kepe the kinges commaundement I warne the & the ooth that thou haste made to God. Be not haistie to go out of his syghte/ and se thou continue in no euell thinge: for whatsoeuer it pleaseth him/ that doeth he. Like as when a kinge geueth a charge/his commaundement is mightie: Euen so/ † who may saye Job.ix.b vnto him: what doest thou? * Who so kepeth *Le.xviij.a the commaundement/shal fele no harme: but a wise mans herte discerneth time and maner: for euery thinge wyl haue opportunite & iudgement/and this is the thinge that maketh men full of carefulnes and sorowe. And why? a mā knoweth not what is for to come. For who wyl tel it him? Neyther is there any man that hath power ouer the spryte/ to kepe still the spryte/ nor to haue any power in the time of death: It is not he also that can make an ende of the battayl/ neyther may vngodlines deliuer him that medleth withal.

All these thinges haue I considereth/ and B applyed my minde vnto euery worke that is vnder the Sunne: howe one man hath lordshippe vpon another to his owne harme. For
† I haue oft sene yͤ vngodly brought to their Psa.xxxvj.c graues/ and fallen doune from the hye and glorious place: in so much that they were forgotten in the cytie/where they were had in so hye and great reputacion. This is also a vain thinge. Because now that euel workes are not haistly punished/the herte of man geueth himselfe ouer vnto wickednesse. But though an euel persone offende an hundreth times/ & haue a longe lyfe: yet am I sure/that it shal go well with them that feare God/ Because they haue hym before their eies. Againe/ as for the vngodly/it shal not be wel with him/neyther shal he prolonge his dayes: but euen as a shadowe/so shal he be that feareth not God.

Yet is there a vanytie vpon earth? There be C iust mē/vnto whom it happeneth/as though they

they had the workes of the vngodly: Againe there be vngodlye / with whome it goeth as though they had the workes of the righteous. This me thinke also a vaine thinge. Therfore I cõmẽde gladnes/because a mã hath no better thing vnder the Sũne/thẽ to eat & drincke & to be mery: for that shall he haue of his labour al ỹ dayes of his life/which God geueth him vnder the Sunne. When I applied my minde to learne wisdome/and to knowe the trauayle that is in ỹ worlde (and that of suche a fashion/that I suffred not mine eyes to slepe neither daye nor night) I vnderstode of al the workes of God/that it is not possible for a mã to attayne vnto the workes ỹ are done vnder the Sũne: and though he bestow his laboure to seke thẽ out/yet can he not reach vnto thẽ: yee/though a wyse man wolde vndertake to knowe thẽ/yet myghte he not fynde them.

The.IX.Chapter.

A FOr all these thynges purposed I in my minde to seke out. The righteous & wyse: yee/and their workes also are in the hande of God & there is noman that knoweth either the loue or hate of ỹ thinge ỹ he hath before him.

Job.ix.c It happeneth vnto one as vnto another: † It goeth with the righteous as with the vngodly: with the good and cleane as with the vncleane: with him that offereth as with him that offereth not: like as it goeth with the vertreous / so goeth it also with the synner: As it happeneth vnto the periured/so happeneth it also vnto him that is afrayed to be forsworne. Amonge al thinges that come to passe vnder the Sũne/this is a mysery/that it happeneth vnto al alike. This is the cause also that the hertes of men are full of wickednesse / and madde foolishnes is in their hertes as longe as they lyue/vntyl they dye.

B And why? As longe as a man lyueth / he is carelesse: for a quicke dogge (say they) is better then a dead Lion: for they that be lyuinge/ knowe that they shall dye: But they that be dead/know nothynge / neyther deserue they any more. For their memoriall is forgotten/so that they be neyther loued/hated nor enuyed: neither haue they any more parte in ỹ worlde in all that is done vnder the Sũne. Go thou thy waye then/ eate thy breade with ioye/and drynke thy wyne with gladnes/for thy workes please God. Let thy garmentes be alwaie white/ and let thy heade wante no ointmẽt. Matt.vi.c
*Vse thyselfe to lyue ioyfully with thy wyfe whome thou loueste / all the dayes of thy lyfe (which is but vaine) that God hath geuen the Sunne/al ỹ dayes of thy vanitie: for that is thy porcion in this life / of all laboure and trauayle that thou takest vnder the Sunne. Whatsoeuer thou takest in hande to do / that do with all thy power: for amonge the dead (where as thou goest vnto) there is neyther worke/counsail/knowlege/nor wisedom.

So I turned me vnto other thynges vnder the Sunne/and I sawe/ that in running it helpeth not to be swyfte: in battayll it helpeth not to be stronge: to fedynge / it helpeth not to be wyse: to riches / it helpeth not to be subtil: to be had in fauoure/it helpeth not to be cunninge: but that all lieth in time & fortune.

† For a man knoweth not his time/But like as the fyshe are taken with the angle/ and as the byrdes are catched with the snare: Euen so are men taken in the perilous time/whan it commeth sodenly vpon them. Luce.xxi.

C This wisedome haue I sene also vnder the Sunne/& me thought it a great thing. There was a lytle citie/ and a few men within it: so there came a great kinge & besieged it/ & made great bulwarkes against it. And in the citye there was founde a poore man/ (But he was wise) which with his wisdom deliuered the citie: yet was there no body that had any respecte vnto such a simple man. Then saide I: † wisdome is better then strengthe. Neuertheles/ *a simple mans wisdom is despysed/ and his wordes are not herde. A wise mans counsail that is followed in silence / is farre aboue the crieng of a captaine amonge foules. For † wisdom is better then harnesse: but one vnthrift alone destroyeth much good. Sap.vi.a *ith.R.xxi

The.X.Chapter.

SEade flyes that corruppe swete ointmẽt and make it to stincke / are somthinge more worth then the wisdom and honour of a foule. A wise mãs hert is vpõ the righthãd/ but a foules herte is vpon the left. A dotinge foule thinketh that euery man doeth as foolishly as he him selfe. † If a principal spirete be geuen the to beare rule / be not negligent thẽ in thine office: for so shal great wickednesse be putte doune/as it were with a medicine. Another plague is there which I haue sene vnder the Sunne/namely the ignorauncy that is cõmonly amonge princes: in that a foule sitteth in greate dignitie/ and the riche are set doune beneth: I se seruauntes ryde vpõ horses/and princes goynge vpon their fete as it were seruauntes. † But he that dygged vp a pitte/shal fal therin himselfe: and who so breaketh doune the hedge/a serpent shal bite him. Who so remoueth stones/shall haue trauayll withal: and he that heweth wood/shalbe hurt therwith. Rom.xij.c Eccl.xxviic

B When an yron is blont/ and the poynt not sharpened/it must be whetted again/and that with might: Euen so doeth wisedome folowe diligence. A babler of his tunge is no better/ then a serpent that stingeth without hissyng. The wordes out of a wyse mans mouth are gracious / but the lyppes of a foule wyll destroye him selfe. The beginninge of his talkinge is foolishnesse/and the last worde of his mouth is greate madnesse. A foule is so full of wordes/that a man can not tell what ende he wil make: who wil thẽ warne him to make a conclusion? The laboure of the foolishe is greuous vnto them / while they knowe not how to go into the citie.

C Wo be vnto the (O thou realme & lande) whose kynge is but a childe/ and whose princes are early at their banekettes. But well is the/(O thou realme and lande) whose kinge is come of noblenesse/ & whose princes eate in due season/for strenght and not for lust. Thorowe slouthfulnesse the balkes fall doune / & thorowe ydle handes it raineth in at ỹ house. Psal.ciij.b Meate maketh men to laugh / and † wyne maketh them mery: But vnto money are all thinges obedient. Wyshe the kinge no euel in thy thought/ and speake no hurte of the ryche in thy preuy chaumbre: for a byrde of the ayre shall betraye thy voice / and with her fethers shal she bewraye thy wordes.

The.XI.Chapter.

A SEnde thy vitailes ouer the waters / & ỹ shalt thou fynde them after many yeares. Geue it awaie amonge seuen or eyght/for thou knowest not what miserie shal come vpon earth. When the cloudes are full/ they poure out raine vpon the earth. And whan ỹ tree falleth/(whether it be toward the South or North) in what place soeuer it fall / there it lieth. He that regardeth the winde / shall not sowe: & he that hath respecte vnto the cloudes shal not reape. Now like as thou knowest not the waye of the winde/nor how the bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God/which is the workemaster of all.

Ceasse not thou therfore with thy handes B to sowe thy sede / whether it be in the morninge or in the euenynge: for thou knowest not whether this or that shal prospere / and if they both take/it is the better. The lyghte is swete/and a pleasaunt thinge is it for the eies to loke vpon the Sunne. If a man lyse many yeares/& be glad in them all / let him remẽbre the dayes of darkenesse/which shalbe many: and whan they come / al thynges shalbe but vanitie. Be glad then (O thou yonge man) in thy youth/ and let thyne herte be mery in thy yonge dayes: folowe the wayes of thyne owne herte/and the lust of thine eyes: but be thou sure/that God shal bringe the into iudgement for al these thinges.

The.XII.Chapter.

PVt awaie displeasure out of thy herte / & remoue euel from thy body: for childhode and youth is but vanitie. Remembre thy maker in thy youth/or euer the dayes of aduersite come/and eare the yeares draw nye/whẽ thou shalt saye: I haue no pleasure in them: before the Sunne/ỹ lighte/the Moone & the starres be darckened/and or the cloudes turne again after the rayne: when the kepers of the house shall tremble/and when the stronge men shal bowe them selfes: when the Myllers stande styll / because they be so fewe / and when the sighte of the windowes shall waxe dymme: whan the doores in the stretes shalbe shut/ and whan the voyce of the Miller shall be layed doune: whan men shal ryse vp at the voice of the birde/and whan al the doughters of musike shalbe brought low: whan men shal feare in hye places / and be afraied in the stretes: B whan the Almonde tree shalbe despised / the gresshopper borne out/& whan great pouerte shal breake in: when man goeth to his longe home/& the mourners go aboute the stretes. Or euer ỹ siluer lace be taken awaye / & ear the golde

golden bande be broken: Eare the pot be broken at the welle/ and the whele vpon the cysterne: Eare dust be turned agayn vnto earth
Eccl.xij.c from whence it came/ and ot † the spirite re-
*Eccls.j.a turne vnto God/ which gaue it. * All is but vanytie/ (sayeth the preacher) all is but plaine vanitie.

Thesame preacher was not wyse alone/ but taught ỹ people knowlege also: he gaue good
C hede/ sought out the grounde and sette forth
Heb.iiij.c many parables. His diligence was to synde out acceptable wordes of trueth. † For the wordes of the wyse are lyke prickes and nayles that go thorowe/ wherwith men are kepte together: for they are geuen of one shepeherde onely. Therfore beware my sonne/ (my sonne) that aboue these thou make the not many and innumerable bokes/ nor take diuerse doctrynes in hande/ to weery thy body withall.

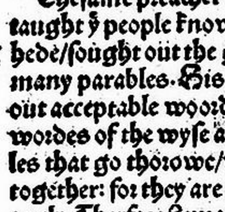
Let vs heare the conclusyon of all thinges: Feare God/ kepe his commaundementes/ for that toucheth all men: For God shal iudge all workes and secrete thinges/ whether they be good of euell.

The ende of Ecclesiastes/ called the Preacher.

Salomõs Ballettes/ called Cantica Canticorum.

The fyrst Chapter.

A Some reade: his mouth.



Eccls.vij.a That ✠ thy mouth wolde geue me a kysse/ for thy brestes are more pleasãt then wyne/ and that because of the good & pleasaunt sauour. † Thy name is a swete smelling oyntment/ therfore do the maidens loue the: yee/ thesame moueth me also to runne after the.

The kinge hath brought me into his preuy chaumbre. We wyl be glad and reioyce in the/ we thinke more of thy brestes then of wyne: well is them that loue the.

I am blacke (O ye doughters of Jerusa- B
lem) lyke as the tentes of the † Cedarenes/ and Gen.xxv.b
as the *hanginges of Salomon: but yet am *ij.Pa.iij.c
I fayre and well fauoured withal. Maruaill not at me that I am so blacke/ and why: the Sunne hath shyned vpon me. For whan my mothers children had euell wyll at me/ they made me the keper of the vyneyarde. Thus was I faine to kepe a vineyarde/ whiche was not myne owne.

Tell me (O thou whome 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.

If thou knowe not thy selfe (O thou fayrest amonge women) then go thy waye forth after the foresteppes of the shepe/ as though thou woldest fede thy goates beside the shepeherdes tentes. There wyl I tary for the (my loue) with myne hoost and with my charrettes/ which shalbe no fewer † then Pharaos. Exo. xiiij.c

Then shal thy chekes and thy necke be made C
fayre/ and hanged with spanges and goodly iewels: a neckbande of gold wyl we make the with syluer bottons. When the kinge sytteth at the table/ he shal smel my Nardus: for a bõdel of Myrre. (O my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers/ or of the vineiardes of Engaddi/ art thou to me/ o my beloued.

† O how faire art thou (my loue) how fayre Cant.iiij.a
art thou/ that hast doues eyes/ o how fayre art thou my beloued/ howe well fauoured arte thou: Our bed is decte with floures/ the sylinges of our house are of Cedre tree/ and our balkes of Cypresse.

The. II. Chapter. ✠

I Am the floure of the felde/ and lilie of the A
valleyes: as the rose among the thornes: so is my loue amonge the doughters.

Lyke as the appletree amonge the trees of the wood/ so is my beloued amonge the sonnes. My delyte is to syt vnder his shadowe/ for his frute is swete vnto my throte. He bringeth me into his wyne celler/ and loueth me specially well. Refreshe me with grapes/ cõforte me with apples/ for I am sycke of loue. Cant.viij.a
† His lefte hande lyeth vnder my heade/ and his

his right hande enbraceth me.

B I charge you (O ye doughters of Jerusalem) by the Roes and hindes of the felde/ that ye wake not vp my loue nor touch her/ tyll she be content her selfe.

Me thinke I heare the voyce of my beloued: lo/ there commeth he hoppynge vpon the mountaines: and leapynge ouer the lytle hilles. My beloued is like a Roo or a yonge hert. Beholde/ he standeth behinde our wall/ he loketh in at ỹ window/ & pepeth thorow ỹ gate.

My beloued aunswered and sayd vnto me: O stande vp my loue/ my doue/ my bewtyfull/ and come: for lo/ the winter is now past/ raine is away and gone. The floures are come vp in the felde/ the twistyng time is come/ ỹ voyce of the turtle doue is herde in oure lande. The sygge tree bringeth forth her sygges/ the wynes beare blossoms/ and haue a good smell.

C O stande vp my loue/ my bewtyfull/ and come (my doue) out of the caues of the rockes/ out of the holes of the walle: O let me se thy countenaunce & heare thy voyce/ for swete is thy voyce and fayre is thy face. ✠ Get vs the foxes/ yee/ the lytle foxes that hurt the vynes/ for oure vynes beare blossoms.

nt.vj.a † My loue is myne/ and I am his/ (which fedeth amonge the lylies) vntill ỹ daye breake/ and tyll the shadowes be gone. Come agayne priuely (O my beloued) lyke as a Roo or a yonge harte vnto the mountaines.

The III. Chapter.

A By nyght in my bedde/ I soughte hym whome my soule loueth: yee/ diligently soughte I hym/ but I founde hym not. I wyll get vp/ (thought I) & go aboute the cytie: vpon the market/ and in all the stretes wyll I seke hym whome my soule loueth/ but whã I sought him/ I founde hym not. The watchmen that go aboute the citie/ founde me. Saw ye not hym/ whome my soule loueth?

So whan I was a litle past them/ I foũde hym whome my soule loueth. I haue gotten holde vpon hym/ and wyll not let hym go/ vntyll I bringe hym in to my mothers house/ and in to her chaumbre that bare me.

nt.vj.b † I charge you (O ye doughters of Jerusalem) by the Roes and hyndes of the felde/ that ye wake not vp my loue nor touche her/ tyll she be content her selfe.

Who is this/ that commeth out of the wil- B
dernes lyke pillers of smoke/ as it were a smel of Myrre/ frankencence and all maner spyces of the Apotecarye?

Beholde/ aboute Salomõs bedsteade there stande. ix. valeaunt men of the myghty in Israel. They holde swerdes euery one/ and are expert in warre. Euery man hath his sweard vpon his thee/ because of feare in the night.

Kinge Salomon hath made himselfe a bedsteade of the wood of Libanus/ the pillers are of syluer/ the coucryng of golde/ the seate of purple/ the grounde pleasauntly paued for the doughters of Jerusalem.

Go forth (O ye doughters of Sion) & be- holde kinge Salomõ in the croune/ wherwith his mother crouned him in the day of his mariage/ & in the daye of ỹ gladnesse of his herte.

The IIII. Chapter.

A Howe fayre arte thou (my loue) † how A
fayre art thou? thou hast doues eyes beside that which lyeth hyd within. * Thy heery Cant.j.c
lockes are lyke a flock of shepe that be clypped/ *Cant.vj.a
which go fyrst vp from the washyng place: where euery one beareth two twines/ & not one vnfrutefull amonge the. Thy lyppes are lyke a rose coloured rybbande/ thy wordes are loucly: thy chekes are lyke a pece of a Pomgranate/ besydes that which lyeth hyd within. Thy necke is lyke the tower of Dauid/ buylded with bulworkes/ wherupon there hange a thousande shyldes/ yee/ all the weapes of the giauntes. † Thy two brestes are lyke two twy- Cant. vij. a
nes of yonge Roes/ which fede amõg the Lylies. O that I might go to the mountaine of Myrre/ and to the hill of frankencence: tyll the daye breake/ and tyll the shadowes be past awaye. Thou arte all fayre (O my loue) and no spotte is there in the.

Come to me from Libanus (O my spouse) B
come to me from Libanus: come sone the next way frõ the toppe of Amana/ frõ the toppe of Sanir and Hermon/ from the Lyons dẽnes/ and frõ ỹ moũtaines of the Leopardes. Thou hast woũded my hert (O my sister/ my spouse) thou hast woũded my hert/ with one of thyne eyes/ & with one cheyne of thy necke. O howe fayre and loucly are thy brestes/ my syster/ my spouse? Thy brestes are more pleasaunt then wyne/ and the smell of thy oyntmẽtes passeth

all spyces. Thy lyppes (O my spouse) droppe as the honycombe/yee/ mylke and hony is vnder thy tunge/ and the smell of thy garmentes is lyke the smell of frankencence.

C Thou art a well kepte garden (O my syster/ my spouse) thou arte a wel kepte water spring/ a sealed welle. The frutes that sprout in the/ are lyke a very Paradyse of Pomgranates with swete frutes: as Cypresse/Nardus/ Saffron/ Calmus/ and all the trees of Libanus: Myrre/Aloes/and al the best spyces. Thou art a welle of gardens/ a welle of liuinge waters/ which runne doune from Libanus. Vp thou North winde/ come thou Southwinde/ and blowe vpon my garden/ that the smell therof maye be caried out on euery syde: Yee/that my beloued maye come in to my garden/ and eate of the frutes and appels that growe therein.

The. V. Chapter.

A COme in to my garden O my syster/ my spouse: I haue gathered my myrre with my spyce. I wyll eate my hony and my honycombe/ I wyl drinke my wyne and my mylke/ eat (o ye fredes) drinke & be mery/ o ye beloued.

As I was a slepe/and my hert wakinge/ I herde the voyce of my beloued/whan he knocked. Open to me (sayd he) O my sister/ my loue/ my doue/ my dearlinge: for my heade is ful of dew/ and the lockes of my heere are full of the nyght droppes.

B I haue put of my cote/how can I do it on agayne? I haue washed my fete/ how shall I fyle them agayne? But whan my loue put in his hande at the hole/ my hert was moued towarde hym: so that I stode vp to open vnto my beloued. My handes dropped rb Myrre/ & the Myrre ranne doune my fingers vpon ỹ locke. Neuertheles/whan I had opened to my beloued/ he was departed/ & gone his waye.

Now lyke as afore tyme whan he spake/ my hert coulde not longer refrayne: Euen so now I sought him/but I coulde not fynde him. I C cried vpon him/ neuertheless/ he gaue me no aunswere. So the watchmē ỹ wente about the citye/ founde me/ smote me/ & wouded me: Yee/ they that kepte the walles/ toke away my garment fro me. I charge you therfore (O ye doughters of Jerusalem) if ye fynde my beloued/ that ye tell him/ how ỹ I am sicke for loue.

Who is thy loue aboue other louers/ O thou fayrest amonge women? Or what can thy loue do more thē other louers/ that thou chargest vs so straytly?

As for my loue/ he is whyte and reade coloured/ a singuler persone amōge many thousandes: his heade is the moost fine golde/ the lockes of his heere are bushed/ broune as the eueninge: His eyes are as ỹ eyes of doues by D the water brokes/ washen with mylcke/ and remayninge in a plenteous place: His chekes are like a garden bedde/ wherin the Apothecaryes plante all maner of swete thinges: His lippes droppe as the floures of the moost principal Myrre/ his handes are full of golde ringes & precious stones. His body is as ỹ pure yuory/ decte ouer with Saphires. † His legges are as ỹ pillers of Marbel/ set vpon soketes of golde: His face is as Libanus/ & as the bewty of the Cedre trees: His throte is swete/ yee/ he is altogether louely. Such one is my loue (O ye doughters of Jerusalem) such one is my loue. Eccl. xxj

Whether is thy loue gone thē (O thou fayrest amonge women) whether is thy loue departed/ that we maye seke hym with the?

The VI. Chapter.

MY loue is gone doune in to his garden/ A vnto the swete smelling beddes/ that he may refresh him selfe in the garden/ & gather floures. My loue is myne & I am his/ which fedeth amonge the Lylyes.

Thou art pleasaūt (O my loue) euen as Iuelynesse it selfe/ thou art fayre as Jerusalem/ glorious as an armye of men with their banners (Turne awaye thine eyes fro me/ for they make me to proud). † Thy heery lockes are like Cant.iiij a flocke of goates vpon ỹ mount of Galaad. Thy teeth are lyke a flocke of shepe that be clipped/ which go out of the washing place: where euery one beareth two twynes/ & not one vnfrutefull amonge thē. Thy chekes are like a pece of a Pomgranate/ besydes ỹ which lyeth hyd within. † There are thre score quenes/ foure iij. Re. xj score cōcubines/ & yonge womē without nūbre. But one is my doue/ my dearling. She is B the onely beloued of her mother/ & deare vnto her ỹ bare her. Whan the doughters sawe her/ they sayd she was blessed. Yee/ the quenes and concubines prayse her. What is she this/ that pepeth out as ỹ morninge? fayre as ỹ Moone/ excellent as the Sunne/ glorious an armye of men with their banners?

I wente doune in to ỹ nutgardē/ to se what grewe by the brokes/ to loke if the vyneyarde florysshed/ and if the Pomgranates were shot forth. Then the charrettes of the prince of my people made me sodēly afraied. Turne againe/ turne againe (O thou Sulamite) turne againe/ turne againe/ ỹ we maye loke vpon the.

The VII. Chapter.

A WHat pleasure haue ye more in the Sulamite/ then when she daunceth amonge the men of warre? O how pleasaunt are thy treadinges with thy shues/ thou princes doughter? Thy thees are lyke a fayre iewell/ which is wrought by a cunninge workmayster: Thy nauell is lyke a rounde goblet/ which is neuer without drinke: Thy wōbe is like an heape of wheat/ set about with Lilies: Thy two brestes are like two twynes of yōge Roes: Thy necke is as it were a tower of yuory: Thine eyes are lyke the water poles in Hesebon/ beside the porte of Bathrabbim: Thy nose is lyke the tower of Libanus/ which loketh towarde Damascus: That heade that standeth vpon ỹ is lyke Carmel: The heere of thy heade is lyke the kynges purple folden vp in pleates.

B O how faire & loucly art thou (my dearling) in pleasures? Thy stature is lyke a Date tree/ & thy brestes lyke the grapes. I sayde: I wyll clymme vp in to the Date tree/ & take holde of his braunches. Thy brestes also shalbe as the vynegrapes/ the smel of thy nosthrels lyke the smell of apples/ & thy throte like the best wyne.

This shalbe pure and cleare for my loue/ his lippes & teeth shall haue their pleasure. There wyll I turne me vnto my loue/ & he shal turne him vnto me. O come on my loue/ let vs go forth in to the felde/ and take our lodinge in the villages. In the morninge wyll we ryse by times/ and go se the vyneyarde: if it be sprongе forth/ if the grapes be growen/ & if the Pomgranates be shot out. There wyll I geue the my brestes: There shall the Mādragoras geue their smell besyde our dores: There (O my loue) haue I kepte vnto the all maner of frutes/ both new and olde.

The. VIII. Chapter.

G That I myght fynde the without/ and A kysse the/ whome I loue as my brother/ which sucket my mothers brestes: & that thou woldest not be offended/ if I toke the/ & broughte the in to my mothers house: that thou mightest teache me/ & ỹ I might geue ỹ drinke of spyced wyne/ and of the swete sappe of my Pomgranates. † His lefte hande lyeth vnder Cant.ij. my heade/ and his right hande enbraceth me.

I charge you (O ye doughters of Jerusalem) that ye wake not vp my loue nor touche her/ tyll she be content her selfe. What is she this/ that commeth vp from the wildernes/ & leaneth vpō her loue? I am the same that waked the vp among the apple trees/ where thy mother beare the/ where thy mother brought the in to the worlde.

O set me as a seale vpon thine herte/ and as B a seale vpon thine arme: for loue is mightye as the dearth/ and gelousy as the hell. Her coales are of fyre/ and a very flāme of the Lorde: so that many waters are not able to quench loue/ neyther may the streames droune it. Yee/ if a man wolde geue all the good of his house for loue/ he shoulde counte it nothinge.

When oure loue is tolde oure yonge syster/ whose brestes are not yet growen/ what shall we do vnto her? If she be a walle/ we shall buylde a siluer bolworke therupon. If she be a tower/ we shall festen her with bordes of Cedertree.

If I be a walle/ and my brestes like towres/ C then am I as one that hath founde fauoure in his sight.

Salomon had a vyneyarde at Baal Hamon/ this vyneyarde deliuered he vnto the kepers: that euery one for the frute therof should geue him a thousande peces of siluer. But my vyneyarde (O Salomon) geueth the a thousande & two hūdreth to the kepers of the frute.

Thou that dwellest in the gardens/ O let me heare thy voyce/ that my cōpanions may herken to the same. O get the awaye (my loue) as a Roe or a yōge harte vnto the swete smellinge mountaines.

The ende of Salomons Ballettes/
called Cantica Canticorum.

This is the Pro phecy of Esay the sonne of Amos/ which he shewed vpō Juda and Jerusalem. In the time of †Osias/Jotham/Achas/and Ezechias/ kinges of Juda.

ij.par.xxvj. xxvij. xxviij.

The first Chapter.

A deut.xxxij.a Mich.j.a

HEare o heaven / herken o earth/for the Lorde speaketh. I haue norished and brought vp chyldren / and they are fallen awaye fro me. † An oxe knoweth his lord / & an asse his masters stall/but Israel knoweth nothinge/ my people hath no vnderstādinge. †Alas for thys synfull people / whiche are experte in blasphemies/ a froward generacion/vnnatural chyldrē. They haue forsaken the Lorde / they haue prouoked the † holy one of Israel vnto anger / and are gone backewarde Wherfore shoulde ye be plagued any more? For ye are euer fallynge awaye. The whole heade is syeke/ & the herte is very heauy. † From the sole of the fote vnto the head/there is no whole partie in al your body: but all are woundes/ botches/ sores/ and stryppes/which can neyther be helped / bounde vp/ molified/nor eased with any oyntment.

Jere.viij.b

Osee vij.c

Abac.j.c

Ps.lxxxviij.c

deu.xxviij.d

Leuit.xxvj. † Youre lande lyeth wayste/youre cities are brent vp/youre enemies deuoure youre lande/ and ye must be fayne to stand / and loke vpon it:and it is desolate / as it were with enemies in a battayll. Moreouer the doughter of Syō is left alone lyke a cotage in a vyneyard / lyke a watchhouse in time of warre/ like a besieged citye. † And except the Lorde of hostes had lefte vs a fewe alyue / we should haue ben as Sodoma/and lyke to Gomorra.

B Rom.ix.d

Heare the worde of the Lorde/ye tyrannties 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 / & with ỹ fatnesse of fed beastes. I haue no pleasure in ỹ bloud of bullockes/lambes/& goates. Whē ye appeare before me/who requireth you to treade within my porches? †Offre me no mo oblacions/for it is but lost labour. I abhore youre incence. I may not awaye with youre newmoones / your Sabbathes and solēpne dayes. †Your fastinges are also in vaine. I hate youre new holy dayes & fastinges / cuē fro my very herte. They make me weery / I can not abyde thē. †Though ye hold out youre handes/yet turne I myne eyes frō you. *And though ye make many prayers / yet heare I nothing at al/for your hādes are ful of bloude.

Jere.vij.d Matt.ix.b

Jerem.vj. Amos v. Mich.vj. Esa.lxvij. Zach.vij. *matt.vj.

✠ †Wash you/make you cleane/put awaye youre euell thoughtes out of my syght / ceasse frō doinge of euel and violence/ Learne to do ryght/applye youre selfes to equitie / delyuer ỹ oppressed / helpe ỹ fatherles to his ryght / let ỹ wydowes complaynt come before you. Nowe go to/sayeth the Lorde/ we wyll talke together. Is it not so? Though youre synnes be as read as scarlet / shall they not be whyter then snowe? And though they were lyke purple/ shall they not be lyke whyte woll? Is it not so? †If ye be louyng & obedient / ye shall enioye ỹ best thinge that groweth in the lāde. * But if ye be obstinate and rebellious / ye shalbe deuoured with the swearde: for thus the Lorde hath promysed with his owne mouthe. ✠

C Jere.vij.a and xxj.c and xxij.a

Deut.xj. d

*Le.xxvj.

How happeneth it then that the righteous citie (whiche was ful of equitie) is become vnfaithfull as an whore? righteousnes dwelt in it/but now murther. † Thy siluer is turned to drosse / & thy wyne mixte with water. Thy rulers are traytours and cōpanions of theues. †They loue giftes altogether / and folowe rewardes. As for the fatherles/ they helpe hym not to his ryght/neyther wyl they let the wydowes causes come before thē. Therfore sayeth the Lorde God of hostes the myghty one of Israel: Ah/ I must ease me of myne enemies/ and auenge me vpon them. And therfore shall I laye my hande vpon the/ and burne out thy drosse from the fynest and purest/and put oute all thy leade/and set thy iudges agayn as they were somtyme / and thy Senatours as they were from the beginninge. †Then shalte thou be called the righteous citie / the faithfull citie. But Sion shalbe redemed with equitie/ and her captiuite with righteousnes. For the transgressours and vngodly / and such as are become vnfaithfull vnto the Lorde/must altogether be vtterly destroyed.

Prou.xxv. Esa.xxvij. Jere.v.c D Zach.viij.

And except ye be ashamed of the Oke trees/ wherin ye haue so delited / and of the gardens 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 drye strawe/ and he that made them to a sparke. And they shall both burne together / so ỹ no man shalbe able to quench them.

Jere.v.c

The II. Chapter. ✠

A THis is the worde ỹ was opened vnto Esaye the sonne of Amos / vpō Juda & Jerusalem. † It wyll be also in processe of time/ that the hyl where the house of the Lorde is builded/shalbe ỹ chiefe amōg hilles / & exalted aboue all litle hilles. † And all Heithen shall preasse vnto him / & ỹ multitude of people shall go vnto him / speaking thus one to another: † vp/let vs go to ỹ hil of the Lorde/ and to the house of ỹ God of Jacob: that he maye shewe vs his waye/ & that we maye walke in his pathes. † For ỹ lawe shal come out of Sion/& the worde of God from Jerusalē/& shal geue sentence among ỹ Heythē/& shal reforme ỹ multitude of people: So † ỹ they shall turne their swerdes into mattockes/and their speares into sythes. † From that time forth shall not one people lift vp weapē against another/ neyther shal they learne to fyght from thensforth. It is to the that I crye (o house of Jacob) vp let vs walke in the lyghte of the Lorde. ✠

Mich.iiij.a Zach.viij.d Ps.cxxj.a Jere.xxxj.a Ps.xlix.a Act.j.a Joel.iij.b Mich.iiij b B

But thou art scatred abroade with thy people (o house of Jacob) for ye go farre beyond youre fathers / whether it be in Sorcerers/ (whome ye haue as the Philistines had) or in calkers of mens byrthes / wherof ye haue to many. † As sone as youre lande was ful of siluer and golde / and no ende of youre treasure: so sone as youre lande was full of strōge horses/ and no ende of youre charrettes: Immediatly was it full of † Idols also/euen workes of youre owne handes / which ye your selfes haue facioned/ and youre fyngers haue made. There kneleth the man / there falleth the man doune before thē/so that thou canst not bringe hym awaye from thence.

Deut.viij.c and xvij.d Esa.xlviij.d

And therfore get ỹ sone into some rock/ and hyde the in the grounde † from the sight of the ij.Thes.j. b fearfull iudge / & frō the glorie of his maiestie: which casteth doune ỹ highlokes of presumpteous persones / and bringeth lowe the pryde of man/ & he onely shalbe exalted in that daye. †For the daye of the Lorde of hoostes shall go ouer all pryde & presumpcion / vpō al them that exalte thē selfes/ and shall bringe them all doune: vpō all hygh & stoute Cedre trees of Libanus/and vpon all the Okes of Basan/vpon al high hilles/and vpon all stoute moūtaines/ vpon all costly towres / and vpon all stronge walles/ vpō shippes of the see/ and vpō euery thinge that is glorious and pleasaunt to loke vpon. † And it shall bringe doune the pryde of man / and laye mans presumpteousnesse full lowe/and the Lord shall only haue the victory in that daye. But the Idols shall vtterly be roted out. † Men shall crepe in to holes of stone / and into caues of the earth / from the syght of the fearfull iudge/and from the glory of his maiestie: what time as he shal make him vp to shake the earth. † Thē/ then shall mā caste awaye his goddes of syluer & golde / (whiche he neuertheles had made to honoure thē) vnto Molles and Backes: that he maye the better crepe in to the caues and rockes / and into the clyffes of harde stones from the syghte of the fearfull Judge / and from the glory of hys maiestie.

Soph.ij.b Esa.xxj.d Luc.xxiij.c Osee x.b Apoc.vj.c Esa.xxxj. b Ezech.xx. c

The. III. Chapter.

EVery man can eschue a person moued in A angres/for what doeth he wysely? Euen so shall the Lorde of hoostes take awaye frō Jerusalē & Juda/al possessiōs & power/ all meate & drinke/ the captaine & the souldyar / ỹ iudge & the prophete/ the wyse & ỹ aged man/ ỹ worshipful of fiftye yeare olde / & the honorable: ỹ senatours/ & men of vnderstanding: the masters of craftes/& oratours. † And I shall geue you children to be youre princes / (sayeth the Lorde) and babes shall haue the rule of you. One shal euer be doynge violence & wrong to another. The boye shall presume againste the elder/ and the vyle persone againste the honorable. Yee/ one shall take a frende of his owne kynred by the bosome/and saye: thou haste clothynge / thou shalt be oure heade / for thou mayest kepe vs from this fall and parell.

Pro.xxviij.

Then shal he sweare & saye: I can not helpe B

you. Moreouer/there is neither meate nor clothynge in my house/ make me no ruler of the people. For Jerusalē and Juda must decaye/ because that both theyr wordes & counsayls are against the Lorde/ they prouoke the presence of his maiestie vnto anger. The chaungynge of their coūtenaunce bewrayeth them. Yee/ they declare their owne sinnes them selfes as the Sodomites/ & hyde them not. Wo be vnto their soules/ for they shalbe heuely rewarded. Thē shall they saye: O happye are the godly/ for they maye enioye the frutes of theyr studies. But wo be to the vngodly and vnrighteous. † For they shalbe rewarded after theyr workes. O my people/ rybaudes oppresse the/ and women haue rule of the.

Rom.ij.a
Mat.xvj.d
Esa.xxviij.
*Jud.j.c

† O my people/ thy leders deceaue the/ and treade out the waye of thy fotesteppes. * The Lord is here to cōmon of the matter/ & stondeth to geue iudgemente with the people. The Lord shall come forth to reason with the Senatours and princes of his people/ and shall saye thus vnto them: † Ye is ye that haue burned vp my vyneyarde/ ỹ robbery of the poore is in your house. Wherfore do ye oppresse my people/ & marre the facces of ỹ innocētes? thus shall the God of hoostes reuyle them.

Esa.xxxij.e

Moreouer thus sayeth the Lord: Seynge the doughters of Sion are become so proude/ and come in with stretchedoute neckes/ and with vayne wanton eyes: seyng they come in tryppinge so nycely with their fete: therfore
D shall the Lord shaue the heades of ỹ doughters of Sion/ and make their bewty bare in that daye. In that day shall the Lorde take awaye the gorgiousnes of their apparel/ and spanges/ chaynes/ partlettes and colares/ braceletes & coyffes/ the goodely floured/ wyde and broaderd raymente/ brusshes and headbandes/ ringes and garlandes/ holy daye clothes and vales/ kerchues and pynnes/ glasses and smockes/ bonettes and taches.

And in steade of good smell/ there shalbe stynck amonge them. And for theyr gyrdles/ there shalbe louse bandes. And for well set heere/ there shalbe baldnesse. In steade of a stomacher/ a sack clothe: and for their bewtye/ withrednesse & Sunneburning. Their housbandes and their mightie men shall perysh with the swearde in battayl.

The IIII. Chapter.

AT that time shall theyr gates mourne and A
cōplayne/ and they shall sytte as desolate folke vpon the earth. Then shall seuen women take holde of one man/ & saye: we wyll laye all oure meate and clothyng together in comon/ onely that we may be called thy wyfes: & that this shamefull reprose may be taken from vs.
† After that time shall the braūche of ỹ Lorde Zach.iij.b
be beutyfull and myghtye/ and the frute of the earthe shalbe fayre and pleasaunte for those Israelites that shall sprynge therof. † Then shall Esa.lxij.c
the remnaunt in Sion and the remnaunt at Jerusalem be called holy: namely/ all suche as are written amonge the lyuinge at Jerusalē: what time as the Lorde shall washe awaye the desolacion of the doughters of Sion/ and pourge the blonde oute frome Jerusalē/ with the wynde of his smoke and fyre. † Moreouer Exo.xiij.d
vpon all the dwellynges of the hyll of Sion/ and vpon theyr whole congregacion/ shall the Lorde prouyde a cloude and smoke by daye/ & the shyninge of a flāminge fyre by nyghte/ for all theyr glorye shalbe preserued: And Jerusalem shalbe a tabernacle for a shadowe/ because of heate in the daye time/ a place and refuge where a man maye kepe hym for wether and rayne.

The V. Chapter.

NOw wel thā/ I wyl singe my beloued A
frende a songe of his vyneyarde. † My Esa.iij.c
beloued frēde hath a vyneyarde in a very fru- Jere.ij.c
tefull plenteous groūde. This he hedged/ this and xxj.b
he walled rounde about/ and planted it with Mat.xxj.d
goodly grapes. In the myddes of it builded Psa.lxxx.a
he a towre/ & made a wynepresse therin. And afterward whē he loked ỹ it should bring him grapes/ it broughte forth thornes. I shewe you now my cause (O ye Cytesins of Jerusalē & whole Juda:) Judge I praie you betwixt me and my wynegarding. What more coulde haue ben done for it that I haue not done?

† Wherfore then hath it geuen thornes/ Jere.ij.b
where I loked to haue had grapes of it?

Wel/ I shal tel you how I wyl do with my vyneyarde: I wyll take the hedge from it/ that it maye perysh/ and breake doune the wal/ that it maye be troden vnder fote. I wyll laye it wayste/ ỹ it shall neyther be twisted nor cutte/ but bearc thornes and briares. I wyll also forbydde

forbydde the cloudes/ that they shall not rayne vpon it. As for the vyneyarde of the Lorde of hostes/ it is the house of Israel/ and all Juda his fayre plantinge. Of these he loked for equitie/ but se/ there is wronge for righteousnesse/ lo/ it is but misery.

B † Wo to you that ioyne one house to ano-
Esa.xxij.c
lxv.c
ther/ and bringe one lande so nygh vnto another/ tyll ye can get no more grounde. Wyll ye dwell vpon the earth alone? The Lorde of hoostes rouneth me thus in myne care: Shal not many greater and more gorgious houses be so waiste/ that no man shall dwell in them? And ten akers of vynes shall geue but a Quarte/ and thyrtye busshels of sede shal geue but thre.

Wo be vnto them that ryse vp early to vse them selfes in dronkēnes/ and yet at night are
Job xxj.b
Amos vj.a
more superfluous with wyne. † In whose cōpanies are harpes & lutes/ tabrettes & pipes/ and wyne. But they regarde not the worke of the Lorde/ and consyder not the operacion of
Osee iiij.b
his handes. † Therfore commeth my folke also in captiuitie/ because they haue no vnderstandinge. Their glory shalbe myxte with hunger/ & theyr pryde shalbe marred for thyrste. Therfore gapeth hell/ and openeth her mouth marueluous wyde: that pryde/ boastynge and wysdome/ with suche as reioyce therin/ maye descende in to it.

Esaie ij.b
† Thus shall man haue a fall/ he shalbe brought lowe/ & the high lokes of the proude layde doune. But the Lorde of hoostes/ that holy God/ shalbe exalted and vntouched/ whē he shall declare his equitie and righteousnesse after this maner. Then shal the lambes eate theyr appoynted foder/ & shal fede plenteously
C in the mountaynes. Wo vnto vaine persones/ that drawe wickednes vnto them/ as it were with a coorde: and synne/ as it were with a cart rope. Which vse to speake on this maner: let hym make hayst now/ and go forth with his worke/ that we maye se it. Let the counsayll of the holy one of Israel come/ and drawe nye: that we may knowe it.

Pro.xvij.c
Mich.iij.a
† Wo vnto them that call euel good/ and good euel: which make darkenesse lyght/ and lyght darkenesse: that make sower swete/ and swete sower. † Wo vnto them that are wyse
Prou.iij.a
in theyr owne syght/ and thynke them selfes to haue vnderstandinge. ¶ Wo vnto them that are cunnyng men to suppe out wyne/ and experte to sette vp dronkennesse. † These geue sen- Pro.xvij.d
tence with the vngodly for rewardes/ but con- Deu.xvij.a
dempne the iust cause of the ryghteous. Exec.xiij.d

Therfore lyke as fyre lyeketh vp the strawe/ and as the flamme cōsumeth the stubble: Euē so (when their rote is ful) their blossome shall vanysh awaye like dust or smoke. For they despise ỹ lawe of the Lord of hoostes/ and blaspheme the worde of the holy maker of Israel.

† Therfore is the wrath of ỹ Lord kindled D
also against his people/ & he shaketh his hande Num.xj.g
at them: yee/ he shall smyte so/ that the hylles shall tremble. And their carcases shall lye in the open stretes lyke myre. † After all this/ the Esa.ix.e
wrathe of God shall not cease/ but he shall and x.a
stretch his hād out wyder. *And he shall geue *Esa.xlix.c
a token vnto a straunge people/ and call vnto Dan.ix.c
them in a farre coūtrie: and beholde/ they shall come hastely with spede. There is not one faynte nor feble amonge them/ no/ not a slougish nor slepery parsone. There shal not one of them put of the gyrdle from his loynes/ nor louse the lachet of his shue. Their arowes are sharpe/ & their bowes bente. Their horse hoofes are lyke flynt/ & their cartwheles lyke a stormy wynde. Their crye is as it were of a Lyon/ and the roarynge of them lyke Lyons whelpes. They shall roare/ and hanch vp the praye/ and no man shal recouer it/ or get it from them. In that daye they shalbe so fearce vpon them as the see. And if we loke vnto the lande/ beholde/ it shalbe all darkenesse and sorowe. If we loke to heauen: beholde/ it shalbe darcke with carefull desperacion.

The VI. Chapter.

IN the same yeare † ỹ king Osias dyed/ I A
sawe ỹ Lorde sittinge vpon an highte & iiij. Re. xv.
glorious *seate/ & his traine fylled the palayce. *Esa.lxvj.a
Frō aboue stackred ỹ Seraphis/ wherof euery iij.Reg.ij.d
one had syx winges: with twayne eche couered his face: with twaine his fete/ & with twaine ij Par.vj.d
did he flye. They cried also eche one to other on this maner: † holy/ holy/ holy is the Lorde of Apoc.iiij.b
hoostes. The whole worlde is ful of his glory. Yee/ the geastes & dorechekes moued at theyr crienge/ & the house was ful of smoke. Thē said I: O wo is me. For I was astonyshed: that I (which am a man of vncleane lyppes/ & dwel

amonge people that hath vncleane lippes also) shoulde se the Kynge and Lorde of hooستes with myne eyes.

6 Then flewe one of the Seraphins vnto me/ hauinge a hote cole in his hãde/ which he had taken frõ the aulter with the tũges/ & touched my mouth/and sayde:lo/ this hath touched thy mouth/ & thy vnrighteousnes is taken away/ & thy sinne is forgeuen. After this herde I the voyce of the Lord taking aduysemẽt on this maner: Whome shall I sende/ and who wyll be onre messaunger? Then sayde I:here am I/ sende me. And so he said:go/ & tel this people:

Esa.xxix.b †ye shall heare in dede/but ye shall not vnderstande/ ye shall plainely se/ and not perceaue.

Mat.xiij.b †Harden the herte of this people/ stoppe theyr
Mar.iiij.a eares/ & shut their eyes/ that they se not with
Luc.viij.b their eyes/heare not with their eares/and vn-
Act.xxviij. derstande not with theyr hertes/ and conuerte
d and be healed. Then spake I: Lorde how
Joh.xij.f longe/ he aunswered: vntyll the cities be vt-
Rom.xj.b terly without inhabitours/ and the houses
C without men/ tyll the lande be also desolate/ & lye vnbuylded. For the Lorde shall take the men farre awaye/ so that the lande shall lye all wayst. Neuertheles/ the tenth parte shall remayne therin/ for it shall conuerte and be frutefull. And lykewyse as the Terebintes and Oketrees bringe forth theyr frutes/ so shall the

Galat.iij.c holy † sede haue frute.

The VII. Chapter.

A IT happened in the time of Achas ỹ sonne
iij.re.xvj.a of Jotha/ which was the sonne of Osias/
ij Paral. Kynge of Juda:that Rezin the kinge of Si-
xxviij.a ria/ & Peca Romelies sonne/ kinge of Israel: wente vp toward Jerusalem to besege it (but wanne it not.) Now whẽ the house of Sauid (that is Achas) herde worde therof/ that Syria and Ephraim were confederate together: his herte quaked (yee/ & the hertes also of his people) lyke as a tree in the felde/ that is moued with the wynde.

Then sayde God vnto Esay: go mete Achas (thou and thy sõne Sear Jasub) at the heade of the ouerpole/ in the fotepath by the fullers grounde/ and saye vnto him: take hede to thy selfand be styll/but feare not/neyther be faint-herted/ for these two stayles (ỹ is) for these two smokinge fyre brãdes/the wrathe and furiousnesse of Rezin the Sirian/ & Romelies sonne: because that the kinge of Siria/Ephraim/and Romelies sonne/ haue wickedly conspired a-
B gaynste the/ sayinge: We wyl go doune into Juda/ vexe them/ and bringe them vnder vs/ and set a kinge there/euen the sonne of Tabeall. For thus sayeth the Lorde God therto: It shall not so go forth/ neyther come so to passe: for the head citie of ỹ Sirians is Damascus/ but the head of Damascus is Rezin. And after fyue and thre score yeare/ shall Ephraim be nomore a people. And the chiefe citie of Ephraim is Samaria/ but the head of Samaria is Romelies sonne. † And if ye beleue not/ Hebr.iij.f there shall no promyse be kept with you.

Moreouer/ ✠ God spake vnto Achas/ sayinge: require a token of the Lorde thy God/ whether it be toward the depth beneth/or toward ỹ heyght aboue. Then sayde Achas: I will require none: neyther will I tempte the Lord. The Lorde aũswered: Then heare to/ ye of ỹ house of Sauid: Is it not ynough for you that ye be greuous vnto mẽ/ but ye must greue my God also? And therfore the Lorde C shall geue you a token of himselfe: † Beholde/a Matth.j.c virgin shall conceaue and beare a sonne/ and Luc.j.c shall call his name Emanuel. Butter & hony shall he eate/that he maye knowe the euell/and chose the good I. But or euer that chylde come to knowlege/ to eschue the euell and chose the good/ the lande (that thou art so afrayde for) shalbe desolate of both her kinges.

The Lord also shall sende a time vpon thy people/ and vpon thy fathers house (such as neuer came sence the time that † Ephraim de- iij.reg.xij. parted from Juda) thorowe the kinge of the Assyrians. † For at the same time shal ỹ Lord ij.pa.xxix. whistle for the flyes that are aboute the water Esa.xxxvij of Egypte/ & for the Beyes in the Assyrians a lande. These shall come/ and shall lyghte all in the valeyes/ in the vowtes of stone/ vpon all grene thinges/and in all corners.

At the same time shall the Lord shaue the S heere of the heade/ & the fete & the beerd cleane of/with the rasoure that he shal paye thẽ withall beyonde the water: namely/ with the kinge of the Assyrians. At the same time shall a man lyue with a kowe/ & two shepe. Then because of the aboundaunce of mylcke/ he shall make butter and eate it. So that euery one which remayneth in the lande/ shall eate butter and hony.

hony. At the same tyme all vyneyardes (though there be a thousande vynes in one/ and were solde for a thousande silueringes) shalbe turned to breares and thornes. Lyke as they shal come into the lande with arrowes and bowes/ so shal al the lande become breares and thornes. And as for al hilles that now are hewen doune/ thou shalt not come vpon them/ for feare of breares and thornes. But the cattel shalbe driuen thither/ and the shepe shal fede there.

The VIII. Chapter.

A MOreouer the Lorde sayde vnto me: †Take the greate leafe/and wryte in it/
Esa.xxx.b as men do with a penne/that he spede him to robbe/and haiste him to spoyle. And immediatly I called vnto me faithfull witnesses: Urias the prieste/and Zacharias the sonne of Barachias. After that wente I vnto the propheteysse/that now had conceaued/ and borne a sonne. Then saide the Lord vnto me: geue hym this name: Mahershalal haschbas (that is: a spedye robber/ an hastye spoyler.) For why/ or euer the chylde shall haue knowlege to saye: Abi and Jm (that is father/and mo-
iiij.R.xvj.b ther) shall the ryches of † Damascus and
viij.r.xvij.a the substaunce of *Samarie be taken awaye/
Jere.ij.a thorowe the kinge of the Assirians. †The
Osa.xij.ij.a Lord spake also vnto me/ sayinge: For so
Esa.xxx.a muche as the people refuseth the styl renning
Joh.iij.a water of Silo/and put their delyte in Rezin and Romelies sonne. Beholde/ the Lorde
B shal bringe mightie and great floudes of wa-
iij.R.xviij.c ter vpon them: namely the † kinge of the As-
Esa.xxxvij.a sirians with al his power/ which shal poure oute his furiousnesse vpon euery man/ and renne ouer all their bankes. And shal breake in vpon Juda/ increacinge in power/ tyl he get hym by the throte. He shal fyll also the wydenesse of thy lande with his broade wynges. O Emanuel: Go together ye people/ & gather you/herken to all ye of farre countries/
C Mustre you/and gather you: mustre you/and
Esa.viij.c gather you/take youre counsail together. † Yet muste youre counsayl come to naught: go in hande withall/ yet shal it not prospere/ Excepte Emanuel: (that is God) be with vs.

For the Lorde chastised me/ and toke me by the hande/and warned me/ sayinge vnto me/ that I shoulde not walke in the waye of this people. He saide moreouer: round with none of them/ whosoeuer saye: yonder people are bownd together. † Neuertheles/feare them not/ j.Pet.iij.b neyther be afraide of them/ but sanctifye the Lorde of hooستes/ † let him be youre feare & iiij.re.xviij dreade. * For he is the sanctifyenge/ & stone to Matt.x.d stomble at the rocke to fal vpon/ a snare and *j.Cor.j.d net to bothe the houses: to Israel: & the inha- Joh.xvij.c bitatours of Jerusalẽ. And many shal stõble/ fel/and be broken vpon him: yee/ they shalbe snared and taken.

†Now laie the witnesses together (sayde S the Lord) and seale the lawe with my disci- San.viij.d ples. Thus I waite vpõ the Lord/ that hath turned his face from the house of Jacob/and I loke vnto him. † But lo/as for me/ and the Hebr.ij.c children which the Lorde hath geuen me/ we are a token and a wonder in Israel/ for the Lord of hostes sake/ which dwelleth vpon the hyl of Sion.

And therfore if they saye vnto you: aske counsail at the sothsaiers/witches/ charmers and coniurers/then make thẽ this aunswere: Is there a people any where/ that axeth not counsaill at his God: whether it be concerninge the deade or the lyuinge? If any man want lyghte/let him loke vpon the lawe and testimonie/whether they speake not after this meaninge. If he do not this/ he stombleth and suffreth hunger. And if he suffere hunger/he is out pacience/and blaspheneth his kynge and his God. Then loketh he vpward/ and dounewarde to the earth/ and beholde/ there is trouble and darkenesse/ vexacion is rounde aboute hym/ and the cloude of erroure. And oute of suche aduersitie/ shal he not escape.

The IX. Chapter.

EVen like as in tyme past it hath bene wel A
scene/that † the lande of Zabulon and the Matt.iiij.b
lande of Nephthali (where thorowe the see-waye goeth ouer Jordane into the lande of Galilee) was † at the fyrst in litle trouble* but iiij.Re.xv.f afterward sore vexed. *iiij.r.xvij.a

Neuertheles/ the people that haue dwelte in darckenesse/shal se a great lyght. As for thẽ that dwel in the land of the shadow of death/ vpon them shal the lyght shyne. Shalt thou multiplie the people/and not increace the ioye also? They shal reioyce before the/euen as mẽ

o v make

make mery in haruest/ and as men that haue gotten the victory/whē they deale the spoyle.
Ps. cxviij. c Pro. xvj. c Esa. xxxvij. c Jud. vj. and vij. † For thou shalt breake the yocke of the peoples burthen: ỹ staf of his shoulder/ & the rod of his oppressoure. * As in the daye at Madian.
B Luce. j. c Mat. j. c Moreouer all temerarious & sedicious power (Yee/where there is but a cote fyled with bloude) shalbe burnt/ and fede the fyre. † For vnto vs a chyld shalbe borne/ & vnto vs a sōne shalbe geuen. Vpon his shoulder shal ỹ kingdome lye/ and he shalbe called with his owne name: The wonderous geuer of counsayl/ the
Phi. iiij. b San. ij. g and vij. c mightie God/ ỹ euerlasting father/ † ỹ prince of peace/ * he shall make no ende to encreace the kyngdome & peace/ & shall sit vpon ỹ seate of Dauid/and in his kyngdome to set vp the same/to stablish it wt equite & righteousnesse/ frō thence forth for euermore. This shall ỹ gelousy of the Lorde of hoostes bring to passe.
C The Lorde sent a worde into Jacob/ the same is come into Israel. All the people also of Ephraim/ and they that dwel in Samaria/ can saye with pryde and hye stomackes/ on this maner: The tyle worcke is fallen doune/ but we wyl builde it with harder stones. The Molbery timbre is broken/but we shall set it vp againe with Cedre. Neuertheles/ ỹ Lord shal prepare Rezin the enemye against thē/ and so ordre their aduersaries/ that the Sirians shal laye holde vpon them before/and the Philistines behynde/ and so deuoure Israell with open mouth.
Esa. v. d and x. a † After all this/ the wrath of the Lorde shall not ceasse/ but yet his hande shalbe stretched oute styll. For the people turneth not vnto him/ that chastyseth them/ neyther do they seke the Lorde of hoostes. Therfore the Lord shal rote out of Israel both heade and tayle/braunche and twygge in one daye. By the heade is vnderstande the Senatoure and honorable man/and by the tayle/ the prophete that preacheth lyes.
Jere. xxiij. c † For al they which enfourme the people that they be in a righte case/ suche be disceauers. Suche as men thinke also to be perfecte amonge these/are but cast awaie.
D Therfore shal the Lorde haue no pleasure in their yonge men/neyther fauoure their fatherles & widowes. For they are all together ypocrites & wicked/ & al their mouthes speake folly. After all this shal not the Lord wrath ceasse/but yet his hande shalbe stretched oute styll. For the vngodlye burne/ as a fyre in the briers and thornes: And as it were oute of a fyre in a wood or a redebush/so ascendeth the smoke of their pryde.
For this cause shal the wrath of the Lord of hoostes fall vpon the lande/ and the people shalbe consumed as it were with fyre/ noman shal spare his brother. If a man do turne him to the right hande/he shal fame she: or to the lefte hande to eat/he shal not haue ynough. Euery mā shal eate the flesh of his owne arme: Manasses shal eate Ephraim/ and Ephraim Manasses/and they bothe shall eate Juda. After al this shal not ỹ Lordes wrath ceasse/ But yet shal his hande be stretched oute styll.

The. X. Chapter.

WO be vnto you that make † vnrighteous lawes/ & deuyse thinges which are be to harde for to kepe: wherthorowe the poore are oppressed on euery syde/and the innocentes of my people are therwith robbed of iudgemēt/ that widowes maye be youre praye/and that ye maye robbe the fatherlesse. What wyll ye do in time of the visytacion and destruccyon/ that shall come from farre? To whome wyll ye renne for helpe? or to whome wyll ye geue youre honoure: that he maye kepe it? that ye come not amonge the prysoners/ or lye amōg the dead? † After all this shal not the wrath of the Lorde ceasse/ but yet shal his hande be stretched out stil.
A Luc. xj. d Mat. xxiij. Esa. xxvij. Esa. v. d and ix. c
Wo be also vnto Assur/ † whiche is a staf of my wrath/ in whose hande is the rod of my punishment. For I shall sende him amonge those ypocritish people/amonge ỹ people that haue deserued my/ỹ fauour shal I send him: that he maie vtterly robbe them/spoyle them/ & treade thē doune like the myre in the strete. Howbeit/his meaning is not so/neither thinketh his herte of this fashion. But he imagineth onely/howe he may ouerthrowe and destroye muche people/for he saieth: † are not my princes all kinges? Is not Calno as easie to wynne as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who saye: I were able to wynne the kingdome of the Idolaters and their goddes/ but not
B Esa. xxxvij. Jere. xxx. Ezec. xxj. iiij. re. xvij.

not Jerusalem and Samaria. Shal I not do vnto Jerusalem and their ymages/as I dyd vnto Samaria & their ymages?
Wherfore the Lorde sayeth as sone as I haue perfourmed my whole worke vpon the Hyll of Sion and Jerusalem/ then wyll I also vyset the noble and stoute kynge of Assiria/ with his wisdome and pride. For he standeth thus in his owne conceate: † This do I thorowe the power of mine owne hande/and thorowe my wysedome: For I am wyse/I am he that remoue the landes of the people/ I robbe their princes/and (lyke one of the worthies) I dryue them from their hye seates.
Gen. viij. d Esa. xlvij. b Jer. xxx. b
My hande hath found oute the hostes of the people/as it were a nest. And lyke as egges/ that were layde here and there/ are gathered together: So do I gather all countries. And there is no man that darre be so bolde/ as to touch a fether: that darre open his mouth/ or once whisper.
C † But doeth the axe boost it selfe/ againste him that heweth therwith? or doeth the sawe make any crakynge againste him that ruleth it? That were euen like/as if the rod did exalte it selfe against him ỹ beareth it: or as thoughe ỹ staf shoulde magnifie it selfe/as who saye: it were no wood. † Therfore shal the Lorde of hoostes sende him pouerte in his ryches/ and burne vp his power/ as it were with a fyre. But the light of Israel shalbe that fyre/ and his Sactuary shalbe the flame/ & it shal kindle and burne vp his † thornes and briers in one daie/yee/all the glorye of his woodes and feld shalbe consumed with bodie and soule. As for him selfe/he shalbe as one chaced awaye. The trees also of his felde shalbe of suche a nūbre/ that a childe maie tell them.
Esa. xlvij. b Jer. xxx. b Ezec. xxj. b Esa. xxxvij. Dan. viij. a
D After ỹ daye shal the remnaunt of Israell/ and such as are escaped out of the house of Jacob/ seke nomore comforte at him that smote them/but shal comforte them selfes with faithfulnesse and trueth in the Lorde/the holy one of Israel. The remnaunt/ yee/ and the posterytie of Jacob/ shal conuerte vnto God the myghty one. † For though thy people (o Israel) be as the sande of the see/yet shal but the remnaunt of them onely conuerte vnto him. Perfecte is the iudgemente of him that floweth in ryghteousnesse/ and therfore the Lorde of hoostes shall perfectly fulfyll the thinge/ that he hath determyned in the middes of the whole worlde. Therfore thus saieth ỹ Lord God of hoostes: Thou my people that dwellest in Sion/ be not afrayde for the fynge of the Assirians: He shal wagge his staf at the/yee/and beate the with the rodde/ as the Egyptians dyd somtyme: But sone after shal my wrath and my indignacyon be fulfylled againste their blasphemies. † Moreouer the Lorde of hoostes shall prepare a scourge for hym. † Lyke as was the punyshmente of Madian vpō the mounte of Oreb. And he shall lyfte vp his rod ouer the see/ as † he dyd somtyme ouer the Egyptians. Then shall his burthen be taken from thy shoulders/and his yocke from thy necke/ yee/ the same yocke shal corrupte for very fatnesse. He shal come to Aiath/ and go thorowe towarde Migron. But at Machmas shall he muster his hoost/and go ouer the foorde. Gaba shall be their restinge place/ Rhama shalbe afraide/ Gabea Saul shal fle awaie. The voice of the noyse of the horses (o doughter Gallim) shalbe herde vnto Lais and to Anatoth/ whiche also shalbe in trouble. Madmena shal tremble for feare/ But the citiesyns of Gabim are manly/ yet shal he remayne at Nob that daye. After that shall he lyfte vp his hande againste the mounte Sion/and against the hyl of Jerusalem. But se/the Lorde God of hoostes shall take awaye the proude frō thence with feare. He shal hew doune the proud/and fel the hye mynded. The thornes of the wood shalbe roted oute with yron/and Libanus shall haue a mightye fal.
Esa. xxxvij. Jud. vij. g Exo. xiiij. c

The. XI. Chapter.

AFter this + there shall come a rodde forth of the kynred of † Jesse/and a blossom shal springe oute of his rote. * The sprete of the Lorde shal lyght vpon it: the sprete of wisedome & vnderstanding: the sprete of counsail & strength: ỹ sprete of knowledge & of the feare of God: and shall make him feruente in the feare of God. For he shal not geue sentēce after the thinge that shalbe brought before his eyes/neither reproue a matter at the fyrste hearing: But with rightcousnes shal he iudge the poore/and with holynes shal he refourme the symple of the worlde.
A Mat. j. a * Esa. lxj. a Luce. iiij. b and vij. c

† He

ij.Thess.j.b † He shall smyte ỹ worlde with the staf of his mouth/ and with the breath of his mouth
Epheſ.vj.b shall he slaye the wicked. † Righteousnesse shalbe the gyrdle of his loynes / truethe and
B faithfulnesse the gyrding vp of his raynes.
Esa.lxv.d † Then shall the wolfe dwel with the lambe/ and the leoparde shal lye doune by the goate. Bullockes/lyons / and cattel shall kepe compayne togethe / so that a lytle chylde shall dryue them forth. The kowe and the beare shall fede together/and theyr yongeones shall lye togeither. The lyon shall eate strawe lyke the oxe / or the kowe. The chylde whyle he sucketh / shall haue a desyre to the serpentes nest/ and when he is weened/ he shall put his hande in to the Cockatryce denne. No man shall do euell to another/no man shall destroy an other / in all the hyll of my Sanctuarye.
Abac.ij.b † For the earth shalbe ful of the knowledge of the Lorde/ euen as though the water of the see flowed ouer the earthe.
Rom.xv.b. † Then shal ỹ Gentiles enquire after ỹ rote of Jesse (which shalbe sette vp for a token vnto ỹ Gentiles) for his dwellinge shalbe glorious.
Esa. x.d † At the same time shall the Lorde take in
C hande againe / to conquere the remnaunte of his people (whiche are lefte alyue). From the Assyrians/Egyptians/Arabians/Morians/ Elamites/Caldeies/Antiochians/& Ilandes
Luc.ij.c of ỹ see. And he shall set vp a † token amonge the Gentiles/and gather together the dispersed of Israel/yee / and the outcastes of Juda from ỹ foure corners of ỹ worlde. The hatred of Ephraim/ and the enmite of Juda shalbe cleane roted out. Ephraim shal beare no euell will to Juda/& Juda shal not hate Ephraim: But they both together shal flye vpon ỹ shoulders of the Philistines toward the West/and spoyle them together that dwell toward the East. The Idumites & the Moabites shal let theyr handes fall/and the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of ỹ Egyptians see/& with a myghtie winde shall he lyft vp his hande ouer Nilus / & shal smite his seuen streames / & make men go ouer drye shod. And thus shal he make a waye for his people / that remayneth from the Assyrians/
Exo.xiiij.f † lyke as it happened to the Israelites / what tyme they departed out of ỹ lande of Egypte.

The XII. Chapter.

GO ỹ then thou shalte saye: † O Lorde/ A
I thancke ihe / for thou waste displeased at me/but thou hast refrayned thy wrath/ and hast mercy vpon me. Beholde / God is my healthy/ in whome I truste/ & am not afrayed.
† For the Lorde God is my strength / & my Abac.iij.
prayse/ he also shalbe my refuge. Therfore w Exo.xv.a
ioye shal ye drawe water oute of the welles of Psa.cxvij.
the Sauioure/and then shall ye saye: † Let vs Psal.ciij.
geue thankes vnto ỹ Lorde / & call vpon his j.Pa.xvij.
name/and declare his counsayls amonge the people / and kepe them in remembraunce/ for his name is excellent. O syng prayses vnto ỹ Lorde/for he doeth great thinges/as it is knowen in al the worlde. Crie out/& be glad/thou that dwellest in Sion/for greate is thy princes the holy one of Israel. F

The XIII. Chapter.

THis is the heauy burthen of Babylon/ A
which Esaie the sonne of Amos did se.
† Make some tokens to ỹ hie hilles/ call vnto Jere.l.a
them/ holde in youre hande that the princes may go in at the dore. For I wil sende for my debites and my gyauntes (saieth ỹ Lorde) & in my wrath I wil call for such/as triumphe in my glory.

† With that / me thought I herde in the iiij.Re.vij
mountaynes a noyse / like as it had bene of a ij.Mac.v
greate people: and a russhinge/as though the kingdomes af all nacions had come together/ (And ỹ Lorde of hoostes was the captayne of the whole armye) as they had come / not onely out of farre countries: but also from the endes of the heauens: Euen the Lorde himself with ỹ ministres of his wrath / to destroye the whole lande.

Mourne therfore/for ỹ daye of the Lorde B
is at hãde/ and commeth as a destroyer from the almigthy. Then shall all handes be letten doune/and all mens hertes shall melt awaye/ they shall stande in feare/ carefulnesse and sorowe shal come vpon them / & they shall haue payne / as a woman ỹ trauayleth with childe.
† One shal euer be abashed of another/& their Naum.
faces shal burne like the flame.

For lo / the daye of the Lorde shall come terrible / full of indignacion and wrath: to make ỹ lande waist / and to rote out the sinne therof. For the starres and planetes of heauen shal

Ezc.xxxij.c shal not geue their light/ † the Sunne shalbe
Joel.ij.b quenched in the rysing / and the Moone shal
and iij.c not shyne with his light. And I wyl punish the wickednesse of the worlde/and the synnes of the vngodly/ saieth the Lorde. The hye stomackes of the proude wyl I take awaye/&
C wil laie doune the boastinge tyrauntes. I wil make a man dearer thẽ fyne golde/and a man to be more worth thẽ a golden wedge of Ophir. Moreouer/ I wyll so shake the heauen/ that the earth shal remoue out of her place.

Thus shal it go with Babylon/in the wrath of the Lorde of hostes/in the daye of his fearfull indignacion. And Babylon shalbe as an hunted or chased doo/& as a flocke without a shepeherde. Euery man shall turne to his owne people/and flye echeone in to his owne lande. Who so is founde alone/ shalbe shot thorowe: And who so gather together/shalbe destroyed with the swearde. Their children shalbe slayne before their eyes / their houses spoyled/and their wyues rauished. For lo / I shal bringe vp the Medes against thẽ/ which shall not regarde syluer / nor be desyrous of
D golde. Then shal yonge mẽs bowes be knapped asunder. The Medes shall haue no pytie vpon women with childe/and their faces shal not spare the children. And Babylõ (that glory of kyngdomes and bewtie of the Chaldees
Gene.xix.c honoure) shalbe destroyed/euen as God † destroyed Sodom and Gomorra. It shal neuer be more inhabited/neyther shal there be any more dwelling there/from generacion to generacion.

The Arabians shall make no mo tentes there/neither shal the shepeherdes make their foldes there any more: But wylde beastes shal lye there / and the houses shalbe full of greate Oules. Estriches shal dwel there / and Apes shal daunce there: The litle Oules shal crie in the palayces / one after another. And Dragons shalbe in the pleasaunt parlers / and as for Babilons tyme/it is at hande/ & her daies maie not be longe absent.

The. XIIII. Chapter.

A BVt the Lorde wilbe mercyful vnto Jacob/and wil take vp Israel againe/ and
Abdie.j.d set thẽ in their owne lande. Straungers shal
Zacha.ij.b cleue vnto them/and get them to the house of Jacob. † They shall take the people/and cary thẽ home with them. And the house of Israel shal haue them in possession for seruauntes & maydens in the lande of the Lorde. They shall take those prisoners/whose captiues they had bene afore: and rule those that had oppressed thẽ. When the Lorde now shal bring the to rest/from the trauayle/feare/ and harde bondage that thou wast laden withall: then shalt thou vse this mockeage vpon the kynge of Babylon / and saye: Howe happeneth it that the oppresser leaueth of? Jf the golden tribute come to an ende: Doubtles the Lorde hath broke the staffe of the vngodlye / and the cepter of the lordly. Which when he is wroth/ smyteth the people with durable strokes/ and in his wonders he persecuteth them/ and tameth thẽ cõtinually. And therfore the whole worlde is nowe at rest and quietnesse / & men synge for ioye.

Yee/euen the fyre trees and cedres of Li- B
banus reioyce at thy fal/sayinge: Nowe that thou arte layde doune / there come no mo vp to destroye vs. Hell also trembleth at thy cõmynge. Al mightye men and princes of the earth / steppe forth before the. Al kinges of the earth stande vp from their seates / that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is gone doune to hell: Mouthes shalbe layed vnder the / and wormes shalbe thy coueringe.

† Howe arte thou fallen frõ heauen (o Lu- Luc.x.c
cifer) thou fayre morninge childe? hast thou Apoc.xij.d
gotten a fall euen to the grounde / thou that (not withstondinge) dyddest subdue the people? And yet thou thoughtest in thine herte: I C
will climme vp into heauen / and make my seate aboue the starres of God/ I wyl syt vpõ the glorious mount toward the North/ I wil climme vp aboue the cloudes/and wil be lyke the highest of all. Yet darre I saye that thou shalt be brought doune to the depe of † hell. Ezec.xxvij.c
They that se the/shal narowly loke vpon the/& and xxviij.c
thinke in them selues/sayinge: Js this the mã that brought al landes in feare/ and made the kingdomes afraide: Js this he that made the worlde in a maner waist/and layde the cityes to the grounde/ whiche let not his prysoners go home?

Gone

How happeneth it/ that the kynges of all people lye/euery one at home in his owne palayce with worshippe/ and thou art cast oute of thy graue lyke a wilde braunche: lyke as dead mens rayment/ that are shotte thorowe with the swearde: as they that go doune to the stones of the depe: as a dead coarse that is troden vnder fete: and art not buryed with them: Euen because that thou hast wasted thy lande/and destroied thy people. For the generacion of the wicked shalbe withoute honoure for euer. There shall a waye be soughte to destroy their children/for their fathers wickednesse: they shal not come vp agayn to possesse the lande/and fyl the worlde ful of castels and tounces.

D I wil stande vp againste them (sayeth the Lorde of hoostes) and rote oute the name and generacion of Babylon/(sayeth the Lorde) and wyll geue it to the Otters/ and will make water pouddels of it. And I wil swepe them oute with the besſome of destruccion/ sayeth the Lord of hooſtes. The Lorde of hooſtes hath sworne an ooth/ saying: It shal come to passe as I haue determined: and
Esa.xxxvij shalbe fulfylled as I haue deuyſed. †The Assirians shalbe destroyed in my lande/and vpon my mountaines wil I treade them vnderfote. Where thorowe his yocke shall come from you/and his burthen shalbe taken from youre shoulders. This deuyce hath God take thorowe the whole worlde/ and thus is his hande stretchedout ouer al people. For if the Lord of hooſtes determine a thinge/ who wil dysanulle it? & if he stretch forth his hãde/ who wil holde it in againe.

E Thesame yeare that kynge Achas dyed/
Iere.xlvij.b God threatned by Esay on this maner: †Reioyce not (thou whole Paleſtina) as thoughe
Eze.xxv.c the rod of him that beateth the were broken.
Soph.ij.a *For out of the serpentes rote/there shal waxe
*iij.R.xij.b a Cockatrice/ and the frute shalbe a fyrie worme. But the poore shal fede of the beſt thinges/and the symple shall dwell in safetie. †Thy rotes wil I destroye with hunger/ and
iiij.Reg.j.b it shall slaye thy remnaunt. Mourne ye portes/wepe ye cities. And feare thou (o whole Paleſtina) for there shal come from the North a smoke/ whose power no man maye abyde. Who shall then mainteyne the messages of the gentiles? But the Lorde stablisheth Sion/ and the poore of my people shall put their truſt in him.

The.XV.Chapter. A

THis is the heauy burthen vpon †Moab: Ezec.xxv.
Ar of Moab was destroyed (as me Soph.ij.
thought) in the nighte seaſon: The walles of Jer.xlviij.
Moab peryſshed in the night/ and vanyſshed Ezec.xxv
awaye: They wente to Bayth and Sibon in the hye places for to wepe: Moab dyd mourn from Nebo to Medba: † All their heades Jer.xlviij.
were balde/ and al their beardes shauen. In their stretes were they gyrded aboute with sackecloth. In al the toppes of their houſes and stretes was there nothinge/ but mourninge and wepinge. Hesebon and Eleale cryed/ that their voyce was herde vnto Jahaz. The worthies also of Moab blared and B
cryed for very sorowe of their myndes: Wo is my hert for Moabs sake. They fled vnto the citye of Zoar/which is lyke a fayre fruteful bullock/ they wente vp to Luhith wepinge. The waye towarde Horonaim was full of lamentacion for the hurt. The waters Nimrim were dryed vp/the grasſe was withered/ the herbes destroyed/ & what neceſſary grene thinge there was beſyde. In lyke maner the thinge that was left them of their substaunce/ they caried it by water to Araby. The C
crie wente ouer the whole lande of Moab: frõ Eglaim vnto Beer/ was there nothinge but mournunge. The waters of Simon were full of blonde/for the enemye had sente thither a bonde of men/which as a Lyon/laide wayte for the remnaunt of the lande/ and for them that were escaped.

The.XVI.Chapter.

THen sente the lordes of the lande a man A
of warre/ from the rocke that lyeth towarde the desert/vnto the hil of the doughter Sion. (For as for the doughters of Moab/ they were as it had bene a trimlinge byrde/ that is put out of her nest/by ỹ fery of Arnõ) which messaunger sayde: gather youre counsail/ †come together/couer vs with your sha- Esa.xxi.c
dowe in the middaie/as the night doeth: hide the chaſed/ & bewraye not thẽ that are fled/let the persecuted Moabites dwel amonge you/ be oure open refuge against the destroyer: for the aduersary oppreſſeth vs/ỹ robber vndoeth vs/

vs/& the tyraunte driueth vs out of our land. But the trone of youre kingdome is full of grace/therfore he that syteth vpon it (b) faithfulneſſe and trueth in the houſe of Dauid/ knowe the thinge & do his diligence to helpe shortly/accordynge to equite and righteouſneſſe. †As for Moabs pryde it is wel knowẽ. B
Jer.xlviij.c And al though they be excellent/ proude/ arEzec.xxv.b rogant/and hye mynded: yet is their strenght nothinge lyke. And therfore Moab complaineth vnto Moab/wherthorowe they come al to mourne: and now that they be smiten/they take their deuice beneth by the Brickewal/and make their complainte.

The suburbes also of Hesebon were made wayſt/ and the prynces of the Gentiles hewed doune the vineyardes of Sibma/which were planted with noble grapes/ and spriede vnto Jazer/and wente vnto the ende of the deſerte/whoſe braunches stretched their selfes forth beyonde the see. Therfore I mourned for Jazer/ & for the vyneyardes of Sibma with greate sorowe. I poured my teares vpon Hesebon and Eleale/ for all their songes were layde doune in their harueſt and gatheringe of theyr grapes: Myrth and chere was gone out of the felde and vineyardes/in so muche that no man was glad nor songe. There wẽte C
no treader into the wyncpreſſe/ their mery chere was laide doune. Wherfore my belly rombled (as it had bene a lute) for Moabs sake/& myne inwarde membres/for the Bricke walles sake. For it happened thus also: when Moab sawe that she was turned vpsydedoune/she wente vp an hye into her Sanc-
Esa.xvij.c tuary/to make her praier there †But she might not be helped. This is the deuyce whiche the Lorde toke in hande at that tyme agaynſte Moab. But nowe the Lorde sayeth thus: In thre yeare shall the power of Moab with their pompe (which is great) be minished) like as the burthen of an hyred seruaunte: And as for the remnaunt of them/ they shalbe leſſe then a fewe/ and not rekened mucheworth.

The.XVII.Chapter.

A THis is the heauy burthen vpon †Da-
Esa.xlix.a mascus: Beholde/Damascus shalbe no-
Jos.j.d more a cytie/ but an heape of broken stones. The cities of Aroer shalbe waist. The cattell shal lie there/& noman shal fraie thẽ away. Ephraim shal nomore be stronge/& Damascus shal nomore be a kingdome. And as for ỹ glory of the remnaunt of the Siriãs/it shalbe as the glory of the children of Israel/ saieth the Lord of hooſtes. At that time also shall the glory of Jacob be very poore/ and his fatnes B
leane. It shal happen to them/ as when one sheareth in haruest/which cutteth his handfull with the sickel/& when one gathereth the sheaues together in the valey of Rephaim/ ỹ there remaineth yet some ayres ouer. †Or as Esa.xxvij.b
whẽ one shaketh an oliue tree/ (th) findeth but two or thre olyue beryes aboue in the toppe/ & foure or fyue in the braunches. Thus ỹ Lord God of Israel hath spoken.

Then shal man conuerte againe to his maker/& turne his eyes to the holy one of Israel. And shall not turne to the aulters that are the worke of his owne handes/neither shal he loke vpon grooues & images/whiche his fyngers haue wroughte. At thesame time shall C
their stronge cities be desolate/ like as were once the forsake plowes & corne/ †whiche they iiij.Re.vij.b
forsoke/for feare of the children of Israel.

Thus shalt thou (o Damascus) be desolate/ because thou hast forgotten God thy sauiour/ & hast not called to remembraunce the rocke of thy strength. Wherfore thou haste also set a faire plante/ & grafted a straunge braunche. In the daye when thou dyddest plante it/ it was greate/& gaue sone the frute of thy sede: But in the daye of harueſt/ thou shalt reape an heape of sorowes and miſeries.

Wo be to the multitude of muche people/ D
that ruſſhe in lyke the see/and to the heape of folke/ that renne ouer all lyke greate waters. †For though so many people increace as the Esa.xxxvij.c
flowinge waters/and though they be armed/ yet they fle farre of/ and vaniſhe awaye lyke the dust with the wynde vpon an hil/ and as the whyrle winde thorow a storme. Thoughe they be fearefull at nyght/yet in the morninge it is gone with them. This is their portyon that do vs harme/and the heretage of them that robbe vs.

The.XVIII.Chapter.

WO be to the lande of fliengeſhippes/ A
which is of this syde the floude of Ethiopia: ỹ ſedeth her meſſage ouer ỹ ſee in ſhippes

of

ofredes vpon the water/ and sayeth: go sone/ and do youre message vnto a straunge and harde folke: to a fearfull people/ and to a people that is further thē this: to a desperate and pylled folke/whose lande is deuided from vs with ryuers of water. Yee/ al ye that syt in the compasse of thy worlde/ and dwell vpon the earth: when the token shalbe geuen vpon the mountaines/then loke vp: and whē the horne bloweth/ then herken to/ for thus hath the
B Lord sayde vnto me. I laide me doune/and pondred the matter in my house/at the noone daye when it was whote: and there fel a mislinge shower lyke a dewe/as it happeneth in harueste. But the frutes were not yet ripe cut of/ and ỹ grapes were but yonge and grene. Then one smote of the grapes with an hoke/ yee/he hewed doune also the bowes and the braunches/ and dyd cast them awaye. And thus they were layde waiste/ for the fooles of the mountaynes/ and for the beastes of the earth together. So that the fooles sat there vpon/and the beastes of the earth wyntered there. Then shall there be a present broughte vnto the Lorde of hoostes: euen that harde folke/: that fearful folke/ and that further is then this: that desperate and pylled folke
Deut. xij.a (whose lande is deuyded from vs with flou-des of water) vnto the † place of the name of the Lorde of hoostes: euen vnto the hyll of Sion.

The. XIX. Chapter.

A THis is the heauy burthen vpon † Egipt:
Jere. xlvj.a Beholde/* the Lorde will ryde vpon a
Ezec. xxix.a swifte cloude/and come into Egypte. And
*Luc. xxj.d the goddes of Egypte shal trymble at his cōmynge/ and the herte of Egypte shall quake
Mar. xij.a within her. For thus sayeth the Lorde: † I wil stere vp the Egyptians one againste another amonge them selfes/ so that one shalbe euer against his brother and neighboure/yee/ one cytie against another/and one kingdome againste another. And Egypte shalbe choked in her selfe. When they axe counsail at their goddes/at their prophetes/at their soothsaiers and witches: then wyl I bringe theyr counsaill to naught.

B I wil deliuer Egypte also into the handes of grenous rulers/and a cruel kyng shal haue the rule of them. The water of the see shalbe drawen oute/ Nilus shall synke awaie and be dronke vp. The riuers also shalbe drawen out/ the welles shal decreace and drye away. Rede and rushe shall fayle/the grasse by the waters syde or vpon the ryuers bancke/yee/& whatsoeuer is sowen by the waters/ shalbe wythered/destroyed/and brought to naught. The fyshers shal mourne/ all suche as cast angles in the water/ shall complayne: and they that spriede theyr nettes in the water/ shalbe faynte herted. Suche as laboure vpon flax and silcke shal come to pouerte/and they also that weeue fyne workes. All the pondes of Egypte/ al the policye of their moates and dyches shal come to naught.

C Yee/ the vndiscrete prynces of Zoan/ the † counsail of the wyse Senatours of Pharao
ij. Re. xvij. shall turne to foolishnesse: Those that darre
Esa. viij. Boast and say of Pharaos behalfe: I am come of wyse people/I am come of the olde regall progeny. But where are nowe thy wyse mē: Let them tel the & shewe the/ what the Lord of hoostes hath taken in hande againste Egypte. Foules are those prynces of Zoan/ and proude are the prynces of Noph: yee/they disceaue Egipt with the nobilitie of theyr stocke.
ij. Re. xvij. † For the Lorde hath made Egypte dron-ken with the spriete of erroure/ and they shall vse it in all matters: euen lyke as a dronken man goeth spewinge aboute. For Egypt shal lacke good counsaill/ so that they shall not knowe what to do/ neyther begynninge nor ende/neither vpon the lande nor water. Then shal the Egyptians be lyke vnto women/ a-frayde and astonnied/at the liftinge vp of the hande/whiche the Lorde of hoostes shal lifte vp ouer them.

D The lande of Juda also shall make the Egyptians afrayde: who so doeth but speake vpon it/shal put them in feare: And that because of the counsaill/ whiche the Lorde of hoostes hath deuysed againste them. Then shal the fyue cities of Egypte speake with the Cananites tunge/and † sweare by the Lorde
Deut. vj. of hoostes/and Heliopolis shalbe one of thē. At thesame tyme shall the Lorde of hoostes haue an aulter in the myddest of the lande of Egypte/ with this tytle thereby: Vnto the Lorde. This shalbe a token or testimonye vnto the Lorde of hoostes in the lande of Egypte/

Egypte/ when they shal crye vnto hym/ because of those that oppresse them: that he shall sende them a captaine and a Sauioure to deliuer them.

Moreouer/Egypte shalbe bought vnto the Lorde/ and the Egyptians also shal know the Lorde at thesame time: they shal do him reuerence with peaceoffringes/ and with meatoffringes: they shall promyse him offringes/yee/and paye hym also. Thus the Lorde shal smyte Egypte/and heale it againe: and so shal they turne to the Lorde/ and he also shal haue mercy vpon them/and saue them. Then shal there be a cōmon waye out of Egypte in to Assyria. The Assyrians shal come into Egypte/ and the Egypcians into Assyria. The Egypcians also and the Assyrians shal both haue one Gods seruyce. Thē shal Israel with honoure be the thirde to Egypte and Assur. And the Lorde of hoostes shal blesse them/ sayinge: Blessed is my people of the Egypcians/ Assur is the worke of my handes/ but Israel is myne enheritaunce.

The XX. Chapter.

A THesame yeare that Tharthan came to Asdod/ where Sargon the kynge of the Assyrians sent hym/ what tyme as he also besieged Asdod/and wanne it thesame season: Then spake the Lorde vnto Esaye that sonne of Amos/ sayinge: go and louse of that sackecloth from thy loynes/ and put of the shues frō thy fete. And so he dyd/ goynge naked and barefote. Then sayde the Lorde: where as my seruaunt Esaye goeth naked and barefote/ it is a token and significnge of the thynge/that after thre yeare shal come vpō Egypte and Ethyo-
B pia. For euen thus shal the kynge of the Assyrians driue both yonge and olde/ as prisoners naked and barefote/ out of Egypte & Ethyopia/ And shal discouer the shame of Egypte. They shalbe also at theyr wittes ende/ & asha-med one of another: ỹ Egypcians of the Moryans/ and the Moryans of the Egypcians/ at the sight of theyr glory.

Moreouer they that dwel in the Iles/ shal saye euen thesame daye: beholde/ this is oure hope/to whome we fled to seke helpe/ that we myght be deliuered from the kinge of the Assyrians. How will we escape?

The XXI. Chapter.

THis is the heauy burthē of the waist see: A
A greuous vision was shewed vnto me/ like as when a storme of winde and raine russheth in frō the wildernesse/ that terrible lāde. Who so maye disceaue (sayde ỹ voyce) let him disceaue: Who so maye distroye/ let him distroye. Vp Elam/besege it o Madai/ for I will still all theyr groninges. With this/the raines of my backe were ful of payne: Panges came vpon me † as vpon a woman in her trauayle. Esa. xiij. a
When I herde it/I was abasshed: and when Jere. xiij. a
I loked vp/I was afrayde. Myne herte paūted/I trēbled for feare. The darckenesse made me fearfull in my mynde.

Yee/sone make ready ỹ table (said this voyce) B
kepe the watche/eate and drinke: Vp ye captaines/take you to youre shylde/for thus ỹ Lord hath charged me: go thy waye/ & set a watchman/ that he maye tell what he seyth. And when he had wayted diligently/ he sawe two horsmen: the one rydinge vpon an Asse/ the other vpō a Camel. And the Lyon cried: Lorde/I haue stāde waytinge al the whole daie/ and haue kepte my watch all the nyght. With that came there one rydinge vpon a charret/ whiche aunswered/and sayde: † Babylō is fal-Jere. l. b
len/ she is turned vpsyde doune/ & al the ymages of her goddes are smytten to the groūde. Apo. xviij. b
Thys (o my felowe throsshers and fanners) and xviij. a
haue I herde of the Lorde of hoostes/ the God of Israel/to shewe it vnto you.

The heauy burthen of Duma.

† One of Seir cried vnto me: watchman/ Jere. xlix. b
what haste thou espyed by nyght? Watchmā/
what haste thou espyed by nyght? The watchman aunswered: The daye breaketh on/ and the nyght is commynge: If youre requeste be earnest/then axe/and come agayne.

The heauy burthen vpon Arabia.

C At euen ye shal abyde in the wood/ in the
waye to ward Dedanim. † Mete the thyrstie Esa. xvj. a
with water (o ye cytyesins of Heman) mete those with bread that are fled. For they shall runne awaye from the weapen/ from the drawen swearde/from the bent bowe/ and from

the great battayl. For thus hath the Lorde
Jere. xlix. f spoken vnto me/ † ouer a yeare shall al the power of Cedar be gone/lyke as when the office of an hyred seruaũte goeth out: And the remnaũt of the good archers of Cedar shalbe very few: For the Lorde God of Israel hath spoken it.

The XXII. Chapter.

The heauy burthen vpon the valley of Visions.

A WHat haste thou there to do/ ỹ thou clymmest vp in to the houses toppe/ o thou citie of miracles/sedicyous and wilfull seyinge/ thy slaine mẽ are neyther killed with swearde/ nor dead in battayl? For all thy captaines gat them to theyr horses from the ordinaunce/yet/ they are altogether rydden awaye/ and fled
Jere. ix. a Luc. xix. d farre of. When I perceaued that/I sayde: † awaye fro me/that I maye wepe bytterly. Take no laboure for to cõforte me/ as touchinge the destruction of my people. For this is the daye of ỹ Lord of hoostes/ wherin he wyl plague/ treade doune/ and wede out the valley of Visiõs/ and breake doune the walles with such a crack/ that it shal geue a soũde in the mountaines.

B The Elamites toke the quiuers to carte and horse/ & the walles were bare from harnesse. Thy goodly valleys were full of charrettes/the horse mẽ made them sone to besege the gates. Then was the couerynge of Juda put from thence/and then was sene ỹ sege of the tymbre house. There shall ye se the riftes in the walles
1. Reg. v. d of the † citie of Sauid/ wherof there shalbe many. Ye shall gather together the waters of the lower poole/and tel the houses of Jerusalem/ and breake of some of them to kepe the walles. And ye shal make a pyt betwyxte the twayne walles of the water of the olde poole/ and nothinge regarde him/that tokeit in hãde and made it. And at thesame time shal the Lord of hoostes cal men to wepynge/mourninge/ to baldnesse/ and puttinge on of sackclothe. But they to fulfil they: lust and wilfulnes/slaughter oxen/ they kill shepe/ they eate
Sap. ij. b costly meate/and drinke wyne: † let vs eate and
Esa. xxij. d drinke/ to morow we shal dye. Neuertheles/ whẽ the Lord of hoostes herde of it/he sayde:
yee/ if thys wickednes of yours shalbe remitted/ ye must dye for it. This hath the Lorde God of hoostes spoken.

Thus sayeth the Lorde God of hoostes/ C Go in to the treasury vnto † Sobna the gouernoure/and saye vnto hym: What haste Esa. xxxvi a thou here to do? and frõ whence comest thou? that thou hast made the a graue here? (For he had caused a costly tombe of stone to be made for hym selfe/ and a place to lye in to be hewen out of a rocke.) Beholde/ the Lorde shal cast the out by violence/ he will decke the of another fashion/ and put vpõ the a straũge clothe. He shal carie the in to a farre countrie/ like a ball with hys handes. There shalt thou dye/ there shal the pompe of thy charrettes haue an ende: thou villaine of the house of thy Lorde: I wil shutte the out of thine office/ & put the from thine estate.

After this wil I cal my seruaunt Eliakim/ D the sonne of Helkia/ and araye him with thy coate/ and gyrde him with thy gyrdle/ and I wil geue thy power in to his hãde. He shalbe a father of the citiesins of Jerusalem/ and of the kynred of Juda. † I will also laye the keye Apoc. j. d of Sauids house vpon his shoulders: and if Job. xij. b he open/ no man shal shut: & if he do shut/ no man shal open. I wil fasten him to † a nayle Zach. x. a in the place of the moost hye faithfulnesse: and he shalbe vpõ ỹ glorious trone of his fathers house. They shal hange vpõ hym all the glory of hys fathers house/ of the chyldren and chylders chyldren/ all apparell smal and great/ all instrumentes of measure and musike. This shall come to passe/ (saieth the Lorde of hoostes) when the nayle/ that is fastened to ỹ place of the highest faithfulnesse/ shalbe pluckt of/ and when the weyght that hangeth vpon it/ shall fal/be broken/ and hewẽ in peces. For the Lord hym selfe hath sayde it.

The XXIII. Chapter.

The heauy burthẽ vpon † Tyrus.

A Mourne A ye shippes of Tharsis/ for she is throwen Jer. xlvii Eze. xxvi and xxvii. doune to the grounde/ & cõquered of thẽ/ ỹ are come from Cithim. The indwellers of the Ilandes/ the marchauntes of Sidon/ and they that occupied the see (of whom thou wast ful somtyme) are at a point. For/ by see were there frutes brought vnto the/ and all maner of corne by water. Thou wast the common marcket
Psal. xlviij. c

marcket of all people. Sidon is sory for it/ yee/ and all the power of the see complaineth/ and sayeth: O that I had neuer trauayled with chylde/that I had neyther norished boye/nor brought vp doughter. As sone as Egypte perceaueth it/ she will be as sory as Tyrus it self. Go ouer the see/ Mourne ye that dwel in the Iles. Is not that ỹ glorious citie/ which hath bene of lõge antiquite: whose natiues dwellinge be farre of/cõmende her so greatly. Who hath deuysed suche thinges vpon Tyrus/ the croune of all cities/
B whose marchauntes and captaines were the hyghest and principal of the worlde: Euen the Lord of hoostes hath deuised it/that he maye put doune all pompe/and mynish all the glory of the worlde. Go thorow thy lande (o thou doughter of the see) as men go ouer the wa-
Job xij. b ter/ † and there is not a gyrdle more.
Dan. ij. c Thus the Lord * that remoueth the kingdomes/and hath taken in hande against that myghtye Canaã (to rote it out:) hath stretched out hys hande ouer the see/ and sayde: From henceforth shalt thou make no more myrth (o thou doughter Sidon) for thou shalt be put doune of the Cythens. Stande vp therfore/ & go where the enemye will carye the/ where thou shalt also haue no reste. Beholde/ (for thine ensample:) The Caldees were suche a people/ that no mã was like them/ Assur builded them: he set vp his castels and palayces/ and broke them doune againe. And therfore mourne (ye shippes of the see) for youre power shalbe throwen doune.

After that/ shall the seuentye yeares of Tyrus (euen as longe as their kynges life was) be forgotten. And after seuentye yeares/ it shal happen to Tyrus/ as with an harlot ỹ playeth vpon a lute. Take thy lute (saie men to her) and go aboute the citie/ thou art yet an vnknowen wensche/ make pastyme with dyuers ballettes/ wherby thou mayest come into acquaintaunce. Thus shall it happen after seuentye yeares. † The Lorde shal viset the citie of Tyrus/and it shal come againe to her marchaundyse/ and shall occupye with all the kingdo-
Esa. xxiij. c mes that be in the worlde. † But all her occupienge and wynninge/ shalbe halowed vnto the Lorde. For then shal they laye vp nothinge behinde then not vpon heapes: but the marchaundise of Tyrus shall belonge vnto the citiesins of the Lorde/ to the fedinge and sustayninge of the hungrie/ and to the clothinge of the aged.

The. XXIIII. Chapter.

BEholde/the Lord shall waiste & plague A the worlde/ he shall make the face of the earth desolate/ and scatre abroade the inhabitours therof. † The shal the priest be as ỹ peo- Osee iiij. b ple: the master as the seruaunt: the dame like ỹ mayde: the seller like the byer: he that lendeth vpon vsuri/like him that borroweth vpõ vsury: the creditoure as the detter. Yee/ miserably shal the worlde be waysted & cleane destroyed. For the Lord hath so determined in him self. The earth shalbe heauy and decaye. The face of the earth shal perish & fal awaye/ the proude people of the worlde shal come to naught/ For the earth is corrupte of her indwellers.

For why: they haue offended ỹ lawe/schaun- B ged the ordinaunces/ & made the euerlastinge testamẽt of none effecte/ And therfore shal the curse deuoure the earth: for they that dwel theron/ haue synned. Wherfore they shalbe brent also: and those that remayne/ shalbe very few. The swete wyne shal mourne/ the grapes shalbe weake/ and all that haue bene mery in herte/ shall sighe. † The myrth of tabrettes Apo. xviij. c shalbe layde doune/ the chere of the ioyful shal ceasse/ and the pleasure of lutes shall haue an ende/ there shal no more wyne be dronke with myrth/ the byer shalbe bitter to thẽ that drinke it/ the wicked cities shalbe broken doune/ all houses shalbe shut/ that no man may come in.

In the stretes shal there be lift vp a crye/ because of wyne/ all mens chere shall vanishe awaye/ and all ioye of the earth shall passe. Desolacion shall remayne in the cities/ and the gates shalbe smytten with waystnesse. For it shall happen vnto all landes and to all people/ like as when a man smitteth doune the † oliues/ that are left vpõ ỹ tree: or seketh after Esa. xvij. d grapes/ whẽ the wyne gatheringe is out. And thosesame (that remayne) shall lifte vp their voyce/ and be glad/ & shal magnifie the glory of the Lorde/ euen frõ the see/ and prayse the name of the Lord God of Israel/ in the valleis and Ilandes. We heare songes sunge to the prayse of the rightcous/ from al the endes of the worlde. Therfore I muste speake: O my

C vnfrutfulneſſe/o my power te/Wo is me/all is
full of ſynners/which offende of purpoſe and
malice. And therfore/(O thou that dwelleſt
vpon the earth)there is at hande for the/feare/
Jer.xlviij.f pyt and ſnare. † Who ſo eſcapeth the terrible
crye/ſhal fall in to the pyt. And if he come out
of the pyt/he ſhalbe taken with the ſnare. For
the wyndowes aboue ſhalbe opened/and the
foundacion of the earth ſhal mouc.

The earth ſhal geue a great cracke/it ſhall
haue a ſore ruyne/and take an horrible fall.
The earth ſhal ſtacker like a dronken man/and
be taken awaye like a tent. Her miſdedes ſhal
lie ſo heauye vpon her/that ſhe muſte fall/and
neuer riſe vp againe. At theſame time ſhal the
Lorde muſtre together the hie hooſte aboue/
and the kinges of the worlde vpon the earth.
Theſe ſhalbe coupled together as pryſoners
be/and ſhalbe ſhut in one warde/& puniſhed
Luc.xxj.c innumerable dayes. † The Moone and the
Sunne ſhalbe aſhamed/when the Lorde of
hooſtes ſhal rule them at Jeruſalem vpon the
mount Sion before/and with his excellent
counſayll.

The. XXV. Chapter.

A O Lorde/thou art my God/I wil praiſe ỹ/
and magnify thy name. For thou bringeſt
maruaylous thynges to paſſe/accordinge to
Eſa.xxvj.a thine olde coũſayls/truly & ſtedfaſtly. † Thou
makeſt of tounes/heapes of ſtone: & of head ci-
ties/brokẽ walles: The palayces of the wicked
deſtroyeſt thou out of the citie/that they ſhall
neuer be builded againe. Therfore ỹ very rude
people muſt magnifie the/and the cytics of the
cruel Heythen muſt feare the. For thou art the
poore mans helpe/a ſtrength for the needfull
in his neceſſite. Thou arte a defence againſte
euel wether/a ſhadowe againſte ỹ heate. But
vnto the preſumpteous/thou art like a ſtronge
wyȝle wynde/that caſteth doune ỹ boaſtinge
of the vngodly/thou kepeſt men from heate
with the ſhadow of the cloudes/thou cutteſt
of the braunches of tyrauntes.

B Moreouer the Lorde of hooſtes ſhal once
Luc.xiiij.d prepare † a feaſt for all people vpon the hyll:
A plenteous/coſtly/pleaſaunt feaſt/of fat and
welfed beaſtes/of ſwete and mooſt pure thin-
ges. Vpon the hyll ſhal he take awaye the ſyde
vale/that hangeth before the face of all people/
and the couerynge/wherewith all Gentiles are
couered. † As for death/he ſhal vtterly con-
ſume it. * The Lorde God ſhal wipe awaye
the teares from al faces/and take awaye the
confuſion of his people/thorow the whole
worlde. For the Lord himſelfe hath ſayde it.

At the ſame time ſhal it be ſayde: lo/this is
oure God/in whome we put oure truſt/and
he hath healed vs. This is the Lorde that
we haue waited for: Let vs reioyce and delite
in his ſaluacion. For the hande of the Lorde
ceaſeth vpon this hyll. But Moab ſhalbe
throſſhen doune vnder him/lyke as the ſtraw
is troden vnder fete in a doũge hyll. For he
ſhall ſtretch out his handes vpon him/lyke as
a ſwimmer doeth to ſwimme. And with the
power of his handes ſhall he caſt doune his
hye pompe. As for his ſtronge holdes and hye
walles he ſhal bowe them/caſt them doune/
and fell them to the grounde in to duſt.

The. XXVI. Chapter.

T Hen ſhal this ſonge be ſonge in the lãde
of Juda. † We haue a ſtronge citie/ỹ wal-
les and the ordinaunce ſhal kepe vs. * Open
the gates/that the good people maie go in/
which laboureth for the trueth. And thou/
which art the doer & haſt the matter in hãde:
ſhalt prouyde for peace. † Euen the peace that
men hope for in the. Hope ſtyl in the Lorde/
for in the Lord God is euerlaſting ſtrength.
† For why/it is he that bringeth lowe the hye
minded citieſins/& caſteth doune the proude
cities. He caſteth them to the grounde/yee/
euen in to the myre/that they maye be troden
vnder the fete of the ſimple/and with the ſtep-
pes of the poore. † Thou (Lorde) conſidreſt the
path of ỹ righteous/whether it be right/whe-
ther the waye of ỹ righteous be right. Ther-
fore (Lorde) we haue a reſpecte vnto ỹ waye
of thy iudgemẽtes/thy name and thy remem-
braunce reioyce the ſoule. † My ſoule luſteth
after the all the nyght longe/and my minde
haſteth frely to the. For as ſone as thy iudge-
ment is knowen to the worlde/thẽ the inhabi-
tours of the earth learne righteouſneſſe. But
B the vngodly (though he haue receaued grace)
yet learneth he not righteouſneſſe: but in that
place where he is puniſhed he offendeth/and
feareth not the glory of the Lorde.

Lorde/they wyll not ſe thine hye hande/
but they ſhal ſe it/and be confounded: when
thou

thou ſhalt deuoure thẽ with the wrath of the
people/& with the fyre of thine enemies. But
Phil.ij.a vnto vs (Lorde) prounde for peace: † For thou
worke ſt in vs all our workes. O Lorde oure
God/though ſuch lordes haue dominacion
vpon vs as knowe not the: yet graunte that
we maye onely hope in the/and kepe thy name
Pſal.j.b in remembraunce. † The malicious tyrauntes
when they dye/are neyther in lyfe/nor in the
reſurrection/for thou viſiteſt them/and roteſt
them out/and deſtroyeſt all the memorial of
them. Againe/thou increaceſt the people/(O
Lorde) thou increaceſt the people/thou ſhalt
be prayſed and magnified in all the endes of
Leu.xxvj.g the world. † The people that ſeke vnto the in
trouble/theſame aduerſitie whiche the com-
plane of/is vnto them a chaſtening before the.
C Lyke as † a wyfe with chylde (when her tra-
Joan.xvj.c uayle commeth vpon her) is aſhamed/crieth/
Rom.viij.d and ſuffereth the payne: Euen ſo are we (O
Lord) in thy ſyghe. We are with chylde. † We
trauayle and beare/and with the ſprete we
bringe forth health/where thorowe the earth
is vndeſtroyed/and the inhabitours of the
worlde peryſh not.
1.Cor.vj.b † But as for thy dead men and ours/that be
departed/they are in lyfe and reſurrection.
They lye in the earth/they wake/and haue
ioye/for the dewe is a dewe of lyfe and light.
But the place of the malicious Tyrauntes is
Ben.xx.e fallen awaye. † So go now my people in to
thy chaumbre/and ſhut the doure to the/and
Apoc.vj.b † ſuffre now the twinckling of an eye/tyll the
Mich.j.a wrath be ouerpaſt. * For beholde/the Lorde
wyll go out of his habitacion/and viſet the
wickednes of them that dwell vpõ earth. He
wyll diſcouer the bloude that ſhe hath deuou-
red: ſhe ſhall neuer hyde them that ſhe hath
murthered.

The XXVII. Chapter.

A T Hen the Lorde with his heauy/great
1.Cor.xv.c and longe ſwearde ſhall viſet. † Leuiathã
Apo.xij.c that inuincible ſerpent/euen Leuiathan ỹ cro-
ked ſerpent/& ſhal ſlaye the whalfiſh in the ſee.
At theſame time ſhal mẽ ſinge of ỹ vineyarde
of Muſcatel: I the Lorde kepe it/& water it
in due ſeaſon. I watch daye and nyght/that
no man breake into it. I beare no euell wyll in
my minde. Who wyl cõpel me/that I greatly
forgettynge all faythfulneſſe/ſhoulde burne it
vp at once with thornes and buſhes? Or who
wil enforce me to kepe or make peace? † It wil Jer.xxxiij.c
come to this poynte/that Jacob ſhalbe rored
againe/and Iſrael ſhalbe grene & beare flour-
res/and they ſhall fyll the whole worlde with
theyr frute. Smyteth he not his ſmyter/as
euel as he is ſmytten himſelfe? Deſtroyeth he B
not ỹ murtherers/as he is murthered? Euery
man recompenceth with the meaſure that he
receaueth: He muſeth vpon his fore winde/
as vpon the dayes of extreme heate. And ther-
fore ſhall the iniquitie of Jacob be thus recõ-
ciled. And ſo ſhall he take awaye all the frute
of his ſynnes.

As for aulter ſtones/he ſhall make them all
as ſtones beaten to poulder: the groues and
Idols ſhall not ſtande. The ſtronge cities
ſhalbe deſolate/and the fayre cities ſhalbe lefte
lyke a wyldernes. The cattel ſhal fede and lye C
there/and the ſhepe ſhall eate it vp. † Theyr deu.xxviij.
harueſt ſhalbe brent/theyr wyfes/which were Leuit.xxvj.
theyr beutye when they came forth/ſhalbe de-
fyled. † For it is a people without vnderſtan- deu.xxxij.d
dinge/and therfore he that created them/ſhall
not fauoure them: and he that made them/
ſhall not be mercyfull to them. In that time
ſhall ỹ Lord ſhute frõ ỹ ſwyfte water of Eu-
phrates/vnto the ryuer of Egypte. And there
ſhall the chyldren be choſen out one by one.
Then ſhall the greate trompet be blowen/ſo
that thoſe which haue ben deſtroyed in the
Aſſyrians lande/and thoſe that be ſcatred
abroade in Egypte/ſhal come and worſhyppe
the Lord at Jeruſalem/vpõ the holy mount.

The XXVIII. Chapter.

W O be to the croune of pryde. † To ỹ dronke A
Ephraemites/and to the fayding floure/ Oſee iij.a
to the glory of his pompe/that is vpon the
toppe of the plenteous valley: which men be
ouerladen with wyne. Beholde/† the ſtrength Mat.xxj.c
and power of the Lord ſhall breake in to the
lande on euery ſyde/lyke a tempeſte of hayle/
that beareth doune ſtrõge holdes: and lyke an
horrible mightie and ouerflowinge water.
And the proude croune of the dronkẽ Ephrae- Eſa.xl.a
mites/ſhalbe troden vnderfote. † And as for
the faydinge floure/the glory of his pompe/
whiche is vpon the toppe of the plenteous

valley/it shal happen vnto hym/as to an vntymelye frute before ỹ harueste come. Whiche as sone as it is sene/is by and by deuoured/or euer it come well in a mans hande.

And then shall the Lorde of hoostes be a ioyfull croune/and a glorious garlande vnto the remnaunt of his people. Vnto the lowly/he shalbe a spriete of iudgment: and vnto them that dryue awaye the enemyes from
B the gates/he shalbe a spriete of strength. But they go wronge by the reason of wyne/they fall and stacker because of stronge drynke.
Esa.xix.c † Yee/euen the priestes and prophetes themselues go amysse/they are dronkē with wyne/and weake brayned thorow stronge dunke. They erre in seinge/and in iudgement they fayle. For all tables are so full of vomyte and fylthynes/that no place is cleane. What is he amonge them that can teach/instructe/or ensourme the chyldren(whiche are weened from sucke/or taken from the brestes) of any other fashyon then: † Commaunde that may be
Esa.xxviii.a Mat.xxiij.b commaunded: byd that maye be bydden: forbyd that maye be forbydden: kepe backe that maye be kepte backe: here a lytle/there a lytle.
j.Cor.xiiij.c † And therfore the Lorde also shall speake with lyspinge lippes/and with a straunge language vnto this people/to whome he spake afore of this maner: Thys shal bringe rest/if one refresh the weery/yee/this shall bringe rest. But they had no wyll to heare. And therfore the Lorde shall aunswere they:
C stubbournesse(Commaunde that maye be cōmaunded: byd that maye be bydden/forbyd that maye be forbydden: kepe backe that maye be kept backe: here a litle/there a litle.) That they maye go forth/fall backwarde/be brussed/snared/and taken. Wherfore heare the worde of the Lorde/ye mockers that rule the Lordes people/whiche is at Jerusalem.
Amos.v.d For ye comforte your selues thus. † Tush: death and we are at a poynt: and as for hell/we haue made a condicion with it: that though there breake out any sore plague/it shall not come vpon vs. For with disceate wyll we
Psa.cxvij.c escape/and with nymblenes wil we defende our selues. Therfore thus sayeth the Lorde
Rom.vj.d God: † Beholde/I wyll laye a stone in Sion/a greate stone/a costly corner stone for a
j.Pet.ij.a sure foundacion: that who so putteth his truste
Luc.x.b in hym/shall not be confounded. Righteousnes wyl I set vp agayne in the balaunce/and iudgement in the weyghtes. † The tempest j.Cor.xiij.b of hayle shall take awaye youre refuge/that ye haue to disceaue withall: and the ouerflowyng waters shal breake doune your stronge holdes of dissimulacion. Thus the appoynt-
D ment that ye haue made with death/shalbe done awaye: and the condicion that ye made with hell/shal not stande. When the great destruction goeth thorow/it shall all to treade you/It shall take you quyte awaye before it. For it shal go forth early in the mornynge/and continue onely that daye and that night. And the very feare onely shall teach you when ye heare it. For the bedde shalbe so narowe/that a man can not lye vpon it. And the coueringe to small/that a man maye not winde himself therein. † For the Lorde shall steppe forth Esa.xxviij. as he dyd vpō the mount * Perazim: and shall f take on as he dyd in the dale of † Gibeon: that *ij.Re.v.d he maye bringe forth his deuice/his straunge †Jos.x.b deuice: and fulfyll his worke/his wonderfull j.par.xiij.d worke. And therfore make no mockes at it/ that youre captiuitie increace not: for I haue herde ỹ Lord of hoostes saye/that there shall come a soden destruction/and plague vpon the whole earth. Take hede/& heare my voice/E ponde and marcke my wordes wel. Goeth not the housb ande man euer in due season earnestly to his lande: he moueth and ploweth his groūde to sowe. And when he hath made it playne/he soweth it with fitches or comyn. He soweth the wheate and barlye in theyr place. Milium and Rie also in theyr place. And that he maye do it ryght/his God teacheth hym and sheweth hym. For he treadeth not the fitches out with a wayne/neyther bringeth he the cart here and there ouer the comyn/but he throssheth the fitches out with a flayle/and the comyn with a rod. As for the whete/he gryndeth it to make breade therof/ In as much as he can not bringe it to passe with treading out. For neyther the brussing that the cart wheles make/nor his beastes can grinde it. This and such like thinges come of the Lorde of hoostes/whiche is maruaylous in counsayll/and great in ryghteousnesse.

The. XXIX. Chapter.

A WO vnto the o Ariel Ariel: thou citie that
j.Reg.v.b † Dauid wanne. Take yet some yeares/and let some feastes yet passe ouer: then shall Ariel be beseged/so that she shalbe heauye and sorowfull/and shalbe vnto me euē as a Lyon. For I wyll laye sege to the rounde aboute/and kepe the in with towers/and graue vp dykes agaynst the. And thou shalt be brought lowe/ and speake out of the earth/and thy wordes shall go humbly out of the groūde. Thy voyce shall come out of the earth/lyke the voyce of a witch/and thy talkinge shall groane out of the myre. For ỹ multitude of thine enemies shalbe lyke mealdust. And the numbre of Tyrauntes
Psal.j.b shalbe † as the dust that the wynde taketh awaye sodenlye.

Thou shalt be visited of the Lorde of hoostes with thondre/earthquake/& with a greate cracke/with whyrle winde/tempeste/and
B with the flame of a cōsuminge fyre. But now the multitude of all the people/that wente out against Ariel: the whole hooste/the stronge
Psal.lxxij.c holdes/& sege: is † lyke a dreame which appeareth in the nyght. It is lyke as when an hungrye man dreameth that he is eatynge/ and when he awaketh/he hath nothynge: lyke as when a thyrstye man dreameth that he is drynkinge/and when he awaketh/he is faynt/ and his soule vnpacient.

So is the multitude of all people/that mustre them selfes agaynst the hyll of Sion. But ye shalbe at youre wittes ende/ye shalbe abasshed: ye shall staker/and rele to and fro. Ye shalbe dronken/but not of wyne. Ye shall fall/ but not thorowe dronkēnes: For the Lorde shall geue you an harde slepynge spriete/and holde doune youre eyes: namely youre prophetes and heades/which shoulde se/them
Esa.vj.b shall he couer. † And all visions shalbe vnto you/as the wordes that stande in a sealed letter/when one offreth it to a man that is learned/and sayeth: rede vs this lettre. Then he aunswereth: I can not rede it/for it is shut. But if it be geuen to one that is not learned/ or sayd vnto hym: rede this lettre: Then sayeth he: I can not rede.

C Therfore thus sayeth the Lorde. † For so
Mat.xv.a much as this people draweth nye me with
Mar.vij.a theyr mouth/& prayseth me highly with theyr lyppes(where as there herte/neuertheles/is farre fro me/and the feare which they owe vnto me/that turne they to mens lawes and doctrines) therfore wyl I also shewe vnto this people a maruaylous terrible & greate thinge (Namely this.) † I wyl destroye the wisdome Abdi j.c of theyr wyse/and the vnderstandinge of their j.Cor.i.c learned men shall perysh. Wo be vnto them that seke so depe to hyde theyr imaginacion before the Lorde/which reherce theyr counsayls in the darkenesse/and saye: † Tush/who Esa.xlvij.b seith vs/or who knoweth vs? Eccle.xxiij.

Which imaginacion of yours is euen as d when the potters clayc taketh aduisement/ Ezech.ix.c as though the worke myght saye to the workmaster: make me not/or as when an earthen vessel sayeth of the potter: he vnderstandeth not. Se ye not that it is harde by/that Libanus shalbe turned into Carmel/and that Carmel shalbe taken as a wounder? Then shall deaf men vnderstande the wordes of the boke/and the eyes of the blynde shall se without any cloude or darkenesse. The oppressed shall holde a mery feaste in the Lord/and the poore people shall reioyce in the holy one of Israel.

Then shall the furious people ceasse/and D the mockers shalbe put awaye/and all they that do wronge shalbe routed out: † Such as Prou.j.a laboure to drawe men vnto synne: and that deceaue hym/which reproueth them in the gate/and such as turne good persones to vanitie.

And therfore the Lorde (euen the defender of Abraham) sayeth thus vnto the house of Jacob: † Now shal not Jacob be ashamed/ Esa.xlix.a nor his face cōfounded/when he seyth among his chyldren(whome my handes haue made) such as halowe my name amonge them/that they maye sanctifie the holy one of Jacob/and feare the God of Israel/and that they: which afore time were of an erroneous spriete/haue now vnderstandynge/and that such as before coulde not speake/are now learned in my lawe.

The XXX. Chapter.

WO be to those shrenkinge chyldren(sayeth the Lorde) † which seke counsayll/but Esa.viij.b not at me: which take a webbe in hande/but not after my will: that they maye heape one synne vpon another. They go doune into Egypte(and axe me no counsayll) to seke helpe

at the power of Pharao / and comforte in the shadowe of the Egyptians. But Pharaos helpe shalbe youre cōfusion / and the comforte in the Egyptiās shadowe shalbe youre owne shame. Youre rulers haue ben at Zoan / and
Ezc.xxix.a youre messaungers came vnto Hanes. †But
iij.re.xviij.d. ye shal all be ashamed of the people that maye
Jer.xxvij.b not helpe you / which shall not bringe you strengthe or comforte / but shame and confusion.

B Youre beastes haue borne burthens vpon theyr backes toward the Southe/thorowe the waye that is ful of parell and trouble/ because of the Lion and Lionesse / of the Cockatrice & shuting Dragon. Yee / the mules bare youre substaunce / and the camels brought youre treasour vpon theyr crocked backes / vnto a people that can not helpe you. For the Egyppcians helpe shalbe but vayne and lost. Therfore I tolde you also that youre pryde shoulde
Esa.viij.a haue an ende. †Wherfore go hence/and write them this in theyr tables / & note it in a boke: that it maye remayne by theyr posterite/and be
Esa j.a stylle kepte. For it is an obstinate people / † vnfaythfull children / children that wyl not heare the lawe of the Lorde.

Jere.xj.d Amos vij.b They darre saye to the prophetes: † Intromitte youre selfes with nothinge / and vnto them that shewe the trueth: tell vs of nothing for to come / but speake frendly wordes vnto vs/and preache vs false thynges. Treade out of the waye/ go out of the path/ turne the holy one of Israel from vs. Therfore thus sayeth ỹ holy one of Israel: In as muche as ye haue cast of youre bewtie / and comforted youre selfes with power and nymblenesse / and put youre confidence therin: therfore shal ye haue this mischiefe againe for youre destruction & fall. Lyke as an hye wall / that falleth: because of some ryft / (or blast) whose breakynge commeth sodenlye.

C †And youre destruction shalbe lyke as an
Psal.ij.d earthen pot/which breaketh no man touching it/ yee / and breaketh so sore / that a man shall not fynde a sheuer of it to fetche fyre in / or to take water withall out of the pyt. For the Lorde God/euen the holy one of Israel hath
Exo.xiiij.c promised thus: † with stylsitting and reste
ij.Par.xx.c shall ye be healed / In quyetnesse and hope shall youre strength stie. Notwithstanding/ ye regarde it not/but ye wyl saye: No/for thus are we constrayned to flye vpon horses. (and therfore shall ye flye) We must ryde vpon swyft beastes / and therfore youre persecutours shal yet be swyfter. †A thousand of you Leu.xxvj.a
shall flye for one/or at the moost for fyue/which Jos.xxiij.c
do but only geue you euel wordes/vntyll ye be desolate/as a shipmast vpon an hye mountaine/ and as a beaken vpon a hyll.

† Yet standeth the Lorde waytinge / that Rom.ij.a
he maye haue mercy vpon you: and lyfteth hymself vp/that he may receaue you to grace. For the Lorde God is righteous. Happy are all they that waite for hym. For thus (o thou people of Sion / and ye cityesins of Jerusalem) shall ye neuer be in heauynes / for doubtlesse he wyll haue mercy vpon the. As-
sone as he heareth the voyce of thy crye / he
D wyll helpe the. The Lorde geueth you the bread of aduersite / and the water of trouble. But thine instructour fleyth not farre from the/if thine eyes loke vnto thine instructer/ and if thine eares herken to his worde / that
Deut.iiij.a cryeth after the and sayeth/†This is the waye/ go thus/and turne neyther to the ryght hande nor to the lefte.

Moreouer / if ye destroye the syluer workes of youre Idols / and cast awaye the golden coapes that ye deckt them withall (as fylthynes) and saye / get you hence: Then wyll he geue rayne to the sede / that ye shall sowe in the earthe / & geue you breade of the encreace of the earth / so that all shalbe plenteous and
Psa.xxxvij.b aboundaunt. †Thy cattel also shall he fede in the broade medowes. Yee / thyne oxen and Mules that tyll the grounde shall eate good fooder / which is pourged with the fanne. Goodly ryuers shal flowe out of al his moun-
E taines and hilles. †In the daye of the great ij.Pet.iij.b
slaughter when the towers shall fall. The Moone shall shyne as the Sunne / and the Sunne shyne shalbe seuen folde/ and haue as much shine/as in seuen dayes beside.

In that daye shall the Lorde bynde vp the brussed sores of his people / and heale theyr woundes. Beholde / the glory of the Lorde shal come from farre/his face shal burne / that no man shalbe able to abyde it / his lyppes shall wagge for very indignacion / and his tunge

tunge shalbe as a cōsuminge fyre. His breath like a vehement floude of water/which goeth vp to the throte. That he maie take the people/ whiche haue turned them selfes vnto vanitie: and the brydle of errour/ that lieth in other folkes chawes.

But ye shal singe/as the vse is in the night of the holy solempnite. Ye shal reioyce from youre herte/as they that come with the pype/ when they go vp to the mounte of the Lorde/vnto the rocke of Israell. The Lorde al-
F so shal set vp the power of his voyce / and declare his terrible arme/with his angrie countenaunce/ yee/and the flame of the cōsuming fyre / with earthquake / tempeste of wynde/
Esa.x.a and hayle stones. Then shall the † Assirian feare also / because of the voyce of the Lord/ whiche shall smyte hym with the rodde. And thesame rodde whiche the Lord wyl sende vpon hym/ shal moue the whole foun-
Mat.xxv.d dacion/with trompette/ with noyse of warre and battaill to destroye. † For he hath prepared the fyre of payne from the beginning/ yee/ euen for kynges also. This hath he made depe and wyde/the nourishynge therof is fyre and woode innumerable / whiche the breath of the Lord kyndleth/as it were a matche of brymstone.

The. XXXI. Chapter.

A WO vnto them that go downe into Egypt for helpe/ and truste in horses/ and comforte them selfes in charrettes / because they be many: and in horsemen / because they be lustye and stronge. But they regarde not the holy one of Israel/ and they aske no question at the Lorde. Where as he neuertheless/ plagueth the wicked/ and yet goeth not from his worde/ whan he steppeth forth and taketh the victorye against the housholde of the frowarde/and against the helpe of euell doers. Now the Egyptians are men/and not God: and their horses flesshe/and not spirite. And assone as the Lorde stretcheth oute his hande/ then shal the helper fall / and he that shoulde
B haue bene helped/ and shall altogether be de-
Apoc.v.a stroyed. For thus hath the Lord spoken vn-
Ge.xlix.b to me: Lyke as the † Lyon or * Lyons whelpe roareth vpon the praye that he hath gotten/ and is not afrayde / though the multitude of shepeherdes crie oute vppon him/ neyther abashed for all the heape of them: So shal the Lorde of hoostes come downe from the mounte Sion/and defende his hyl. Lyke as
Deu.xxxij.b byrdes flottre aboute theyr nestes/ † so shal the Lorde of hoostes kepe/saue/defende and deliuer Jerusalem. Therfore (o ye children of Israel) turne agayne lyke as ye haue exceaded in youre goynge backe. † For in that daye euery
Esa.j.c man shal caste oute his Idols of syluer and golde/whiche ye haue made with youre synful handes. † Assur also shalbe slaine with the
Esa.xxxvij.f sweard/not with a mans sweard. A sweard shal deuoure him/But not a mans sweard. And he shal fle from the slaughter / and his seruauntes shalbe taken prysoners. He shall go for feare to his strongeholdes / & his princes shall fle from his badge. This hath the Lord spoken/whose light burneth in Sion/ and his fyre in Jerusalem.

The. XXXII. Chapter.

BEholde / the kynge shall gouerne after A
the rule of righteousnesse/and the princes shal rule accordinge to the balaunce of equite. He shalbe vnto men / as a defence for the wynde / and as a refuge for the tempeste/ lyke as a ryuer of water in a thyrstie place/ and as the shadowe of a greate rocke in a drie lande. The eyes of the seynge shall not be dymme: and the eares of them that heare/ shall take diligente hede. The herte of the vnwyse shall attayne to knowlege / and the vnparsyte tunge shal speake playnely and distinctly. Then shall the nygarde be no more called gentle/ nor the churle lyberall. But the churle wyll be churlysshlye mynded / and his herte wyll worke euell and playe the ypocrite/ and imagyne abhominacions against God/ to make the hungrye leane/ and to withholde drynke from the thirstie. These are the pery-
B lous weapons of the couetous / these be his shamefull counsayls: that he maye begyle the poore with disceatfull workes / yee/euen there as he shoulde geue sentence with the poore. † But the liberal persone imagineth
Pro.xvij.b honeste thinges / and commeth vp with honestye.

Vp (ye ryche and ydle cytics) harken vnto my voyce. Ye careles cytics/make my wordes. After yeares & dayes shal ye be broughte in feare/o ye careles cities. For harueste shalbe

oute / and the grape gatherynge shall not come. O ye ryche ydle cityes / ye that feare no parell / ye shalbe abashed and remoued: whan ye se the barennesse / the nakednesse / and prepayringe to warre. Ye shal knocke vpon youre brestes / Because of the pleasaunte felde / and Because of the frutefull vyneyarde. My peoples felde shall bringe thornes and thisteles / for in euery house is volupteousnesse / and in the cyties wilfulnesse. The palayces also shalbe broken / and the greatly occupyed cities
C desolate. The towres and bulwerckes shal become dennes for euermore / the pleasure of mules shalbe turned to pasture for shepe: Vnto the tyme that the spirite be poured vpō vs from aboue.

Then shal the wildernes be a fruteful feld / and the plenteous felde shalbe reckened for a woode. Then shal equite dwel in the deserte / & righteousnesse in a fruteful lande. †And the
Rom. v.a reworde of righteousnesse shalbe peace / and
*Ier. xxxi.c her frute rest and quietnesse for euer: *And my people shall dwell in the ynnes of peace / in my tabernacle and pleasure where there is ynough in them al. And when the hayle falleth / it shal fal in the wood and in the cytie. O howe happie shal ye be / when ye shall safely sowe ioure sede besyde al waters / and dryue thither the fete of youre oxen and asses.

The. XXXIII. Chapter.

A THerfore wo vnto the (o robber) shalt not thou be robbed also? and vnto the that layest wayte / as who saye there shoulde no wayte be layde for the? Wo vnto the whiche
Leu. xxiiij.d doest hurte / †euen so shalt thou be hurt also.
Exo. xxj. b And as thou layest wayt / so shal wait be laide
Sap. xxj.c for the also.
Mat. vij. a

Lorde be mercyfull vnto vs / we wayte for the. Thine arme is at a poynte to viset vs / †But be thou our healthin ỹ tyme of trouble.
Psal. ix. b Graunte that the people maye fle at the anger of thy voyce / and that at thy vpstanding / the Gentiles be scatred abroade / and that their spoile may be gathered / as the greshoppers are cōmonly gathered togethertogether into the pyt. Stande vp Lorde thou ỹ dwellest on hie: Let Sion be fylled with equite & righteousnesse. Let trueth and faithfulnesse be in her tyme: power / health / wisdom / knowlege / and the feare of God are her treasoure. Behold / their aungels crie without / the messaungers of peace wepe bitterly. The stretes are wayst / there walketh no man therin / the appointmēt is broken / the cities are despysed / they are not regarded / the desolate earth is in heauynesse. Libanus taketh it but for a sporte that it is hewen doune: Saron is like a wylderneſse. Ba
B san and Carmel are turned vpsyde doune. And therfore sayeth the Lorde: I wyll vp / nowe wyll I get vp / nowe wyll I aryse. †Ye
Iere. v.c shall conceaue stubble / and beare strawe / and youre spirite shalbe the fyre / that it maye consume you: and the people shalbe burnte lyke lyme / and as thornes burne that are hewen of / and cast in the fyre.

Now herken to (ye that are farre of) howe I do with them: and consydre my glory / ye that be at hande. The synners at Sion are afraide / a sodaine fearfulnesse is come vpon the ypocrytes. What is he among vs (saye they) that wyll dwell by that consumynge fyre? whiche of vs maye abyde that euerlastinge heate? †He that ledeth a godlye life and spea-
Psa. xiiij.a keth the trueth: He that abhorreth to do vio- and xlij.a lence and disceate: he that kepeth his hande / that they touche no reworde: whiche stoppeth his eares / that he heare no counsaill againste the innocente: whiche holdeth doune his eyes / that he se no euell. He it is that shal dwell on hye / whose sauegarde shalbe in the true rocke / to hym shalbe geuen the ryghte true meate and drynke. His eyes shal se the kinge in his glory & in the wyde worlde / & his herte shall delyte in the feare of God. †What
C shal then become of the scribe? of the Sena- j.Cor.j.d toure? what of him that teacheth children? There shalt thou not se a people of a straunge tunge / to haue so diffused a language / that it maye not be vnderstande: neyther so straung a speache / but it shalbe perceaued.

There shall Sion be sene / the heade cytie of oure solempne feastes. There shal thyne eyes se Jerusalem that glorious habitacion: the †tabernacle that neuer shal remoue / whose Heb.ix.b nayles shal neuer be taken oute worlde without ende / whose coardes euerychone shal neuer corrupte: for the glorious Mayestie of the Lorde shall there be presente amonge vs. In that place (where fayre broade ryuers and streames are) shall neyther galley rowe / nor greate

greate shyppe sayle. For the Lord shalbe oure
Jacob.iiij.c captayne: †the Lord shalbe oure lawe geuer / the Lorde shalbe oure kinge / and he him self shalbe oure Sauioure. There are the coardes so layde abroade / that they can not be better: The maste set vp of suche a fashion / that no banner nor sayle hangeth theron: But there is dealed great spoyle / ye lame men runne after the praye. There lyeth no man that sayeth: I am sycke / But all euel is taken awaye from the people that dwel there.

The. XXXIIII. Chapter.

A COme ye Heythen and heare / take hede / ye people. Herken thou earth and all that is therein: thou rounde compasse and all that groweth therupon: for the Lorde is angrye with all people / and his displeasure is kindled againste all the multitude of them / to curse them / and to slaye them. So that their slaine shalbe cast oute / and their bodyes styncke: that euen the very hilles shalbe wet with the
1.Pet.iij. b bloude of them. †All the starres of heauen shalbe consumed / and the heauen shall folde together lyke a serol / and all the starres therof shall fall / lyke as the leaues fal from the vynes and syggetrees. For my swearde (sayeth he) shalbe bathed in heauen / and shall immediatly come doune vpon Idumea / and vpon the people whome I haue cursed for my vengeaunce.

B And the Lordes swearde shalbe ful of bloude / and be rustie with the fatnesse and bloude of lambes and goates / with the fatnesse of neres of the wethers. For the Lorde shal kyl a greate offringe in Bosra / and in the lande of Idumea. There shall the Unicornes fall with the Bulles / (that is with the giauntes) & their lande shalbe washed with bloude / and their grounde corrupte with fatnesse.
Esa.lxiij.a †Unto the also (o Sion) shall come the daye of the vengeaunce of God / and the yeare whē as thine owne iudgementes shalbe recompenced. Thy floudes shalbe turned to pytche / and thine earth to brimstone / and therewith shal the lande be kindled / so that it shal not be quenched daye nor nighte: But smoke euermore / and so forth to lye waiste. And no man
Apoc.xij.c shal go thorowe thy lande for euer: †But Pelicanes / storkes / greate Oules / and Rauens shal haue it in possession / and dwel therin.

For God shal spreade oute the lyne of deso- C
lacion vpon it / and weye it with the stones of emptines. When kinges are called vpō / there shalbe none / and al princes shalbe away. Thornes shal growe in their palayces / nettles and thistles in their stronge holdes / that the dragons maye haue their pleasure therein / and that they maie be a courte for Estriches. There shall straunge visures and monstreous beastes mete one another / and the wylde kepe company together. †There shal the lamia lye / Tren.iiij.a and haue her lodginge. There shal the hedgehogge builde / bygge / & there at home / and bringe forth his yongeones. There shal kytes come together / eche one to his lyke. †Seke thorowe the scripture of the Lord and rede Joh. v.b it. †There shall none of those thinges be leste Deu. xxviij oute / there shal not one (nor suche lyke) fayle. For what his mouthe cōmaundeth / that same dooth his spirite gather together (or fulfylleth.) Upon whome soeuer the lot falleth / or to whome he dealeth it with the lyne: those shall possesse the enheritaunce from generacion to generacion / and dwel therein.

The. XXXV. Chapter.

BUt the deserte and wylderneſse shal re- A
ioyce / the waiste grounde shall be glad / and floryssh as the lylly. She shal florysh pleasauntly and be ioyfull / and euer be geuinge of thankes more and more. For the glorye of Libanus / the beutie of Carmell and Saron shall be geuen her. These shall knowe the honoure of the Lorde / and the maiestye of oure God. † And therfore strenghte the Heb.xij.b weake handes / and comforte the feble knees. Saye vnto them that are of a fearefull herte. †Be of good chere / and feare not. Beholde / Deut. xx. c your God commeth / to take vengeaunce and & xxxj. b to rewarde / God commeth his owne self / and wil delyuer you. † Then shall the eyes of the Matt. xj.a blynde be lighted / & the eares of the deaf open- and xv.c ned. The shal the lame man leape as an harte / Luce. viij.c *& the domme mans tunge shall geue thākes. *Psa. viij. a †In the wylderneſse also there shall welles B springe / and floudes of water in the deserte. Esa. xlj.c The drye grounde shal turne to ryuers / and xliij. c. the thyrstie to springes of water. Where as xlviij. c dragons dwelt afore / there shal growe swete flources and grene russhes. There shall be footpathes and cōmon stretes: this shalbe

called

called the holy waie. No vncleane person shal
go thorowe it/for the Lorde himselfe shal go
with them that waie/& the ignorauntshal not
erre. There shalbe no Lion/and no rauishing
beaste shal come therein nor be there/But men
1.Pet.j.c shal go there fre & safe. † And the redemed of
the Lorde shal conuerte/and come to Sion
Apoc.xxj.a with thankesgeuynge. † Euerlastinge ioye
shall they haue/pleasure and gladnes shalbe
amonge them. And as for al sorowe & heauy-
nes/it shal vanishe awaie.

The.XXXVI.Chapter.

A IN † the xiiij. yeare of kynge Ezechias/came
xiij.R.xviij.c Sennacherib king of the Assirians doun
ij.Pa.xxxij.a to laye sege vnto all the stronge cyties of Iu-
Esa.vij.d da. And the kinge of the Assirians sent Rab-
viij.b. x.a saches from Lachis towarde Jerusalem/a-
xvij.d.xxxiij gainste kinge Ezechias: with a greuous host/
a. which set him by the conduite of the ouerpole
in the waye that goeth thorowe the fullers
lande. And so there came forth vnto him E-
liachim Helchias sonne the presydent/† Sob-
Esa.xxij.c na the scribe/and Joah Asaphs sonne the
Secretary.

And Rabsaches sayde vnto them: Tell E-
zechias/that the greate kynge of Assiria say-
eth thus vnto him: What presumpcyon is
this/that thou trusted vnto? Thou thynkest
(peraduenture) that thou haste counsaill and
power ynough to maynteine this warre: or
els whereto trustest thou/that thou castest thy
xiij R.xviij.d selfe of fro me? lo/ thou puttest thy truste in a
Eze.xxix.a Broken staf of rede/(I meane Egypte) which
B he that leaned vpon/it goeth into his hande/
and shuteth him thorowe. Euen so is Pharao
the kinge of Egypte/vnto all them that truste
in him. But if thou woldest saye to me: We
truste in the Lorde oure God: A goodlye
god in dede: whose hye places and aultares
Ezechias toke doune/and commaunded Iu-
da and Jerusalem/ to worshipe onely before
the aulter. Abyde the/thou haste made a con-
dicion with my lorde the kynge of the Assiri-
ans/ that he shoulde geue the two thousande
horses: Art thou able to set men there vp? Se-
yng now that thou canst not resist the power
of the smallest prince that my lorde hath/how
darrest thou trust in the charrettes and horse-
men of Egypt? Moreouer/thynkest thou that
I am come doune hither / to destroye this
lande without the Lordes wil? The Lorde
saide vnto me: go doune into that lande/ that
thou maiest destroye it.

Then sayde Eliachim/Sobna and Johah
vnto Rabsaches: Speake to vs thy seruaun-
tes (we praie the) in the Sirians language/
for we vnderstande it well: And speake not to
vs in the Jewes tunge/lest/ the folcke heare/
which lyeth vpon the wall. Then aunswered
C Rabsaches: Thinke ye that the kynge sente me
to speake this onely vnto you? Hath he not
sent me to them also/that lye vpon the walle?
that they be not compelled to eate their owne
doūge/& drinke their owne stayle with you?

And Rabsaches stode stif/ and cryed with
a loude voyce in the Jewes tunge/and saide:
Now take hede/ how the greate kinge of the
Assirians geueth you warninge. Thus saieth
the kinge: Let not Ezechias disceaue you/ for
he shal not be able to deliuer you. Moreouer/
let not Ezechias comforte you in the Lorde/
when he sayeth: The Lord without doubte
shal defende vs/& shal not geue ouer this cy-
tie into the handes of the kinge of the Assiri-
ans/Beleue him not. But thus saieth the king
of Assiria: optcine my fauoure/ encline to me:
So maye euery man enioie his vineyardes &
fyggetrees/& drinke the water of his cesterne:
vnto the time that I come my self/ and bring
you into a land/that is like your owne/where
in is wheat and wyne/whiche is both sowen
with sede/& planted with vineiardes. Let not
Ezechias disceaue you / when he saieth vnto
you: the Lord shal deliuer vs.

D † Might the goddes of the Gentiles kepe Esa.x.b
euery man his lande/frō ỹ power of the kinge
of the Assirians? Where is the God of He-
math & Arphad? Where is ỹ God of Sephar-
naim? And who was able to defende Samaria
out of my hande? Or which of al the god-
des of ỹ landes hath deliuered their countrie
out of my power/so that the Lorde shoulde
deliuer Jerusalē fro my hande? Vnto this/E-
zechias messaungers helde their tunges/ and
aunswered not one word: for ỹ king had char-
ged thē/that they should geue him none aun-
swere. So came Eliachim Helchias sonne the
presydent/Sobna the scribe/ & Joah Asaphs
sonne the secretary/vnto Ezechias with rente
clothes/& tolde him ỹ wordes of Rabsaches.

The

The.XXXVII.Chapter.

A WHen Ezechias herde that/he rente hys
xiij.R.xix.a clothes/and † put on a sackecloth/ and
wente into the temple of the Lorde. But he
Jone iij.a sent Eliachim the Presydent/Sobna ỹ scribe/
with the eldest priestes clothed in † sacke/ vnto
ỹ prophet Esay the sonne of Amos/ and they
sayde vnto him: Thus sayeth Ezechias/ this
is the day of trouble/of plague and of wrath:
like as when a chylde commeth to the byrth/
but the woman hath no power to bringe it
forth. The Lorde thy God (no doubte) hath
well consydered the wordes of Rabsaches/
whome his lorde the kynge of the Assirians
hath sente/to defye and blaspheme the luinge
God: with suche wordes as the Lorde thy
God hath herde righte well. And therfore
lift vp thy prayer for the remnaunte/ that yet
are left. So the seruauntes of kynge Ezechias
came to Esay.

And Esay gaue them this aunswere: Saie
thus vnto your lorde: thus sayeth the Lord:
B Be not afrayde of the wordes that thou haste
herde/wherwith the kynge of Assirians ser-
Esa.xxxj.b uauntes haue blaspheмed me. † Beholde/ I
wyl cause a wynde go ouer him/as sone as he
heareth it/he shal go againe into his coūtrie/
there wyl I destroye him with the swearde.
Re.xxv.c † Now when Rabsaches returned/ he founde
the kinge of Assiria layinge sege to Lobna/for
he had vnderstande/that he was departed frō
Lachis. For there came a rumoure/that Tara-
cha kynge of Ethiopia was come forth to
warre against him.

And when the kynge of Assiria herde that
he sente other messaungers to kynge Ezechi-
as/ with this commaundement: Saye thus
to Ezechias kinge of Juda: Let not thy God
disceaue the / in whome thou hopest/ & saiest:
Jerusalem shal not be geuen into the handes
of the kinge of Assiria. For thou knowest wel/
how the kynges of Assyria haue handled all
the landes/that they haue subuerted/and ho-
pest thou to escape? Where the people of the
Gentiles (whome my progenitours conque-
red) delyuered at any tyme thorow their god
K.xvij.a des? As namely † Gozan/Haran/Rezeph/ &
the chyldren of Eden/which dwell at Thalas-
sar? Where is the kynge of Hemath/ and the
kynge of Arphad/and the kynge of the citie
Sepharuaim/Ena and Aua? Now when E-
zechias had receaued the lettre of the messaun- C
gers/and red it/he wente vp into the house of
the Lorde/ and opened the lettre before the
Lord. And Ezechias prayed before the Lor-
de on this maner: O Lord of hooste/ thou
God of Israel/which dwellest vpon † Cheru- Exo.xxv.c
bin. Thou arte the God/that onely is God of
all the kingdomes of the worlde/for thou one-
ly hast † created heauen and earthe. * Encline Gen.j.a
thine eare Lord/and cōsidre/open thine eies *Baru.ij.c
(o Lorde/) and se/and pondre al the wordes
of Sennacherib/which hath sent his embas-
sage to blaspheme the/ the lyuinge God. It is
true (o Lord) that the kinges of Assiria haue
conquered al kingdomes and landes/ & cast
their goddes in the fyre. Notwithstandinge/
those were no goddes/but the workes of mēs
handes/of wood or stone/ therfore haue they
destroyed them. Selyuer vs then (o Lorde
oure God) from the handes of Sennache-
rib/ỹ al kingdomes of the earth maye knowe/
that thou onely art the Lord. Then Esay the
sonne of Amos sente vnto Ezechias/sayinge:
thus sayeth the Lord God of Israel: Where D
as thou haste made thy prayer vnto me/ as
touchinge Sennacherib/this is the aunswere
that the Lord hath geuen/concerninge him:
Despysed arte thou/ and mocked (o dough-
ter of Sion) he hath shaken his heade at the/
o doughter of Jerusalem. But thou Senna-
cherib/ † whome hast thou defyed or blasphe- Jach.ij.d
med? And against whome hast thou lifted vp Mat.xxvj.d
thy voice/and exalted thy proude lokes? euen Act.ix.a
against the holy one of Israel. Thou with thy
seruauntes hast blaspheмed the Lorde/and
thus holdest thou of thy selfe: I couer the hye
mountaines/and sydes of Libanus with my
horsmen. And there wil I cut doune the hye
Cedre trees/ and the fayrest fyre trees. I wyl
vp into the heyth of it/ and into the chiefest of
his tymbre woodes. If there be no water/ I
wyl graue and drinke And as for waters of
defence/ I shal drye them vp with the fete of
myne hooste. Yee/ (sayest thou) hast thou not
herde what I haue taken in hande / and
brought to passe of olde time? That same wyl
I do now also/waist/destroye/and bringe the
stronge cities vnto heapes of stones. For their
inhabitours shalbe lyke lame men/ broughte

in

in feare and confounded. They shalbe like the grasse and grene herbes in the felde / lyke the hay vpon housetoppes / that withereth afore it be growen vp.

E I knowe thy wayes/thy goinge forth and thy cōminge home/yee/ and thy madnesse against me. Therfore thy furiousnesse against me/ and thy pryde is come before me. I wyl put a rynge in thy nose / and a bridle byt in the chawes of the / and turne the about/euen the same waye thou camest. I wyll geue the also this token (o Ezechias) this yeare shalt thou eate that is kepte in stoare/ and the next yeare suche as groweth of him selfe / and in the thyrde yeare ye shall sowe and reape/yee/ ye shall plante vyneyardes / and enioye the frutes therof.

And suche of the house of Juda as are escaped/shal come together/and the remnaunt shal take rote beneth/and bringe forth frute aboue. For the escaped shal go oute of Jerusalem/and the remnaunte from the mount Sion. And this shal the gelousy of the Lord of hoostes bringe to passe. Therfore thus sayeth

F the Lorde/concerninge the kyng of the Assirians: He shal not come into the cytie/ and shal shute no arowe into it/ there shal no shild hurte it / neyther shall they graue aboute it. The same waye that he came / shall he returne / and not come at this cytie / sayeth the Lorde. And I wyl kepe and saue the citye (sayeth he) for myne owne / and for my seruaunte Dauids sake.

esa.xxxj.c.b iiij.Re.xix.g Eccl.xlviij.c †Thus the aungell went forth / and slewe of the Assirians hooste an cl.xxxv. thousande. And when men arose vp early (at Jerusalē) Beholde/al laye ful of dead bodyes. So Sennacherib the kyng of the Assirians brake vp/ and dwelt at Ninive. Afterwarde it chaunced/as he prayed in the Temple of Nesrach his god/that Adramalech and Sarazer his owne sonnes slewe him with the swearde/ and fled into the lande of Ararat. And Esarhadon his sonne raygned after him.

The XXXVIII. Chapter.

A iiij.Re.xx.a ij.Pa.xxxij.c In those dayes was Ezechias deadsicke. †And the prophet Esay the sonne of Amos came vnto hym / and sayde: Thus commaunded the Lorde: Set thine house in ordre/for thou must dye/ & shalt not escape.

Then Ezechias turned hys face towarde the wall/and prayed vnto the Lorde/and saide: Remembre (o Lorde) that I haue walked before the in trueth and a stedfast herte / and haue done the thinge that is pleasaunt to the. And Ezechias wepte sore. Then sayde God vnto Esay: Go and speake vnto Ezechias. The Lorde God of Dauid thy father sendeth the this worde: I haue herde thy prayer B and consydered thy teares: †Beholde / I wyll Jone.iij.b put xv. yeares mo vnto thy lyfe / and delyuer the and the cytie also from the hande of the kynge of Assiria/for I wyll defende the cytie. †And take the this token of the Lorde / that j.Reg.ij.g he wyl do it as he hath spoken: Beholde / I wyl returne the shadowe of Achas Diall/that now is layed out with the Sunne/and bring it ten degrees backward. †So the Sūne turned ten degrees backward/the which he was Jos.x.c descended afore.

A thankesgeuinge/which Ezechias kyng of Juda wrote/ when he had bene sicke/and was recouered.

C I thought I shoulde haue gone to the gates of hell in my best age / and haue wanted the residue of my yeares.

I spake within my selfe: I shal neuer viset the Lorde God in this life: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together/and take awaye fro me/like a shepeherdes cotage: my lyfe is hewen of/ like as a weauer cutteth of his webbe.

While I was yet taking my rest/ he hewed me of/and made an ende of me in one daye.

†I thought I wolde haue lyued vnto the Job.iiij.b morow/But he brusted my bones lyke a Lion/ and made an ende of me in one daye.

Then chatred I like a swalowe and like a craine/and mourned as a doue.

I lift vp mine eyes into the height: O Lorde/(saide I) violēce is done vnto me/ be thou suertie for me.

D What shal I speake or say/that he maie this do: that I maie liue out al my yeares / yee/ in the bitternesse of my lyfe?

Verely (Lord) men must liue in bitternes/ and all my life must I passe ouer therin: For thou raisest me vp/and wakest me. But lo/ I wilbe wel content with this bitternesse.

Neuer-

Neuertheles/thy conuersacion hath so pleased the/that thou woldest not make an ende of my lyfe/so that thou hast cast al my sinnes behinde thy backe.

Psal.cxiij.c Psal.vj.a For hell prayseth not the/ †death doeth not magnifye the.

They that go downe into the graue / prayse not thy trueth: But the lyuing/yee/the liuinge acknowlege the/like as I do this daie. The father telleth his children of thy faythfulnesse.

Luce.j.g †Delyuer vs (O Lorde) and we wyll synge prayses in thy house/all the dayes of oure lyfe.

And Esay sayde: take a playster of fygges/ and laye it vpon the sore/so shall it be whole. Then sayde Ezechias: O what a great thinge is this/that I shal go vp into the house of the Lorde?

The XXXIX. Chapter.

A Re.xx.a At the same time Merodach Baladā/ Baladams sonne kinge of Babilon: sent letres and presentes to Ezechias. For he vnderstode how that he had bene sicke/and was recouered againe. † And Ezechias was glad

Ga.xxxij.c therof/& shewed them the cōmodities of hys treasure: of syluer/of golde/of spices and roottes/of precious oyles/all that was in his cupbordes and treasurehouses. There was not one thinge in Ezechias house/and so thorow out al his kingdome/But he let them se it.

Then came Esay the prophet to kyng Ezechias/and saide vnto him: What haue the mē saide/and from whence came they vnto the? Ezechias aūswered: They came out of a farre countrie vnto me: out of Babilon. Esay said: what haue they loked vpō in thine house? Ezechias aunswered: Al that is in myne house haue they sene: and there is nothinge in my treasure/but I shewed it them.

B Then saide Esay vnto Ezechias: Vnderstande the worde of the Lorde of hoostes.

R.xxiiij.e †Behold/the time wil come/that euery thing which is in thine house / and all that thy progenitours haue laide vp in stoare vnto this daye/shalbe caried to Babilon/ and nothinge left behynde. This sayeth the Lorde. Yee/ and parte of thy sonnes that shal come of the/and whome thou shalt get/ shalbe caryed hence/ and become gelded chaumberlaynes in the kynge of Babilons courte. Then sayde Ezechias to Esay: Now God prospere his owne counsail/which thou haste tolde me. He saide moreouer: So that there be peace/ and faithfulnesse in my time.

The XL. Chapter.

BE of good chere my people / be of good A chere. (sayeth youre God) Comforte Jerusalem/and tell her: that her trauaile is at an ende / that her offence is pardoned / that she hath receaued of the Lordes hande sufficient correccion for al her synnes. †A voyce crieth: Prepare the waye for the Lorde in the wildernesse/make straighte the path for oure God in the deserte. Let all valleis be exalted/ and euery mountayne and hyl be layde lowe. What so is crooked/let it be made streighte/ & let the rough plaeces be made plaine feldes. †For the glory of the Lord shal appeare/ and al flesthe shall se it: for why/ the mouthe of the Lord hath spoken it.

Esa.lvij.c Mat.iij.a Marc.j.a Luc.iij.c Joh.j.d Joh.j.b

The same voyce spake: Now crye. And I sayde: what shal I crye? Then spake it: † that Ps.lxxxix.a al flesthe is grasse/and that al the bewtie ther- Eccl.xliij.b of/is as the floure of the felde. Whē the grasse Jacob.j.b is withered/the floure falleth awaye. Euen so j.Pet.j.d is the people as grasse/when the breath of the Lord bloweth vpon them. Neuertheless/ whether the grasse wyther / or the floure fade awaye: †yet the word of oure God endureth Mat.v.d for euer. Moreouer the voyce cryed thus: Go Esa.xxxij.b vp vnto the hyll (o Sion) thou that bringest Jacob.j.b good tydinges / lyfte vp thy voice with po- j.Pet.ij.b wer / o thou preacher Jerusalem. Lift it vp B without feare: and saye vnto the cities of Juda: †Beholde/youre God: beholde/the Lord Esa.lxxxix.c euen the almighty shall 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 flocke lyke an Esa.xxxviij.b hyrdman. He shal gather the lambes together with his arme/and carie them in his bosome: and shal kindly intreate those that beare yonge.

Who hath holden the waters in his fyst? Who hath measured heauen with his spāne? and hath comprehended all the earthe of the worlde in thre fyngers? Who hath weyed the mountaynes and hylles? Who hath re- Sap.xi.b sourmed the mynde of the Lorde? † Or Rom xj.b

who

who is of his cõsail to teach him? At whome hath he asked counsail / to make him vnderstande / and to lerne him the waie of iudgement: to teache him science / and to instructe him in the waye of vnderstanding? Beholde / al people are in cõparison of him / as a droppe to a bucket full / and are counted as the leest thinge that the balaunce weyeth. Beholde / the Iles are in comparison of him / as the shadowe of the Sunne beame. Libanus is not sufficient to ministre fyre for his offringe / and al the beastes therof are not ynough to one sacrifice. All people in comparison of him / are reckened as nothinge. † Yee / vaine vanitie and emptynesse.

Psal. lxj. b

C To whome then wyl ye liken God? or what similitude wyl ye set vp vnto him? Shal the caruer make him a carued ymage? and shal the goldsmith couer him with golde / or cast him into a fourme of siluer plates? Moreouer shall the ymage maker (that the poore man which is disposed / maye haue somthinge to set vp also) seke oute and chose a tree that is not rotten / and carue therout an ymage that moueth not? Knowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you sence the beginninge? Haue ye not bene enfourmed of this / synce the foundacion of the earth was layde? That he sytteth vpon the Circle of the worlde / and that all the inhabitatours of the worlde are in comparison of

Esa. xliij. c

him but as greshoppers: † That he spredeth out the heauens as a coueringe / that he stretcheth them oute as a tent to dwel in: That he bringeth princes to nothinge / and the iudges of the earth to dust: so that they be not planted nor sowen againe / neither their stocke roted again in the earth? For as sone as he bloweth vpon them / they wither and fade away / like the strawe in a whyrle winde.

D To whome nowe wyll ye lyken me? and whome shall I be lyke / sayeth the holy one? Lifte vp youre eyes an hye / and consydre: Who hath made those thinges / whiche come oute by so greate heapes: † and he can call thē

Psal. cxlvij a

all by their names. For there is nothinge hid vnto the greatnesse of his power / strenghte and mighte. Howe maye then Jacob thinke / or howe maye Israel saye: My wayes are hid from the Lorde / and my God knoweth not of my iudgementes? Knowest thou not or haste thou not herde / that the euerlastinge God / the Lorde whiche made al the corners of the earth / is neyther weery nor faynte / and that his wysedom can not be comprehended: But that he geueth strenghte vnto the weery / and power vnto the faynt? Children are weery and faint / and the strongest men fal: † But vnto them that haue the Lorde before theyr eyes / shal strenght be encreaced. Aegles winges shal growe vpon them: When they runne / they shall not fal: and when they go / they shal not be weery.

Jere. xvij.

The. XLI. Chapter.

BE stil (ye Ilandes) and herken vnto me. A Be stronge ye people / Come hyther / and shewe your cause / we wil go to the law together. Who rayseth vp the iuste from the rysinge? of the Sunne / and calleth him to go forth? Who casteth down the people / and subdueth the kinges before him: that he maye throwe them all to the grounde with his swearde / and scattre thē lyke stubble with his bowe? He foloweth vpon them / and goeth safely hym selfe / and commeth in no forepath with his fete. Who hath made / created / and called the generacions from the beginninge? † Euen I the Lorde / whiche am the fyrste / and with the last.

Esa. xliij. and xlviij Apoc. j. c

Beholde ye Iles / that ye maye feare: and ye endes of the earthe / that ye maye be abasshed: drawe nye / and come hyther. Euery mā helped his neyghboure / and brother / & bydden him be stronge. The Smith comforted the moulder / & the Ironsmyth the hammerman / sayinge: It shalbe good / that we fasten this cast worke: and then they fastened it

B

with nayles / that it shoulde not be moued. And thou Israell my seruaunte: Jacob my electe sede of Abraham my beloued / whome I led from the endes of the earth by the hāde: For I called the from farre / and said vnto the: Thou shalt be my seruaūt: I haue chosen the / and wyl not cast the awaye / † be not afrayed / for I wyl be with the. Loke not behinde the / for I wil be thy God / to strenghte the / helpe the / and to kepe the with this righte hande of myne. Beholde / all they that resyste the / shal come to confusion and shame: and thine aduersaries shalbe destroyed and broughte to

Esa. xliij.

naughte. So that who so seketh after them / shal not fynde them. Thy destroyers shall perish / and so shall they that vndertake to make battayll against the. For I thy Lorde & God / wyl strength thy righthande. Euen I that saye vnto the: Feare not / I wyl helpe the. Be not afrayde thou litle worme Jacob / and thou despysed Israel: For I wil helpe the / sayeth the Lorde / and the holyone of Israel thyne auenger. Behold / I wyl make the a treadinge cart and a new flale / that thou mayest threshe and grynde the mountaines / and bringe the hilles to poulder. Thou shalt fanne them / and the wynde shall carye them awaye / and the whyrlwinde shal scattre them. But thou shalt reioyce in the Lorde / and shalt delite in prayssinge the holyone of Israel.

C † When the thyrstie and poore seke water

Esa. xxj. c

and fynde none / and when their tunge is drie

Esa. xxxv b

of thyrst: I geue it them / sayeth the Lord. I

xlviij. c

the God of Israel forsake them not. † I bringe

xlviij. a

forth floudes in the hylles / and welles in the playne feldes / I turne ye wildernes to riuers / and the drye lande to conduytes of water. I plante in the wayst grounde trees of Cedre / Box / Myrre and olyues. And in the drye / I set Fyrre trees / elmes and plātanes together. All thys do I / that they altogether maye se & marcke / perceaue with theyr hertes / and consydre: that the hāde of the Lorde maketh these thynges / and that the holyone of Israel bringeth them to passe. Stande at youre cause (sayeth the Lorde) and bringe forth youre strongest grounde / counsayleth the kynge of Jacob. Let the goddes come forth them selfes / and shewe vs the thynges that are past / what they be: let them declare thē vnto vs / that we maye take them to herte / and know them hereafter. Eyther / let thē shewe vs thynges for to come / and tel vs what shalbe done hereafter: so shall we knowe / that they be goddes. Shewe somthinge / eyther good or bad / so wil we both knowlege thesame / and tel it out.

D Beholde / ye goddes are of naught / & your makynge is of naught / but abhominaciō hath chosen you. † Neuertheles / I haue waked vp one from the North / and he shall come. And another from the East / whiche shall cal vpon my name / and shal come to the princes / as the Potter to his claye / and as the Potter treadeth

doune the myre. Who tolde that afore? So wil we cōfesse and saye / that he is righteous. But there is none that sheweth or declareth any thynge / there is none also that heareth youre wordes. Beholde / I wil first graunte them of Sion and Jerusalem to be Euāgelistes. But when I considre: there is not one amonge thē that prophecieth / neyther (when I axe hym) † aunswereth one worde. Lo / wicked are they & vayne / with the thynges also that they take in hande: yee / wynde are they and emptynesse / with theyr molten ymages together.

The XLII. Chapter.

BEholde / now therfore † thys is my ser- A uaunt / whome I will kepe to my self: my Matt. iij. b electe / In whome my soule shalbe pacified. I Matt. xij. b will geue hym my spriete / that he may shewe Mat. xvij. c forth iudgement and equyte amōge the Gentyles. He shal not be an outcryer / nor an hye mynded person. Hys voyce shall not be herde in the stretes. A brused rede shal he not breake / and the smokinge flax shal he not quench: but faithfully and truly shal he geue iudgement. He shal neither be ouersene nor haistie / that he maye restore righteousnesse vnto the earth: & the gentiles also shal kepe his lawes. For thus sayeth God the Lorde vnto him (Euen he † made the heauens / † and spred them abroade / Esa. xl. c & set forth the earth with her encreace: whiche and xliij. c geueth breath vnto the people that is in it / and to them that dwell therein) I the Lord haue called the in righteousnesse / and led the by the hāde. † Therfore wil I also defende the / & geue Esa. xlix. b the for a cōuenaunt of the people / and to be the † light of the Gentiles. That thou mayest opē Luc. ij. c the eyes of the blinde / *let out the prysoners / & *Zach. ix. b thē that syt in darkenesse / out of the dongeon house. I my self / whose name is the Lorde / † which geue my glory to none other / neyther Esa. xlviij. myne honoure to the goddes: shewe you these c new tydinges / and tell you them or they come / for olde thynges also are come to passe.

† Singe therfore vnto the Lorde / a new B songe of thankes geuinge / blow out his praise Psal. cxlix. a vnto the ende of ye worlde. They that be vpon the see / & al that is therein / praise him / the Iles and they that dwell in thē. Let the wildernes with her cities lift vp her voyce / ye tounes also that be in Cedar. Let thē be glad that syt vpon rockes of stone / and let them crye doune

from the hye mountaines: ascribinge almightynes vnto the Lorde / & magnifienge hym amonge the Gentiles. The Lorde shal come forth as a gyaunte/and take a stomacke to hym lyke a fresh man of warre. He shall roare and crie/and ouercome hys enemies.

I haue longe holden my peace (sayeth the Lorde) shoulde I therfore be stylll/ and kepe silence for euer? I will crye lyke a trauelinge woman/ and once will I destroye & deuoure/ I will make wayst both mountaine and hyll/ and drye vp euery grene thinge that groweth theron. I will drye vp the floudes of water / & drinke vp the ryuers. I will bringe the blinde into a stretc/that they knowe not: & lede them into a fotepath / that they are ignorannt in. I shal make darkenesse light before them/and the thinge that is crocked / to be strayght. These thinges will I do / & not forget them. †And
Esa.xliij.b therfore let them conuerte / and be ashamed earnestly / that hope in Idols / and saye to fashioned images: ye are oure goddes.

C Heare / o ye deaf men / and sharpen youre
Matt.xv.b sightes to se (o ye blinde.) †But who is blinder the my seruaunt? Or so deaf as my messaungers/whome I sent vnto them? For who is so blinde as my people / and they that haue the rule of them? They are like / as if thou vnderstodest much / & keptest nothinge: or if one herde well/but were not obedient. The Lord be mercyfull vnto them for his righteousnesse sake/that his worde might be magnified and prayse. But it is a mischeuous and wicked people. Their yonge men belonge all to the
Deu.xxviij snare/& shalbe shut in to pryson houses. †They shalbe caryed awaye captiue/and no man shal louse them. They shalbe troden vnder fote/&
Esa.xliij.d no mā shall laboure to bring the again. †But who is he amonge you/ that pondreth this in his minde / that considreth it / and taketh it for a warninge in time to come?

Baruch j.d †Who suffred Jacob to be trode vnderfote/
Tob.iij.a & Israel to be spoyled? dyd it not the Lorde?
Dan.ix.a Now haue we synned against him / and haue had no delite to walke in his wayes / neyther bene obedient vnto his lawe. Therfore hath he poured vpō vs his wroothful displeasure/ and strōge battayl/which maketh vs haue to do on euery side/yet wil we not vnderstāde: He burneth vs vp/yet sincketh it not into our hertes.

The. XLIII. Chapter.

BVt now/the Lorde that made the (o Jacob) & he that fashioned the (o Israel) saieth thus: †Feare not/for I wil defende the/ *I haue Esa.xlj.
called the by thy name/ thou art mine owne. iiij. rc.
†When thou wentest in the water / I was by g
the/ that the stronge floudes shoulde not pluck the *deut.
awaye: *When thou walkest in the fyre/it shal deu.xxxj
not burne the/ & the flame shall not kindle vpō Osc.j.b
the. For I am the Lorde thy God/ that holyone †Ex.xij
of Israel/thy Sauioure. I gaue Egypte for *Sam.
thy deliueraunce/ the Morians & the Sabees for the: because thou wast deare in my sight/ and because I set by the/and loued the. I pilled all men for the/and deliuered vp all people for thy sake/that thou shouldest not feare/ for I was with the. †I wil bringe thy sede frō the Esa.xlj.d
East/and gather the together from the West. Mat.viij
I wil saye to the North: let go. And to the South: kepe not backe: †But bringe me my Esa.xxx
sonnes from farre / and my doughters from the Gal.iij.
endes of the worlde: Namely / all those that be called after my name: For them haue I created/fashioned/and made for myne honoure.

†Bringe forth that people / whether they D
haue eyes or be blinde/deaf or haue eares. *All Luc.xxiij
nacions shall come in one/and be gathered in *Epho.
one people. But whiche amonge yonder goddes shal declare such thinges / and tel vs what is to come? Let them bringe their witnesses/so shall they be free: for then men shall heare it/ and saye: it is truthe. But I bringe you witnesses (sayeth the Lorde) euen those that are my seruauntes/ whome I haue chosen: to the intent that ye might be certified/ and geue me faithfull credence: yee / and to consydre / † that Esa.xliij
I am he / before whome there was neuer any Apoc.j.
God/and that there shalbe none after me. I
am only the Lorde. And † without me is Osee.xiij
there no Sauiour. I geue warninge/ I make
hole/I teach you/ that there should be no straūge
god amonge you. And this recorde must ye
beare me youre selfes (sayeth the Lorde) that
I am God. And euen he am I from the be-
ginninge / and † there is none / that can take Joan.x.
any thinge out of my hande. And what I do/
can no man chaunge.

Thus sayeth the Lorde the holy one of Is- C
rael youre redemer: †For youre sake will I Esa.v.d
sende to Babylon/and bringe all the strongest of

of them from thence: Namely / that Caldees that boast them of their shippes: Euē I the Lord youre holy one whiche haue made Israel/and am youre kinge. Moreouer thus sayeth the
Exo.xiiij.e Lorde (†Euen he that maketh a waye in the
Josiij.d see / * and a fotepath in the mightie waters:
Esa.x.a †which bringeth forth the charrettes and hor-
xxxvij.f ses / the hooste and the power / that they may fall a slepe and neuer ryse/ and be extincte/ like as tow is quenched.

Ye remembre not thinges of olde / and regarde nothinge that is past. Therfore beholde/ I shall make a newe thinge / and shortly shall it apeare: Ye shal well knowe it/ I tolde it you afore/but I wyll tell it you againe.

I wyll make stretes in the deserte / and ryuers of water in the wilderneſſe. The wilde beastes shall worshyppe me: the dragon / and
Psal.cvj.d the Estrich. † For I shall geue water in the
Esa.xxxv.b wilderneſſe / and streames in the deserte: that
Exo.xliij.a I maye geue drinke to my people / whome I
O chose. This people haue I made for my self / and they shal shewe forth my prayse. For thou (Jacob) woldest not call vpon me/ but thou haddest an vnlust toward me/O Israel. Thou gauest me not thy yonge beastes for burntoffringes / neyther diddest thou honoure me with thy sacrifices. Thou boughtest me no deare spice with thy money/neyther pouredest thou
Esa.j.b the fat of thy sacrifices vpon me. † Howbeit/
Exo.viij.c I haue not ben chargeable vnto the in offrin-
ges/neyther greuous in Incence. But thou hast laden me with thy synnes / and wecried me with thy vngodlines: Where as yet I
Esa.xliij.b † am euen he onely/ that for myne owne selfes
Exo.xxxiij.b sake do awaye thine offences / and forget thy synnes: so that I will neuer thinke vpon the. Put me now in remēbraunce (for we wil reason together) & shew what thou hast for the to make the quyte. † Thy first father offēded sore/
Gen.iij.b * & thy rulers haue synned against me. There-
Esa.xxv.b fore I eyther suspended / or slewe the chiefeste princes. I did curse Jacob / and gaue Israell into reprose.

The. XLIIII. Chapter.

A SO heare now / o Jacob my seruaunte/ &
Israel whome I haue chosen. For thus
Esa.xlj.c sayeth the Lorde/that made the/ that fashio-
d xliij.c ned the/ and helped the/ euen frō thy mothers wombe: † Be not afrayde (o Jacob my ser-
uaunte) thou righteous/ whome I haue chosen. † For I shall poure water vpon the drye
Esa.xxxv.b grounde / and ryuers vpon the thyrstie. * I
*Ezech. shall poure my spirite vpon thy sede/and myne
xxxvj.d encreace vpon thy stocke. They shal growe to-
Joel.ij.f gether lyke as the grasse / and as the Willies
Act.ij.b by the waters syde. One wyll saye: I am the Lordes. Another wyll call vnder the name of Jacob. The thyrde shall subscribe with his hande vnto the Lord/and geue him self vnder the name of Israel.

Moreouer/ thus hath the Lorde spoken: B
euen the kinge of Israel and his auenger/ the Lorde of hoostes: † I am the fyrst / and the
Esa.xlj.a last / and without me is there no God. For
Apoc.j.b what is he/ that euer was lyke me/ whiche am
Esa.xlviij.c from euerlastinge? Let him shewe his name/
Apoc.xxj.c and do where thorowe he maye be lykened
Esa.xliij.b vnto me. Let him tell you forth playnely thinges/that are past & for to come: Yee/ and that without any feare or stoppe. For haue not I euer tolde you hyther to/and warned you? Ye can beare me recorde youre selfes. Is there any God excepte me? or any maker / that I shoulde not knowe hym?

Wherfore all caruers of Idols are but vayne/ & their laboure loste. They must beare recorde them selfes/that (seynge they can neyther se nor vnderstande) they shalbe confounded. † Who shoulde now make a god or fas-
Esa.xlij.b shion an Idoll / that is profitable for no-
Psal.cxiij.b thinge: † Beholde/all the felowshippe of them
Sap.xiij.c must be broughte to cōfusion. Let all the workemasters of them come and stande together from amonge men: they must be abashed/and confounded one with another. The smith taketh yron/and tempreth it with hote coles/and fashioneth it with hammers /, and maketh it with all the strength of his armes: Yee/ somtyme he is faint for very hunger / and so thyrstie/that he hath no more power. The carpenter (or ymage caruer) taketh me the tymbre/ and C
spredeth forth his lyne: he marketh it with some coloure: he playneth it / he ruleth it and squareth it / and maketh it after the ymage of a man / and according to the beutye of a man that it maye stande in a temple.

Moreouer/he goeth out to hewe doune Cedre trees: He bringeth home Elmes & Okes/ and other tymbre of the wood. Or els the Fyre

trees which he planted him selfe / & such as the raine hath swelled / which wood serueth for men to burne. Of this he taketh and warmeth him selfe withal: he maketh a fyre of it to bake bread. And afterwarde maketh a god thereof / to honoure it: and an Idol / to knele before it. One pece he burneth in the fyre / with another he rosteth flesh / ỹ he maye eate roste his belly full: with the thirde he warmeth him selfe / & sayeth: A ha: I am wel warmed / I haue bene at the fyre. And of the residue / he maketh him a god / and an Idol for him selfe. He kneleth before it / he worshippeth it / he prayeth vnto it / and sayeth: deliuer me / for thou art my god.

D † Yet men neyther considre nor vnderstãde / Esa. xlij. c because theyr eyes are stopped / ỹ they can not see: and their hertes / that they can not perceaue. They põdre not in theyr mindes (for they haue neyther knowlege nor vnderstandinge) to thinke thus: I haue brent one pece in the fyre / I haue baked bread vpõ the coles therof / I haue rosted flesh withal / and eaten it: Shall I now of the residue make an abhomination / and fall doune before a rotten pece of wood? The kepinge of dust / and folishnesse of herte hath turned them asyde: so that none of them can haue a free conscience to thinke: maye not I erre?

Considre this (o Jacob and Israel) for thou art my seruaunt. I haue made the / that thou mightest serue me. O Israel / forget me not. Esa. xliij. d † As for thine offences / I driue them awaye lyke the cloudes / and thy sinnes as the myst. Turne ỹ againe vnto me / and I wyl deliuer ỹ.

E Be glad ye heauens / whome the Lorde hath made: let all ỹ is here beneth vpõ ỹ earth / be ioyfull. Reioyce ye mountaines & woodes / with all the trees that are in you: for ỹ Lorde shall redeme Jacob / & shew his glory vpon Israel. For thus sayeth the Lorde thy redemer / euen he that fashioned the from thy mothers wombe: † I am ỹ Lord / which do al thinges Rom. xj. d my self alone. *I onely haue spred out the hea- *Gen. j. a uens / and I onely haue layde the foundacion Esa. xl. c of the earth. I destroye the tokens of witches / and make the Soythsayers go wronge. As for the wyse / I turne them backward / & make theyr cunninge folishnesse.

But I set vp the purpose of my seruauntes / and fulfill the counsayl of my messãgers. I saye to Jerusalem: turne againe: And to the cities of Juda: Be ye builded againe: And I repayre theyr decayed places. I saye to the grounde: be drye. And I drye vp thy water floudes. I saye to Cyrus: thou art mine hyrdman / so that he shal fulfill all thinges after my wil. I saye to Jerusalem: Be thou builded. And to the temple: be thou fast grounded.

The XLV. Chapter.

THus sayeth the Lorde vnto Cyrus hys A anoynted / whome he ledeth by the right hande: that the people maye fall doune before him: † I will louse the gyrdle of kinges / that j. Esd. j. a they shal open the gates before thy face / & not to shut theyr dores. I will go before the / and make the crocked straight. I shal breake ỹ brasen dores / and burst ỹ yron barres. I shal geue the ỹ hyd treasure / and the thinge whiche is secretly kepte: that thou mayest know / that I the God of Israel haue called the by thy name: † & that for Jacob my seruaũt sake / & for Israel Ge. xxvij. my chosen. For I called the by thy name / and ordeyned the / or euer thou knewest me: † Euẽ Esa. xlvij. I the Lorde / before whome there is none other: for without me there is no God. † I haue Jere. j. a prepared the / or euer thou knewest me: that it might be knowen from the risinge of ỹ Sunne to the goyinge doune of thesame / that all is nothinge without me. For I am ỹ Lord / and there is els none. † It is I that created ỹ light Gene. j. and darcknes / *I make peace & trouble. Yee / *Jud. ij. euen I the Lorde do all these thinges. The heauens aboue shall droppe doune / and the cloudes shall raine righteousnes. The earth shall open it self / and bringe forth healthe / and there by shal righteousnes florishe. Euẽ I the Lorde shall bringe it to passe.

† Wo be vnto him that chydeth with his B maker / the potsherde with the potter. Sayeth Jer. xviij. the claye to the potter: What makest thou? or xix. c thy worke serueth for nothinge? Wo be vnto Esa. xxix. him ỹ saieth to his father: why begettest thou? Rom. ix. And to hys mother: why beareste thou? Thus Eccl. xxx. sayeth the Lorde / euen the holy one & maker b of Israel: Axe me of thinges for to come / concerninge my sonnes: and put me in remembraunce / as touchinge the workes of my handes: I haue made the earth / and created man vpon it. With my handes haue I spred forth heauen / and geuen a commaundement for all the hooste therof. I shall wake hym vp with righteous-

Esa. xlj. a nesse / and ordre all his wayes. † He shal buylde my citie / and let out my prisoners: and that neyther for gift nor rewardes / sayeth the Lorde of hoostes.

The Lorde hath sayde moreouer: The occupiers of Egypte / the marchauntes of the Moryans and Sabees / shall come vnto the with tribute / they shalbe thine / they shal folow the / and go with cheynes vpon their fete. They shall fall doune before the / and make supplicacion vnto ỹ. For God (without whome there Rom. xj. d is none other God) shalbe with the. † O how profounde art thou o God / thou God & Sauioure of Israel: Confounded be ye / and put to dishonoure: go hence together with shame / all ye that be workemasters of erroure (that is worshippers of Idols.) But Israel shalbe saued in the Lorde / which is the euerlastinge saluacion: They shall not come to shame nor confusion / worlde without ende.

C For thus sayeth the Lorde: † euen he that Gen. j. a created heauen / the God that made the earth / that fashioned it / and set it forth: I haue not made it for naught / but I made it to be enhabited: Euen I the Lorde / without whome Exo. xx. c there is none other. † I haue not spoken secretly / neyther in darcke places of the earth: It is not for naught / that I sayde vnto the sede of Jacob seke me. I am the Lorde / whiche whẽ I speake / declare the thinge / that is righteous and true. Let them be gathered & come together / let them drawe nye hyther / that are Esa. xlviij. c escaped of the people: † Haue they any vnder- Baru. vj. c standing / that set vp the stockes of their Idols / and praye vnto a god / that can not helpen thẽ? Let men drawe nye / let them come hyther / and aske coũsayll one at another / and shewe forth. What is he / that tolde thys before? or who spake of it / euer sence the begynning? Haue Esa. xlviij. not I the Lorde done it: † without whome there is none other God? the true God and Esa. xliij. b sauioure / and there is els none but I? *And therfore turne you vnto me (all ye endes of the earth) so shall ye be saued / for I am God / and there is els none. I sweare by my self: out of my mouth commeth the worde of righteous- Rom. xiiij. b nesse / and that maye no man turne: but † all Phil. ij. a knees shall bowe vnto me / and al tunges shall sweare by me sayinge: Verely in the Lord is my righteousnes and strength. To him shall

me come: but all they ỹ thinke scorne of hym / shalbe confounded. And the whole sede of Israel shalbe iustified / & prayse[d] in the Lorde.

The. XLVI. Chapter.

NEuertheles / † Bel shall fall / and Nabo A shalbe broke: whose images are a burthẽ San. xiiij. c for the beastes & cattel / to ouerlade thẽ / and to j. Reg. v. & make them weery. They shal sincke doune / and Jere. l. & fal together: for they maye not ease thẽ of their burthen / therfore must they go in to captiuite.

Herken vnto me / o house of Jacob / and all ye that remayne yet of the housholde of Israel: whome I haue borne from youre mothers wombe / and brought you vp frõ your birth / tyll ye were growen: I whiche shall beare you vnto youre laste age: I haue made you / I will also norish you / beare you & saue you. † Whome Exod. xx. & will ye make me like / in fashion or ymage / that I may be lyke hym? † Ye foules (no doubte) Exo. xxxij. & will take out siluer and gold out of youre purses / and weye it / and hyre a goldsmith to make a god of it / ỹ men maye knele doune and worshippe it. † Yet muste he be takẽ on mẽs shoul- Esa. xliij. c ders and borne / and set in hys place / that he Baru. vj. c maie stande and not moue. Alas that men should crye vnto hym / which geueth no aunswere: and deliuereth not the man that calleth vpon hym / from hys trouble.

Considre thys well / and be ashamed / Go in B to youre owne selfes (O ye runnagates.) Remembre the thynges which are past / sence the begynninge of the worlde: that I am God / and that there is els no God / yee / & that there is nothinge lyke vnto me. In the begynninge of a thinge / I shewe the ende therof: and I tel before / thynges that are not yet come to passe. With one worde is my deuice accomplished / and fulfilleth all my pleasure. † I call a byrde Exo. xvj. c out of the East / and all that I take in hande / out of farre coũtries. As sone as I cõmaund / I bringe it hither: as sone as I thinke to deuise a thinge / I do it.

Heare me / o ye that are of an hie stomack / but farre from righteousnesse. I shal bringe forth my righteousnesse / It is not farre / and my healthe shall not tarie longe awaye. I will laye healthe in Siõ / and geue Israel my glory.

The XLVII. Chapter.

BVt as for the (O doughter / thou virgin A Babylõ) thou shalt syt in the dust. Thou

shalt syt vpon the grounde/and not in a trone
Co thou mayde of Caldea.) Thou shalt no more
be called tender & pleasaũt. Thou shalt bringe
forth the querne and grinde meel / put doune
thy stomacher/ make bare thy knees/ and shalt
Ezec.xvj.d wayde thorow the water ryuers. † Thy shame
San.iij.a shalbe discouered / and thy preuities shalbe
sene. For I wyll auenge me of the/ and no mã
shall let me: sayeth oure redemer / whiche is
called the Lorde of hoostes / the holy one of
Israel.

Syt styll/holde thy tunge/and get the in to
some darke corner (O doughter Chaldea) for
thou shalt no more be called lady of kingdo-
mes. I was so wroth with my people/ that I
punyshed myne enheritaunce/and gaue them
Pro.xxj.b into thy power. † Neuertheles/thou shewe-
Jere.l.b dest them no mercy / but euen the very aged
men of thẽ / dyddest thou oppresse ryght sore
with thy yock / and thou thoughtest thus: I
shalbe lady for euer. And besyde all that/ thou
hast not regarded these thinges / neyther cast
what shoulde come after.

B Heare now therfore/thou wylfull/that syt-
test so careless / & speakest thus in thyne herte:
Esa.x.b † I am alone / and without me is there none:
Apo.xviij.b I shall neuer be wedowe/nor desolate againe.
And yet bothe these thinges shall come to the
vpon one daye in the twincklinge of an eye.
Dan.v.c † Namely/wydowhead and desolacion. They
shall myghtely fall vpon the/ for the multi-
tude of thy witches/ and for the great heape of
thy coniurere. For thou hast comforted thy self
Esa.xxix.c in thy disceatfulnes/and hast sayde: † No man
seith me. Thine owne wysdom and cunninge
haue disceaued the/In that thou hast sayde: I
am alone / & without me there is none. Ther-
fore shall trouble come vpon the/ & thou shalt
not know from whẽce it shall arise. Mischiefe
shall fal vpon the/ which thou shalt not be able
to put of. A sodayne misery shall come vpon
the/or euer thou be aware.

C Now go to thy coniurers/and to the multi-
tude of thy witches/(whome thou hast ben ac-
quaynted withal from thy youth)if they maye
helpe the/or strengthen ẏ. Thou haste hytherto
had many counsails of them/so let the heauen-
gasers and the beholders of starres / come on
now and deliuer the: yee/ and let them shewe/
when these new thynges shall come vpõ the.
Beholde/they shalbe lyke strawe/which if it be
kindled with fyre / no man maye rydde it for
the violence of the flamme. And yet it geueth
no zynders to warme a man by/nor cleare fyre
to syt by. Euẽ so shall they be vnto the/whome
thou hast vsed and occupied from thy youth.
Euery one shall shew the his erroneous way/
yet shall none of them defende the.

The XLVIII. Chapter.

HEare this/O thou house of Jacob: ye that A
are called by ẏ name of Israel / & are come
out of one stock with Juda: which sweare by
the name of the Lord / and beare witnesse by
the God of Israel (but not with trueth and
right) which are called † fre mẽ of ẏ holy cittie/ Ephe.ij.b
as they that loke for cõforte in the God of Is-
rael/ † Whose name is the Lorde of hoostes. Esa.lj.c

The thynges that I shewed you euer sence Jere.xxx
the begynninge: Haue I not brought them
to passe / immediatly as they came out of my
mouth/& declared them? And they are come?
Howbeit / I knewe that thou art obstinate/
and that thy necke hath an yron vayne / and
that thy brow is of brasse. Neuertheles / I
haue euer sence the beginninge shewed the of
thynges for to come / and declared them vnto
the/or euer they came to passe/that thou shoul-
dest not saye: mine Idol hath done it / my car-
ued or cast ymage hath shewed it. Heare and
considre all these thynges / whether it was ye
that prophecied them: But as for me/ I tolde B
the before at the beginninge / new and secrete
thynges that thou knewest not of: † And some Esa.xxx
done nowe/not of olde tyme/ wherof thou ne-
uer herdest/ before they were brought to passe/
that thou canst not saye: I knewe of thẽ. Mo-
reouer there be some wherof thou hast neyther
herde nor knowen/ neither haue they ben ope-
ned vnto thine eares afore time. For I knew
that thou woldest maliciously offende / ther-
fore haue I called the a transgressour / euen
from thy mothers wombe.

Neuertheles / for my names sake / I haue
withdrawẽ my wrath/ and for myne honours
sake/I haue ouersene the / so that I haue not
roted the out. Beholde/ I haue pourged the/
and not for money. † I haue chosen the in the Exo.iij.b
fyre of powerte. And that onely for myne own C
sake/ † for I geue myne honour to none other/ Esa.xlij.b
that thou shouldest not despyse me. Herken
vnto

vnto me o Jacob/ and Israel whome I haue
Esa.xlv.a called. I am euen he that is / † I am the fyrst
Apoc.j.a and the last. My hande is the foundacion of
the earth/and my ryght hande spanneth ouer
the heaues. As sone as I called thẽ/ they were
there. Gather you altogether / and herkent
Which of yonder goddes hath declared this/
that the Lorde wyll do by the kynge of Ba-
bylon/ (whome he loueth and fauoureth) and
by the Caldees his arme: I my self alone haue
tolde you this before. Yee/ I shall call him/ and
bringe him forth/ and geue him a prosperous
yourney: Come nie and heare this: haue I
spokẽ any thinge darckly sence ẏ beginninge?
when a thinge beginneth/ I am there.

D Wherfore the Lorde God with his spre-
te hath sent me. And thus sayeth the Lorde
thyne auenger / the holyone of Israel: I am
Rom.vij.b the Lorde thy God / which teach the † profi-
1.Tim.j.b table thinges / and lede the ẏ waye that thou
Deu.xvij.d shouldest go. * If thou wilt now regarde my
Deu.xxviij commaundemẽt / thy welthines shalbe as the
water streame: and thy righteousnes as ẏ wa-
ues flowinge in the see. Thy sede shalbe like
as the sande in the see/ and the frute of thy bo-
dy / lyke the grauel stones therof: Thy name
shall not be roted out/nor destroyed before me.
Jere.xv.a † Ye shall go awaye frõ Babylon / and escape
Esa.j.b the Caldees with a mery voyce. Thys shalbe
spoken of/declared abroade/ and go forth vnto
the ende of the worlde: so that it shalbe sayde:
The Lord hath defended hys seruaunte Ja-
cob / that they suffred no thyrste / when they
Apo.xvij.b trauayled in the wilderneſſe. † He claue the
Num.xx.b rockes asonder / and the water gusshed out.
Esa.lvij.c * As for ẏ vngodly/they haue no peace / sayeth
the Lorde.

MESSIAS.

The XLIX. Chapter.

HErken vnto me ye Iles / and take hede ye A
people from farre: The Lord hath called
me fro my byrth / and made mencion of my
Esa.lj.c name fro my mothers wombe: † he hath made
Eph.vj.b my mouth * lyke a sharpe swerde / vnder the
shadowe of hys hande hath he defended me/
and hyd me in his quyuer as a good arowe
and sayde vnto me: Thou arte my seruaunt Is-
rael / † I wilbe honoured in the. Then aun- Joan.xvj.a
swerde I: I shal lese my laboure/ I shal spẽde
my strength in vayne. Neuertheles/ I wyl cõ-
mitte my cause and my worke vnto the Lord
my God. And now sayeth the Lorde (euen
he that fashioned me fro my mothers wombe
to be his seruaunte / that I maye bringe Ja-
cob againe vnto him/ howbeit/ Israel wil not
be gathered vnto him againe. In whose sight
I am greate / which also is my Lorde / my
God and my strength.) Let it be but a small
thynge/that thou art my seruaũt / to set vp the
kinredes of Jacob/and to restore the destruc- B
cion of Israel: † if I make ẏ not also the light Esa.xlij.b
of the Gentiles/that thou maiest be my health Act.xiij.g
vnto the ende of the worlde. Joã.viij.b

Moreouer/thus sayeth the Lord the auen-
ger and holy one of Israel/ because of the ab-
horringe and despisinge amonge the Gentiles/
concerninge the seruaunte of all them that
beare rule: Kinges and princes shall se/ & arise
and worshippe / because of the Lorde that he
is faythfull: and because of the holyone of Is-
rael/whiche hath chosen the. F

And thus sayeth the Lord: † In the tyme ij.Cor.vj.a
appoynted wil I be present with the. And in Jere.xj.a
the houre of health will I helpe the / and deli-
uer the. † I wil make the a pledge for the peo- Esa.xlij.a
ple/ so that thou shalt helpe vp ẏ earth again/
and chalenge againe the scatred heretages:
† That thou mayest saye to the prysoners: go E
forth/and to them that are in darkenesse: come Luc.iiij.c
in to the light/ that they maye fede in the hye Zach.ix.b
wayes / and get theyr lyuynge in all places.
† There shall neyther hunger nor thyrste/ heate Apo.vij.c
nor Sunne hurte them. For he that fauoureth
them/shall lede them/and geue them drinke of
the springe welles. I will make wayes vpon
all my mountaines/ and my forepathes shalbe
exalted. And beholde / they shall come from
farre: lo/some from the North and West/some
from the South. † Reioyce ye heauens / and Esa.liij.b
synge prayses thou earth: Talke of ioye ye hyl-
les/ for God will cõforte his people / and haue
mercy vpon his that be in trouble.

Then shall Sion saye: God hath forsaken
me/and the Lorde hath forgotte me. Doeth
a wyfe forget the chylde of her wombe / & the
sonne whome she hath borne? And though she
do forget/yet will not I forget the. Beholde/ I

haue written the vp vpon my hādes/ thy walles are euer in my sight. They that haue broken the doune/ shall make haist to buylde the vp agayne: and they that made the waist/ shal dwell in the. †Lifte vp thine eyes/ & loke aboute the: all these shall gather them together/ and come to the. As truly as I lyue (sayeth the Lorde) thou shalt put them all vpon the/ as an apparell/ and gyrde them to the/ as a bryde doeth her Iewels. As for thy lande that lyeth desolate/ waysted and destroyed: it shalbe to narow for them/ that shall dwell in it. And they that wolde deuoure the/ shalbe farre awaye. Then the chylde whome the baren shall bringe forth vnto the/ shal saye in thine eare: thys place is to narow/ sit nye together/ that I maye haue roume. Thē shalt thou thinke by thy self: Who hath begotten me these? seynge I am baren and alone/ a captiue and an outcast? And who hath norisshed them vp for me? I am desolate and alone/ but from whence come these?

Gene. xv. a
Esa. lx. a

E And therfore thus sayeth ỹ Lord God: Beholde/ I wil stretch out myne hāde to ỹ Gentiles: & set vp my tokē to the people. They shall bringe the thy sonnes in their lappes/ & carye thy doughters vnto the vpon their shoulders. For kinges shalbe thy noursinge fathers/ and Quenes shalbe thy noursinge mothers. They shall fall before the with their faces flat vpon the earth/ and lyck vp the dust of thy fete: that thou mayest know/ how that I am the Lorde. † And who so putteth his trust in me/ shal not be confoūded. Who spoyleth the giaunte of his praye? or who taketh the prysoner from the mighty? And therfore thus sayeth ỹ Lorde: The prysoners shalbe takē frō the giaunte/ and the spoyle deliuered from the violente: for I wyll maintayne thy cause againste thyne aduersaries/ and saue thy sonnes. And wyll fede thine enemies with their owne flesh/ and make them dronke of their owne bloude/ as of swete wyne. And all flesh shall knowe/ (o Jacob) that I am the Lorde/ thy Sauioure/ and stronge auenger.

Rom. ix. d

The L. Chapter.

E THus sayeth the Lorde: † Where is the byll of your mothers deuorcement/ that I sent vnto her? or who is the vsurer/ to whome I solde you? † Beholde/ for your owne offences are ye solde: and because of youre transgression/ is youre mother forsaken. For why wolde no mā receaue me when I came? and whē I called/ no mā gaue me aunswere. † Was my hande cleane smyten of/ that it myght not helpe? or had I not power to deliuer? lo/ *at a worde I drinke vp the see/ † and of water floudes I make drye lande: so that for want of water/ the fysh corrupte and dye of thurst. † As for heauen/ I cloeth it with darkenesse/ and put a sacke vpon it.

Jere. iij. a
Esa. lix. a
Num. xi. e
Esa. l. a
*Ex. xiiij.
† Iosu. iij. d
Exo. x. c

B The Lord God hath geuen me a wel learned tunge/ † so that I can cōforte them which are troubled/ yee/ and that in due season. He waked myne eare vp by tymes in the morninge (as the scholemasters do) that I myght herken. † The Lord God hath opened myne eare/ therfore can I not saye naye/ nor withdrawe my self. † But I offre my backe vnto the smyters/ and my chekes to the nyppers. I turne not my face from shame and spyttinge/ † For the Lorde God helpeth me/ therfore shall I not be confounded. I haue hardened my face lyke a flyntstone/ for I am sure that I shall not come to confusion. Myne aduocate speaketh for me/ who wyll then go with me to lawe? Let vs stande one agaynst another: if there be any that wyll reason with me/ let hym come here forth to me. † Beholde/ the Lorde God standeth by me/ what is he that can condempne me? lo/ † they shalbe all lyke as an olde cloth/ which ỹ mothes shall eate vp.

B ij. Cor. j. a
Rom. viij.
Psal. ci. d

C Therfore who so feareth the Lorde amōge you/ let hym heare the voyce of his seruaunt. Who so walketh in darckenesse/ and no light shyneth vpon hym/ let hym hope in the Lorde/ and holde hym by hys God. But take hede/ ye haue all kyndled a fyre/ and gyrded youre selfes with the flame: Ye walke in the glistringe of youre owne fyre/ & in the flame that ye haue kyndled. Thys cōmeth vnto you fro my hande/ namely/ that ye shall slepe in sorowe.

The LI. Chapter.

HErken vnto me/ ye that holde of righteousnes/ ye ỹ seke the Lorde. Take hede vnto ỹ stone/ wherout ye are hewen/ and to ỹ graue wherout ye are digged. Considre Abraham † youre father/ and Sara that bare you: how that I *called him alone/ prospered hym wel/ & encreased him: how the Lorde comforted Sion/ and repayred al her decaye: makinge her desert as a Paradise/ and her wildernesse as the garden of the Lord. Mirth and ioye was there/ thankesgeuinge and the voyce of prayse. Haue respecte vnto me then (o my people) and laye thine eare to me.

A

Esa. li. a
Psal. ci. d
Mat. xxiiij. c
ij. Pet. iij. b
Jere. xxxj. f
*Mat. x. d
Luc. xij. a
†Psal. ci. d

† For a lawe/ and an ordinaunce shal go forth fro me to lyghten the Gentiles. It is harde by/ that my healthe and my righteousnesse shall go forth/ and the people shalbe ordred with myne arme.

B The Ilandes (that is the Gentiles) shall hope in me/ and put their trust in myne arme. Lift vp youre eyes towarde heauen/ and loke vpon the earth beneth. † For the heauens shal vanishe awaie like smoke/ and the earth shall teare lyke a clothe/ and they that dwel therin/ shal perishe in like maner. But my healthe endureth for euer/ and my righteousnesse shall not ceasse. Therfore herken vnto me/ ye that haue pleasure in righteousnesse/ thou people that † bearest my lawe in thyne herte. *Feare not the curse of men/ be not afrayde of their blasphemies & reuylinges: † for wormes and mothes shall eate them vp lyke clothe & woll. But my ryghteousnesse shal endure for euer/ & my sauinge healthe from generacion to generacion. ✠

Esa. xiiij. b
*Exo. xiiij. e
Esd. j. b
j. Cor. j. a
Esa. xl. a
Pet. j. d

Wake vp/ wake vp/ and be stronge: O thou arme of the Lorde: wake vp/ lyke as in tymes past/ euer an sence the worlde beganne. † Art not thou he/ that hast wounded ỹ proud lucifer/ and hewen the dragon in peces? *Art not thou euen he/ which haste dried vp ỹ depe of the see/ whiche haste made plaine the see ground/ that the deliuered might go thorow? † That the redemed of the Lord/ which turned againe/ might come with ioye vnto Sion/ there do endure for euer? That myrth and gladnesse might be with them: that sorowe & wo might flie from them? † Yee/ I/ I am euen he/ that in al thinges geueth you consolacion. What art thou then/ that feareste a mortal mā/ the childe of man/ whiche † goeth awaye as doeth the floure? And forgetteste the Lorde/ that made the/ that spred out the heauens/ and layde the foundacion of the earth. But thou art euer afrayde for the syght of thine oppressoure/ which is ready to do harme: Where is the wrath of the oppressoure? It commeth on fast/ it maketh haiste to appeare: It shal not perishe/ that it shoulde not be able to destroy/ neither shal it fayle for faute of norishinge. † I am the Lorde thy God/ that maketh 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 defend the with the turninge of my hande: that thou maiest plante the heauens/ and laie the foundacions of the earthe/ and saye vnto Sion: thou arte my people.

Mat. viij. c
Esa. xlviij. a
*Esa. xlix. a

Awake/ Awake/ and stande vp O Jerusalē/ thou that from the hande of the Lorde haste dronken oute † the cuppe of his wrath: thou that hast supped of/ & sucked out the stūbringe cuppe to the bottome. For amonge al the sonnes whome thou hast begotten/ there is not one that maye holde the vp: & not one to lede the by the hande/ of all the sonnes ỹ thou hast norished. Both these thinges are happened vnto the/ But who is sory for it? Yee/ destruccion/ waistinge/ hunger and swerde: But who hath comforted the? Thy sonnes lie comfortles at the heade of euery strete like a taken venison/ & are full of the terrible wrath of the Lorde/ & punishment of thy God. And therfore thou miserable & dronken (howbeit not wyth wyne) heare this: Thus saieth thy Lorde: thy Lorde & God/ the defender of his people: Behold/ I wil take ỹ slombring cuppe oute of thy hande/ euen the cuppe with the dregges of my wrath: that from henceforthe thou shalt neuer drinke it more/ and will put it in their hande/ that trouble the which haue spokē to thy soule: stoupe doune that we maie go ouer the/ make thy bodye euen with the grounde/ and as the strete to go vpon.

Psa. lxxiiij. b
Jere. xxv. c

S

The LII. Chapter.

VP Sion vp/ take thy strenghte vnto the: A put on thine honest raiment o Jerusalē/ thou citie of the holy one. For from this time forth/ there shall no vncircūcised nor vnclean person come in the. Shake the from the dust/ arise & stande vp o Jerusalem. Pluck out thy neck from the band/ o thou captiue doughter Sion. For thus saieth the Lorde: † Ye are solde for naught/ therfore shall ye be redemed also without any money.

Esa. xl. a
Rom. vij. b

For thus hath the Lord said: † My people went doune afore tyme into Egypte/ there

Exod. j. a

iiij. Reg. j. g to be straungers. † Afterwarde dyd the kinge of the Assirians oppresse the for naught. And now what profyt is it to me (saieth the Lorde) that my people is frely caried awaye/ and
Ro. ij. d brought into heauines by their rulers/ † & my
Ez. xxxvj. d name euer stil blaspheme? sayeth the Lorde. But that my people maye knowe my name/ I my selfe wil speake in ỹ daye. Beholde/
Nauum. ij. a here am I. † O howe beutiful are the fete of
Rom. x. c the Embassatoure/ that bringeth the message from the mountain/ & proclaimeth peace: that bringeth the good tydinges/ and preacheth healthe/ & sayeth vnto Sion: Thy God is the kinge. Thy watchmen shal lift vp their voice/ with loude voice shal they preache of him: for
j. Joh. j. a they shal † se him present/ when the Lorde shal come againe to Sion.

Esa. xlix. d † Be glad/ o thou desolate Jerusalem/ and reioyce togither: for the Lorde wil cõforte his people/ he wil delyuer Jerusalem. The Lorde will make bare his holy arme/ and shewe it
Psal. xcviij. a forth in the syght of al the Gentiles/ † and all the endes of the earth shal se the saning healthe
ij. Cor. vj. d of oure God. † Awaye/ Awaye/ get you
C out from thence/ & touche no vncleane thinge. Go oute from amonge such. And be cleane/ ye that beare the vessel of the Lorde. But ye shal not go out with sedicion/ nor make hayste
Exo. xiij. d as they that fle awaye: † for the Lorde shall go before you/ and the God of Israel shal kepe the watch.

Beholde/ my seruaunt shall deale wysely/ therfore shal he be magnified/ exalted & greatly honoured. Lyke as the multitude shal wonder vpon him/ because his face shalbe so disformed/ and not as a mans face/ and † his beutie
Esa. liij. a like no man: Euen so shal the multitude of the Gentiles loke vnto hym/ and the kynges
Esa. lxv. a shal shut their mouthes before him. † For they
Rom. xv. c that haue not bene tolde of him/ shall se him: and they that herde nothinge of hym/ shall beholde him.

The. LIII. Chapter.

A BVt who † geueth credence vnto oure preachinge? Or to whome is the arme
Joh. xij. e of the Lorde knowen. He shal growe before
Rom. x. c the Lorde like as a braunche/ & as a rote in a drie grounde. He shal haue neither beuty nor fauoure. When we loke vpõ him/ there shalbe no fairenesse: we shal haue no luste vnto him. He shalbe the moost simple & despised of all/ † whiche yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle/ that we shal hyde oure faces frõ him.
Heb. v. a Howbeit (of a trueth) † he onely taketh away
Mat. viij. b oure infirmite/ and beareth oure paine: Yet
j. Pet. ij. c we shall iudge him/ as thoughe he were plagued and cast doune of God/ † where as he
ij. Cor. v. c (not withstandinge) shalbe wounded for our offences/ & smitten for oure wickednes. For the paine of our punishment shalbe laide vpõ him/ & with his stripes shal we be healed.

B As for vs/ we go al † astraye/ (like shepe) euery one turneth his owne way. But thorow
Psa. cxviij. b him/ the Lorde pardoneth all our sinnes. He shalbe pained & troubled/ & shal not open his mouth. † He shalbe led as a shepe to be slain/
Jere. xj. d yet shal he be as stil as a lambe before ỹ shearer/ and not open his mouth. He shalbe had
Actu. viij. f awaie/ his cause not herd/ & without any iudmat. xxvij. b gement: Whose generacion yet no man maye
j. Cor. v. c numbre/ when he shalbe cut of frõ the groũde of the liuinge: Whiche punishmente shall go vpon him/ for the transgression of my people.
† His graue shalbe geuen him with the con-
mat. xxvij. c demned/ and his crucifienge with the theues.
† Where as he dyd neuer violẽce nor vnright
ij. Cor. v. c neyther hath there bene any disceatfulnesse in
j. Pet. ij. d his mouth.

C † Yet hath it pleased the Lorde to smite him
Joh. xij. c with infirmite/ that when he had made hys
Ro. viij. d soule an offeringe for sinne/ he might se a lõge lastinge sede. And this deuice of the Lorde shal prospere in his hande. With trauayle and laboure of his soule/ shall he optaine greate
Ro. iij. c riches. † My righteous seruaunte shall with his wisedome iustifye and deliuer the multitude/ for he shall beare awaye their synnes. Therfore wyl I geue him the multitude for his parte/ & he shal deuide the stronge spoyle/ because he shall geue ouer his soule to death/
Marc. xv. d † and shalbe reckened amonge the transgres-
Luce. xxij. d sours/ whiche neuertheles shall take awaye the synnes of the multitude/ and make intercession for the misdoers. F

The LIIII. Chapter.

A THerfore be glad nowe/ thou † baren that
Luce. xxiij. c beareste not. Reioyce/ synge and be mery/
Gal. iiij. d thou that art not with childe. For the desolate hath mo childrẽ then the married wife/ saieth the

the Lorde. Make thy tente wyder/ and spredde out the hangynges of thine habitacion: spare not/ lace forth thy coardes/ and make fast thy stakes: for thou shalt breake oute on the righte syde and on ỹ left/ & thy sede shal haue ỹ Gentiles in possession/ and dwel in the desolate cities. Feare not/ for thou shalt not be confounded: Be not ashamed/ for thou shalt not come to confusion. Yee/ thou shalt forget the shame of thy youth/ and shalt not remembre the dishonour of thy wedowheade. For he that made
j. Cor. vj. a the/ shalbe thy Lorde and † housband (whose
Esa. xxvj. a name is the Lorde of hooستes) and thine a-
Ezec. xvj. b uenger shalbe euen the holy one of Israel/ the
esa. liiij. a Lorde of the whole worlde. For the Lorde shall call the/ beinge as a desolate sorowefull woman/ and as yonge wyfe that hath broken her wedlocke: saieth thy God.

B † A litle while haue I forsake the/ but with
Esa. xxvj. d greate mercifulnes shall I take the vp vnto
Psal. xxix. a me. When I was angry/ I hid my face from the for a litle seaso/ but thorowe euerlastinge goodnesse shal I pardon the/ sayeth the Lorde thine auenger. And this must be vnto me
Gene. ix. b as the water of Noe: † For lyke as I haue
ij. Re. viij. a swoorne/ that I will not bringe the water of Noe any more vpon the worlde: † So haue I swoorne/ that I wil neuer be angry with the/ nor reproue the: The moũtaines shal remoue/ & the hylles shall fall doune: but my louinge kindnesse shal not moue/ and the bande of my peace shall not fall doune from the/ saieth the Lorde thy merciful louer.

C Beholde/ thou poore/ vexed & despysed: † I
Esa. vj. b wil make thy walles of precious stones/ and thy foundaciõ of Saphires/ thy windowes of Cristall/ thy gates of fyne cleare stone/ and thy
Joh. vj. c borders of pleasaunt stones. † Thy childrẽ shal
j. Joh. ij. d al be taught of God/ & I wyll geue them plẽteousnes of peace. In righteousnes shalt thou be grounded/ & be farre from oppression/ for the which thou nedest not be afrayed/ neither for hinderaunce/ for it shall not come nye the. Behold/ the aleaunt that was farre from the/ shal dwell with the: & he that was somtime a straunger vnto the/ shalbe ioyned vnto the. Beholde/ I make the smith that bloweth the coles in the fire/ & he maketh a weapon after his handy worke. I make also the waister to destroy: but al the weapẽs that are made against the/ shal not prospere. † And as for all tunges
Luc. xxj. b that shal resiste the in iudgement/ thou shalte
Act. iiij. c ouercome them/ and condemne them. Thys is the herytage of the Lordes seruauntes/ & the righteousnesse that they shall haue of me/ sayeth the Lorde.

The LV. Chapter.

COme † to the waters al ye that be thursty/ A
& ye that haue no money. Come/ bye/ that
Eccle. xl. d ye maie haue to eat. Come/ bye wyne & milcke
Joh. vij. d without any money/ or money worth. Where-
Apoc. xxij. d fore do ye laye out youre money/ for the thing that fedeth not/ & spende youre labour about the thing that satisfyeth you not? But herken rather vnto me/ and ye shal eate of the beste/ & youre soule shal haue her pleasure in plenteousnes. Encline your eares/ & come vnto me/ take hede/ and youre soule shall lyue. † For I
Act. xiij. d wil make an euerlasting cõuenaũt with you/
ij. Re. vij. c euen the sure mercies of Dauid.

Beholde/ I shall geue him for a wytnesse B
among the folke/ for a prince and captain vnto the people. Lo/ thou shalt call an vnknowe people: and a people that had no knowlege of the/ shall runne vnto the: Because of the Lorde thy God/ the holy one of Israel/ whiche glorifieth the. Seke the Lord while he may be founde/ call vpon him whyle he is nye.
† Let the vngodlye man forsake his wayes/ &
Eze. xviij. c the vnrighteous his ymaginacions/ & turne
& xxxiij. c agayne vnto the Lorde/ so shal he be merciful vnto him: & to oure God/ † for he is ready
Psal. ciij. a to forgeue.

For thus sayeth the Lorde: My thoughC tes are not youre thoughtes/ and your waies are not my wayes: But as farre as the heauens are hyer then the earthe/ so farre do my waies exceade yours/ & my thoughtes yours.
† And like as the rayne & snow cõmeth doun
De. xxxij. a from heauen/ and returneth not thither agayne/ but watereth the earth/ maketh it fruteful and grene/ that it maye geue corne/ and bread vnto the sower: So the worde also that commeth out of my mouth/ shall not turne againe voyde vnto me/ but shal accõplyshe my wil/ & prospere in the thinge/ wherto I sende it. And so shal ye go forth with ioye/ and be led with peace. The mountaynes and hilles shall synge with you for ioye/ and al the trees of the felde shall clappe their handes. For thornes/

there

there shal growe Fyre trees/ and the Myrte tree in the steade of Briers. And this shalbe done to the prayse of the Lorde/ and for an euerlastinge token/ that shall not be taken awaye.

The. LVI. Chapter.

A Matt. iij. a THus sayeth the Lorde: †Kepe equite/ & do ryght/ for my sauing healthe shal come shortly/ and my righteousnes shalbe opened. Esa. lviij. c Blessed is the man that doeth this/ and ye mās childe which keepeth the same. †He that taketh hede/ that he vnhalow not the Sabbath (that is) he that keepeth him selfe that he do no euel. Then shal not the straunger whiche cleaueth Deu. xxiij. a to the Lorde/ saye: †Alas the Lorde hath shut me cleane out from his people. Neyther shal the gelded man saye: lo/ I am a drye tree. For thus saieth the Lord/ vnto the† gel Sap. iij. b ded that keepeth my Sabbath: Namely: that holdeth greatly of the thing that pleaseth me/ B & keepeth my cōuenaunte: Vnto them wil I geue in my housholde: and within my walles/ a better heritage and name: then if they Joh. j. a had bene called sonnes and doughters. †I wil geue them an euerlasting name that shal not perishe. Againe he saieth vnto the straungers that are disposed to sticke to the Lorde/ Joh. viij. c to serue him/ & to loue his name. † That they shalbe no bonde men. And al they which kepe them selfes/ that they vnhalowe not the Sabbath/ namely: that they fulfyl my conuenaūt: Matt. vij. c †Them wil I bringe to my holy mountaine/ and make thē ioyful in my house of prayer. Their burntoffringes and sacrifices shalbe Mat. xxj. b accepted vppon myne aulter/ †for my house iij. Re. viij. f shalbe an house of prayer for al people. Marc. xj. b Thus saieth the Lord God/ which gathe- Luc. xix. d reth together ỹ scatred of Israel: I wil bringe C yet another congregacion to him. All the beastes of the felde/ & all the beastes of the woode shal come to deuoure him. †For his watchmē Jere. xij. b are all blinde/ they haue altogether no vnder- Eze. xxxiiij. standinge/ they are all domme dogges/ not beinge able to barcke/ they are sleppery: sloggishe are they/ and lye snortinge: they are shameleese dogges/ that be neuer satisfied. The shepeherdes also in like maner haue no vnder- Jere. vj. b standinge/ †but euery man turneth his owne waye/ euery one after his owne coueteousnes Esa. xxij. b with al his power. †Come (saie they) I will j. Cor. xv. d fetch wine so shal we fyl oure selfes/ that we Sap. ij. b maie be dronken. And do to morow like as to daie/ yee/ and muche more.

The. LVII. Chapter.

BVt in the meane season † the righteous A perisheth/ & noman regardeth it in his Sap. ij. b herte. Good godly people are taken awaye/ & noman considereth it. †Namely: that the right- Ecc. xxxviij. teous is cōuaide away thorow ỹ wicked: that he him self might be in rest/ lie quietli vpō his bed/ and liue after his owne pleasure. Come Matt. xxij. d hither therfore ye charmers children/ †ye sonnes of the aduoutrer and ỹ whore: Wherein take ye your pleasure? Vpon whome gape ye with your mouth/ & bleare out your tunge? Are ye not children of aduoutry/ and a sede of dissimulacion? †Ye take youre pleasure vnder Eze. xvj. b the Okes/ and vnder all grene trees/ the child Esa. lvij. a beynge slaine in the vallcis/ & dennes of stone. Jer. vij. a Thy parte shalbe with the stony rockes by the Deu. xviij. riuer: Yee/ euen these shalbe thy parte. For Eze. xx. d there thou hast poured meat and drinkeoffe- Leui. xx. a ringes vnto them. Shoulde I not be gre- De. xxij. c ued therwith? Thou hast made thy bed vpon hye mountayn/ thou wentest vp thither/ and there hast thou slayne sacrifyces. Behynde the dores and postes/ hast thou set vp thy remembraunce.

When thou haddest discouered thy selfe to another then me/ whē thou wentest doune & made thy bedde wider/ (that is) whē thou diddest carue the certaine of yonder Idols/ & louedest their couches where thou sawest thē: B Thou wentest straight to kinges with † oyle/ Osee. xij. a & dyuers oyntmētes/ (that is) thou hast sente Eze. xvj. b thy messaungers farre of/ and yet arte thou fallē into the pyt therby: Thou hast had trouble for the multitude of thine owne wayes/ yet saidest thou neuer: I wil leaue of. † Thou Matt. ix. b thinkest to haue lyfe (or health) of thy selfe/ and therfore thou beleuest not that thou art sycke. For whē wilt thou be abasshed or feare/ seing thou hast broken thy promise/ and remembrest not me/ neither hast me in thine herte? Thinkest thou that I also wil holde my peace/ (as afore time) that thou feareste me not: Yee/ verely I wyll declare thy goodnesse and thy workes/ but they shall not profyte the/ when thou criest/ let thy chosen heape delyuer the. But the wynde shall take them all awaye/ and

Rom. v. a and cary them into the ayre. †Neuertheleese/ they that put their truste in me/ shall inherete the lande/ and haue my holy hil in possession.

C And therfore thus he sayeth: Make ready/ make ready/ and clense the strete/ take vp what ye can out of the waye/ that ledeth to my people. For thus sayeth the hye and excellent/ euē he that dwelleth in euerlastingenesse/ whose name is the holy one: I dwell hye aboue and Psal. l. b in the sanctuary/ † and with hym also that is Esa. lvij. a of a cōtrite & humble spirite: that I may heale and lxvj. a a troubled minde/ and a contrite herte. For I chyde not euer/ & am not wroth without ende. But ỹ blasting goeth fro me/ though I make the breath. I am wroth with him for his coueteousnes & lust/ I smite him/ I hyde me/ & am angrye/ when he turneth him selfe/ & foloweth the bywaye of his owne hert. But if I maye se his right waye agayne/ I make hym whole/ I lede him/ and restore hym/ vnto thē Luc. xv. a whome he † maketh ioyful/ & that were sory for him. I make the frutes of thankesgeuing. Ephe ij. d I geue peace† vnto them that are farre of/ and to them that are nye/ saye I the Lorde/ that make him whole. But the wicked are lyke the Esa. lvij. d raging see/ ỹ can not rest/ whose water fometh with the myre and grauel. Euen so the† wicked haue no peace/ saieth my God.

The. LVIII. Chapter. ✠

A NOw therfore† crie nowe as loude as thou Eze. iij. c canst. Leaue not of/ lift vp thy voyce lyke Jere. xx. a a trompet/ and *shewe my people their offen- Jone. iij. a ces: and the house of Jacob their synnes. For Mat. x. a they seke me dayly/ and wil knowe my waies/ xxvij. c cuen as it were a people that dyd ryghte/ and had not forsakē the statutes of their God. They argue with me/ concerninge right iudgement/ and wil pleate at the lawe with their Math. ix. b God. †Wherfore fast we (saie they) and thou B seist it not: we put oure lyfes to straitnesse/ & Esa. j. b thou regardest it not. †Behold/ when ye fast/ youre lust remayneth styll: for ye do no lesse violence to youre detters: lo/ ye faste to stryfe and debate/ and to smyte him with youre fist/ that speaketh vnto you/ ye fast not/ (as somtyme) that youre voyce mighte be herde a- Jac. vij. a. b boue. †Thinke ye this fast pleaseth me/ that a man shoulde chasten him selfe for a daye/ and wyeth his heade aboute lyke an hoke in an heery cloth/ and to lie vpō the earth? Should that be called fastinge/ or a daye that pleaseth the Lorde? But this fastinge pleaseth not me/ tyl the time thou †louse him oute of bon- Deut. xv. a dage/ that is in thy daunger/ that thou breake the ooth of wycked bargayns/ that thou let the oppressed go fre/ and take from them all Eze. xviij. b maner of burthens. Jt pleaseth not me/ †tyll Mat. xxv. c thou deale thy breade to the hungry/ & bringe the poore fatherlesse home into thy house/ when thou seist the naked that thou couer him/ and hyde not thy face from thine owne C flesshe. † Then shall thy lighte breake forth as Luc. xj. d the morninge/ and thy health florysshe right shortly: thy righteousnesse shal go before the/ and the glorye of the Lorde shal embrace the.

Then if thou callest/ the Lorde shall aun- Pro. xxj. b swere the: if thou cryest/ he shal saye: here I am. (For I ỹ Lord thy God am merciful.) Yee/ if thou laiest away thy burthens/ and hol dest thy fingers/ & ceasest from blasphemous talkinge. †If thou hast compassion vpon the Zach. vij. a hungrie/ and refreshest the troubled soule. Mat. v. b *Then shal thy lighte springe out in the dar- *Zach. viij. a kenesse/ and thy darkenesse shalbe as the noone Matt. v. b daie. The Lorde shal euer be thy gyde/ and satisfie the desyre of thine hert/ and fyl thy bones with mary. Thou shalt be lyke a freshwa- tred garden/ † and lyke the fountaine of wa- Joha. iiij. b ter/ that neuer leaueth runninge. Then the D places that haue euer bene waist/ shalbe buil- ded of the: there shalt thou laye a foundacion for many kinreds. Thou shalte be called the maker vp of hedges/ and the builder againe of the waie of the Sabbath.

Yee/ if thou turne thy fete from the† Sab- Esa. lvj. a bath/ so that thou do not the thinge whiche and lxvj. d pleaseth thy selfe in my holy daie: then shalte thou be called vnto the pleasaunt/ holy & glo- rious Sabbath of the Lorde/ where thou shalt be in honoure: so that thou do not after thine own imaginaciō/ neither seke thine own wil/ nor speake thine owne wordes. Thē shalt thou haue thy pleasure in the Lorde/ whiche shal carie the hie aboue the earth/ & fede ỹ with the heretage of Jacob thy father: for the Lordes owne mouth hath so promised.

The LIX. Chapter. A

BEholde/ † the Lordes hande is not so Esa. l. a shortened that it cā not helpe/ neither is Num. xj. c his

his eare so stopped that it maye not heare.
Iere.v.e *Esa.j.b But †youre mysdedes haue separated you frō your God/and *your synnes hide his face frō you/that he heareth you not. For your handes are defiled with bloude/& your fyngers with vnrighteousnesse: Youre lippes speake lesynges/& your tunge setteth out wickednes. No man regardeth righteousnesse/and noman iudgeth truly. Euery mā hopeth in vain thinges/& ymagineth vnprofytable/†cōceaueth weerinesse/& bringeth forth euel. They brede Cockatrice egges/& weeue the spyders webbe. Who so eateth of their egges/dyeth. But if one treade vpon them: there cōmeth vp a serpent. Their webbe maketh no clothe/and they may not couer thē with their labours. Their dedes are ỹ dedes of wickednes/& ỹ worke of robbery is in their handes. †Their fete rūne to euel/& they make haiste to shed innocente bloude. Their coūsails are wicked coūsails/* harme & destrucciō are in their waies. But the way of peace they know not. In their goynges is no equite: their waies are so crocked/that whoso euer goeth therin/knoweth nothing of peace.

Job.xv.d Psal.vij.b Pro.j.b Psal.ix.b and xiij.a *Ro.iij.b

B And this is the cause that equite is so farre from vs/and the righteousnes commeth not nie vs. †We loke for light/lo/it is darkenesse: for ỹ morning shine/se/we walke in the darke. *We grope like the blinde vpon the wal/we grope euen as one that hath none eyes. We stomble at the noone daye/as though it were towarde nighte in the fallinge places/like mē that are halfe dead. We roare al like Beeres/& mourne stil like Doues We loke for equite/But there is none for health/But it is farre frō vs. For oure offences are many before the/& oure sinnes testifie against vs. Yee/we muste confesse that we offende/& knowlege ỹ we do amisse: Namely/transgresse and dissemble against the Lord/& fal away from our God: vsinge presumpteous & traitorous ymaginacions/& castinge false matters in oure hertes. And therfore is equite gone aside/and righteousnes standeth farre of/† trueth is fallen doune in the strete/& the thing that is plaine and open/maie not be shewed. Yee/the trueth is laide in pryson/and he that refraineth him selfe from euel/must be spoiled.

Sap.v.a Job.xxx.c *de.xxviij.c Joh.xij.e Ose.iiij.a Dan.viij.c

C When the Lorde sawe this/it displeased him sore/that there was no where any equite. He sawe also/that there was no man/whiche had pitie therof/or was greued at it. And he helde him by his owne power/and cleued to his own righteousnesse. †He put righteousnes vpō him for a brest plate/& set the helmet of saluacion vpō his heade. He put on wrath in steade of clothinge/& toke gelousy aboute him for a cloke: ❧lyke as when a man goeth forth wrothfully to recōpence his enemies/& to be auengeth of his aduersaries.❧Namely/that he might recompence and reward the Ilandes/wher thorow the name of the Lorde might be feared/from the rysinge vp of the Sunne: and his maiestye/vnto the goyinge doune of thesame.

Ephe.vj.f j.Thes.v.a

For he shall come as a violente waterstreame/whiche the wynde of the Lorde hath moued. † But vnto Sion there shal come a redemer/and vnto them in Jacob that turne from wickednesse/sayeth the Lorde. I wyll make this couenaunt with them ❧sayeth the Lord.❧My spirete that is come vpon the/and the woordes whiche I haue put in thy mouth/shal neuer go out of thy mouth/nor out of the mouth of thy children/no/nor out of the mouth of thy childers children: from this time forth for euermore.

Psal.xiij.a Rom.xj.d

The.LX.Chapter.

A And therfore †aryse vp by times/for thy †light commeth: and the glory of ỹ Lord shall ryse vp vpon the. For lo/while the darkenesse and cloude couereth the earthe and the people/the Lord shal shewe the lighte/& his glory shalbe sene in the. †The Gentiles shall come to thy lighte/and kinges to the brightnes that springeth forth vpon the. † Lifte vp thine eies/& loke rounde aboute the: All these gather them selfes/and come to the. Sonnes shal come vnto the frō farre/and doughters shal gather them selfes to the on euery syde. When thou seist this/thou shalt maruel excedingly/and thine herte shalbe opened: when the power of the see shalbe cōuerted vnto the (that is) when the strenghte of the Gentiles shal come vnto the. The multitude of Camels shal couer the/the Dromedaries of Madian and Epha. †All they of Saba shal come/bringinge golde and incence/& shewinge ỹ praise of the Lorde. † All the cattel of Cedar shalbe gathered vnto the/ỹ rāmes of Nabaioth shall serue

Act.xxvj.c Eph.v.d Esa.xlix.c Esa.xlix.d Gene.xv Mar.viij

Hebr.xiij.b serue ỹ/to be offred vpō mine †aulter/which I haue chosen/& in the house of my glory which I haue garnished. But what are these that fle here like the cloudes/& as the doues flieng to their windowes.

The Iles also shall gather them vnto me/and specially the shippes of the see: that they maye bringe the sonnes from farre/and their syluer and their golde with thē/vnto the name of the Lorde thy God/vnto the holy one of Israel/that hath glorifyed the. †Straungers shal builde vp thy walles/and their kinges shal do the seruice. For when I am angrie/I smyte the: and when it pleaseth me/I pardon the. †Thy gathes shal stande open stil both daie and nighte/and neuer be shut: that the hooste of the Gentiles maye come/and that their kynges maye be brought vnto the. For euery people and kingdome that serueth not the/shal perishe/and be destroied with the swearde. The glory of Libanus shal come vnto the: The Fyrre trees/Boxes and Cedres together/to garnishe the place of my Sanctuary/for I wil glorifie the place of my fete.

Esa.liiij.b Apoc.xxj.d

C Moreouer/those shal come kneling vnto the/that haue vexed the: & all they that despised the/shal fall doune at thy fote. Thou shalte be called the citie of the Lorde/the holy Sion of Israel. Because thou hast bene forsaken and hated/so that no man wente thorow the: I wil make the glorious for euer and euer/& ioyful thorowout al posterities. †Thou shalte sucke the milcke of the Gentiles/and kynges brestes shal fede the. And thou shalte knowe that I the Lorde am thy Sauioure and defender/the mighty one of Jacob. For brasse wil I geue the golde: and for yron/syluer: for wood/brasse: and for stones/yron: I wil make peace thy ruler/and ryghteousnes thine officer. Violence and robbery shal neuer be herde of in thy lande/neither harme and destruccion within thy borders. Thy walles shalbe called health/& thy gates the prayse of God.

Esa.lxix.c

D

Apoc.xxij.c The †Sunne shal neuer be thy daye lighte/& the lighte of the Moone shal neuer shyne vnto the: but the Lorde him selfe shalbe thy euerlastinge lighte/& thy God shalbe thy glory. Thy Sunne shal neuer go doune/and thy Moone shal not be taken awaie/for the Lorde him selfe shalbe thy euerlastinge light/and thy sorowful dayes shalbe rewarded the. Thy people shalbe al godly/and possesse the lande for euer: the floure of my plantinge/the worke of my hādes/wherof I wil reioyce. The yongest and leest shall growe into a thousande/& the symplest into a stronge people. I the Lorde shal shortly bringe this thinge to passe in his time.

The.LXI.Chapter.

A The †spirete of the Lorde God is with me/for the Lorde hath anointed me/& sente me to preach good tidinges vnto ỹ poore/* ỹ I might binde vp ỹ wounded hertes/that I might preach deliueraunce to the captiue/and open the pryson to them that are bounde: ỹ I might declare the acceptable yeare of ỹ Lorde/& the daie of the auēgeaunce of our God/†that I mighte comforte all them that are in heauynesse/that I might geue vnto thē that mourne in Sion/beutye in the steade of asshes/ioyful oyntement for syghinge/pleasaūt raymēt for an heauy minde. That they might be called excellent in righteousnesse/a plāting of the Lorde for him to reioyce in.

Luc.vij.c and iiij.b Esa.xj.a *Esa.lxvj.a and lvij.c Mat.v.c and xj.b

They shal builde the longe rough wildernes/and set vp the olde deserte. They shal repayre the waist places/and such as haue bene voyde thorowout many generacions. Straūgers shal stande and fede your cattel/and the Aleauntes shalbe youre plowmen and reapers. †But ye shalbe nemed the priestes of ỹ Lord/and men shal cal you the seruauntes of oure God. Ye shal enioye the goodes of the Gentiles/& triumphe in their substaūce. For your greate reprose and shame shal they haue ioye/that ye maie haue parte with them. For they shal haue dubble possession in their lāde/& euerlastinge ioye shalbe with them. For I the Lorde/which loue right & hate robbery/(thoughe it were offred me) shall make their workes ful of faithfulnes/and make an euerlastinge conuenaunt with them.

Esa.lxvj.d Jer.xxxiij.d B

Their sede also and their generacion shalbe knowen amonge the Gentiles/and amonge the people. All they that se them/shal knowe ỹ they are the hye blessed sede of the Lorde.

And therfore †I am ioyful in the Lorde/and my soule reioyceth in my God. * For he shall put vpon me the garment of saluacion/and couer me with the mantle of righteousnesse.

Luce.ij.d *Ps.cxxxij.b

†Be

Ezec. xvj.b †He shal decke me lyke a bridegrome/ and as a bride that hath her apparel vpon her. For like as the grounde bringeth forth frute / and as the garden shuteth forth sede: So shal the Lorde God cause righteousnesse / and the feare of God to florishe forthe before all the heythen.

The LXII. Chapter.

A FOr Sions sake therfore wil I not holde my tunge/and for Jerusalems sake I wil not ceasse: vntil their righteousnesse breake forth as the shyninge lighte / and their saluacion as a burning lampe. Then shal the Getiles se thy righteousnesse / and al kinges thy glorye. Thou shalte be named with a† newe name/ whiche the mouth of the Lorde shall shewe. Thou shalt be a croune in the hande of the Lorde / and a glorious garlande in the hande of thy God. From this time forth thou shalt neuer be called the forsaken/and thy lāde shal nomore be called the wildernesse: But thou shalt be called Hephziba (that is/my beloued) and the lande Beula (that is) a married woman: For the Lorde loued the/and thy lande shalbe inhabited. † And like as a yonge man taketh a doughter to marriage/so shal God marrye him selfe vnto the sonnes. And as a bridegrome is glad of his bride/ so shal God reioyce ouer the.

Joh. j.a
Apoc.iij.c
Ezec. xvj.b
Osee. ij.d
Esa.liij.a

B †I wil set watchmen vpon thy walles (o Jerusalem) which shal neither ceasse daie nor nighte/to preache the Lorde. And ye also shal not kepe him close/nor leaue to speake of him/ vntil Jerusalem be set vp/and made the praise of the worlde. The Lorde hath sworne by his righthande and by his stronge arme / that from henceforth he wil not geue thy corne to be meate for thine enemies / nor the wyne (wherin thou hast laboured) to be drinke for the straungers. But they that haue gathered in the corne/shal eate it / and geue thankes to the Lorde: and they that haue bozen in the wyne/ shal drinke it in the courte of my Sanctuary. Stande backe/ and departe asunder/

C ye that stande vnder the gate/make roume ye people/repayre the strete/ and take awaye the stones/and set oute a token for the people. Behold/ the Lorde proclaymeth in the endes of the worlde: † Tel the doughter Sion: se/ thy saluacion commeth/behold/ he bringeth his treasure with him/and his workes go before him. For they whome the Lord deliuered/shalbe called the †holy people: and as for the/thou shalt be named the greatly occupied citie/and not the forsaken. F

Esa.xl.b
Zach.ix.b
Mat.xxj.a

The.LXIII.Chapter.

WHat is he/ this that commeth from Edom/with stayned reade clothes of Bosra: (whiche is so costly cloth) and commeth in so neembly with al his strenght: Jam he that teacheth righteousnesse/ and am of power to helpe. Wherfore than is thy clothinge reade/ and thy raiment like his that treadeth in the wynepresse: I haue trodden the presse my self alone/and of al people/ther was not one with me. Thus haue I troden doune myne enemies in my wrath/and set my fete vpon them in my indignacion: And their bloud sprange vpon my clothes / and so haue I stayned all my rayment. † For the daie of vengeaunce that I haue taken in hande/ and the yeare of my deliueraunce is come. I loked aboute me/ and there was no man to shew me any helpe: I sel doune/ and noman helde me vp. Then I helde me by myne owne arme/and my feruentnesse susteyned me. And thus haue I troden doune the people in my wrath / and bathed them in my displeasure: In so muche that I haue shedde their blonde vppon the earthe.

A

Esa.lxiij.a
Esa.xxxiij.b

B †I wil declare the goodnesse of the Lord/ yee/and the prayse of the Lorde / for all that he hath geuen vs/ for the greate good that he hath done for Israel: whiche he hath geuen them of his owne fauoure/ and accordinge to the multitude of his louinge kindnesses. For he saide: These no doubte wyl be my people/ and no shrenkinge children / and so he was their sauioure. In their troubles he forsoke them not/ † but the aungel that wente forth from his presence / deliuered them: Of very loue and kindnesse that he had vnto them/redemed he them. He hath borne them/and carried them vp/ euer sence the worlde began. But after they prouoked him to wrath / and vexed his holy mynde/ he was their enemie/ and foughte againste them him selfe. Yet remembred he the olde time of Moses and his people. † Howe he broughte them from the water of the see/ *as a shepeherde doeth with his shepe: how he had geuen his holy spirite amonge the: how he had led Moses by ỹ right hande with his glorious arme: how he had deuyded the water before the/ (wherby he gat him self an euerlastyng name) how he led the in the depe / as an horse is led in the playne/ that they should not stomble. The spirite of the Lorde led them/as a tame beast goeth in the felde.

Exod.xv.d
Esa.xlij.a
Exo.xiij.b
xiiij.d.xxiij.a
Exo.xiij.b
*Psal.lxxvij.a

C Thus (o God) hast thou led thy people to make thy self a glorious name withall. † Loke doune then from heauen/ & beholde the dwellyng place of thy sanctuary & thy glory. How is it/that thy gelousy/thy strength / the multitude of thy mercies / and thy louynge kyndnesse/will not be intreated of vs? yet art thou † oure father: For Abraham knoweth vs/ neyther is Israel acquaynteth with vs. But thou Lorde art oure father and redemer / and thy name is euerlastynge. O Lorde/* wherefore hast thou led vs out of thy way? wherfore hast thou hardened oure hertes / that we feare the not? Be at one with vs agayne / for thy seruauntes sake that are of the generacion of thy heretage. Thy people hath had but lytle of thy sanctuary in possession/for oure enemyes haue taken it in: And we are become / euen as we were from the beginning: but thou art not they: Lord/for they haue not called vpon thy name.

Baruc.iij.f
Matt.vj.b
Luc.ij.a
Mat.xxiij.a
Psal.cxviij.b
Lor.ij.b

The.LXIIII. Chapter.

A OThat thou woldest cleaue the heauen in sonder/and come doun: that the mountaines myght melte awaye at thy presence/ like as at an hote fyre: & that the malicious might boile/as the water doeth vpō the fyre: Wherby thy name myght be knowen amonge thyne enemyes: & that the Gentiles myghte tremble before the. That thou myghtest come doune with thy wonderous straunge workes / then shoulde the hilles melt at thy presence. For sence the begynninge of the worlde there was none/ (excepte thou o God) that herde or perceaued/ † neyther hath any eye sene what thou doest for them/that put their trust in the.

Thou helpest him that doeth right with cherefulnesse / and them that thinke vpon thy waies/But lo/thou art angry/ for we offende/ and haue ben euer in synne. † And there is not one whole. We are all as an vncleane thinge/ and all our righteousnesses are as the clothes stayned with the floures of a woman: we fall euerychone as the leaf/ for our synnes carie vs away like the winde. There is no man that B calleth vpon thy name / that standeth vp to take holde by the. Therfore hydest thou thy face from vs / and consumest vs / because of oure synnes.

Esa.lxiij.c

But now Lorde / thou father of ours: † We are the clay / and thou art oure potter/ and we all are the worke of thy handes. * Be not to sore displeased (o Lorde) and kepe not oure offences to longe in thy remembraunce/ but consydre that we all are thy people. The cities of thy sanctuary lye wayst / † Sion is a wildernesse/and Jerusalem a deserte. Oure holy house whiche is oure beutye / where our fathers praysed the / is brent vp / yee / all oure cōmodites and pleasures are waysted away. Wylt thou not be intreated (Lorde) for all this? Wylt thou holde thy peace/ and scourge vs so sore?

Rom.ix.c
*Jere.x.d
Psal.lxxviij.a
Mich. iij. c

The.LXV. Chapter.

I Shey † shall seke me / that hitherto haue A not axed for me: they shall fynde me / that hytherto haue not sought me. Thē shall I saye immediatly to the people that neuer called vpon my name: I am here/I am here. For thus longe haue I euer holden oute my handes to an vnfaythfull people / that go not the ryght waye / but after their owne ymaginacions: To a people / that is euer defyeng me to my face. † They make their oblacions in gardens/ & their smoke vpon * aulters of bricke: they lurke amonge the graues / and lye in the dennes all nyght. † They eate swyne flesh/and vncleane broth is in their vessels. If thou commest nye them / they saye: touch me not / for I am holyer then thou.

Esa.lxv.a
Deut.xij.a
Deu.xviij.b
*Exo.xx.d
†Leuit.xj.a
Deu.xviij.a

All these men when I am angry / shalbe turned to smoke and † fyre/that shal burne for euer. Beholde/it is written before my face/and shall not be forgotten / but recompenced. I shall reward it thein into their bosome: I meane youre mysdedes / and the mysdedes of youre fathers together / (sayeth the Lorde) which haue made their smokes vpon ỹ mountaines / and blasphemed me vpon the hilles:

matt.xxv.b

therfore will I measure their olde dedes into their bosome agayne.

B Moreouer thus sayeth the Lorde: † lyke as when one wolde gather holy grapes/ men saye vnto hym: breake it not of/ for it is holy: so will I do also for my seruauntes sakes/ that I will not destroye them all. But I will take a sede out of Jacob/ and out of Juda one/ to take possession of my hyll. My chosen shall possesse these thynges/ and my seruauntes shall dwell there. Saron shalbe a shepefolde/ and the † valley of Achor shall geue stallinge for ỹ cattell of my people/ ỹ feare me. But as for you/ ye are they that haue forsaken the Lorde/ and forgotten my holy hyll. Ye haue set vp an aulter vnto Fortune/ and geuen ryche drynkeoffringes vnto Treasure. Therfore wyl I numbre you with the swearde/ that ye shalbe destroyed altogether. † For when I called/ no man gaue me aunswer: when I spake/ ye harkened not vnto me/ but dyd wickednes before myne eyes/ & chosed the thinge that pleased me not.

Rom.xj.b
iij.Re.xix.f
Rom.ix.c
Jos.vij.d
Prou.j.c
Jere.vij.b

C Therfore thus sayeth the Lord God: Beholde/ my seruauntes shall eate/ but ye shall haue hunger. Beholde/ my seruauntes shall drynke/ but ye shall suffre thyrste. Beholde/ my seruauntes shalbe mery/ but ye shalbe confounded. Beholde/ my seruaũtes shall reioyce for very quietnesse of herte. But ye shall crie for sorow of hert/ and complayn for vexacion of mynde. Youre name shall not be sworne by amonge my chosen/ for God the Lorde shall slaye you/ and call his seruauntes by another name: † Who so reioyceth vpon earth/ shal reioyce in the true God: And Who so sweareth vpon earth/ shall sweare in the true God. For the olde enemite shalbe forgotten/ and taken awaye out of my sight. † For lo/ I shall make a new heauen/ and a new earth. And as for the olde/ they shall neuer be thought vpon/ nor kept in mynde: but men shalbe glad and euermore reioyce for the thynges that I shall do.

Jere.ix.d
j.Cor.j.d
ij.Cor.xj.a
ij.Pet.iij.b
Apoc.xxj.a

D For why: Beholde/ I shall make a ioyfull Jerusalem/ yee/ I my self will reioyce with Jerusalem/ and be glad with my people. † And the voyce of wepinge and waylinge shall not be herde in her from thencefoorth. There shall neuer be chylde nor olde man that haue not their full dayes. But when the chylde cõmeth to an hundreth yeare olde/ it shall dye. And if he that is an hũdreth yeare of age do wronge/ he shalbe cursed. † They shall builde house/ and dwell in them: they shall plante vyneardes/ & eate the frute of them. They shall not builde/ and another possesse: they shall not plante/ and another eate. † But the life of my people shalbe like a tree/ and so shal the worke of their hãdes. My chosen shall lyue longe/ they shall not laboure in vayne/ not beget with trouble: for they are the hye blessed sede of the Lorde/ and their frutes with them. And it shalbe/ that or euer they call/ I shall aunswere them. Whyle they are yet but thinkinge howe to speake/ I shall heare them. † The wolf and the lambe shall fede together/ & the Lyon shall eate haye like the bullocke. † But earth shalbe the serpentes meate. There shall no man hurte nor slaye another in all my holy hyll/ sayeth the Lorde.

Act.vij.b
Act.xvij.
iij.Re.viij.
ij.Par.vj.
Esa.lvij.a
Esa.lxj.a
Psal.xxx
Gen.iij.b
Jere.xvij.
Psal.j.a
Esa.xj.b
Gen.iij.b

The. LXVI. Chapter.

THus sayeth the Lorde: † Heauen is my seate/ and the earth is my fotestole. Where shall nowe the house stande/ that ye wil builde vnto me: And where shalbe the place/ that I will dwel in: As for these thynges/ my hande hath made them all/ and they are all created/ sayeth the Lorde. † Whome shall I then regarde: Euen hym that is of a lowly troubled sprete/ and standeth in awe of my wordes. For who so slayeth an oxe for me/ doeth me so greate dishonoure/ as he that kylleth a man. He ỹ kylleth a shepe for me/ choketh a dogge. He that bringeth me meatoffringes/ offreth swynes blonde: Who so maketh me a memorial of Ineence/ prayseth the thing that is vnright. Yet take they suche wayes in hande/ and their soule deliteth in these abhominacions.

A
Act.vij.b
Act.xvij.
iij.Re.viij.
ij.Par.vj.
Esa.lvij.a
Esa.lxj.a
Psal.xxx

† Therfore will I also haue pleasure in laughinge them to scorne/ and the thynge that they feare/ will I bringe vpon thẽ. † For when I called/ no mã gaue aunswere: whẽ I spake/ they wolde not heare: but dyd wickednesse before mine eyes/ and chose the thinges that displease me. Heare the worde of God/ all ye that feare the thinge which he speaketh. Youre brethren that hate you/ & caste you out for my names sake/ saye: Let the Lorde magnifie himself/ that we maye se youre gladnesse: and yet they shalbe confounded.

Job vj.b
Prou.j.b
Esa.lxv.

B

† For

† For as touchinge the citie and the temple/ I heare the voyce of the Lorde that wyll reworde/ and recompence his enemye lyke as when a wyfe bringeth forth a man chylde/ or euer she suffre the payne of the byrth and anguysh of the trauayle. Who euer herde or sawe suche thinges: doeth the groundc beare in one daye: or are the people borne al at once/ as Sion beareth hys sonnes? For thus saieth the Lorde: Am I he that maketh other to beare/ and beare not my self: † Am not I he that beareth/ and maketh baren: sayeth thy God. Reioyce with Jerusalem/ and be glad with her/ all ye that loue her. † Be ioyfull with her/ all ye that mourned for her. For ye shall sucke cõforte out of her brestes/ & be satisfied. Ye shall taist/ and haue delite in ỹ plenteousnesse of her power. For thus sayeth the Lorde: beholde/ I will let peace into her like a waterflonde/ and the might of the Heythen lyke a flowinge streame. Then shall ye sucke/ ye shalbe borne vpon her sydes/ and be ioyfull vpon her knees. For lyke as a chylde is comforted of hys mother/ so shall I comforte you/ and ye shalbe cõforted in Jerusalem. And when ye se thys/ youre herte shall reioyce/ † and youre bones shall florysshe lyke an herbe.

Zach.xiiij.a
Gen.xvj.a
xxj.xxx.a
Matt.v.b
C
Esa.lxvj.d
Zach.
xvij.a

Thus shall the hande of the Lorde be knowen amonge hys seruauntes/ and hys indignacion amonge hys enemies. For beholde/ the Lorde shall come with fyre/ and his charret shalbe like a whyrlwinde/ that he maye recompence his vengeaunce in hys wrath/ and hys indignacion with the flame of fyre. For the Lorde shal iudge all flesh with the fyre and with his swearde/ and there shalbe a greate numbre slayne of the Lorde. Such as haue made them selfes holy and cleane in the gardens/ and those that haue eaten swyne flesh/ myce/ and other abhomynacions/ shalbe taken awaye together/ sayeth the Lorde. For I will come to gather all people and tunges/ with their workes and ymaginacions: these shall come and se my glory. Vnto thẽ shall I geue a token/ and sende certaine of them (that be delyuered) amonge the Gentiles: in to Celicia/ Affrica and Lidia (wherebymen can handle bowes) into Italie also and Greke lande.

† The Iles farre of that haue not herde of me/ and haue not sene my/ glory shall shew my prayse amonge the Gentiles/ and they shall bringe all youre brethren for an offringe vnto the Lorde/ out of all people/ vpon horses/ charrettes and horselitters/ vpon mules & cartes to Jerusalem my holy hyll (sayeth the Lorde: lyke as the chyldren of Israel bringe the offringe in cleane vessels/ to the house of the Lorde.

Esa.xlix.c
Esa.lxv.a
Matt.xxiv.a

† And I shall take out certaine of them for to be prestes and leuytes/ sayeth the Lorde. For like as the new heaue and the newe earth/ whiche I will make/ shalbe fast stablisshed by me: (sayeth the Lorde:) So shall youre sede and youre name continue/ and there shalbe a new Moone for the other/ & a new Sabbath for the other/ and all flesh shall come to worship before me/ (sayeth the Lord.) And they shall go forth/ and loke vpon the carcases of them that haue transgressed agaynst me. † For their worme shall not dye/ neyther shall their fyre be quenched/ and all flesh shall abhorre them.

Esa.lxvj.a
Mar.ix.g
Mar.ix.c

The ende of the prophet Esay.

The Prophet Jeremy.

These are the Sermons of Jeremy the sonne of Helchia the priest/ one of the

Jere.xj.d that dwelt at † Anathot in the lande of Ben-Jamin/ when the Lord had fyrst spoke with him/in the tyme of Josias the sonne of Amon king of Juda/in ỹ xiij. yeare of his kingdome: and so during vnto the tyme of Joachim the

Jer.xxxix.a iiij.re.xxv.a sonne of Josias kinge of Juda/† and vnto the xj. yeares of Sedechias the sonne of Josias kinge of Juda were ended: when Jerusalem was taken/euen in the fyfth moneth.

The fyrst Chapter.

Esa.xliij.a xlix.a P.a.lxx.a THe worde of the Lorde spake thus vnto me: † Before I fashioned the in thy mothers wombe/ I dyd knowe ỹ: And or euer thou wast borne/ I sanctified ỹ/ and ordeyned the/ to be a

Exo.iiij.c prophet vnto the people. Then sayde I: † O

Act.ix.b Lorde God/ I am vnmete/ for I am yet but yonge. And the Lorde aunswered me thus:

Matt.x.c Saye not so/ I am to yonge: † For thou shalt

*j.Cor.iij.a go to all that I shall sende the vnto/ *& whatsoeuer I cõmaund the/ that shalt thou speake. Be not afrayed of their faces/ for I will be wt the/to deliuer the/sayeth the Lorde.

Esa.vj.a † And with that/ the Lorde stretched out

Jer.xviij.a his hande/ and touched my mouth/ and sayde moreouer vnto me: Beholde/ I put my wordes in thy mouth/ and this daye do I set the ouer the people and kingdomes: that thou maiest rote out/ breake of/ destroye/ and make waist: and that thou maiest builde vp/ and plante. After this/ the Lorde spake vnto me

B sayinge: Jeremy/what seist thou: And I said: I se a walkinge rodde. Then sayde ỹ Lorde: thou hast sene right/for I will watch diligẽtly vpon my worde/to perfourme it.

It happened afterwarde/ that the Lorde spake to me againe/and sayde: What seist thou?

Job xij.b And I saide: I do se a seethinge † pot/lokinge from out of the North hitherwarde.

Then sayde the Lord vnto me: † Out of ỹ Jere.iiij. North shall come a plague vpon all the dwellers of the lande. For lo/ * I will cal al the offi- and xxv.b *Abac.j. cers of the kingdomes of the North/ (sayeth ỹ Lord.) And they shall come/ and euery one shall set his seate in the gates of Jerusalem/ and in all theyr walles rounde aboute/ and thorow all the cities of Juda. And thorow thẽ C shall I declare my iudgement/vpon all ỹ wickednesse of those men that haue forsaken me: that haue offred vnto straunge goddes/ and worshipped the workes of their owne handes.

† And therfore gyrde vp thy loynes/ arise/& Ezech.iij. tell them/ all that I geue the in commaundement. Feare them not/ I will not haue the to be afrayed of thẽ. † For beholde/ this daye do Jere.xv. I make the a stroge fenced toune/an yron piller/& a brasen wall against the whole lande/ against the kynges and mightye men of Juda/ against the priestes and people of the lande. They shall fight agaynst the/ but they shal not be able to ouercome the: for I am with the/ to deliuer the/sayeth the Lorde.

The. II. Chapter.

MOreouer/ the worde of the Lorde com- A maunded me thus: Go thy waye/ crye in the eares of Jerusalẽ/ & saye: Thus sayeth the Lorde: I remẽbre the for the kindnesse of thy youth/ & because of thy stedfast loue: in ỹ thou folowest me thorow the wildernesse/in an vntilled lande. Thou Israel wast halowed vnto Jere.x.d the Lord/& so was his fyrst frutes. † All they and xxx. that deuoured Israel/offended: misfortune fell Zach.ij.b vpon them/sayeth the Lorde. Heare therfore the worde of the Lorde/ O thou house of Jacob/ & all the generacio of the house of Israel: Thus sayeth the Lorde vnto you.

What vnfaithfulnesse founde youre fathers in me/ that they wente so farre awaye fro me/ fallinge to lightnesse/& beinge so vayne? They thought not in their hertes: Where haue we left the Lord/ ỹ brought vs out of the lãde of Exo.xvij. Egypte: † ỹ led vs thorow the wildernesse/ thorowe a deserte and rough lande/ thorowe a drye and a deadly lande/ yee/ a lande that no man had gone thorow/ and wherein no man had dwelt. † And when I had brought you in Deut.vi. to a pleasaunt welbuilded lãde/ that ye might enioye the frutes & all the emodities of the same: ye went forth and defiled my lande/ and brought myne heritage to abhominacion.

B The priestes thẽ selfes saide not once: where Mar.xij.c is the Lorde: † They that haue ỹ lawe in their Joan.v.d handes/ knowe me not: The shepeherdes offende agaynst me. The prophetes do seruice vnto Baal/ and folowe such thinges as shall bringe them no profit.

Wherfore I am constrayned (sayeth the Lorde) to make my complaynte vpon you & vpon youre children. Go into the Iles of Cethim/ and loke wel: sende vnto Cedar/ take diligent hede: and se/whether such thinges be done there/ whether the Gentiles them selfes deale so falsly and vntruly with their goddes

Psal.xcv.a † (which yet are no goddes in dede.) But my people hath geuen ouer their hie honoure/ for a thinge that maye not helpe them.

Be astonied (o ye heauens) be afrayde/ and abashed at such a thinge/saieth the Lorde. For my people hath done two euels. They haue

Jere.xvij.c forsake me the † welle of ỹ water of lyfe/& digJoan.iiij.b ged them pittes/yee/ vile and broke pittes that

Exo.iiij.d holde no water. *Is Israel a bonde seruaunt/ or one of the housholde? Why is he thẽ so spoyled? Why do they roare and crie then vpõ him as a Lyon? They haue made his lande wayst/

Isa.j.b † his cities are so brent vp/ that there is no mã dwellinge in them. Yee/ the children of Noph and Taphanes haue defyled thy necke.

C † Commeth not this vnto the/because thou

Jer.xxxij.c hast forsaken the Lord thy God/euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to drinke foule water? Eyther/ what makest thou in the waye

Job xxiij.b to Assyria? to drinke water of ỹ flouder? † Thine owne wickednesse shall reproue the/ and thy turninge awaye shal condemne the: that thou maiest knowe and vnderstande/how euel and hurtfull a thinge it is/ that thou hast forsaken the Lorde thy God/ & not feared him/ sayeth the Lorde God of hoostes.

Isa.lxv.a † I haue euer broken thy yock of olde/ and

Zech.xx.d bursten thy bandes: yet sayest thou. * I will

Jere.iij.b nomore serue/but (like an harlot) thou runnest aboute vpon all hye hilles/& amonge al grene trees: where as I planted ỹ out of noble grapes and good rotes. † How art thou turned

Isa.v.a then into a bytter/ vnfrutefull/ and straunge grape? Yee/& that so sore/ that though thou washest the with Nitrus/& makest thy self to

fauoure with that swete smellinge herbe of Borith: yet in my sight thou art stayned with thy wickednesse/saieth the Lorde thy God.

Saye not now: I am not vncleane/and I D haue not folowed the goddes. † Loke vpon Jere.iij.b thyne owne waies in the woodes/ valleis and iiij.re.xvij. dennes: so shalt thou knowe what thou hast b done. Thou art like a swift Dromedary/ that Jere.v.b goeth easely his waye: and thy wantonnes is Esa.lvij.a like a wilde Asse/ that vseth the wildernesse/& Ezec.xvj.b that snoffeth & bloweth at his wil. Who can tame the? All they that seke the/ shall not fayle/ but fynde the in thine owne vnclennes. Thou kepest thy fote from nakednes/ and thy throte from thyrste/and thinkest thus in thy self: wush/ I wil take no sorowe/ I will loue the straunge goddes/and hange vpon them.

Like as a thefe that is taken with the dede/ commeth to shame/ euen so is the house of Israel come to cõfusion: the cõmon people/ their kinges and rulers/ their priestes and prophetes. † For they saye to a stock: thou art my fa- Rom.j.c ther/ and to a stone: thou hast begotten me/ † yee/ they haue turned their backe vpon me/ Jer.xxxvij. and not their face. *But in that time of their d trouble/ when they saye: stande vp/ and helpe Zach.vij.b vs/ I shal aunswere thẽ: Where are now thy *deu.xxxij. goddes/ that thou hast made the? byd them e stande vp/ and helpe the in the tyme of nede: † For loke how many cities thou hast (o Ju- Jere.ij.b da) so many goddes hast thou also.

Wherfore thẽ wil ye go to lawe with me/ E seinge ye all are synners agaynst me/ sayeth the Lorde: It is but lost laboure/ that I smyte youre chyldren/ for they receaue not my correction. † Youre owne swearde destroyeth ij.pa.xxiiij. youre prophetes/like a deuouringe Lyon. If d ye be the people of the Lord/then herken vnto his worde: Am I then become a wildernesse vnto the people of Israel: or a lande that hath no light? Wherfore sayeth my people thẽ: we are fallen of/and we wil come no more vnto the? Doeth a mayden forget her raymẽt/ or a bryde her stomacher? And doeth my people forget me so longe? Why boastest thou thy wayes so hyghly (to optaine fauoure there thorow) whẽ thou hast yet stayned them with blasphemies.

Vpon thy wynges is founde † the bloude deu.xviij.b

Jere. vij. a
Ezec. xx. d
Pſal. cv. c

of poore and innocent people / and that not in corners and holes onely / but openly in all theſe places. Yet darreſt thou ſaye: I am giltleſſe: Tuſh / his wrath can not come vpon me. Behold / I wil reaſon with ỹ / becauſe thou darreſt ſaye: I haue not offended. O how cuel wil it be for the to abyde it / when it ſhalbe knowen how oft thou haſt gone backwarde? For ſthou ſhalt be confounded / as wel of Egypte / as of the Aſſyrians: Yee / thou ſhalt go thy waye frō them / and ſmyte thine handes together vpon thy heade. Becauſe the Lord ſhal bringe that confidence and hope of thine to naught / and thou ſhalt not proſpere withall.

The III. Chapter.

A deu. xxiiij. a

COmmonly / †when a mā putteth awaye his wyfe / & ſhe goeth frō him / & marrieth with another / then the queſtion is: ſhoulde he reſorte vnto her any more after ỹ? Is not this ſelde then defyled and vnclene? †But as for

Oſe. ij. a
Ezec xvj. b
Oſe. viij. a

the / thou haſt played the harlot with many louers: yet turne againe to me / ſaieth ỹ Lorde. Lift vp thine eyes on euery ſyde / and loke if thou be not defyled. Thou haſt waited for thē in the ſtretes / and as a murtherer in the wilderneſſe. Thorow thy whordome and ſhamefull blaſphemies / is the lande defyled.

iij. re. xvij. a

†This is the cauſe / that the rayne and cuenynge dew hath ceaſed. Thou haſt gotten thee an whores foreheade / and eanſt not be aſhamed. Els 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 / & caſt me of for euer? Or wilt thou withdrawe thy ſelf cleane fro me? Neuertheles / thou ſpeakeſt ſuch wordes / but thou art euer doinge worſe and worſe.

B

The Lord ſayde alſo vnto me / in the tyme of Joſias the kynge. Haſt thou ſene what

Jere. iij. c
iij. re. xvij b

that ſhrenkinge Jſrael hath done: † how ſhe hath runne vp vpon all hye hilles / and amōge all thycke trees / and there played the harlot: haſt thou ſene alſo / (When ſhe had done all this) how I ſayde vnto her: that ſhe ſhoulde turne agayne vnto me / and yet ſhe is not re-

Ezc. xxiij. c

turned? †Juda that vnfaythfull ſiſter of hers alſo ſawe thys: Namely / that after I had well ſene the aduoutrye of the ſhrenkinge harlot Jſrael / I put her awaye / and gaue her a byll of deuorcement.

For all this / her vnfaithfull ſiſter Juda was not aſhamed / but wente backe and played the whore alſo. Yee / & the noyſe of her whordome hath defiled the whole lande. For ſhe hath cōmitted her aduoutry with ſtones and ſtockes.

Neuertheleſſe / her vnfaythfull ſiſter Juda is not † turned vnto me againe ỹ her whole herte / but faynedly ſayeth the Lord. And the

Oſee v. a

C

Lord ſayde vnto me. †The backſlyder Jſrael is more righteous then the vnfaithfull Juda: and therfore go preach theſe wordes towarde the North / and ſaye: Thou ſhrenkinge Jſrael / turne agayne (ſayeth the Lorde) and I wyl not turne my face from you / for I am mercyfull / ſayeth the Lorde / and I will not alwaye beare diſpleaſure agaynſt the: but on this condition / that thou know thy greate blaſphemy: Namely that thou haſt vnfaythfully forſaken the Lorde thy God / and haſt made thyſelf partaker of ſtraunge goddes † vnder al grene trees / but haſt had no wil to heare my voyce / ſayeth the Lorde.

Ezc. xx. f
Eſa. lvij. c

O ye ſhrenkinge chyldren / turne agayne / ſayeth the Lorde / † and I wilbe married with you. For I wil take one out of the citie / and two out of one generacion from amonge you / and bringe you out of Sion: & wil geue you hyrdmen after myne owne mynde / which ſhal fede you with learninge and wiſdome. Moreouer / when ye be increaced and multi-

Ezechiel. xxxvi. a
Oſee iij. a
Ezc. xiij. a
Oſee iij. d

D

plied in the lande / then (ſaieth the Lord) there ſhal nomore boaſt be made of the Arcke of the Lordes Teſtament: No man ſhal thinke vpon it / neyther ſhal any man make mencion of it: for from thence forth it ſhall neyther be viſited / nor honoured with giftes.

† Thē ſhal Jeruſalē be called the Lordes ſeate / and al Heythen ſhalbe gathered vnto it / for the name of the Lorde ſake / which ſhalbe ſet vp at Jeruſalē. And from that tyme forth / they ſhal folowe nomore the ymaginacion of their owne frowarde herte.

Gal. iiij. a

Thē thoſe that be of the houſe of Juda / ſhall go vnto the houſe of Jſrael: † And they ſhall come together out of the North / into theſame lande that I haue geuē youre fathers. I haue ſhewed alſo / how I toke the vp / beinge but a chylde / and gaue the a pleaſaunt lāde for thine heretage / yee / and a goodly hoaſt of the Heythen / and how I commaunded the / that thou ſhouldeſt

Mat. viij. a

Jere. xxiij. c

ſhouldeſt † call me father onely / and not to ſhrenke fro me.

E

But like as a woman fayleth her louer / ſo are ye vnfaythfull vnto me (O ye houſe of Jſrael) ſayeth the Lorde. †And therfore the

Jere. xxxj. c

voyce of the chyldren of Jſrael was herde on euery ſyde / weping and wayling: for they haue defyled their waye / and forgotten God their Lorde.

Oſee xiij. b
Act. iiij. a
Jere. v. a
Dan. iij. b
Ja. v. a
Jere. j. b
Jere. xiij. a
Pſal. cv. a
Pſal. xlvij. a
Deſt. xiij. a
Jud. vij. c
Eſd. ix. a
Pſ. x. b

O ye ſhrenckinge children / turne againe (ſayinge: lo / we are thine / for thou arte the Lorde our God:) And ſo ſhall I heale your backſlidinges. The hilles fall / & all the hye pryde of ỹ mountaynes / but the † Saluacion of Jſraell ſtandeth onely vpon God oure Lord.

*Confuſion hath deuoured oure fathers laboure from oure youth vp: yee / their ſhepe and bullockes / their ſonnes and doughters. So do we alſo ſlepe in oure confuſion / and ſhame couereth vs: †for we and oure fathers from oure youth vp vnto this daye haue ſynned againſt the Lorde oure God / & haue not obeyed the voyce of the Lorde oure God.

The IIII. Chapter.

A

OJſrael / if thou wilt turne the / thē turne vnto me / ſayeth the Lord. And if thou wilt put awaye thy abhominacions out of my ſight / thou ſhalt not be moued: † And ſhalt ſweare: The Lord liueth in trueth / in equitie and righteouſneſſe: and all people ſhalbe fortunable and ioyfull in hym. For thus ſayeth the Lorde to al Juda and Jeruſalem: plowe your new lande / and ſowe not amonge the thornes.

Jere. xxij. c
Jere. iij. b
Jere. xxij. c
Jere. xxj. c
Jere. xlviij. a
Jere. v. a
Jud. ix. e
Jere. vj. b
Jud. ix. d

B

† Be circumciſed in the Lorde / and cut awaye the foreſkynne of youre hertes / all ye of Juda / and all the indwellers of Jeruſalem: †that my indignacion breake not out lyke fyre / and kyndle / ſo that no man maye quenche it / becauſe of the wickednes of youre ymaginacions.

† Preach in Juda and Jeruſalem / crye out and ſpeake: blowe the trompettes in the lāde / crie that euery mā maye heare / and ſaye: Gather you together / and we will go into ſtronge cyties. Set vp the token in Sion / ſpede you / and make no tarieng: † for I will bringe a greate plague / and a greate deſtruction from the North. For the ſpoyler of the Gentiles is broken vp from his place / as a Lyon out of his denne / that he maye make the lande waſt / and deſtroye the cyties / ſo that no man may dwell therein. Wherfore gyrde your ſelfes aboute with ſackecloth / mourne and wepe / for the fearfull wrath of the Lord ſhall not be withdrawen from you.

At theſame time (ſaieth the Lord) the hert of the kinge and of the princes ſhalbe gone / the prieſtes ſhalbe aſtonied / & the prophetes ſhalbe ſore afrayed. Then ſayde I / O Lorde God / haſt thou then deceaued thys people and Jeruſalem / ſayinge: †ye ſhal haue peace / and now the ſwearde goeth thorow their lyfes? Then

Deu. xxviij. a

a

ſhall it be ſayde to the people and to Jeruſalē: †there cōmeth a warme wynde from ỹ North thorow the waye of my people / but neyther to fanne / nor to clenſe.

Jere. j. b

After that ſhal there come vnto me a ſtrōge wynde / and then wil I alſo geue ſentence vpon them. For lo / he commeth downe lyke as a cloude / and his charrettes are like a ſtormy wynde: †hys horſmen are ſwifter thē the Aegle. Wo vnto vs / for we are deſtroyed. O Jeruſalem / *waſh thyne hert from wickednes / that thou mayeſt be helped. How longe ſhall thy noyſome thoughtes remayne with the?

Tren. iiij. d
San. vij. a
C
*Eſa. j. c

For a voyce from San and from the hyll of Ephraim ſpeaketh out / and telleth of a deſtruction. Beholde / the Heithen geue Jeruſalem warnynge / and preach vnto her / that her deſtroyers are commynge from farre countries. They tell the cyties of Juda theſame alſo / they ſhall geue them warninge in euery place / like as the watchmen in the felde. † For

Zach. viij. c

they haue prouoked me to wrath / ſayeth the Lord.

† Thy wayes and thy thoughtes / haue brought the vnto thys / thys is thyne owne wickednes and diſobedience / that hath poſſeſſed thyne hert: Ah my belly / ah my belly / (ſhalt thou crie) how is my hert ſo ſore? my hert paunteth within me / I can not be ſtill / for I haue herde the crienge of the trompettes / and peales of warre.

iij. re xviij b
Jere. ij. c
and xliij. d

They crie murthur vpon murthut / ỹ whole lāde ſhall periſh. Immediatly my tentes were deſtroyed / & my hangynges in ỹ twincklinge of an eye. How longe ſhall I ſe the tokens of warre / and heare the noyſe of the trōpettes?

Neuertheles / this shall come vpon them /
Esa.v.d † because my people is become fooliſh / and
Baru.iij.b hath vtterly no vnderſtādinge. * They are the
*Deu.liij.b chyldren of fooliſhnes / and without any diſ-
crecion. To do euel / they haue wit ynough:
but to do well / they haue no wiſdome. I haue
loked vpon the earth / and ſe / it is wayſte and
voyde. I loked towarde heauen / and it had no
ſhyne.

I behelde the mountaynes / and they trem-
bled / and all the hylles were in a feare. I loked
aboute me / and there was no body / and all the
byrdes of the ayre were awaye. I marked wel /
and the plowed felde was become wayſt / yee /
all theyr cyties were broken doune at the pre-
ſence of the Lorde / and indignacion of his
wrath.

For thus hath the Lorde ſayde: The
whole lande ſhalbe deſolate / yet wyll I not
then haue done. And therfore let the earth
mourne / and let the heauen be ſo ſory aboue:
for the thynge that I haue purpoſed / and ta-
ken vpon me to do / ſhall not repente me / and
I will not go from it. The whole lande ſhall
fle for the noyſe of the horſmen and bowmen:
they ſhall runne into dennes / into woodes /
and clymme vpon the ſtony rockes. All the
cyties ſhalbe voyde / and no man dwellinge
therein.

What wilt thou now do / thou beinge de-
Jere.ij.e ſtroyed? † For though thou clotheſt thy ſelfe
Iaij.re.ix.f with ſcarlet / & deckeſt the with gold: *though
thou paynteſt thy face with colours / yet ſhalt
thou trymme thy ſelf in vayne.

For thoſe that hitherto haue bene thy greate
fauourers / ſhall abhorre the / and go aboute to
ſlaye the. For (me thynke) I heare a noyſe / like
as it were of a woman traueylinge / or one la-
bouringe of her fyrſt chylde: Euen the voyce
of the doughter Sion / that caſteth out her ar-
mes / and ſwoueth / ſayinge: Ah wo is me /
how ſore vexed and faynte is my herte / for the
that are ſlayne?

The V. Chapter.

A LOke thorow Jeruſalem / beholde and ſe:
Seke thorow her ſtretes alſo within / if ye
can finde one man that doeth equal and right
Jere.iij.a or that laboureth to be faythfull: and I ſhall
xj.c ſpare hym (ſayeth the Lorde.) † For though
they can ſaye: the Lorde lyueth / yet do they
ſweare to diſceaue: Where as thou (o Lord)
lokeſt onely vpon fayth and trueth.

Thou haſt ſcourged the / but they toke no re-
pentaunce: thou haſt correcte them for amen-
dement / but they refuſed thy correction. They
made their faces harder then a ſtone / & wolde
not amende.

Therfore I thought in my ſelf: peraduen-
ture they are ſo ſymple and fooliſh / that they
vnderſtande nothinge of the Lordes way /
and iudgmentes of oure God. † Therfore will Deu.xvij.
I go vnto their heades and rulers / and talke
with the: for they knowe the waye of the Lor-
de / and the iudgmētes of our God. But theſe
(in lyke maner) haue broken the yock / and bur-
ſten the bandes in ſonder.

† Wherfore / a Lyon out of the wood ſhall B
hurt them / and a Wolfe in the euenynge ſhall Deu.xxviij.
deſtroye the. The cat of the mountaine ſhall
lye lurkynge by their citits / to teare in peces
all them that come therout. For their offen-
ces are many / and their departinge awayes
greate.

Shoulde I then for all thys haue mercy
vpon the? Thy children haue forſaken me / † and Soph.i.c
ſworne by them that are no goddes. And al-
beit / they were bounde to me in marriage / yet
they fell to aduoutry / and haunted harlottes
houſes.

In the deſyre of vncleanly luſt they are be-
come like the ſtoned horſe / † euery man neyeth Ezec.xxiij.
at hys neyghbours wife: * Shoulde I not *Jere.ij.
correcte this / ſayeth the Lorde?

Shoulde I not be auenged of euery peo-
ple / that is like vnto thys? Clymme vp vpon
their walles / beate them doune / but deſtroye
them not vtterly: cut of their braunches / be-
cauſe they are not the Lordes.

For vnfaithfully hath the houſe of Iſrael &
Juda forſaken me / ſayeth the Lorde. † They ij.Pet.ij.a
haue denied the Lorde / and ſayde: it is not
he. † Tuſh / there ſhall no myſfortune come Jer.xiij.
vpon vs / we ſhall ſe neyther ſwearde nor hun- deut.xxix.
ger. *As for the warninge of the prophetes / Soph.i.c
they take it but for wynde / yee / there is none of Jer.xxiij.
theſe / which will tell them / that ſuch thynges C
ſhall happen vnto them. *Jere.v.

Wherfore thus ſayeth the Lorde God of
hooſtes: becauſe ye ſpake ſuche wordes / be-
holde

Esa.xxxiij.b hold: † The wordes that are in thy mouth wil
I turne to fyre / & make the people to be wood /
that it maie conſume them.

Deu.xxviij.c † Lo / I wil bringe a people vpon you from
Baru.iiij.c farre / o houſe of Iſrael (ſaieth the Lorde) a
mighty people / an olde people / a people whoſe
ſpeache thou knoweſt not / neither vnderſtan-
deſt what they ſaye.

Their arrowes are ſodaine death / yee / they
them ſelfes be very giauntes. This people
ſhal eate vp thy frute and thy meate / yee / they
ſhal deuoure thy ſonnes and thy doughters /
thy ſhepe and thy bullockes.

They ſhal eate vp thy grapes & fygges. As
for thy ſtronge and wel fenced cities / wherin
thou diddeſt truſt / they ſhal deſtroye the with
the ſwearde.

Neuertheles / I wil not the haue done with
Jere.xxj.b you / ſaieth the Lorde. But if they ſay: † wher-
fore doeth the Lorde oure God all this vn-
to vs?

Deu.xxviij.g Then aunſwere them: † Becauſe / that like as
ye haue forſaken me / & ſerued ſtraūge goddes
in youre owne lande / euē ſo ſhal ye ſerue other
goddes alſo in a ſtraunge lande.

Preach this vnto the houſe of Jacob / and
crie it out in Juda / and ſaye thus: Beare this
Esa.vj.b (thou foliſh and vndiſcrete people.) † Ye haue
Joh.ix.d eyes / but ye ſe not: eares haue ye / but ye
heare not.

Feare ye not me / ſaieth the Lorde? Are ye
Job.xxxj.b not aſhamed / to loke me in the face: † whiche
xxxviij.a bynde the ſee with the ſande / ſo that it can not
paſſe his bondes: For though it rage / yet can
it do nothinge: & though the waues thereof
do ſwel / yet maye they not go ouer.

But this people hath a falſe and an obſti-
nate herte / they are departed and gone a-
waye fro me. They thynke not in their
hertes: O let vs feare the Lorde oure God /
that geueth vs rayne early and late / when
nede is: whiche kepeth euer ſtill the harueſt for
vs yearly.

E † Neuertheleſſe / youre myſdedes haue tur-
Esa.lix.a ned theſe from you / & youre ſinnes haue rob-
bed you hereof. For amonge my people are
founde wicked perſones / that prevely laye
ſnares and wayte for men / to take them / and
deſtroye them.

And like as a nette is full of byrdes / ſo are
their houſes ful of that / which they haue got-
ten with falſhede and diſceate. Hereof cōmeth
their greate ſubſtaunce and riches / hereof are
they fat and welthy / and are runne awaie fro
me with ſhameful blaſphemies. † They mini-
ſtre not the lawe / they make no ende of the fa-
therleſſes cauſe / they iudge not the poore / ac-
cordinge to equite. Esa.j.c

† Shoulde I not puniſhe theſe thinges / ſai- Jere.ix.a
eth the Lorde: Should I not be auenged of and v.b
al ſuch people as theſe be? Horrible and gre-
uous thinges are done in the lande.

The prophetes teache falſely / and the prie-
ſtes folowe them / and my people hath plea-
ſure therein. What wyll come thereof at the
laſte?

The. VI. Chapter.

COme out of Jeruſalem / ye ſtrong childrē A
of Ben Jamin: Blowe vp the trompettes
ye † Tecuites / ſet vp a token vnto Bethacarē / ij.Re.xiiij.a
for a plague and a greate miſcrey pipeth oute
from the North.

I wil liken the doughter Sion to a fayre
and tendre woman / and to her ſhal come the
ſhepeherdes with their flockes. Their tentes
ſhal they pitch rounde aboute her / and euery-
one ſhal fede with his hande. Make battell
againſt her (ſhal they ſaye:) Ariſe / let vs go vp
while it is yet daie.

Alas / the daie goeth awaie / & the night ſha-
dowes fal doune: Ariſe / let vs go vp by night
& deſtroye her ſtronge holdes / for thus hath
the Lorde of hooſtes commaunded.

Hewe doune her trees / and ſet vp bulwor-
kes againſt Jeruſalem. This is the citie that
muſte be puniſhed / for in her is all malicious-
nes. Like as a cōduite aboundeth in water / e-
uen ſo aboundeth this citie in wickednesſe.
Robbery and vnrighteouſneſſe is herde in
her / ſorow and woundes are euer there in my
ſight. Amende the (o Jeruſalem) leſt / I with-
drawe my herte from the / and make the deſo-
late: & thy lande alſo / that no man dwell in it.
For thus ſaieth the Lorde of hooſtes: The re-
ſidue of Iſrael ſhalbe gathered / as the rem-
naunt of grapes.

And therfore turne thine hande againe in- B
to the baſket / like the grape gatherer. But vn-
to whom ſhal I ſpeake? whome ſhal I warne
that he maye take hede? † Their eares are ſo Jere.iiij.a
vncir- ix.a

vncircumcised/that they maye not heare.

Jere. v.c
Jere. xx.b
Beholde/† they take the worde of God but for a scorne/and haue no luste therto. And therfore I am so full of thy indignacion (o Lord) that I maye suffre no longer. Shed out thy wrath vpon the childre that are without/and vpon al yonge men. Yee/the man must be taken prysoner with the wyfe/and ye aged with the crepel. Their houses with their landes and wyfes shalbe turned vnto straungers/when I stretche out myne hande vpon the inhabitours of this lande/saieth ye Lord.

Jere. vi.b
Esa. lvj. c
† For from the leest vnto the moost/they hāg all vpon couetousnes: and from the prophete vnto ye priest/they go all aboute with falshede and lyes.

Esa. lvj. e
Jere. vi.b
Exe. xiij. b
†And besyde that/they heale the hurte of my people with swete wordes/sayinge: peace/peace/when there is no peace at al. Therfore they must be ashamed/for they haue committed abhominacion. But how shoulde they be ashamed/when they knowe nothinge/neither of shame nor good nurture? † And therfore they shal fal amonge the slaine/& in the houre when I shal viset them/they shalbe brought downe/saieth the Lord.

C
Jere. x.c
Thus saieth the Lord/go into the stretes/ considre and make inquisicion for the olde waye: and if it be the good and right waye/ then go therein/that ye maye fynde reste for your soules. (But they say: we will not walke therin) and I wil set watchmen ouer you/and therfore take hede vnto the voyce of the trompet. But they saie: we wil not take hede. Hear therfore ye Gentiles/and thou congregacion shalt knowe/what I haue deuised for them.

Jere. xix. a
Heare thou earthe also: Beholde. † I wil cause a plague come vpon this people/euē the frute of their owne ymaginacions.

For they haue not bene obedient vnto my wordes and to my lawe/but abhorred them.

Esa. j. b
Jer. vij. c
†Wherfore bringe ye me incence frō Saba/ and swete smellinge Calamus from farre countries? Youre burntofferinges displease me/and I reioyce not in youre sacrifices.

And therefore thus saieth the Lord: Beholde/I wil make this people fall/and there shal fall from amonge them the father with the children/one neighbour shal perishe with another.

Moreouer thus saieth the Lord: Behold/ D
there shal come a people from the North/ & Jer. j. b. v. c
a greate people shal arise from the endes of Abac. j. b
earth/with bowes & with dartes shal they be weapened: It is a rough & fearce people/an vnmerciful people: their voice roareth like a see/they ride vpō horses wel appointed to the battel against the/o doughter Sion. Then shal this crie be herde: Oure armes are feble/ heauynes and sorowe is come vppon vs/as vpon a woman trauelinge with childe. No mā go forth into the felde/no man come vpō the hye strete: for the swearde and feare of the enemie shalbe on euery syde.

Wherfore/gyrde a sackecloth aboute the (o thou doughter of my people) sprynkle thy selfe with asshes/† mourne & wepe bitterly/ Amo. viij. b
as vpon thy onely beloued sonne: For the destroyer shall sodenly fall vpon vs. Thē haue I set for a prouer of my harde people/to seke oute and to trie their wayes. For they are all vnfaithfull and fallen awaye/they hange vpō shamefull lucre/ they are cleane brasse and yron/for they hurte and destroye euery man. The bellous are brente in the fyre/the leade is consumed/the melter melted in vayne/for the euel is not taken awaye from them. Therfore shall they be called naughty syluer/because the Lord hath cast them out.

The. VII. Chapter.

THese are the woordes/that God spake A
vnto Jeremy: † Stande vnder the ga- Jere. xvij. b
tes of the Lordes house/and crie oute these and xxvj. c
wordes there with a loude voyce/and sayet Heare the worde of the Lord/all ye of Juda/that go in at this dore to honour the Lorde. Thus sayeth the Lorde of hooste/the God of Israel. † Amende youre wayes and Esa. j. c
youre counsayls/and I wyl let you dwel in Jere. xxij. c
this place. Trust not in false lyinge woordes/ sayinge: here is the temple of the Lorde/ here is the temple of the Lorde/here is the temple of the Lord.

† For yf ye wil amende youre wayes and Exo. xxij. c
counsails/if ye wil iudge righte betwixte a Zach. viij. c
man and his neighboure: if ye will not oppresse the straunger/the fatherlesse and the Leuit xix. c
wyddowe: if ye wyll not shedde innocente Job. xxiij. c
bloude in this place: if ye wyl not cleue vnto straunge goddes to youre owne destruction:

then

then wil I let you dwel in this place/yee/in the lande that I gaue afore tyme vnto youre fathers for euer. But take hede/ye trust in coūsails/that begile you and do you no good. For when ye haue stolen/murthured/committed aduoutry/and periury: When ye haue offred vnto Baal/folowinge straunge and vnknowen goddes: Then come ye/and stāde before me in this house/(† which hath my name geuen vnto it) and saye: Tushe/we are absolued quite/though we haue done all these abhominacions.

iij. Re. viij. a
Esa. lix. b
Joh. ij. b
Mat xxj. b
*Je. xxxij. d
†Jos. xv. ij. a
Jer. xxvj. a
*j. Reg. iij.
iiij. v. vj.
† What? thinke you this house that beareth my name/is a denne of theues? *And these thinges are not done pryuely/but before myne eyes/sayeth the Lorde. Go to my place in Silo/† where vnto I gaue my name afore tyme/and loke well * what I dyd to thesame place/for the wickednesse of my people of Israel. And nowe/though ye haue done al these dedes/(saieth the Lord) and I my selfe rose vp euer bytymes to warne you/ and to common with you: yet wolde ye not heare me: † I called/ye wolde not aunswere.

B
Esa. lxv. b
Jer. j. c
*Luc. xxj. a
*And therefore euen as I haue done vnto Silo: so wyll I do to this house/that my name is geuen vnto/(and that ye putte youre truste in) yee/vnto the place that I haue geuen to you and youre fathers. And I shall

iij. re. xvij. a
thruste you out of my syght/† as I haue caste out al your brethrē the hole sede of Ephraim.

Jere. xiiij. a
Joh. v. a
Ezec. xiiij. c
† Therfore shalt thou not praie for this people/ thou shalt neither geue thākes/nor bid praier for them: thou shalt make no intercession to me for them: for in no wyse wyll I heare the.

Jere. xliij. c
Seist thou not what they do in the cyties of Juda/and without Jerusalem? † The children gather styckes/the fathers kyndle the fyre/the mothers kneade the dowe/to bake cakes for the quene of heauen. They powre out drinkeofferinges vnto straunge goddes/to prouoke me vnto wrath: Howbeit/they hurte not me (sayeth the Lorde) but rather confounde/and shame them selfes.

And therfore thus saieth the Lord God: Beholde/my wrath and my indignacion shal be poured oute vpon this place/vpō men and cattel/vpon the trees in the felde/and al frute of the lande/and it shal burne so/that no man maye quenche it.

Thus saieth the Lord of hoostes/the God C
of Israal: † Ye heape vp your burntoffringes Esa. j. a
with youre sacrifices/and eate the flesh. * But * Deut. x. c
when I brought youre fathers out of Egipt/ Esa. xliij. d
I spake no worde vnto them of burntoffringes and sacrifices: But this I commaunded them/sayinge: † herken and obeye my voyce/ Exod. xx. a
and I shall be youre God/and ye shalbe my people: so that ye walke in al the wayes/which I haue commaunded you/that ye maye prosspere. † But they were not obedient/they inclined not their eares therevnto/but wente Zach. vij. b
after their owne ymaginacions/and after the mocions of their owne wicked herte/and so turned them selfes awaye/and conuerted not vnto me. And this haue they done/from the tyme that youre fathers came oute of Egipte vnto this daye.

† Neuertheles/I sente vnto them my ser- Jere. xxv. a
uauntes al the prophetes: I rose vp early and sent them worde/yet wolde they not herken/ not offre me their eares/but were obstinate/& worse then their fathers.

And thou shalt nowe speake all these wordes vnto them/but they shall not heare the: thou shalt crye vpon them/but they shall not aunswere the. Therfore shalt thou saye vnto S
them: this is the people/that neyther heareth the voyce of the Lord their God/nor receaueth his correction. † Faithfulnesse and trueth Jere. v. a
is cleane rooted out of their mouth.

† Wherfore cut of thine heere/and caste it a- Ezech. v. a
waie/take vp a complainte in the whole lāde: for the Lorde shall caste awaie/and scatre the people/that he is displeased withal.

For the children of Juda haue done euell in my syghte/sayeth the Lorde. † They haue set Jer. xxxij. d
vp their abhominacions/in the house that hath my name/and haue defiled it. They haue also buylded an aulter † at Tophet/whiche is iiij. re. xxiij. c
in the valley of the children of Ennon: that De. xxij. c
they might burne their sonnes & doughters/ Psal. cv. c
whiche I neuer commaunded them/neyther Jere. xix. a
came it euer in my thought. And therfore Beholde/the daies shal come (sayeth the Lord) D
that it shall nomore be called Tophet/or the valley of the chyldren of Ennon/but the valley of the slayne: † for in Tophet they shalbe Jere. xx. c
buried/because they shall els haue no rowme.

† Yee/the dead bodyes of this people shalbe Jere. viij. b
eaten ix. c

eaten vp of the foules of the ayre / & wild Beaſtes of the earth/and no man ſhall fraye them awaye. †And as for the voice of mirth & gladneſſe of the cities of Juda and Jeruſalem/the voice of the bridegrome and of the bryde / I wil make them ceaſſe/ for the lande ſhalbe deſolate.

Ezc.xxvj.b Jere.xvj.b xxv.b

The VIII. Chapter.

A AT the ſame tyme / ſayeth the Lorde / the bones of the kynges of Juda / the bones of his princes / the bones of the prieſtes and prophetes/yee/and the bones of the cities of Jeruſalem/ ſhalbe brought out of their graues/& layed againſt the †Sūne/ the Moone and all the heauenly *hooſte: whome they loued/whome they ſerued/ whome they ranne after /whome they ſoughte and worſhipped. They ſhal neyther be gathered together nor buryed/But ſhal lye vpon the earth / to theyr ſhame and deſpiſinge.

Deu.xvij.c *Ba. xxij.a

And all they that remayne of this wicked generacion/ †ſhal deſyre rather to dye then to lyue: wherſoeuer they remaine / and where as I ſcatre them/ ſayeth the Lorde of hooſtes. This ſhalt thou ſaye vnto thē alſo: Thus ſayeth the Lorde: So men fall ſo/that they aryſe not vp againe? And turne they ſo farre awaye/ that they neuer conuerte? Wherfore then is this people and Jeruſalem gone ſo farre backe/that they turne not againe? They are euer the longer the more obſtinate / and wil not be conuerted.

Luc.xxviij.c

For I haue loked/and cōſidered: †But there is no man that ſpeaketh a good worde: there is no man / that taketh repentaunce for his ſynne/that wil ſo muche as ſay: wherfore haue I done this? But euery man (as ſone as he is turned backe) runneth forth ſtil like a wilde horſe in a battaill. The Storke knoweth his appoynted time / the Turtildoue / the Swalow and the Crane/conſydre the tyme of their trauayle: † But my people will not knowe the tyme of the puniſhement of the Lorde. Howe darre ye ſaye then: we are wyſe / we haue the lawe of the Lorde amonge vs?

Ezec.xx.f B Esa.j.a

Beholde the diſceatful penne of the ſcribes ſetteth forth lies: therfore ſhal the wiſe be confounded/they ſhalbe afraied and taken: for lo/ †they haue caſt out the worde of the Lorde: what wiſdome can then be amonge them?

Deut.xvij.a Pſa.xviij.a

Wherfore/I wil geue their wifes vnto aleagces/and their feldes to deſtroicers.

For from the loweſt vnto the hieſt/ they folowe al ſhameful lucre: and from the prophet vnto the prieſt/they deale all with lyes. †Neuertheles / they heale the hurte of my people with ſwete wordes / ſayinge: * peace / peace/ where there is no peace at al.

Jere.vj.b Esa.lvj.c *Eze.xiij.b

Fye for ſhame/how abhominable thinges do they? and yet they be not aſhamed/yee/they knowe of no ſhame.

†Wherfore in the time of their viſytacion/ they ſhall fal amonge the dead bodies/ ſayeth the Lorde.

Jere. vij.b

Moreouer I wil gather them in (ſayeth the Lorde) ſo that there ſhal not be one grape vpō the vyne/neither one figge vpon ỹ figge tree/and the leaues ſhalbe pluckt of. C

Then wil I cauſe them to departe/and ſay: why prolong we the time? Let vs gather our ſelfes together/& go into the ſtrong citie/there ſhal we be in reſte. For the Lorde oure God hath put vs to ſilence / and geuen vs water mixte with gall to drinke / because we haue ſynned againſt him.

†We loked for peace/and we fayre not the better: we waited for the time of healthe / and lo/here is nothinge but trouble.

Jere. viij.d

Then ſhall the noiſe of his horſes be herde from Dan / the whole land ſhalbe afraied at the neyinge of his ſtronge horſes: for they ſhall go in / and deuoure the lande / withall that is in it: the cities / and thoſe that dwell therein. †Moreouer/ I wyl ſende Cockatrices and ſerpentes amonge you (whiche wyll not be charmed) and they ſhal byte you ſaieth the Lorde.

Leu.xxvj.d

Sorowe is come vpon me / and heauines vexeth my herte: for lo/the voyce of the crieng of my people is herde from a farre countrie: Is not the Lorde in Sion? Is not he king in her? Wherfore then haue they greued me (ſhal the Lord ſaye) with their ymages and foolyſhe ſtraunge faſhions? The harueſt is gone/the Sommer hath an ende/ and we are not helped. I am ſore vexed/ becauſe of the hurte of my people: I am heauy and abaſhed/ for there is no more Triacle at Galaad/ and there is no phiſician / that can heale the hurte of my people.

The

The IX. Chapter.

A G †Who wil geue my head water ynough and a welle of teares for myne eyes: that I maye wepe night and daye/for the ſlaughter of my people? Wolde God that I had a cotage ſome where farre from folke/ that I mighte leaue my people/and go from thē: for they be all aduoutrers and a ſhrenkinge ſorte. They bende their tunges like bowes / to ſhut out lyes: As for the trueth they maie not awaie within al the worlde. For they go from one wickednes to another / & holde nothinge of me/ſayeth the Lorde.

Esa.xvij.a

Yee/one muſt kepe him ſelfe from another/ †no man maye ſafely truſt his owne brother: *for one brother vndermyneth another / and one neyghboure begileth another. Yee / one diſſembleth with another/ & they deale with no trueth. †They haue practiſed their tunges to lye/and taken greate paines to do myſchief. They haue ſete their ſtole in the middeſt of diſceate/and (for very diſſemblinge falſhede) they wil not knowe me/ſaieth the Lorde.

Jere.v.b *Mat.x.c Mich.vij.a Oſa.xxviij.a

Therfore thus ſaieth the Lorde of hooſtes/ Beholde/I wil melte them and trie them / for what ſhoulde I els do to my people: † Their tunges are like ſharpe arrowes/to ſpeake diſceate. With their mouth they ſpeake peaceably to their neighboure/but priuely they laye waite for him. †Shoulde I not puniſh them for theſe thinges/ſaieth the Lorde: Or ſhould I not be auenged of any ſuch people as this?

Deu.xviij.a Oſal.xvij.a Jere.v.b

B Vpon the mountaines wil I take vp a lamētacion and ſorowful crie / and a mourninge vpō the fayre plaines of the wilderneſſe: Namely/howe they are ſo brente vp/that no man goeth there any more: Yee / a man ſhall not heare one beaſt crie there.

Byrdes and cattel are al gone from thence. †I wil make Jeruſalem alſo an heape of ſtones/and a denne of venimous wormes. And I wyl make the cities of Juda ſo waiſte/ that no man ſhall dwel therin. What man is ſo wyſe/as to vnderſtande this? Or to whome hath the Lorde ſpoken by mouthe / that he maye ſhewe this and ſaye: Othou lande/why periſheſt thou ſo? Wherfore art thou ſo brent vp/and like a wilderneſſe/that no man goeth thorowe? Yee/the Lorde him ſelfe tolde theſame vnto them/that forſoke his lawe/& kepte not the thinge that he gaue them in commaundement/neyther lyued thereafter: †But folowed the wickedneſſe of their owne hertes/and ſerued ſtraunge goddes/as their fathers thaught them.

Jſ.lxxviij.a Mich.iij.c Deu.xxix.b Joſ.xxiij.c

Therfore thus ſayeth the Lord of hooſtes/ the God of Iſrael: †Beholde/I wil fede this people with wormwood/and geue them gall to drinke. †I wil ſcatre them alſo among the Heithen / whome neyther they nor their fathers haue knowen: *& I wil ſende a ſweard amonge them/to perſecute thē/ vntil I bringe them to naught. Moreouer / thus ſayeth the Lord of hooſtes: loke that ye call for mourninge wyues/ and ſende for wyſewomen: that they come ſhortly / and ſynge a mourninge ſong of you: that the teares maie fal out of our eyes / and that oure eye lyddes maye guſſhe oute of water.

Jere.xxiij.c De.xxxij.c Jere.xxiij.c *de.xxviij.c

For there is a lamentable noyſe herde of Sion: O How are we ſo ſore deſtroyed? O howe are we ſo piteouſly confounded? We muſt forſake oure owne natural countrie/and we are ſhut out of oure owne lodginges. Yet heare the worde of the Lorde (o ye women) and let youre eares regarde the wordes of his mouth: that ye maye learne youre doughters to mourne/and that euery one may teach her neyghboureſſe to make lamentacion. Namely thus: Deth is clymmen vp in at oure wyndowes/ he is come into oure houſes/ to deſtroye the childe before the dore / and the yonge man in the ſtrete.

But tell thou playnely/thus ſaieth ỹ Lorde: †The dead bodies of men ſhall lye vpon the grounde/as the doūge vpon the feld/and as the hay after the mower / and there ſhalbe no man to take them vp. Moreouer/thus ſaieth the Lord: Let not the wyſe man reioyce in his wyſedome/ nor the ſtronge man in his ſtrenghte/neither the ryche man in his riches: †But who ſo will reioyce / let him reioyce in this/that he vnderſtādeth / and knoweth me: For I am the Lord/ whiche do mercy equite and righteouſnes vpō earth. *Therfore haue I pleaſure in ſuche thinges/ſaieth the Lord. Beholde/the time commeth (ſayeth ỹ Lord) that I will viſet all them / whoſe foreſkinne is vncircumciſed. The Egypcians / the Iewes / the Edomites / the Ammonites/ the

Jere. vij.b D Esa. lxv.c j.Cor.j.d ij.Cor.x.a *Mat.ix.b xij.a Oſe.vj.b

Jere. xxv.c the Moabites/ † and the ſhauen Madianites/ that dwell in the wilderneſſe. * For all the
*Jere. iiij.c vj.b Gentiles are vncircumciſed in the fleſhe/ but
Ro. ij.a all the houſe of Iſrael are vncircumciſed in the herte.

The. X. Chapter.

A HEare the worde of the Lorde/ that he ſpeaketh vnto the/ o thou houſe of Iſrael;
Eſa. xlvij.c Thus ſayeth the Lorde: † Ye ſhal not learne after the maner of the Heythen/ and ye ſhall not be afrayed for the tokens of heauen/ for the Heythen are afrayed of ſuche: Yee/ all the cuſtomes and lawes of the Gentiles are no-
Eſa. xliij.b thinge but vanitie. † They hewe doune a tree in the wood with the hādes of the workemā/ and faſhion it with the axe: they couer it ouer with golde or ſyluer/ they faſten it with nayles and hammers/ that it moue not. It ſtandeth as ſtiffe as the palme tree/ it can neyther
Baruch. vj. iiij.c. xvij.g ſpeake nor go/ but muſt be borē. † Be not ye afrayed of ſuche/ for they can do neyther good nor euel. But there is none lyke vnto the (o
Apoc. xv.a Lorde) † thou art greate/ and greate is the name of thy power. Who wold not feare the: or what kynge of the Gentiles wolde not obeye the:

B For amonge all the wyſemen of the Gentiles/ and in al their kingdomes there is none that maye be lykened vnto the. They are altogether vnlearned and vnwiſe. All their cunninge is but vanitie: namely/ woode/ ſyluer/
iij. Reg. ix.c which is brought out of Tharſis/ and beaten to plates: and golde fro † Ophir/ a worke that is made with the hand of the craftesman and the caſter/ clothed with yalow ſylck and ſcarlet: euen ſo is the worke of their wiſemen altogether. But the Lorde is a true God/ a liu-
Naum. j.a inge God/ & an euerlaſtinge kinge. † If he be wroth/ the earth ſhaketh: all the Gentiles maye not abide his indignacion.

As for their goddes/ it maye well be ſayde of them: they are goddes/ that made neyther heauen nor earth: therfore ſhal they periſh frō the earth/ and from all thinges vnder heauē.
Geneſ. j.a Jere. lj.c But (as for oure God) he † made the earthe with his power/ and with his wiſedom hath he fyniſhed the whole compaſſe of the world/ with his diſcrecion hath he ſpred out the hea-
C uens. At his voice the waters gather toge-
pſ. cxxxiiij.b ther in the ayre/ † he draweth vp the cloudes from the vttermoſt partes of the earth: he turneth lightninge to raine/ and bringeth forth the windes out of their treaſuries: His wyſedome maketh al men foules. And confoūded be al caſters of ymages/ for that they caſte/ is
Eſa. j.d but a vaine thinge/ and hath no life. † The
xliij.b vayne craftesmē with their workes/ that they
Jere. vj.c in their vanitie haue made/ ſhall periſhe one with another in the tyme of viſytacion. Neuertheleſſe/ Jacobs porcion is not ſuche: But it is he that hath made al thinges/ and Iſrael is the rodde of his inheritaunce: The Lorde of hooſtes is his name. Put awaye thy vnclennes out of the lande/ thou that art in the ſtrōg cities. For thus ſaieth ỹ Lord: Behold/ I wil now thruſt out the inhabitours of this lande at greate waie of/ & trouble them of ſuch a faſhion/ that they ſhal nomore be founde.

D Alas/ how am I hurte? Alas/ how payneful are my ſcourges vnto me? For I conſidre this ſorowe by my ſelfe/ and I muſt ſuffre it. My tabernacle is deſtroied/ & all my coardes are broken. My children are gone fro me/ and can no where be founde. Now haue I none to ſpreade out my tent/ 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 cattell/ & al are ſcatred abroade. Beholde/ the noyſe is harde at hande/ and greate ſedicion out of the North: to make the cities of Juda a wylderneſſe/ and a dwellinge place for Dragons.
Pro. xx.d † Now I knowe (o Lorde) that it is not in mans power to order his owne wayes/ or to rule his owne ſteppes & goyinges. Therfore chaſten thou vs (o Lorde) but with fauoure and not in thy wrath/ bringe vs not vtterly to naught. † Poure oute thy indignacion rather vpon the Gentiles that knowe the not/
Eſa. lxiij.c Pſ. lxxix.d Ec. xxxvj.c and vpon the people that call not on thy name: * And that becauſe they haue conſumed/
*Jer. xxx. l.b deuoured and deſtroyed Jacob/ and haue rooted out his glory.

The. XI. Chapter.

THis is another Sermon/ whiche the A Lorde commaunded Jeremye for to preach/ ſayinge.

Heare the wordes of the conuenaunt/ and ſpeake vnto al Juda/ & to al them that dwel at Jeruſalē/ And ſaie thou vnto thē: Thus ſaieth the

De. xxvij.c the Lorde God of Iſrael: † Curſed be euery
xxviij.b one/ that is not obedient vnto the wordes of
Gal. iij.b this cōuenaunt: which I commaunded vnto youre fathers/ what time as I brought them out of Egipte from the yron fornace/ ſayinge:
Exod. xix.a † Be obedient vnto my voice/ and do accordinge to al that I cōmaunde you: ſo ſhal ye be my people/ & I wil be youre God/ & will kepe
Gene. xv.c my promiſe † that I haue ſworne vnto youre
xvj.a fathers: Namely/ that I wolde geue them a
xvij.c lande which floweth with milke & hony/ as ye ſe/ it is come to paſſe vnto this daie.

Then anſwered I/ and ſaide: Amen. It is euen ſo Lorde as thou ſaieſt. Then the Lorde ſaide vnto me againe: Preach this in the cities of Juda and rounde aboute Jeruſalem & ſaye: Heare the wordes of this cōuenaunte/ that ye maye kepe them. For I haue diligentlye exhorted youre fathers/ euer ſente the tyme that I brought them oute of the lande of Egypte) vnto this daye. I gaue them
B warninge by tymes/ ſayinge: herken vnto
me. xiij.b my voyce: † Neuertheleſſe/ they wolde not obeye me/ nor enclyne their eares vnto me/ but folowed the wicked ymaginacyons of their owne hertes. And therfore haue I accuſed them as tranſgreſſours of all the wordes of this conuenaunt/ that I gaue them to kepe/ which they (notwithſtandinge) haue not kepte.

And the Lorde ſaide vnto me/ It is foūde out/ that whole Iſrael and all the cities of Jeruſalem are gone backe. They haue turned them ſelfes to the blaſphemies of their forefathers/ which had no luſte to heare my worde. Euen likewiſe haue theſe alſo folowed ſtraūg goddes/ and worſhipped them. The houſe of Iſrael and Juda haue broken my cōuenaunt/ which I made with their fathers.

Therfore thus ſayeth the Lorde: Beholde/ I wil ſende a plague amōg you/ which
ch. vij.b ye ſhall not be able to eſcape/ † and though ye crie vnto me/ I wyl not heare you. Then ſhall
u. xxx.c the tounes of Juda and the cities of Jeruſalem go/ and cal vpon † their goddes/ vnto whome they made their oblacions: but they are not able to helpe them in tyme of their
re. ij.d trouble. † For as many cities as thou haſte (o Juda) ſo many goddes haſte thou alſo: And loke how many ſtretes there be in the (o Jeruſalem) ſo many ſhamefull aulters haue ye C ſet vp/ to offre vpon them vnto Baal. † But Jere. vij. b
praye not thou for this people/ byd neyther and xv.a
prayſe/ nor prayer for them: for thoughe they crie vnto me in their trouble/ yet will I not heare them.

O thou beloued/ why doeſt thou ſo ſhamefull greate blaſphemies in my houſe: euen as
Agg. ij.b though † that holy fleſhe mighte abſolue the ſpecially when thou haſte made thy boaſte of thy wickednes. The Lord called the † a grene
Jere. xvij.b olyue tree/ a fayre one/ a fruteful one/ a goodly
Matt. vij.b one: but now that there is a contrary reporte
Ro. xj.c of the abroade/ he wil burne the vp/ and deſtroye thy braunches. For the Lorde of hooſtes that planted the/ hath deuyſed a plague for the (o thou houſe of Iſrael and Juda) for the euel that ye haue done/ to prouoke him to wrath/ in that ye did ſeruice vnto Baal.

This (o Lord) haue I learned of the/ and
D vnderſtande it/ for thou haſt ſhewed me their ymaginacions. † But I (as a meke lambe)
Eſa. liij.b was carried awaie to be ſlaine: not knowinge that they had deuyſed ſuche a counſaill a-
Jer. xviij.b gainſte me/ ſayinge: † We will deſtroye his meat with wood/ & driue him out of the lande of the lyuinge/ that his name ſhall neuer be thought vpō. Therfore † I wil beſeche ỹ now
Jere. xx.c (o Lorde of hooſtes) thou righteous iudge/
xvij.b thou that tryeſt the raynes 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 cytieſins of Anothot/ that ſoughte to ſlaye me/ ſayinge: † Preache not
Eſa. xxx.b vnto vs in the name of the Lorde/ or els
Amos vij.b thou ſhalt dye of oure handes. Thus (I ſaye) ſpake the Lorde of hooſtes. Beholde/ I will viſet you. Youre yonge men ſhal periſh with the ſwearde/ youre ſonnes & your doughters ſhall vtterly dye of hunger/ ſo that none ſhall remayne. For vpon the cytieſyns of Anathot will I bringe a plague/ and the yeare of their viſytacion.

The. XII. Chapter.

GLORIE/ thou art more righteous/ the A that I ſhoulde diſpute with the: Neuertheles/ let me talke with the in thinges reaſonable. † Howe happeneth it/ that the waie of
Job. xxj.a the vngodlye is ſo proſperous? and that it
Jhac. j.c goeth ſo wel with them/ which (without any
Pſal. lxxiij.a ſhame)

shame) offende and lyue in wickednes? Thou
plantest them/they take rote/they growe/ and
bringe forth frute. They boaste muche of the/
yet doest thou not punishe them. But thou
Lorde (to whome I am wel knowen) thou
ij. Pet. ij. c that hast sene/and proued my herte/ † take the
awaye/like as a flocke is caried to the slaugh-
ter house/ and appointe them for the daye of
slaughtinge.

Jere. xiiij. a How longe shal the lande mourne/ † and
al the herbes of the felde perishe/ for the wick-
ednesse of them that dwel therin?
The cattell and the fyrdes are gone/ yet
Deu. xxix. c saye they: † tushe/ God will not destroye vs
Soph. j. c vtterly.
Jere. v. b Seynge thou art weery in runninge with
xxv. c the fotemen/ how wilt thou then runne with
horses? In a peaceable sure lande thou canst
not be safe/ But how wilt thou do in the furi-
ous pryde of Jordane? For thy brethren and
B thy kinred haue altogether dispysed the/ and
Jere. ix. a cried out vpon the in thine absence. † Beleue
them not/though they speake fayre wordes to
the. As for me (saye I) I haue forsaken myne
owne dwellinge place/ and leste myne here-
tage. My lyfe also that I loue so well/haue I
Esa. xix. c geue into the hades of myne enemies. † My-
ne heretage is become vnto me/ as a Lyon in
the wood. It cried out vpo me/ therfore haue
I forsaken it. Myne heretage is vnto me/as a
speckled byrde/a byrde of diuerse coloures vp-
pon it. Go hence/ and gather all the beastes
of the felde together/that they maie come and
eate it vp.

Esa. lvj. c † Diuerse herdmen haue broken doune my
*Esa. v. a *vyneyarde/and troden vpō my portion. Of
my pleasaunt portion/they haue made a wil-
dernes and deserte. They haue layed it waist:
and now that it is waist/it lyeth vnto me.
Yee/the whole lande lyeth waiste/ and no mā
regardeth it. The destroyers come ouer the
heeth euery waye/for the swearde of the Lor-
de shall consume from the one ende of the
lande to the other/and no flesh shal haue rest.
They shall sowe wheat/ and reape thornes.
They shall take heretage in possession/ but it
shal do them no good. And ye shalbe confoū-
ded of your owne wynninges/because of the
greate wrath of the Lord.

C Thus saieth the Lord vpon al myne euell
neyghbours/ that laye hande on myne here-
tage/whiche I haue geuen my people of Is-
rael: Beholde/I wil plucke them (namely Is-
rael) out of their lande/and put out the house
of Juda from amonge them. † And when I Deut. iiij.
xxx. a
haue roted them out/I wilbe atone with the Esa. lviij. b
againe/and wil haue mercy vpon them: * and *j. Esd. i. c
bringe them againe/ euery man to his owne
heretage/and into his lande. And if they (na-
mely that trouble my people) will learne the
wayes of them/to swcare by my name: The
Lord lyueth (like as they learned my people
to sweare by Baal) then shal they be reckened
amōg my people. † But if they wil not obeie/ Mat. xxiij.
then wil I rote out thesame folke/and destroy
them/saieth the Lorde.

The. XIII. Chapter.

MOreouer/ thus sayeth the Lorde vnto A
me: Go thy waye and get the a lynnen
Breche/and gyrde it aboute thy loynes/and let
it not be wette. Then I got me a Brech/accor-
dinge to the commaundemente of the Lor-
de/and put it aboute my loynes. After this
the Lorde spake vnto me againe: Take the
Breche that thou hast prepared and put about
the/and get the vp/and go vnto Euphrates/
and hyde it in a hole of the rocke. So wente
I/and hydde it/as the Lord commaunded
me. And it happened long after this/ that the
Lord spake vnto me: Vp/and get the to Eu-
phrates/and fet the Breche from thence/which
I commaunded the to hyde there. Thē went
I to Euphrates/and digged vp/and toke the
Breche from the place where I had hyd it: and
behold/the Breche was corrupte/so that it was
profytable for nothinge.

Then saide the Lord vnto me: Thus saieth B
the Lord: Euen so wil I corruppe the pride
of Juda/and the hye mynde of Jerusalem.
This people is a wicked people/ † they wil not Jere. vij.
heare my worde/ they folowe the wicked y- xj. b. xvj.
maginacions of their owne herte/and hange xix. c
vpon straunge goddes/then haue they serued
and worshipped: and therfore they shalbe as
this Breche/ that serueth for nothinge. For as
straytely as a Breche lieth vpon a mans loy-
nes/so straytely did I bynde the whole house
of Israel/and the whole house of Juda vnto Deut. iv.
me/sayeth the Lorde: † that they mighte be xxvj. d
my people: that they might haue a glorious Jere. xiij.
name:

name: that they might be in honoure: but they
wolde not obeye me. Therfore laye this ryd-
dle before them/ and saye: Thus sayeth the
Lorde God of Israel: euery pot shalbe fylled
with wyne. And they shall saye: thinkest thou
we knowe not/ ỹ euery pot shalbe fylled with
wyne? Then shalt thou saye vnto them: Thus
C sayeth the Lorde: Beholde/ I shall fyll al the
inhabitours of this lande with dronckennes/
the kynges that syt vpon Dauids stole/ the
priestes and prophetes/ with all that dwell at
Jerusalē. And I will shute them one against
another/ yee/ the fathers agaynste the sonnes/
sayeth the Lord.

I will not pardon thē/ I wil not spare thē/
nor haue pitie vpon thē: but destroy thē. Be o-
bedient/geue eare/take no disdayne at it/ for it
is the Lorde him self ỹ speaketh. Honour the
Lorde your God herein/ or he take his light
from you/and or euer your fete stōble in darke-
nesse at the hil: lest/whē ye loke for the light/ he
m. j. a turne it into the shadow & darknes of death.
But if ye wil not heare me/ that geue you se-
crete warninge/ I wil mourne fro my whole
herte for youre stubburnesse. † Piteously wyll
I wepe/ and ỹ teares shal gusshe out of myne
eyes. For the Lordes flocke shalbe caried a-
D waye captiue. Tel the king & the rulers: Hūble
your selfes/set you doune lowe/ for the croune
of your glory shall fall from youre heade. The
cities towarde the South shalbe shut vp/ and
no man shall open thē. All Juda shalbe caried
awaye captiue/so that none shall remayne.

Lift vp youre eyes/and beholde thē/ ỹ come
from the North: Like a fat flocke shall they fall
vpō the. To whom wilt thou make thy mone/
when they come vpō the? for thou hast taught
thē thy self/ and made them masters ouer the.
xxx. a † Shall not sorowe come vpon the/ as on a
xxij. b woman trauaylinge with childe? And if thou
xxj. a woldest saye thē in thine hert: Wherfore come
xv. b these thinges vpon me. * Euen for the multi-
tude of thy blasphemies/ shall thy hinderpar-
tes and thy fete be discouered.

E For like as the mā of Inde maye chaunge
his skynne/ and the cat of the mountaine her
spottes: so maye ye that be exercised in euell/do
good. Therfore will I scatre you/ lyke as the
stouble that is taken awaye with the South
wynde. This shalbe youre portion/ and the
portion of youre measure/ wherwith ye shalbe
rewarded of me/ saieth the Lord: because ye
haue forgotten me/ and put youre trust in dis-
ceatfull thinges. † Therfore shall I turne thy Osee ij. b
clothes ouer thy heade/ & discouer thy thees/
that thy preuyties maye be sene: thy aduoutry/
thy deadly malice/thy beastlynes/and thy sha-
mefull whordome. For vpon the feldes and
hilles I haue sene thy abhominacions. Wo
be vnto the (o Jerusalem) when wilt thou
euer be clensed any more?

The XIIII. Chapter.

The worde of the Lord shewed vnto
Jeremy/concerninge the derth
of the frutes.

IJuda shal mourne/men shal not go much A
more thorow his gates: the lande shalbe
nomore had in reputacion/ and the crie of Je-
rusalem shal breake out. The lordes shal sende
their seruauntes to fetch water/ and whē they
come to the welles/they shall fynde no water/
but shal carie their vessels home agayne emp-
tie. They shalbe ashamed and cōfounded/ and
shal couer their heades. † For the groūd shalbe Jer. xviij. b
dried vp/because there cōmeth no rayne vpon
it. The plowmen also shalbe ashamed/ and
shal couer their heades. The hynde shal for-
sake the yonge fawne/ that she bryngeth forth
in the felde/because there shalbe no grasse. The
wilde asses shal stande in the mosses/ & drawe
in their wynde like the Dragons/their eyes
shall fayle for want of grasse.

Soubtles oure owne wickednesse rewarde
vs: But Lorde do thou accordinge to thy
name/though oure transgressions and sinnes
be many. † For thou art the cōforte/ and helpe Esa. xlix. b
of Israel in the tyme of trouble. Why wilt Jere. xvj. c
thou be as a straunger in the lande/ and as xvij. c
one that goeth ouer the felde/ and commeth
in onely to remayne for a nyght? Why wilt
thou make thy self a cowarde/ and as it were
a giaunte that yet maye not helpe? For thou
art ours (o Lorde) and we beare thy name/
therfore forsake vs not.

Then spake the Lorde/ concerninge thys B
people ỹ haue pleasure to go so nembly with
their fete/ and leaue not of/ and therfore dis-

please the Lorde: in so much that he wil now
bringe againe to remembraunce all theyr mis-
dedes/and punysh all theyr synnes. Yee/ euen
Jere.vij.b thus sayde the Lorde vnto me: †Thou shalt
*Esa.j.b not praye to do thys people good. *For though
they fast/I wyll not heare theyr prayers. And
though they offre burntoffringes / and sacri-
fices/ yet will not I accepte them. For I wyll
destroye them with the swearde / hunger and
pestilẽce. Then aunswerde I: O Lord God/
Jere.v.b the †prophetes saye vnto them: Tush/ye shall
Soph j.c se no swearde/and no hunger shal come vpon
Jere.xiij.b you/ but the Lorde shall geue you continual
xxij c rest in this place.

And the Lorde sayde vnto me: The pro-
Jere.xxiij d phetes preache lies vnto thẽ in my name. †I
haue not spoken with them / neyther gaue I
them any charge/neyther dyd I sende thẽ: yet
they preache vnto you false visiõs/charmynge/
vanite / & disceatfulnesse of theyr owne herte.
Therfore thus sayeth the Lorde. As for those
prophetes that preache in my name (whom I
neuertheles haue not sent)and that saye: Tush/
there shall neyther battayl nor hunger be in
C thys lande: †With swearde and with hunger
Zach. xiij. a shall those prophetes perish / and the people to
whome they haue preached / shalbe cast out of
Jere. xxj. a Jerusalem/dye of hunger/and be slayne with
the swearde / †(and there shalbe no man to
burie thẽ) both they and theyr wyfes / theyr
sonnes and their doughters. For thus will I
poure their wyckednes vpon them. This shalt
Thren.j.b thou saye also vnto thẽ: †Myne eyes shall
Thren. ij. d wepe without ceassinge daye and nyght. For
my people shalbe destroyed with great harme/
and shall perish with a greate plague. For if
I go into the felde / lo / it lieth all full of slayne
men: If I come into the citie/lo/they be all fa-
meshed of hunger.

Yee/their prophetes also and priestes shalbe
led into an vnknowen lande.

O Hast thou then vtterly forsaken Juda:
(sayde I) Doest thou so abhorre Sion: Or
hast thou so plagued vs/that we can be healed
Jere.xiij c no more: †We loked for peace/and there com-
meth no good: for the tyme of health/ and lo/
here is nothinge but trouble. We knowlege
(o Lorde) all oure misdedes/ and the synnes
of oure fathers/that we haue offended the. Be
not displeased (o Lorde) for thy names sake/
†forget not thy louynge kindnes: Remembre Esa.xlij.
the throne of thyne honoure / breake not the
conuenaunt / that thou hast made with vs.
†Are there any amonge ỹ goddes of the Gen- Jere.v.d
tiles / that sende rayne / or geue the showers of
heauen. Doest not thou it o Lorde oure God/
in whom we trust: Yee Lorde/thou doest all
these thinges.

The. XV. Chapter.

THen spake the Lorde vnto me & sayde: A
†Though Moses and Samuel stode be- Jere.xvj
fore me/yet haue I no herte to this people. xj c xiij.
Dryue thẽ awaye / that they maye go out of Ezec.xiij.
my syght. And if they saye vnto the: Whyther
shal we go: Then tel them: The Lorde ge-
ueth you this aunswere: †Some vnto death/ Ezech.v.
some to the swearde/ some to hũger/some into
captiuite. For I will bringe foure plagues vp-
pon them / sayeth the Lorde. The swearde
shall strangle them / the dogges shall deuoure
them / †the fooles of the arye / and beastes of Jere.xvj
earth shal eate them vp/and destroye them. I
will scatre them aboute also in all kingdomes
and landes to be plagued / because of †Ma- iiij re.xxi
nasses the sonne of Ezechias kinge of Juda/
for the thynges that he dyd in Jerusalem.

Who shall then haue pitie vpon the / o Je-
rusalem: Who shalbe sory for the: Or who shal
make intercession / to optaine peace for the:
seinge thou goest fro me / and turnest back-
warde/sayeth the Lorde: Therfore I wyll B
stretchout myne hande agaynst the/to destroye
the / and I will not be intreated. I wil scatre
the abroade with the fanne on euery syde of
the lande: †I wyll waist my people and de- Jere.xij
stroye them / for they haue had no lust to turne
from their owne wayes. I will make theyr
wydowes mo in numbre / then the sande of
the see. Vpon the mothers of their children. I
shal bringe a destroyer in ỹ noone daye. † So- j. Thes.v
denly and vnwares/shal I sende a feare vpon
their cities. She that hath borne vij. chyldren/
shal haue none / her herte shalbe ful of sorowe.

† The Sunne shall fayle her in the cleare Amos.v
daye/when she shalbe confounded and faynte b
for very heuinesse. As for those that remayne/
I wil delyuer them vnto the swearde of their
enemyes/sayeth the Lorde. † O mother/alas Jere.xv
that euer thou dyddest beare me / an enemie
and hated of the whole lande: Though I nes-
uer

uer lente nor receaued vpon vsury / yet euery
C man speaketh euel vpon me. And the Lorde
aunswered me: Lede not I the then vnto
good: Come not I to the/ when thou art in
trouble: and helpe the/when thine enemie op-
presseth the: Doeth one yron hurte another/or
xv.xvij.a one metall that cõmeth from the North / ano-
b ther: †As for youre ryches and treasure/I wil
geue thẽ out into a praye / not for any money/
xv.xxij.c but because of all youre synnes / that ye haue
done in al youre coastes. † And I will bringe
you with youre enemies into a lande / that ye
knowe not: for the fyre that is kindled in my
indignacion/shal burne you vp.

O Lorde (sayde I then) thou knowest all
thinges/therfore remembre me/ and viset me/
delyuer me fro my persecuters: Receaue not
xx.xij.a my cause in thy longe wrath/yet thou knowest
xxviij.n that for thy sake I suffre rebuke. † When I
had founde thy wordes / I dyd eate them vp
O gredely: they haue made my hert ioyfull and
glad. For I call vpon thy name / o Lorde
God of hoostes. I dwell not amõge the scor-
ners/neyther is my delyte therein: but I dwel
onely in the feare of thy hande / for thou hast
fylled me with bytternes. Shal my heauynes
endure for euer: Are me plagues thẽ so greate/
that they maye neuer be healed: Wilt thou be
as a water hath falleth/ and can not continue:
Vpon these wordes / thus sayde the Lorde
vnto me: If thou wilt turne agayne / I shall
set the in my seruyce: and if thou wilt take out
the thinge that is precious from the vyle/thou
xv.xxj.a shalt be euen as myne owne mouth. † They
shall conuerte vnto the / but turne not thou
xv.j.c vnto them: † and so shall I make the a brasen
wall agaynst this people. They shall fight a-
gaynst the / but they shall not preuayle. For I
my self wyll be with the to helpe the/and deli-
uer the sayeth the Lorde. And I will ryd the
out of the handes of the wicked / and delyuer
thẽ out of the hande of Tiraunes.

The XVI. Chapter.

A MOreouer thus saide the Lorde vnto me:
Thou shalt take the no wife / nor beget
chyldren in this place. For of the children that
are borne in this place / of their fathers that
haue begotten them in this lande/thus sayeth
the Lorde: They shall dye an horrible death/
†noman shall mourne for them/nor burie thẽ/ Leuit.x.b
but they shall lye as dounge vpon the earth. Jere.xxij.c
They shal perish thorow the swearde and hũ-
ger / † and their bodies shalbe meate for the Psal.xxviij.a
fooles of the ayre/ and beastes of the earth. A- Jere.xv.a
gayne/thus sayeth the Lorde: Go not vnto
them that come together / for to mourne and
wepe: for I haue taken my peace frõ this peo-
ple (saieth the Lorde) yee/my fauoure and my
mercy. And in this lande shal they dye / olde
and yonge / and shall not be buried: no man
shall bewepe them/ no mã shall clippe or shaue
him self for them.

There shal not one viset another/ to mourne
with them for their dead/ or to comforte them.
One shal not offre another the cuppe of con-
solacion / to forget their heauynes for father &
mother. † Thou shalt not go into their feast j. Cor.v. b
house/to syt doune / much lesse to eate or drinke B
with them. For thus saieth the Lorde of hoo-
stes the God of Israel: †Beholde/ I shall take Jere. vij. d
awaye out of this place / the voyce of myrth & xxv.b
gladnesse/the voyce of the brydegrome and of
the brydes/yee/and that in youre dayes / that ye
may se it.

Now whẽ thou shewest this people al these
wordes/and they saye vnto the. † Wherfore Jere. vij. b
hath the Lorde deuysed all this greate plague and v. d
for vs: Or what is the offence and synne/ that
we haue done against the Lorde oure God:
Then make thou them this aunswere. † Be- Deu. iiij. b
cause youre fathers haue forsaken me (saieth
the Lorde) and haue cleued vnto straunge
goddes/whom they haue honoured and wor-
shipped: but me haue they forsake / and haue
not kepte my lawe. † And ye with youre sha- Jere. vij. d
mefull blasphemies/haue exceded the wicked-
nes of youre fathers. For euery one of you fo-
loweth the frowarde euel ymaginacion of his
owne hert/and is not obedient vnto me.

† Therfore wil I cast you out of this lãde/in- deu. xxviij c
to a lande that ye & youre fathers knowe not:
and there shal ye serue straunge goddes daye
and night/there wil I shewe you no fauoure.
Behold/therfore (saieth the Lorde) † the daies Jer. xxiij. b
are come / that it shall nomore be sayde: The
Lorde lyueth / wihch brought the chyldren
of Israel out of the lande of Egypte: but (it
shalbe sayde) the Lorde lyueth that brought
the chyldren of Israel from the North/

and from all landes/ where I had scatred the. For I will bringe them agayne into the lade/ that I gaue vnto their fathers.

Mat. iiij. c Beholde/(sayeth the Lorde) †I wil sende out many fishers to take them / and after that wil I sende out many hunters to hunte them out/ from all mountaines and hylles and out of the caues of stones. For myne eyes beholde all their wayes / and they can not be hyd fro my face / neyther can their wicked dedes be kepte close out of my sight. But first wil I sufficiently rewarde their shamefull blasphemies and synnes / wherwith they haue defyled my lande: Namely / with their stinkinge Idols & abhominacions / wherwith they haue fylled
Iere. xiij. a xvij. c myne heretage. †O Lorde/my strenght/my power/ and refuge in tyme of trouble. The Gentiles shall come vnto[the from the endes of the worlde / and saye: Verely oure fathers haue cleued vnto lies / their Idols are but vayne and vnprofitable. How can a mā make those his goddes / which are not able to be goddes? And therfore/ I will once teach them (sayeth the Lord) I will shewe thē my hāde and my power / that they maye knowe / that my name is the Lorde.

The. XVII. Chapter.

A MOure synne (o ye of the trybe of Juda) is written in the table of your hertes/ & grauen so vpon the edges of your aulters with a pēne of yron/ & with an Adamant clawe: that youre chyldren also maye thinke vpon youre aulters/ woodes/ thicke trees/ hie hilles/ mountaines & feldes / †Wherfore / I will make all
Iere. xv. a xx. d youre substaunce & treasure be spoyled / for the greate sinne that ye haue done vpon youre hie places/ thorowout al ỹ coastes of youre lande. Ye shalbe cast out also frō the heretage that I gaue you. And I wil subdue you vnder the heauy bondage of youre enemies / in a lande that ye know not. For ye haue ministred fyre to my indignaciō/ which shal burne euermore.

B Thus sayeth the Lorde: † Cursed be the mā
Ps. xlviij. a Iere. xlvj. c xlviij. a Pro. xj. c Ezec. xxix. c that putteth his trust in man / & ỹ taketh flesh for his arme: and he / whose herte departeth from the Lord. He shalbe like the heeth/ that groweth in the wildernes. As for the good thinge that is for to come/ he shall not se it: but dwell in a drie place of the wildernes / in a salt
Psal. ij. b and vnoccupied lande. † O Blessed is the mā that putteth his trust in the Lorde / & whose hope the Lorde is him self. For * he shalbe as a tree that is planted by the water syde: which spreded out the rote vnto moystnesse/ whome the heate can not harme / when it cōmeth/ but his leaues are grene. And though there growe but litle frute / because of drouth/ yet is he not carefull / but he neuer leaueth of to bringe forth frute. Amonge all thynges lyuinge/ man hath the moost disceatful and vnsercheable hert.

Who shall then knowe it? † Euen I the Lorde ripe out the grounde of the hert / and searche the reynes / * and rewarde euery man accordinge to his wayes / and accordinge to the frute of his counsayls.

†The disceatful maketh a nest/ but bringeth forth no yonge: He cōmeth by ryches/ but not righteously. In the middest of his life must he leaue them behinde him / & at the last be foūde a very foule. But thou (o Lord) whose throne is moost glorious/ excellent / and of moost antiquite / which dwellest in ỹ place of oure holy rest: Thou art the comforte of Israel. ✣ All they that forsake the shalbe confounded. All they that departe frō the/ shalbe writē in earth/ †for they haue forsaken the Lorde / the very conduite of the waters of life.

Heale me (o Lord) & I shalbe whole/ saue thou me/ and I shalbe saued / for thou art my prayse. Behold/ these mē saye vnto me: Where is the worde of the Lorde? Let it come: Where as I neuertheles / leding ỹ flock in thy waies/ haue cōpelled none by violence. For I neuer desyred any mans death / this knowest thou well. My wordes also were right before the. Be not terrible vnto me (o Lord) † for thou
Iere. xvij. c art he/ in whome I hope/ whē I am in parel. Let my persecuters be confoūded/ but not me: let them be afrayed/ and not me. Thou shalt bringe vpon thē the tyme of their plague / and shalt destroye thē rightfore. ✣

S Agayne/ thus hath the Lorde sayde vn-
Iere. vij. to me: † Go and stande vnder the gate/ where thorow the people and the kinges of Juda go out and in/ yee/ vnder all the gates of Jerusalem/ and saye vnto them: Heare the wordes of the Lorde / ye kinges of Juda / and all thou people of Juda/ and all ye citiesins of Jerusalem/ ỹ go thorow this gate: Thus the Lorde com-

Deu. iiij. b Deu. v. b commaundeth: † Take hede for youre lyues/ that ye carie no burthen vpō 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 shal do no laboure therein/ but halowe the Sabbath / † as I cōmaunded youre fathers. Howbeit/ the obeyed me not / neyther herkened they vnto me: but were obstinate and stubburne / and neyther obeyed me/ nor receaued my correction.

Neuertheles/ if ye will heare me (sayeth the Lorde) and beare no burthen into the citie thorow this gate vpon the Sabbath: If ye will halowe the Sabbath / so that ye do no worke therein: then shall there go thorow the gates of this citie / kinges and princes / that shall syt vpon the seate of Dauid: They shalbe caried vpon charrettes/ and ryde vpon horses/ both they and their princes: Yee/ whole Juda and all the citiesyns of Jerusalem shal go here thorow / and this citie shal euer be the more & more inhabited. There shal come men also frō the cities of Juda/ from aboute Jerusalē/ and from the lande of Ben Jamin/ from the plaine feldes / from the mountaines / and from the wilderneſſe: which shall bringe burntoffringes/ sacrifices/ oblacions/ and incence/ and offre vp thankesgeuynge in the house of the Lorde. But if ye will not be obedient vnto me / to halowe the Sabbath / so that ye wyll beare youre burthens thorowe the gates of Jerusalem vpon the Sabbath: Then shall I set fyre vpon the gates of Jerusalem / and it shall burne vp the houses of Jerusalem / and no man shalbe able to quench it.

The XVIII. Chapter.

This is another communicacion/ that God had with Jeremy/ sayinge.

A ARise/ & go doune into the potters house / & there shall I tell the more of 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 of claye / brake amonge his handes: So he beganne a new/ and made another vessel / accordinge to his mynde. Then sayde the Lorde thus vnto me: † Maye not I do with you as this potter doeth/ O ye house of Israel: saieth the Lorde. Rom. ix. c Beholde/ ye house of Israel: ye are in my hāde/ Iere. xix. c euen as the claye in the potters hande. Esa. xlv. b

† When I take in hande to rote out/ to destroye / or to waist awaye any people or kingdome/ if that people (agaynst whome I haue thus deuysed) conuerte from their wickednes. Immediatly / I repēte of the plague that I deuysed to bringe vpon them. † Agayne: When I take in hande to builde / or to plante a people or a kingdome: if the same people do euel before me / and heare not my voyce: Immediatly / I repente of the good that I deuised to do for them. Eze. xviij. c xxxiij. c Luc. xv. a j. Reg. xv. Jone iij.

Speake now therfore vnto all Juda / and to them that dwell at Jerusalem: Thus sayeth the Lorde: Beholde / I am deuysinge a plague for you / and am takinge a thinge in hāde agaynst you.

† Therfore / let euery man turne from his euel waye / take vpon you the thinge that is good / and do right. But they saye: No more of this/ * we will folowe oure owne ymaginacions/ and do euery mā accordinge to the wilfulnesse of his owne minde. Jone iij. Jere. xxv. a Jer. xxxv. c * Jer. xviij. b

Therfore thus saieth the Lord: Axe amōge the Heythen/ if any man hath herde such horrible thinges/ as the doughter of Israel hath done. Shal not the snowe (that melteth vpon the stony rockes of Libanus) moysture the feldes? Or maye ỹ springes of waters be so growen awaye / that they runne nomore / geue moystinesse/ not make fruteful? But my people hath so forgotten me/ that they haue made sacrifice vnto vayne goddes. And whyle they folowed their owne wayes/ they are come out of the hie strete/ and gone into a fotewaye/ not vsed to be troden. Where thorow they haue brought their lande into an euerlastinge wilderneſſe and scorne: † So that whoso euer trauayleth therby/ shalbe abashed / & wagge their heades. With an East wynde will I scatre them before their enemies. And when their destruction commeth / I will turne my backe vpon them/ but not my face. B Jere. xix. b xlix. c

Then sayde they: † come / let vs ymagin somthinge agaynst thys Jeremy. Yee / thys dyd euen the priestes / to whom the lawe was committed: the Senatours that were the wy-

fest: and the prophetes / which wanted not the
C worde of God. Come (sayde they) let vs cut
out his tunge / and let vs not regarde his wor-
des / considre me (o Lorde) and heare the
Psa.cviij. a voyce of myne enemies. † Do they not recom-
Ps.xxxviij.b pence euel for good / whē they digge a pyt for
*Jere.x.d my soule: * Remembre / how that I stode be-
fore the / to speake for them / & to turne awaye
thy wrath from them.

Tren.iij.f † Therfore let their chyldren dye of hunger /
Ps.cviij.a and let them be oppressed with the swearde.
Let their wyfes be robbed of their chyldren /
and become wydowes: let their housbandes
be slayne / let their yonge men be kylled with
the swearde in the felde. Let the noyse be herde
out of their houses / when the murtherer com-
Jere.xj.d meth sodenly vpon them: † For they haue dig-
ged a pit to take me / and layed snares for my
fete. Yet Lorde / thou knowest all their coun-
sayll / that they haue deuysed to slaye me.
And therfore forgeue them not their wicked-
nes / and let not their synne be put out of thy
sight: but let them be iudged before the as the
gilty: This shalt thou do vnto them in the
tyme of thy indignacion.

The XIX. Chapter.

A MOreouer / thus saide the Lorde vnto Je-
reny: Go thy waye / & bye the an earthē
pytcher / & bringe forth the senatours & chiefe
priestes into the valley of the chyldren of En-
non / which lieth before the porte that is made
of brick / and shewe them there ỹ wordes that
I shall tell the / and saye thus vnto thē: Heare
the worde of the Lorde / ye kinges of Juda /
and ye cities ins of Jerusalem: Thus saieth the
iiij.Re.xxj.c Lorde of hoostes ỹ God of Israel: † Beholde /
Jere.vj.c. I will bringe such a plague vpon this place /
that the eares of all that heare it / shall glowe.
And that because they haue forsaken me / and
vnhalowed this place / and haue offred in it
vnto straunge goddes: whome neyther they /
they: fathers / nor the kinges of Juda haue
knowen. They haue filled this place also with
Deu.xij.d the blonde of innocentes / † for they haue set
xviij.b vp an aulter vnto Baal / to burne their chil-
Eze.xx.d dren for a burntoffringe vnto Baal / which I ney-
Psal.cv.c ther commaunded / nor charged them / neyther
Eze.xvj.b thought once therevpon.

B Beholde therfore / † the tyme cōmeth (saieth
Jere.vij.d the Lorde) that this place shal nomore be cal-
led Tophet / nor the valley of the childre of En-
non / but the valley of slaughter. For in this
place wil I slaye the Senatours of Juda and
Jerusalem / and kill thē doune with ỹ swearde
in the sight of their enemies / and of them that
seke their lyfes. And their dead carcases will
I geue to be meate for the fooles of the ayre /
and beastes of the felde. And I will make this
citie so desolate / and despysed: † that who so iij. Re.ix.
goeth thereby / shalbe abashed / and yest vpon Jer.xviij.
her / because of all her plagues. xlix.c.l.b

*I wil fede them also with the flesh of their *Tre.iiij.
sonnes and their doughters: † Yee / euery one †Deute.
shall eate vp another in the beseginge & strait- xxviij.b
nesse / wherwith their enemies (that seke their
lyfes) shal kepe them in. And the pitcher shall
thou breake in the sight of the men / that shalbe
with the / and saye vnto them: Thus saieth the C
Lord of hoostes: † Euen so wil I destroye Jer.xviij.
this people & citie: as a potter breaketh a ves-
sel / that can not be made whole againe.

† In Tophet shall they be buried / for they Jere.vij.
shal haue none other place. Thus wil I do vn-
to this place also / saieth the Lorde / and to thē
that dwel therein: yee / I wil do to this citie
as vnto Tophet (For the houses of Jerusalem
and the houses of the kinges of Juda are de-
fyled like as Tophet) because of all the houses /
in whose parlers they dyd sacrifice vnto all the
hooste of heauē / and poured out drinkeoffrin-
ges vnto straunge goddes. And so Jeremy
came from Tophet / where the Lord had sent
him to prophecie / and stode in the courte of the
house of the Lord / and spake to al the people:
Thus sayeth the Lord of hoostes the God of
Israel: Beholde / I wil bringe vpon this citie /
and vpō euery toume about it / all the plagues
that I haue deuysed agaynst thē: † for they Jere.vij.c
haue benc obstinate / and wolde not obeye my xiij.b
warninges.

The XX. Chapter.

WHen Pashur the priest / the sonne of Em- A
mer / chiefe in the house of the Lorde /
herde Jeremy preach so stedfastly: † he smote Act.xxiij.
Jeremy / and put him in the stockes / that are Joā.xviij
by the hye gate of Ben Jamin in the house of
the Lord. The nexte daye folowinge / Pashur
brought Jeremy out of the stockes agayne.
Then sayde Jeremy vnto him: The Lorde
shall call the nomore Pashur (that is excellent
and

and increacinge) but Magor (that is fearfull
and afrayed) euery where. For thus sayeth the
Lorde: beholde / I wil make the afrayed / thy
self / and all thy fauoure ther: which shal perish
with the swearde of their enemies / euen be-
fore thy face.

And I will geue al Juda vnder the power
of the kinge of Babylō / which shall carie some
vnto Babylon prysoners / and slaye some with
B the swearde. † Moreouer / al the substaunce of
m.re.xxvj. this lande / all their precious and gorgeous
workes / all costlynesse / and all treasure of the
Jere.xiij.c kinges of Juda / will I geue into the handes
xvij.a of their enemies / which shall spoyle them / and
carie them vnto Babylon. But as for the (o
Pashur) thou shalt be caried vnto Babylon
with all thine housholde / and to Babylō shalt
thou come / where thou shalt dye / & be buried:
thou and all thy fauourers / to whome thou
hast preached lies. O Lorde thou makest me
Tren.iij.b weake / but thou refreshest me / and makest me
stronge agayne. † All the daye longe am I
despysed / and laughed to scorne of euery man
because I haue now preached longe agaynst
Jere.vj.b malicious Tyranny / and shewed them of de-
struction. † For the which cause they cast the
worde of the Lorde in my teeth / and take me
euer to the worst.

C Wherfore / I thought from henceforth not
to speake of him / nor to preach any more in his
name. But the worde of the Lorde was a
Psal.xxx.b very burnynge fyre in my hert and in my bo-
nes / which when I wolde haue stopped / I
might not. For why / † I herde so many deri-
sions and blasphemies / yee / euen of myne
owne companyons / and of such as were con-
uersaunte with me / which wente aboute to
make me afrayed / sayinge: vpon him / let vs go
vpon him / to feare him / and make him holde
his tunge: that we maye ouercome him / and
be auenged of him.

But the Lorde stode by me / like a migh-
ty giaunte: therfore my persecuters fell / and
coulde do nothinge. They shalbe sore cōfoun-
ded / for they haue done vnwisely / they shall
re.xj.d haue an euerlastinge shame. † And now / o
Lorde of hoostes / thou righteous sercher
(which knowest the reynes and the very her-
tes) let me se them punished / for vnto the I
committe my cause.

Synge vnto the Lorde / and prayse hym / &
for he hath delyuered the soule of the oppres-
sed / frō the hāde of the violent. † Cursed be the Job iij.a
daye / wherein I was borne: vnhappy be the Jere.xx.b
daye / wherein my mother brought me forth.
Cursed be the man / that brought my father
the tidinges to make him glad / sayinge: thou
hast gotten a sonne. Let it happen vnto that
man / as to the cities † which the Lorde tur- Gen.xix.b
ned vpside doune (when he had longe herde
the wicked rumoure of them) because he slewe
me not / as sone as I came out of my mothers
wombe / and because my mother was not my
graue her self / that the byrth might not haue
come out / but remayned still in her. † Wher- Job x.c
fore came I forth of my mothers wombe: To
haue experience of laboure and sorowe: and
to lede my life with shame.

The. XXI. Chapter.

THese are the wordes that the Lorde A
spake vnto Jeremy / † what tyme as kinge Jer.xxxvij.
Sedechias sent vnto him Pashur the sonne b
of Melchia / and Sophonias the sonne of
Maasia priest / sayinge: † Axe counsayll at the iiij.re.xxij.b
Lorde (we praye the) of oure behalfe / for Na- ij pa.xviij.a
buchodonosor the kinge of Babylon besegeth Jere.xlij.a
vs / if the Lorde (peraduenture) will deale
with vs / accordinge to his meruaylous po-
wer / and take him from vs.

Then spake Jeremy: Geue Sedechias this
aunswere. Thus saieth the Lorde God of
Israel: behold / I wil turne backe ỹ weapens
that ye haue in youre handes / wherwith ye
fight agaynst the kinge of Babylon and the
Caldees / which besege you rounde aboute the
walles: and I wil bringe thē together into
the middest of this citie / and I my self will
fight agaynst you / with an outstretched hāde /
and with a mighty arme: in greate displeasure
and terrible wrath: and will smyte them that
dwell in this citie: yee / both men and cattell
shall dye of the pestilence.

† And after this (saieth the Lorde) I shal Jer.xxxix.a
deliuer Sedechias the kinge of Juda / and his
seruauntes / his people (and such as are esca-
ped in the citie / from the pestilence / swearde /
and hunger) into the power of Nabuchodo-
nosor kinge of Babylon: yee / into the handes
of their enemies / into the handes of those that
folowe vpon their lyfes / which shall smyte

thē with the swearde: they shal not pittie thē/ they shall not spare them/ they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus
Deu.xxx.c sayeth the Lord: † beholde/I laye before you
*Jer.xxj.a the waye of lyfe and death * Whoso abydeth
& xxxviij.a in this citie/shal perish: eyther with ỹ swearde/ with hunger/ or with pestilence. But whoso goeth out to holde on the Caldees parte/ that besege it/he shal saue his life/ and shall wynne
C his soule for a pray. † For I haue set my face a-
Jer.xxxij.a gaynst this citie (sayeth the Lorde) to plague it/and to do it no good. It must be geuen into the hande of the kinge of Babylon/ and be brent with fyre.

And vnto the house of the kinge of Juda/ saye thus: Heare the worde of the Lorde (o thou house of Dauid) for thus sayeth ỹ Lor-
Zach.vij.b de: † Ministre righteousnes/ & that sone dely-
Jere.xxij.a uer the oppressed from violent power: * or euer
Esa.j.c my terrible wrath breake out like a fyre/ and
*Jer.iij.a burne/ so that no mā maye quenche it/ because
† Jer.xlviij. a of ỹ wickednes of youre ymaginacions. † Beholde (saieth the Lorde) I wil come vpon you/ that dwel in the valleis/ rockes and fel-
Jere.xlj.a des/ & saye: † Tush/ who will make vs afrayed:
Deu xxx.c or who wil come into oure houses: for I will
Jere.v.d vyset you (sayeth the Lorde) because of the
xiij.b.xxiij. wickednes of youre inuencions/ & will kindle
c such a fyre in youre wood as shal consume all
Soph.j.c that is aboute you.

The XXII. Chapter.

A THus sayde the Lorde also: Go doune into the house of the kinge of Juda/ and speake there these wordes/ and saye: Heare the worde of the Lorde/ thou kinge of Juda/ that sytteste in the kingly seate of Dauid: thou and thy seruauntes and the people/ that go in and out at this gate. Thus the Lorde commaun-
Esa.j.e deth: † kepe equite and righteousnesse/ delyuer
Jere.xxj.d the oppressed from the power of the violent:
Zach.vij.b do not greue nor oppresse the straūger/ the fatherlesse nor the wyddowe/ and shed no innocent blonde in this place.

And if ye kepe these thinges faithfully/ then shal there come in at ỹ dore of this house/ kinges to syt vpon Dauids seate: they shalbe caried in charrettes/ and ryde vpon horses/ both they & their seruauntes/ & their people. But if ye wil not be obedient vnto these commaun-
demētes/ † I sweare by myne owne self (saieth
Jere.xxij.c the Lord) this house shalbe waiste. For thus
Esa.xlv.c hath the Lord spoke vpon the kinges house
Hebr.vj. of Juda. Thou art the head/ as Galaad is in Libanus: What wilt thou say of it/ if I make ỹ
D not so waiste (& thy cities also) that no mā shall dwell therein? I wil prepare a destroyer with his weapens for the/ to hew doune thy special Cedretrees/ and to cast them in the fyre.

And all the people that go by this citie/ shal speake one to another: † Wherefore hath the
deu.xxix. Lord done thus vnto this noble citie? Then
iij.Reg.ix. shall it be aunswered: because they haue broken the conuenaunt of the Lord their God/ and haue worshipped and serued straunge goddes. † Mourne not ouer the dead/ and be
iiij.re.xxij. not wo for them/ but be sory for hym that de-
g parteth awaye: for he commeth not agayne/ and seyth his native countrie nomore. For thus sayeth the Lord/ as touchinge † Sellum
ỹ Par.iij. the sonne of Josias kinge of Juda/ which raygned after his father/ and is caried out of this place:

He shall neuer come hither agayne/ for he shal dye in the place/ where vnto he is led captiue/ and shal se this lāde nomore. † Wo worth
Esa.v.c him/ that buildeth his house with vnrighte-
Aggæj.a ousnes/ and his parlers with the good that he hath gotten by violence: which neuer recompenceth his neyghbours labour/ nor payeth him his hyre. He thinketh in him selfe/ I will
C buylde me a wyde house/ & gorgeous parlers:
He causeth wyndowes to be hewen therein/ & the sylinges and iastes maketh he of Cedre/ & paynteth them with Zenober. Thinkest thou to raigne/ now ỹ thou prouokest me to wrath with thy Cedretrees?

Syd not thy father eate and drynke/ and prospere wel/ as longe as he dealt with equite and righteousnes? Yee/ whē he helped the oppressed and poore to their right/ then prospered he well.

From whence came this/ but onely because he had me before his eyes? sayeth the Lorde. Neuertheles/ as for thine eyes and thine herte/ they loke vpon coueteousnesse/ to shed inno-
iiij re.xxiij cent blonde/ to do wronge and violence. † And
xxiij.a therfore/ thus sayeth the Lorde agaynst
Jer xxxvj.a Joachim/ the sonne of Josias kynge of Juda: They shall not mourne for hym (as they vse to do

to do) alas brother: alas syster: Neyther shall they say vnto hym: Alas syr/ alas for that noble prince. But as an asse shall he be buryed corrupte/ and be cast without the gates of Jerusalem.

D Clymme vp the hyll of Libanus (o thou doughter Sion) lift vp thy voyce vpon Basan/ crie from all partes: for all thy louers are destroyed. I gaue the warninge/ whyle thou wast yet in prosperitie/ But thou saydest: I will not heare. And this maner haste thou vsed frō thy youth/ ỹ thou woldest neuer heare my voyce. All thy hyrdemen shalbe dryuen with the wynde/ and thy derlynges shalbe caried awaye into captiuitie: Then shalt thou be brought to shame and confusion/ because of all thy wickednesse: thou that dwellest vpon Libanus/ and makest thy nest in the Ce-
Esa xlij.b dre trees. † O how greate shal thy mourning
xxj.a be when thy sorowes come vpon the/ as on a
Jere.xiij.d woman trauaylinge with childe?
xxx.a * As truely as I lyue (sayeth the Lorde)
*iij.Regū. Thoughe Jechonias the sonne of Joachim
xxiiij. kynge of Juda were the sygnet of my right-hande/ yet wil I plucke hym of: And I will geue the into the power of them that seke to slaye the/ and into the power of them that
E thou feareste/ into the power of Nabuchodo-
nosor the kynge of Babilon/ and into the power of the Caldees. Moreouer/ I will sende the/ & thy mother that bare the/ into a straūge lande/ where ye were not borne/ and there shall ye dye. But as for the lande that ye wyll desyre to returne vnto/ ye shall neuer come at it agayne. This man Jechonias shalbe like an ymage robbed and torne in peces/ whiche pleaseth no man/ for all his apparell. Wherfore both he and his sede shalbe sente awaye/ and caste oute into a lande/ that they knowe not.

O thou earth/ earth/ earth: heare the worde of the Lorde: Wryte this man amonge the outelawes/ for no prosperitie shall this man haue all his lyfe longe. Neither shal any of his sede be so happy/ as to syt vppon the seate of Dauid/ and to beare rule in Juda.

The XXIII. Chapter.

A WO be † vnto the shepeherdes that de-
Eze.xxxiiij.a stroye/ and scatre my flocke/ sayeth the Lorde. Wherfore/ this is the commaunde-
ment of the Lorde God of Israel/ vnto the shepeherdes that fede my people: Ye scatre & thruste oute my flocke/ and loke not vpon thē. Therfore/ howe will I vyset the wickednesse of youre ymaginacions/ sayeth the Lorde: And wil gather together the remnaunte of my flocke/ from all landes that I had driuen them vnto/ and wyll bringe them agayne to their pastures/ that they maye growe and increace. I wyll set shepeherdes also ouer them which shal fede them. They shal nomore feare and drede/ for there shal none of them be lost/ sayeth the Lorde.. ✣ † Beholde/ the tyme
Jere.xxxiij.c commeth (sayeth the Lorde) that I wyll rayse vp the righteous braunche of Dauid/ † whiche shal beare rule/ and discusse matters
Esa. xj.a with wysedome/ and shall set vp equyte and righteousnes againe in the earth.

In hys tyme shal Juda be saued/ & † Isra-
B el shall dwell without feare. And this is the
De.xxxiij.e name that they shal call him: * euen the Lor-
*j.Cor.j.d de your righteous maker. † And therfore be-
†Jer. xxj.e holde/ the tyme commeth (saieth the Lorde) that it shal nomore be sayde: The Lorde lyueth/ whiche broughte the children of Israell oute of the lande of Egypte. But the Lorde lyueth/ whiche brought forth/ and led the sede of the house of Israel/ oute of the North land/ and from all countries where I had scatred them/ and they shall dwell in their owne lande againe.

Wo vnto the prophetes/ my herte breaketh in my bodye/ because of the false prophe-
tes/ all my bones shake: I am become lyke a dronckē man (that by the reason of wyne cā take no reste) for very feare of the Lorde/ and of his holy wordes: Because the lande is full of aduouterers/ where thorowe it is destroied
and mourneth/ † and the pleasaunt pastures Jere. xxiij.a
of the deserte are dryed vp: Yee/ the waye that men take/ is wicked/ and their gouernaunce is nothinge like the holy worde of the Lord. For the prophetes and the priestes them sel-
fes are poluted ypocrites/ and their wicked-
nes haue I founde in my house/ saieth the Lorde. Wherfore/ their waye shalbe slippe-
ry in darckenesse/ wherein they maye stacker and fall. For I wyll bringe a plague vpon them/ euen the yeare of their visitacion/ sayeth the Lord. I haue sene folye amonge the pro-

phetes of Samaria/ & they preached for Baal/ and disceaued my people of Israel. I haue seene also amonge the Prophetes of Jerusalem foule aduoutery/& presumpteous lyes. They take the mooste shamefull men by the hande/ flatteringe them/so that they can not returne from their wickednesse. All these with their cities are vnto me as Sodom/ and as the inhabitours of Gomorra.

C Therfore thus sayeth the Lord of hoostes/ concerninge the prophetes. †Beholde/ I wil fede them with wormwood/and make them drynke the water of gal. For from the prophetes of Jerusalem is the sickenesse of Ypocrisie come into all the lande.

Jere. ix.b

And therfore the Lorde of hoostes geueth you this warning: †Heare not the wordes of the prophetes/ that preache vnto you/ and disceaue you: for they speake the meaning of their owne herte/ and not oute of the mouthe of the Lorde. †They saye vnto them that despyse me: The Lorde hath spoken it: Tushe/ ye shall prospere ryght wel. And vnto all them that walke after the luste of their owne herte/ they saye: Tushe/ there shall no misfortune happen you. For who hath sytten in the counsaill of the Lorde/ that he hath herde and vnderstande/what he is aboute to do? Who hath marked his dewyce/ and herde it: †Beholde/ the stormy wether of the Lorde (that is/his indignacion) shall go forth/ and shall fall doune vpon the heade of the vngodly. And the wrath of the Lorde shall not turne againe/ vntyll he performe/and fulfyll the thought of his herte. †And in the latter dayes ye shal knowe his meaninge.

Jere. xxij.b and xxix.b

Jere. xxij.a Soph. j.c Jere. v.b and xxiij. b Deu. xxix.c

Jer. xxx.d

Jere. xxx. d

D Jere. xxiij.b

I haue not sent these prophetes/ (sayeth the Lorde) and yet they ranne. †I haue not spoken to them/ and yet they preached. But if they had continued in my counsail and herde my wordes/ they had turned my people from their euell wayes/ and wicked ymaginacions. †Am I then God that seyeth but the thinge/which is nye at hande/ & not that is farre of? sayeth the Lorde. *Maye any man hyde him selfe so/that I shal not se him? sayeth the Lorde. †Do not I fulfill heauen and earth? sayeth the Lorde. I haue herde well ynough what the prophetes saye/ that preache lyes in my name/saying: I haue dreamed/I haue dreamed. Howe longe wil this continue in the prophetes hertes/ to tell lyes and to preache the crafty sotylty of their own herte? Whose purpose is (with the dreames that euery one tell) to make my people forget my name/ as their forefathers dyd when Baal came vp. The prophet that hath a dreame/ let him tell it: †and he that vnderstandeth my worde/ let him shewe it sayth fully.

E

pſ. cxxxviij.a Ezec. viij.b *pſ. cxxxviij. c. Amos. ix.a †Esa. lxvj.a Act. vij. f & xvij. d

E

j. Pet. iiij. b j. Cor. iij. c

For what hath chaffe and wheat to do together: sayeth the Lorde. Is not my worde like a fyre (sayeth the Lorde) and lyke an hāmer/that breaketh the harde stone: Therfore thus sayeth the Lorde: Beholde/ I wyll vpō the prophetes/ that steale my worde priuely from euery man. Beholde/here am I (sayeth the Lorde) against the prophetes/ that take vpon their tunges to speake: The Lorde hath sayde it. Beholde/here am I (sayeth the Lorde) against those prophetes that darre prophecy lyes/ and disceaue my people with their vanyties and miracles/ whome I neuer sent/nor commaunded them. They shall do this people great harme/saieth the Lord.

F

If this people/eyther any prophete or priest axe the/and saye: what is the burthen of the Lord? Thou shalt saie vnto thē: what burthen? Therfore wil I caste you fro me (sayeth the Lord) Because ye youre selfes are a burthen. And the prophet/ prieste/ or people that vseth this terme (the Burthen of the Lorde) him wil I visit/and his house also.

But thus shal ye saye euery one to another: What aunswere hath the Lorde geuen? or what is the Lordes commaundemēt? And as for the Burthen of the Lord/ye shal speake nomore of it: for euery mans owne worde is his Burthen/ because ye haue altered the wordes of the liuinge God/ the Lorde of hoostes ourc God.

Thus shal euery man saie to the prophetes: what aunswere hath the Lorde geuen the? Or what saieth the Lorde? And not once to name the Burthē of the Lord. Therfore thus saieth the Lord: For somuch as ye haue vsed this terme (the Burthen of the Lord) where as I notwithstāding sent vnto you/ & forbad you to speake of the Lordes Burthen.

Beholde/

Beholde/ therfore I will repute you as a burthen/and wil cast you out of my presence: yee/ and the citie also that I gaue you and youre fathers: and wil bringe you to an euerlastinge confusion/and into suche a shame as shall neuer be forgotten.

The. XXIIII. Chapter.

A THe Lorde shewed me a vision: Beholde/there stode two maundes of fygges before the temple of the Lord/after that †Nabuchodonosor king of Babilō had ledde awaye captiue Jechonias the sonne of Joachim king of Juda/ the mighty men also of Juda/with the workemasters and cunninge men of Jerusalem/vnto Babilon. In the one maunde were very good fygges/ euen like as those that be fyrst ripe. In the other maunde were very naughty figges/ which might not be eaten/they were so euell.

iiij. r. xxiiij

Then saide the Lorde vnto me: what seist thou Jeremy? I sayde: † fygges/ whereof some be very good/& some so euel/ that no mā maye eate them.

Ose. ix.b

B

Then came the worde of the Lorde vnto me/after this maner: Thus sayeth the Lorde the God of Israel: like as thou knowest the good fygges/ so shall I knowe the men ledde away out of Juda/whome I haue sent out of this place into the lande of the Caldees/ for their profite: and I will set myne eyes vppon them for the best/for I will bring them again into this lande: I will buylde them vp/ & not breake them doune: I will plante them/& not rote them oute. † And I will geue them an herte to know me/how that I am the Lord. They shalbe my people/& I wilbe their God/ for they shall returne vnto me wt their whole herte.

Deu. xxix.a Jer. xxxi. f. & xxxij.c

Jere. xxix.c

† And like as thou knowest the naughtye figges/which may not be eatē/thei are so euel: Euen so will I/ (saieth the Lorde) let Sedechias the kinge of Juda/ (yee/ and all his princes/and the residue of Jerusalem that remayne ouer in thys lande/and them also that dwell in Egipte) to be vexed and plagued in all kyngdomes and landes. And will make them to be † a reprofe/ a common byworde/ laughinge stocke/ and shame in all the places/ where I shall scatre them. I will sende the swearde/hunger and pestilence amonge them/ vntill I haue cleane consumed them out of the lande/ that I gaue vnto them and their fathers.

pſ. lxxviij.a Jer. xxix. a

The. xxv. Chapter.

THe sermone that was geuen vnto Jeremy/vpon all the people of Juda: In the fourth yeare of Joachim the sonne of Josias kynge of Juda/ that was in the first yeare of Nabuchodonosor kynge of Babilon. Whiche sermone/ Jeremy the prophet made vnto all the people of Juda/and to all the inhabitours of Jerusalem/on thys maner:

From the. xiij. yeare of Josias the sonne of Amō kynge of Juda/vnto this presente daye/ (that is euē: xxiij. yeare) the worde of the Lorde hath bene committed vnto me. † And so I haue spoken to you/ I haue rysen vp early/ I haue geuen you warninge in season/but ye wolde not heare me: † Though the Lorde hath sent his seruauntes/al the prophetes vnto you in season: Yet wolde ye not obeye/ ye wolde not enclyne youre eares to heare.

Jer. xxix.a xliij. a. xxxvi. c. ij. pa. xxxvi. c.

He sayde: † turne agayne euery man from his euel waye/ and from youre wicked ymaginacions/ and so shall ye dwell for euer in the lande/ that the Lorde promised you & youre forefathers: And go not after straunge godes/ serue them not/ worshyp them not/ and angre me not with the workes of your handes: then will not I punysh you. Neuerthelesse/ye wolde not heare me (saieth the Lord) but haue defied me with the workes of youre handes/to youre owne great harme.

iiij. xc. xvij. c

Wherfore/ thus sayeth the Lorde of hoostes: † Because ye haue not herkened vnto my worde/lo/ I will sende out/ and call for all the people that dwel in the North (saieth ỳ Lorde) and will prepayre Nabuchodonosor the kinge of Babylō † my seruaunt/and wil bring them vpon this lande/ & vpon all that dwell therin/and vpon all the people that are about them/ and will vtterly rote them out. I will make of them a wildernesse/ a mockage/and a continuall deserte.

B Jerem. j. b

Esa. x. a Jer. xxv. a

† Moreouer/ I wil take from thē the voyce of gladnesse and solace/ the voice of the bridegrome and the bryde/ the voyce of the anoynted/with the eresshettes: and this whole land shall become a wilderness/ and they shal serue the sayde people/ and the kynge of Babilon

Jere. vij. b and xxj. b

threscore

Jere. xxix. b threscore yeares and ten. † When the .lxx. yeares are expyred/ I will viset also the wickednesse of the kynge of Babylon and hys peo-
1 Esd. j. a ple/ saieth the Lorde: yee/ and the lande of
Jere. v. c the Caldees/ and wil make it a perpetual wil-
ij. pa. xxxvj. d dernes/ and wil fulfyl all my wordes vpon
San. ix. a that lande/ which I haue deuised agaynst it:
Zach. j. b yee/ all that is written in this boke/ whiche Jeremy hath prophecied of al people: so that they
also shalbe subdued vnto diuerse nacions and
Iob. xxxiij. b great kynges/ † for I will recompence them/
according to theyr dedes and workes of theyr
owne handes.

C For thus hath the Lorde God of Israel
Esa. lj. d spoken vnto me: † Take this wyne cuppe of
Pse. lxxv. b indignacion fro my hande/ that thou mayest
cause all the people (to whome I sende the)
for to drinke of it: that when they haue dronken therof/ they maye be madde/ and out of
their wyttes/ when the swearde cōmeth that
I will sende amonge thē. Then toke I the
cuppe from the Lords hande/ and made all
the people drinke therof/ vnto whome the
Lorde had sent me.

But first the citie of Jerusalem/ and all the
cities of Juda/ their kynges and princes: to
make thē desolate/ waist/ despised/ and cursed/
accordinge as it is come to passe this daye.
Yee/ and Pharao the kyng of Egypte/ his seruauntes/ his prynces/ and his people altogether one with another. And all kinges of the
lande of Hus/ al kinges of the Philistines lande/ Ascalon/ Gaza/ Accaron & the remnaunt
of Asdod/ the Edomites/ the Moabites/ and
the Ammonites: all the kinges of Tirus & Sidon/ the kinges of the Iles/ that are beyonde
Jere. ix. d the see: Sedan/ Thema/ Buz & † the shauen
Ismaelites/ all the kinges of Arabi/ & (generally) all the kinges that dwell in the deserte:
all the kinges of Simri/ all the kinges of Elā/
al the kinges of the Medes/ al kinges towarde the North (whether they be farre or nye)
euery one with his neyghboure: Yee/ and all
the kingdomes that are vpō the whole earth:
The kinge of Sesach (sayde he) shal drinke
with them also.

D And saye thou vnto them: this is the commaundement of the Lordes of hoostes the
God of Israel: drinke and be dronckē/ spewe
and fall/ that ye neuer ryse and that thorowe
the swearde/ which I will sende among you.
But yf they will not receaue the cuppe of thy
hande/ and drinke it/ then tell them. Thus
doeth the Lorde of hostes threatē you: drinke
it ye shal/ and that shortly. For lo/ † I begynne Jere. xlix. d
to plague the citie/ that my name is geuē vn- Ezec. ix. b
to/ thynke ye then that I will leaue you vnpu- j. Pet. iiij. c
nyshed? Ye shal not go quyte: For why? I
call for a swearde vpon all the inhabitours of
the earth/ sayeth the Lord of hoostes.

Therfore tell them all these wordes/ and
saye vnto them: † The Lorde shal crie from Joel. iij. c
aboue/ and let his voyce be herde from his Amos. j. a
holy habitacion. With a greate noyse shall he
crie from his courte regall. He shall geue a
greate voyce (like the grape gatherers) vpon
all them that dwell on the earth/ & the sounde
therof shalbe herde vnto the endes of the
worlde. For the Lorde hath a iudgment to
geue vpon all people/ & will holde his courte
of iustice with all flesh/ and punishe the vngodly/ saieth the Lorde.

For thus sayeth the Lorde of hoostes: Jere. xxv. d
† Beholde/ a miserable plague shal go from
one people to another/ and a great stormy
water shall arise from all the endes of the
earth. And the same daye shall the Lorde
him self slaye them/ from one ende of the
earth to another. There shall no mone be
made for any of them/ none gathered vp/ no- E
ne buried: but shall lie as dounge vpon the
grounde.

Mourne (o ye shepeherdes) & crie: sprincle youre selfes with asshes/ o ye rammes of
the flocke: for the tyme of youre slaughter is
fulfilled/ and ye shal fal like vessels cunningly
made for pleasure.

† The shepeherdes shall haue no waye to Psal. cxj.
fle/ and the rammes of the flocke shall not escape. Then shal the shepeherde crye horribly/
and the rammes of the flocke shall mourne:
for the Lorde shall consume their pasture/
and their best feldes shal lye dead because of
the horrible wrath of the Lorde. They shall
forsake their foldes like as a Lyon: For their
landes shalbe waiste/ because of the wrath of
the destroyer/ and because of his fearefull indignacion.

The. XXVI. Chapter.

In

A IN the beginninge of the raigne of Joachim the sonne of Josias kynge of Juda/
came this worde from the Lorde/ sayinge:
Jere. vij. a Thus sayeth the Lorde: † Stande in the
xvij. d courte of the Lordes house/ and speake vnto al them (whiche out of the cities of Juda
come to do worshippe in the Lordes house)
al the wordes that I haue cōmaunde ỹ to say:
Deut. iiij. a † Loke that thou kepe not one worde backe/ if
vij. b (peraduenture) they wil herken/ and turne euery man from his wicked waye: that I may
also repente of the plague/ whiche I haue determined to bringe vpō them/ because of their
wicked inuencions.

And after this maner shalt thou speake vnto them: Thus sayeth the Lorde: if ye wyll
not obeye me to walke in my lawes/ whiche
I haue geuen you/ and to heare the woordes
of my seruauntes the prophetes/ whome I
sente vnto you/ rysinge vp timely and stil sendinge: If ye wyl not folowe them/ (I saye)
Jere. vij. c then wyl I do to this house/ † as I dyd vnto
Silo/ and wyll make this cytie to be abhorred of al the people of the earth. And the priestes/ the prophetes/ and all the people herde
Jeremy preach these wordes/ in the house of
the Lorde.

B Now when he had spoken out all the wordes/ that the Lorde commaunded him to
preache vnto all the people/ then the priestes/
the prophetes/ and all the people toke holde
vpon him/ and sayde: thou shalt dye. Howe
darrest thou be so bold/ as to saye in the name
of the Lorde: it shal happen to this house as
it dyd vnto Silo? and this citie shalbe so
waist/ that no man shal dwel therein?

And when all the people were gathered
aboute Jeremy in the house of the Lorde/
the prynces of Juda herde of this rumoure/
and they came sone oute of the kinges palayce
into the house of the Lorde/ and sat them
iij. R. xv. g doune before the † newe porte of the Lord.
Jer. xxvj. b Then spake the priestes/ and the prophetes vnto the rulers/ and to all the people these wor-
Iob. xix. a des: † This man is worthy to dye/ for he hath
preached against this citie/ as ye youre selfes
haue herde it with youre eares.

Then saide Jeremy vnto the rulers and to-
C all the people: The Lorde hath sente me to
preache against this house/ and against this
citie/ al the wordes that ye haue herde. † Ther- Jere. vij. a
fore amende youre wayes/ and youre aduysementes/ and be obedient vnto the voyce of the
Lord youre God: so shal the Lorde repent
of the plague/ that he hath deuised against
you. Now as for me: I am in youre handes/
do with me as ye thinke expedient and good.
But this shal ye knowe: if ye put me to death/
† ye shal make your selfes/ this citie/ and al the Mat. xxiij. c
inhabitours thereof/ gilty of innocent bloud.
For this is of a trueth: that the Lorde hath
sente me vnto you/ to speake all these wordes
in youre eares.

Then saide the rulers and al the people vnto the priestes and prophetes: This man may
not be condemned to death/ for he hath preD
ched vnto vs in the name of the Lorde oure
God. The Elders also of the lande stode vp
and saide thus vnto all the people: Micheas
the Morasceite/ † whiche was a prophet vnder Mich. j. a
Ezechias kynge of Juda/ spake to all the people of Juda: Thus sayeth the Lord of hoostes: † Sion shalbe plowed like a felde/ Jeru- Mich. iij. c
salem shalbe an heape of stones/ and the hil of
the Lordes house shalbe turned to an hye
wood. Dyd Ezechias the kinge of Juda/ and
the people of Juda put him to death for this?
No verely/ but rather feared the Lord/ and
made their praier vnto him. For the whiche
cause also the Lord repented of the plague/ ỹ
he had deuised against them. Should we thē
do such a shameful dede against oure soules?
There was a prophet also/ that preacheth stiffly in the name of the Lorde/ called Urias the
sonne of Semeia of Cariathiarim: this man E
preached also against this citie/ and against
this lande/ accordinge to al as Jeremy sayeth.
Now when † Joachim the king with al the e- iij. Re. xvij. d
states and princes had herde his wordes/ the
king wente aboute to slaie him. † When Uri- iij. Re. xix. a
as perceaued that/ he was afraied/ and fled/ & Matt. ij.
departed into Egipte.

Then Joachim the kynge sente seruauntes
into the lande of Egipte/ Namely: Elnathan
the sonne of Achbor/ & certaine men with him
into Egypte/ whiche fetched Urias out of Egipte/ and brought him vnto kinge Joachim
that slewe him with the swearde/ & caste his
dead body into ỹ cōmon peoples graue. But
Ahicam the sonne of Saphun helped Jere-

my

my / that he came not into the handes of the people to be slayne.

The. XXVI. Chapter.

A IN the beginninge of the raygne of Joachim the sonne of Josias kynge of Juda/ came this word vnto Jeremy from the Lorde / whiche spake thus vnto me: Make the bandes and chaynes / and put them aboute thy necke/and sende them to the king of Edō/ the kinge of Moab / the kinge of Amon / the kynge of Tirus/and to the kynge of Sidon: and that by the messāgers/which shal come to Jerusalem vnto Sedechias the kinge of Juda/and byd them saye vnto their masters: Thus sayeth the Lorde of hoostes the God of Israel/ speake thus vnto youre masters:

Deu. j. c †I am he that made the earth / the men and the cattel that are vpon the grounde/with my greate power and outstretched arme / & haue geuen it vnto whome it pleased me. †And nowe will I delyuer al these landes into the power of Nabuchodonosor the kinge of Babylon *my seruaunt. The beastes also of the feld shall I geue him to do him seruice. †And al people shal serue him/and his sonne / & his childes children / vntill the tyme of thesame lande be come also: Yee/many people & greate kinges shal serue him.

Ecclę. j. a Judic. ij. d Jer. xxvij. a San. iiij. c *Jer xxv. b †Jere. xij. b xxviij. a xlij. a

Moreouer/that people & kingdome which wil not serue Nabuchodonosor/and that will not put their neckes vnder the yocke of the kinge of Babilon: thesame people wil I viset with swearde/with hunger/ with pestilence/ vntil I haue consumed them in his handes/ saieth the Lorde. †And therfore/folowe not youre prophetes/soythsayers/ expounders of dreames/charmers/& witches/which say vnto you: ye shal not serue the kynge of Babilō. For they preache you lyes/to bringe you farre from youre lande/and that I might cast you out/and destroy you. But the people that put their neckes vnder the yocke of the kynge of Babilon / and serue him / those I will let remaine still in their owne lande (saieth ỹ Lorde) and they shal occupie it/and dwel therin.

B Jere. xxiij. c xxix. b

All these thinges tolde I Sedechias the kinge of Juda/and saydet †Put youre neckes vnder the yocke of the kinge of Babilon / and serue him and his people / that ye maye lyue. Why wilt thou and the people perishe with the swearde/with hunger/with pestilence: like as the Lorde hath deuised for al people/that wil not serue the king of Babilon: †Therfore geue no eare vnto those prophetes/ (that tell you: Ye shal not serue the kinge of Babilon) for they preach you lyes/neither haue I sente them/sayeth the Lorde: howbeit / they are bold/falsely for to prophecie in my name: that I might the sooner driue you oute/& that ye might perish with your preachers.

Je. xxviij. c

Jere. xxiij. c and xxix. b

I spake to the priestes also and to al the people: Thus sayeth the Lorde: Heare not the wordes of those prophetes/ that preache vnto you/and saye: Beholde / †the vessels of the Lordes house shal shortly be broughte hither againe from Babylon: For they prophecie lyes vnto you: Heare them not / But serue the kynge of Babilon / that ye maye lyue. Wherfore will ye make this citie to be destroyed? But yf they be true prophetes in very dede/ and if the woorde of the Lorde be committed vnto them/then let them praie the Lorde of hoostes/that the remnaunt of the ornamentes (whiche remaine yet in the house of the Lord/and in the house of the kynge of Juda and at Jerusalem) be not caryed to Babilon also. For thus hath the Lorde of hoostes spoken concerninge the pyllers/the lauer/ the scare and the residue of the ornamentes/ that yet remayne in this citie/ whiche Nabuchodonosor the kinge of Babilon toke not/ †when he caried awaye Jechonias the sonne of Joachim kinge of Juda / with all the power of Juda and Jerusalem / from Jerusalē vnto Babilon/captiue.

C

iiij. Reg. xxiiij. d and xxv. a

Yee/ thus hath the Lorde of hoostes the God of Israel spoken/as touchinge the residue of the ornamentes of the Lordes house/ of the kinge of Judas house and of Jerusalem: †They shalbe caried vnto Babilon / and there they shal remaine / vntyl I vyset them/ saieth the Lord. †Then wyll I bringe them hither again. And this was done in thesame yeare: euen in the beginninge of the raigne of Sedechias kinge of Juda.

iiij. Reg. xxv. b

j. Esd. j. b

The. XXVIII. Chapter.

A BVt in the fourth yeare of the raygne of Sedechias kinge of Juda in the fyfthe moneth. It happened that Hananias the sonne of Assur the prophet of Gabaon spake to me in the house of the Lorde/ in the presence of the priestes/and of all the people / and sayde: Thus sayeth the Lorde of hoostes the God of Israel: I haue broken the yock of the kynge of Babilon/ †and after two yeare wyll I bringe againe into this place / all the ornamentes of the Lordes house/ that Nabuchodonosor kynge of Babilon caried away from this place vnto Babilon. Yee/ I wil bringe againe Jechonias the sonne of Joachim the kinge of Juda himselfe/with al the prysoners of Juda/ (that are caried vnto Babilon/) saieth the Lorde/ for I will breake the yocke of the kinge of Babilon.

Jer. xxviij. c

B Then the prophet Jeremy gaue aunswere vnto that prophet Hananias/ before the priestes and before al the people/that were present in the house of the Lorde. †And the prophet Jeremy saide: Amen/the Lord do that/ and graunte the thinge/which thou haste prophecied: that he maye bringe againe all the ornamentes of the Lordes house / and restore all the prysoners from Babilon in this place. Neuertheless/herken thou also what I wyll saye/ that thou and all the people maie heare: The prophetes that were before vs in tymes past/whiche prophecied of warre/ or trouble/ or pestilence/ eyther of peace/ vpon many nacions and greate kingdomes/were proued by this (if God had sende them in very dede) †when the thinge came to passe / whiche that prophet tolde before.

Mich. iij. c

Deu. xviij. d Ju. xvj. a

And Hananias the prophet toke the chaine from the prophet Jeremias necke/ and brake it: and with that saide Hananias/ that all the people mighte heare: Thus hath the Lorde spoken: Euen so will I breake the yocke of Nabuchodonosor kinge of Babilon/ from the necke of al nacions/ yee/ and that within this two yeare. And so the prophet Jeremy wente his waye. After nowe that Hananias the prophet had taken the chayne from the prophet Jeremias necke/ & broken it: The worde of the Lorde came vnto the prophet Jeremy sayinge: Go/ and tell Hananias these wordes: Thus sayeth the Lorde: Thou hast broken the chaine of wood/ but in steade of wood/ thou shalt make chaynes of yron. For thus sayeth the Lorde of hoostes the God of Israel: I wil put a yocke of yron vpon the necke of all this people/ that they maye serue Nabuchodonosor the kinge of Babilon/ yee / and so shal they do. And I wil geue him the beastes in the felde. Then sayde the prophet Jeremye vnto the prophet Hananias: †Heare me (I praye the) Hananias: The Lorde hath not sente the/ but thou bringest this people into a false beleue. And therfore thus sayeth ỹ Lorde: Beholde/ I wil sende the out of the lande/ and within a yeare thou shalte dye / because thou haste falsely spoken againste the Lord. So Hananias ỹ prophet dyed thesame yeare in the seuenth moneth.

Jer. xxix. a

The. XXIX. Chapter.

C THis is the copie of ỹ lettre/ that Jeremy the prophet sent from Jerusalem vnto the prysoners: the Senatours / priestes / prophetes/and al the people/whome Nabuchodonosor had led vnto Babilon: after the time that kinge Jechonias/and his quene/his chalibers laines/the princes of Juda/& Jerusalem/and the workemasters of Jerusalem were departed thither. Which lettre/ Elasa the sonne of Saphā/& Gamaria and sonne of Helchia did beare/whome Sedechias the kinge of Juda sent vnto Babilō to Nabuchodonosor ỹ king of Babilon: these were ỹ wordes of Jeremias lettre: Thus hath the Lorde of hoostes/ the God of Israel spoken vnto all the prysoners/ that were led from Jerusalem vnto Babilō.

A

B

†Builde you houses to dwell therein: plante you gardens/ ỹ ye maie enioye the frutes therof: †take you wyfes to beare you sonnes / and doughters: prouyde wyfes for youre sonnes. & housbandes for youre doughters/that they maye get sonnes & doughters/& that ye maie multiplie there. Laboure not to be fewe / but seke after peace and prosperite of ỹ citie / wherein ye be prysoners/and †praie vnto God for it. For in the peace thereof shal youre peace be.

Jer. xxix. a

Baru. j. c

j. Tim. ij. a

For thus saieth the Lorde of hoostes/the God of Israel: †Let not those prophetes/and soothsaiers that be amonge you/disceaue you: and beleue not your own dreames. For why? they †preach you lyes in my name / & I haue not sente them/saieth the Lorde. But thus saieth the Lorde. †When ye haue fulfylled seuenty yeares at Babilon/ I wil bringe you home/and of myne one goodnesse/ I will cause you hither agayne vnto this place. For

Jere. xxix. c

ij. Pa. xxxvj

Jere. xxv. b

j. Esd. j. a

I knowe what I haue deuyſed for you / ſayeth the Lorde. My thoughtes are to geue you peace/and not trouble(which I geue you all readye) and that ye myghte haue hope a-
Deut. iiij.c xxx.a gaine. †Ye ſhall crie vnto me/ye ſhall go and call vpon me/and I ſhal heare you. *Ye ſhall
*Joh.viij.d ſeke me/and fynde me: Yee/if ſo be that ye ſeke me with youre whole herte/ I wil be founde of you(ſaieth the Lord)and wil deliuer you out of pryſon/and gather you together again from amonge all nacions/and oute of al places / wherein I haue ſcatred you ſayeth the Lord: and wil bringe you again to theſame place/from whence I cauſed you be caried awaye captiue.

But where as ye ſaye/that God hath rayſed you vp prophetes at Babylon: Thus hath the Lord ſpoken(concerninge the king that ſytteth in the ſeate of Dauid/and al the people
i.iij.r.xxiiij.d that dwel in this citie/your brethren† that are not gone with you into captiuitie. Thus (I ſaye) ſpeaketh the Lorde of hooſtes: Behold/
Jer.xxiiij.b † I wil ſende a ſwearde/ hunger / and peſtilence vppon them/and will make them lyke vntymely fygges/ that maye not be eaten for bytterneſſe. And I wyll perſecute them with the ſwearde/with hunger and death.

I wil delyuer them vp to be vexed of all kingdomes / to be curſed/ abhorred / laughed to ſcorne/and put to confuſion of all the people/amonge whome I haue ſcatred them: & that becauſe they haue not bene obedient vnto my commaundementes/(ſayeth the Lorde) whiche I ſent vnto them by my ſeruaun-
Jere.xxv.a xliij.a tes the prophetes. † I ſtode vp early/and ſente vnto them/but they wolde not heare ſayeth
D the Lorde. Heare therfore the worde of the Lorde/al ye pryſoners/whome I ſent from Jeruſalem vnto Babylon: Thus ſayeth the Lord of hooſtes the God of Iſrael/ ſpoken of Achab the ſonne of Colaias and of Sedechias the ſonne of Maaſia/ whiche prophecie lyes vnto you in my name: Behold/I wil deliuer them into the hande of Nabuchodonoſor the kynge of Babylon / that he maye ſlaye them before youre eyes. And al the pryſoners of Juda that are in Babylon/ ſhall take vpon them this terme of curſinge/and ſaye: Make God do vnto the/as he dyd vnto Sedechias and Achab / whome the kynge of Babylon roſted in the fyre/Becauſe they ſinned ſhamefully in Iſrael.

For they haue not onely defiled their neighbours wyfes / but alſo preached lyenge wordes in my name/which I haue not commaũded them. This I teſtifye / and aſſure/ſayeth the Lord. But as for Semeia the Nehelamite/thou ſhalt ſpeake vnto him: Thus ſaieth the Lord of hooſtes the God of Iſrael: Be-
E cauſe thou haſt ſealed letters vnder thy name vnto al the people that is at Jeruſalem / and to Sophonias the ſõne of Maaſia the prieſt/ yee/and ſente them to all the prieſtes wherein thou writteſt thus vnto him. The Lord hath iiij.Re.xj.a ordeyned the to be prieſte in ſteade of † Joaia- ij.Pa.xxij.a da the prieſte/that thou ſhouldeſt be the chiefe in the houſe of the Lorde aboue all prophetes / and preachers / and that thou mighteſt put them in pryſon / or in the ſtockes. Howe happeneth it then/that thou haſte not reproued Jeremy of Anothot / whiche neuer leaueth of his prophecienge. And beſides al this he hath ſente vs worde vnto Babilon/and tolde vs playnely / that oure captiuitie ſhall longe endure: that we ſhoulde builde vs houſes to dwell therein / and to plante vs gardens/that we might enioye the frutes therof. Which lettre Sophonias the prieſt did rede/and let Jeremy the prophet heare it.

Then came the worde of the Lorde vnto Jeremy / ſayinge: Sende worde to all them that be in captiuytie / on this maner: Thus hath the Lorde ſpoken concerninge Semeia the Nehalamite. † Becauſe that Semeia hath Jer.xxviij prophecied vnto you without my commiſſiõ/ and brought you into a falſe hope / therefore thus doeth the Lord certifye you. Behold/ I wil viſet Semeia the Nehalamite/and his ſede: ſo that none of his ſhall remaine among this people / and none of them ſhall ſe the good that I wil do for this people/ ſayeth the Lorde. For he hath preached falſely of the Lord.

The. XXX. Chapter.

THeſe are the wordes/that the Lord ſhewed vnto Jeremy ſayinge: Thus ſayeth A
Jer.xxx the Lorde God of Iſrael: † Wryte vp diligently al the wordes that I haue ſpoken vnto the in a boke. For lo/ the tyme commeth (ſaieth the Lorde) that I wyl bringe again the

the pryſoners of my people of Iſrael and Juda/ſayeth the Lorde: For I will reſtore them vnto the lande / that I gaue to their fathers/ and they ſhall haue it in poſſeſſion.

Agayne / theſe wordes ſpake the Lorde/ concerninge Iſrael and Juda: Thus ſayeth the Lorde: We heare terrible crie / feare and diſquietneſſe. For what els doeth this ſignifie that I ſe: Namely/that all ſtronge men ſmyte/
xxx.viij.d euery man his hande vpon his loynes / † as a woman in the payne of her trauayle. Who euer ſawe a man trauayle with childe? Enquere therafter / and ſe. Yee/ all their faces are marueylous pale.

B Alas for this daye/which is ſo dredeful/that none maye be lykened vnto it: and alas for the tyme of Jacobs trouble / from the which he ſhall yet be delyuered. For in that daye ſayeth the Lorde / I wil take this yocke from of thy necke/ and breake thy bandes. They ſhall nomore ſerue ſtraunge goddes vnder him / but they ſhall do ſeruice vnto God their Lorde/
xxxiiij. and to † Dauid their kinde / whome I will rayſe vp vnto them. *And as for the/o my ſer-
Jer.xlvj.e uaunt Jacob / feare not (ſaieth the Lorde) & be not afrayed/o Iſrael. For lo/ I will helpe that alſo from farre / and thy ſede from the lande of their captiuitie.

And Jacob ſhall turne agayne/he ſhalbe in reſt/& haue a proſperous life/ and no man ſhal make him afrayed. For I am with the/to helpe
xxx.ix.b the/ſayeth the Lorde. † And though/ I ſhall deſtroye all the people amõge whome I haue ſcatred the/yet will I not deſtroye the/but correcte the / † and that with diſcrecion. For I
xxx.d knowe yͤ thou art in no wiſe *without faute.
xlvj.a Therfore thus ſaieth the Lorde: I am ſory for
Thum.j.a thy hurte and woundes. There is no man to medle with thy cauſe / or to bynde vp thy woundes: there maye no man helpe the.

C All thy louers haue forgotten the/ and care nothinge for the. For I haue geuen the a cruel ſtroke/and chaſtened the roughly: and that for the multitude of thy miſdedes / for thy ſynnes haue had the ouerhande. Why makeſt thou
r.xiij.d mone for thy harme? I my ſelf haue pitye of thy ſorowe/† but for the multitude of thy miſ-
r.ij.a dedes & ſynnes/ I haue done this vnto the.

† And therfore all they that deuoure the/ ſhalbe deuoured/ and all thine enemies ſhalbe led into the captiuitie. All they that make the wayſt/ſhalbe waiſted them ſelfes: and all thoſe that robbe the / will I make alſo to be robbed. For I will geue the thy health agayne / and make thy woundes whole/ſaieth the Lorde: becauſe they reuiled the/ as one caſt awaye and deſpiſed/o Sion.

For thus ſaieth the Lorde: Beholde/I wil
xxx.d ſet vp † Jacobs tentes againe / and defende Nũ.xxiv.a his dwellinge place. The citie ſhalbe builded in her olde eſtate / & the houſes ſhal haue their right foundacion. And out of them ſhall go thankeſgeuynge/and the voyce of ioye.

I will multiplie them / and they ſhall not
S myniſhe: I ſhall endue them with honoure/ and no man ſhall ſubdue them. Their children ſhalbe as afore tyme / and their congregacion ſhall continue in my ſight. And all thoſe that vexe them/wil I viſet.

† A captaine alſo ſchall come of them/and a Mich.v.c prince ſhall ſpringe out from the myddeſt of them: him wil I chalenge to my ſelf/ & he ſhall come vnto me. † For what is he / that geueth Joan.vj.e ouer his herte to come vnto me? ſaieth the Lorde/ † Ye ſhalbe my people alſo/& I wil be Jere.xxij.b youre God. * Beholde/on the other ſyde ſhall xxiij.b.iij.f the wrath of the Lorde breake out as a ſtormy *Jer.xxij.e wether/as a mightye whyrlewinde: and ſhall xxv.d fall vpon the heades of the vngodly.

The terrible diſpleaſure of the Lorde ſhall not leaue of vntill he haue done/ and perfourmed the intent of his herte / which in † the lat-
Jere.xxiij.c ter dayes ye ſhall vnderſtande. At theſame tyme(ſaieth the Lorde) ſhal I be the God of all the generacions of Iſrael / and they ſhalbe my people.

The. XXXI. Chapter.

THus ſayeth the Lorde: † The people of A
Iſrael which eſcaped in the wilderneſſe Nũ.xiiij.c from the ſwearde / founde grace to come into their reſt. Euen ſo ſhall the Lorde now alſo appeare vnto me from farre/and ſaye: I haue loued the with an euerlaſtinge loue/therfore do I ſprede my mercy before the. I will repayre the agayne(o thou doughter of Iſrael/) that thou mayeſt be faſt and ſure. Thou ſhalt take thy tabrettes agayne / & go forth with thẽ that lede the daunce.

Thou ſhalt plante vynes agayne vpon the hilles of Samaria / and the grape gatherers

t ſhall

shall plante and synge.

And when it is tyme / the watchmen vpon
Esa.ij.a the mount of Ephraim shall crie: † Arise / let vs go vp vnto Sion to oure Lorde God / for thus sayeth the Lorde: Reioyce with gladnesse because of Jacob / crie vnto the heade of the Gentiles: speake out / synge / and saye: The Lorde shall delyuer his people / the remnaūt
B of Israel / and make them whole. Beholde / I will bringe them agayne from out of the Northlande / and gather them from the endes of the worlde / with the blynde and lame that are amonge them / with the women that be greate with childe / and such as be also delyuered: and the company of them that come agayne / shalbe greate.

They departed from hence in beauynesse / but with ioye will I bringe them hither agayne. I will lede the by the ryuers of water in a straight waye / where they shall not stūble:
Gen.xxxj.a † For I will be Israels father / and * Ephraim
*Ge.xlviij shalbe my fyrstborne.

Heare the worde of the Lorde (o ye Gentiles) preach in the Iles that lye farreof / and saye: he that hath scatred Israel / shall gather him together agayne / and shall kepe him as a shepherde doeth his flocke. For the Lorde shall redeme Jacob / and rydde him from the hande of the violent. And they shal come / and reioyce vpon the hil of Sion / and shall haue plenteousnes of goodes / which the Lorde shall geue them: Namely / wheate / wyne / oyle / yonge shepe / and calues. And their conscience shalbe as a welwatred garden / for they shall nomore be hungrye.

C Then shal the mayde reioyce in the daunce / yee both yonge and old folkes. For I wil turne their sorow into gladnesse / and will comforte them / and make them ioyfull / euen from their hertes / I will poure plenteousnesse vpon the hertes of the priestes / and my people shalbe satisfied with good thinges / saieth the Lorde.

Jere.iij.c Thus saieth the Lorde: † The voyce of
Matth.ij.c heauynes / wepinge and lamentacion came vp into heauen: euen of Rachel mournynge for her chyldren / and wolde not be comforted / because they were awaye.

But now saieth the Lorde: leaue of from wepinge and crienge / witholde thine eyes from teares / for thy labour shalbe rewarded / saieth the Lorde. And they shall come a gayne out of the lande of their enemies: Yee / euen thy posteritie shall haue consolacion in this (saieth the Lord) that thy chyldren shall come agayne into their owne lande.

Moreouer / I herde Ephraim / (that was led awaye captiue) complayne on this maner: † O Lorde / thou hast correcte me / and Ezech.
thy chastenynge haue I receaued as an vntamed calfe. † Conuerte thou me / and I shall Zach.j.
be conuerted / for thou art my Lorde God. Tren.v
Yee / as sone as thou turnest me / I shall repente my self: and when I vnderstande / I shall smyte vpon my thye. For verely I haue committed shameful thinges: O let my youth beare this reproue and confusion.

Vpon this complaynte / I thought thus D
by my self: † is not Ephraim my deare sonne: Ge.xlv
Is he not the childe / with whome I haue had all myrth and pastyme? For sence the tyme that I fyrst commoned with him / I haue him euer in remembraunce: therfore my very herte dryueth me vnto hym: gladly and louyngly will I haue mercy vpon hym / saieth the Lorde. Get the watchmen / prouyde teachers for the: set thyne herte vpon the righte waye that thou shouldest walke / and turne agayne: (o thou doughter of Israel /) turne agayne to these cities of thyne. How longe wilt thou go astraye / o thou shrenkynge doughter? For the Lorde will worke a new thynge vpon earth: A woman shall compasse a man.

For thus sayeth the Lorde of hoostes the God of Israel: It wil come therto / that when I haue brought Juda out of captiuitie / these wordes shalbe herde in the lande of Juda and in his cities: The Lorde / which is the fayre
† brydegrome of righteousnesse / make the fruteFsa.lvij
full / o thou holy hyll: And there shall dwell Juda and all her cities / the shepeherdes and housbande men: For † I shall fede the hun- mat.xj.c
gry soule / and refresh all fayntе hertes. When
I herde this / I came agayne to my self / and mused like as I had bene waked out of a swete slepe.

Beholde / (saieth the Lord) the dayes come / E
that I will sowe the house of Israel and the house of Juda with mē and with cattel. † Yee / deut.xxv
it shall come therto / that like as I haue gone g
aboute

ch.viij. c aboute in tymes past tō rote them out / to scatre
xxxj. c them / to breake them doune / to destroye them / and chasten them: Euen so will I also go diligently aboute to buylde them vp agayne / and to plante them saieth the Lorde.

ye.xviij.a † Then shall it nomore be sayde: the fathers haue eaten a soure grape / and the childrens teeth are set on edge: for euery one shal dye for his owne myssedde / so ỹ who so eateth a soure grape / his teeth shalbe set on ege.

ch.viij. b † Beholde / the dayes come (sayeth ỹ Lorde) that I wil make a new couenaunt with the house of Israel / and with the house of Juda: not after the cōuenaunt that I made with their fathers / whē I toke them by the hande / and ledde them out of the lande of Egypte: which couenaunt they brake / wherfore I punished them sore / saieth the Lorde: But † this
ch:x.b F shalbe the couenaunt that I wil make with
sa.lj.d 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
r xxxiij.b hertes / † and wilbe their God / and they shalbe
xxxj.b my people.

And from thence forth shall no man teach his neyghboure or his brother / & saye: knowe the Lorde: But they shall all knowe me / from the lowest vnto the hyest / sayeth the Lorde. For I will forgeue their misdedes / and will neuer remembre their synnes any more. Thus
m.j.b sayeth the Lorde / † which gaue the Sunne to be a light for the daye / and the Moone and sterres to shyne in the night: which moueth the see / so that the floudes therof waxe fearce: his name is the Lord of hoostes. Like as this ordinaunce shall neuer be taken out of my sight / saieth the Lorde: So shall the sede of Israel neuer ceasse / but alwaye be a people before me.

Moreouer / thus sayeth the Lorde: like as the heauen aboue can not be measured / and as the foundacions of the earth beneth maye not
om.xj.a be sought out: † So wil I also not caste oute the whole sede of Israel / for that they haue cōmytted / saieth the Lord. Beholde / the dayes
Esd.xiij. come saieth the Lorde / that the citie of the Lorde shalbe enlarged from the † tower of Hananeel / vnto the gate of the corner wall.
ch xxxj.b From thence shall the right measure be taken before her vnto the hill toppe of Gareb / and shal come aboute Gaatha / † & the whole val- Jere.xix b
ley of the dead carcases and of the ashes / and all Seremoth / vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde the East / where as the Sanctuary of the Lord also shalbe set. And when it is now buylded / and set vp of this fashion / it shal neuer be broken / nor cast doune any more.

The XXXII. Chapter.

THese wordes spake the Lorde vnto Je- I
remy / in ỹ tenth yeare of Sedechias kinge of Juda / which was the xviij. yeare of Nabuchodonosor / what tyme as the kinge of Babylons hooste layed sege vnto Jerusalē. But Jeremy the prophet laye bounde in the courte of the pryson / which was in the kinge of Judas house: where Sedechias the kinge of Juda caused him to be layed / because he had prophecied of this maner: Thus saieth the Lorde: † Beholde / I will delyuer this citie into Jere.xxxj.c
the handes of ỹ kinge of Babylon / which shal xxxvij.a.
take it. As for Sedechias ỹ kinge of Juda he xxxviij.a
shal not be able to escape the Caldees / but su- xxxix.a
rely he shal come into the handes of the kinge xxxiij.a
of Babylō: which shal speake with him mouth to mouth / and one of thē shall loke another in the face. And Sedechias shalbe caried vnto Babylon / and there shall he be / vntill the tyme that I viset him / saieth the Lord. But if thou takest in hande to fight agaynst the Caldees / thou shalt not prospere.

And Jeremy sayde: Thus hath the Lor- B
de spoken vnto me: Beholde / Hananeel the sonne of Sellum / thyne vncles sonne shall come vnto the / and require the to redeme the lande / that lieth in Anathot vnto thy self / † for Leu. xxv. d
by reason of kynred it is thy parte to redeme Nu.xxvij.a
it / and to bye it out. xxxvj.a
Ruth iij.a

And so Hananeel myne vncles sonne came to me in the courte of the pryson / (accordinge to the worde of the Lord) & sayde vnto me: Bye my lande (I praye the) that lieth in Anathot in the cōtrie of Benjamin: for by heritage thou hast right to louse it out for thy self / therfore redeme it. Thē I perceaued that this was the commaundement of the Lorde / and so I lousēd the lande from Hananeel of Anathot / myne vncles sonne / and weyed hym there the money / euen seuen sycles / and ten siluer pens.

I caused him also to make me a writinge and to seale it/ and called recorde thereby / and weyed him there the money vpon the waighes. So I toke the euidence with the copie (when it was orderly sealed and red ouer) and I gaue the euidence 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 euidence/ and before all the Iewes that were therby in the courte of the pryson.

I charged Baruch also before thē / sayinge: The Lorde of hoostes the God of Israel cōmaundeth the/ to take this sealed euidēce with the copie / and to laye it in an earthen vessel/ that it maye longe continue.

For the Lorde of hoostes the God of Israel hath determined/ that houses/ feldes/ and vyneyardes shalbe possessed agayne in this lande.

C Now when I had delyuered the euidence vnto Baruch the sonne of Nerias/ I besought
Gene.j.a Iere.x.b the Lorde/ sayinge: O Lorde God. † It is thou that hast made heauen and earth with thy greate power and hye arme / and there is
Exo.xxxiiij.a nothinge to harde for ỹ. † Thou shewest mercy vpon thousandes/ thou recompencest the wickednes of the fathers / into the bosome of the children that come after them.

Thou art the greate & mighty God/ whose name is ỹ Lorde of hoostes: greate in counsayl/ and infinite in thought: Thine eyes loke
Rom.ij.a vpon all the wayes of mens children / † to rewarde euery one after his waye / & accordinge to the frutes of his inuēcions. Thou hast done greate tokens and wonders in the lande of Egypte/ (as we se this daye) vpon the people of Israel and vpō thosē mē: to make thy name
Exod.vij. vnto the xv.chapter. greate/ as it is come to passe this daye. † Thou hast brought thy people of Israel out of the lande of Egypte / with tokens/ with wōders/ with a mighty hande / & a stretched out arme/ and with greate terriblenes: and hast geuen thē this lande / like as thou haddest promised vnto their fathers: Namely that thou woldest geue them a lande / that floweth with mylke and honye.

Iud.ij.iij. iij.vj.viij. *Esa.xviij. b. † Now when they came therein / and possessed it/ they folowed not thy voyce/ and walked not in thy lawe: *but all that thou commaundeste them too do / that haue they not done/ and therfore come all these plagues vpon them.

Beholde / there are bulwerkes made now agaynst the citie to take it / & it shalbe wonne of the Caldees that besege it / with swearde/ with hunger 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 shall lose out a pece of lande vnto my self/ and take witnesses therto: and yet in the meane season the citie is delyuered into the power of the Caldees.

Then came the worde of the Lorde vnto D
me/ sayinge: Beholde / I am the Lord God of all flesh/ Is there any thinge then to harde for me? Therfore thus sayde the Lorde: † be- Iere.xxxij.b
holde/ I shall delyuer this citie into the power xxxiij.b
of the Caldees / and into the power of Nabuchodonosor the kinge of Babylon / they shall take it in: For the Caldees shal come/ & wynne this citie / and set fyre vpon it / and burne it with the gorgeous houses / in whose parlers they haue made sacrifice vnto Baal/ and poured drynkofferinges vnto straunge goddes/ to prouoke me vnto wrath.

For seinge the children of Israel and ỹ children of Juda haue wraught wickednes before me euer from their youth vp / what haue they els done/ but prouoked me with the workes of their owne handes? sayeth the Lord.

Or what hath this citie bene els/ but a prouokinge of my wrath/ euer sence the daye that I buylded it vnto this houre? Wherein I cast it out of my sight / because of the greate blaspheimes of the chyldren of Israel and Juda / which they haue done to prouoke me: yee/ they/ their kinges/ their princes/ their priestes/ their prophetes/ whole Juda/ and all these cities fyns of Jerusalem.

† When I stode vp early / and taught thē/ Iere.xj.d
and instructe thē / they turned their backes to me/ and not their faces. They wolde not heare/ to be refourmed and correcte. † They haue set Iere.vij.c
(their goddes in the house) that is halowed d vnto my name / to defyle it. They haue buylded hie places for Baal/ in the valley of the chyldren of Ennon / to vowe their sonnes and doughters vnto Moloch: which I neuer com-

commaunded them / neyther came it euer in my thought/ to make Juda to synne with such abhominacion.

Moreouer/ thus hath the Lorde God of Israel spoken/ concernynge this citie / which (as ye youre selfes confesse) shalbe delyuered into the hande of the kinge of Babylon/ when it is wonne with the swearde / with hunger
Deu.xxx.a and with pestilence. † Beholde/ I will gather them together frō all landes/ wherein I haue scatred them in my wrath / in my fearfull and greate displeasure: and will bringe them agayne vnto this place/ where they shall dwell safely. And they shalbe my people/ & I wil be they: God.

Ps.cxviij.c † And I wil geue them one herte/ and one waye/ that they maye feare me all the dayes of their life/ that they and their children after thē
Ez.xxxvj.c maye prospere. And † I will set vp an euerlastinge cōuenaunt with them. Namely: that I will neuer ceasse to do them good / and that I will put my feare in their hertes / so that they shal not runne awaye fro me.

Deu.xxxix. † Yee/ I will haue a lust and pleasure to do them good / and faythfully to plante them in
Iere.xxxj.e this lande/ with my whole herte/ and with all my soule.

For thus saieth the Lorde: like as I haue brought all this greate plague vpon this people: so will I also bringe vpon them all the good that I haue promysed them. And men shall haue their possessions in this lāde / whereof ye saye now / that it shall neyther be inhabited of people nor of cattell/ but be deliuered into the hādes of the Caldees. Yee/ lāde shalbe bought for money / and euidēces made therevpon/ and sealed before witnesses in the countrie of Ben Jamin/ and rounde aboute Jerusalem: in the cities of Juda / in the cities that are vpon the mountaines/ and in them that lie beneth/ yee/ and in the cities that are in the deserte. For I wil bringe their prysoners hither agayne/ saieth the Lorde.

The XXXIII. Chapter.

Iere.xx.a xxxij.a A Moreouer the worde of the Lorde came vnto Jeremy on this maner/ † when he was yet bounde in the courte of the pryson: Thus sayeth the Lorde / which fulfilleth the thinge that he speaketh/ the Lord which performeth the thinge that he taketh in hande:
euen he whose name is the Lorde: Thou hast cried vnto me / and I haue herde the: I haue shewed greate and hye thinges / which were vnknowen vnto you.

Thus (I saye) speaketh the Lorde God of Israel / concerninge the houses of this citie/ & the houses of the kinges of Juda: that they shalbe broken thorow the ordinaunce & weapens/ when the Caldees come to besege them: and they shalbe fylled with the dead carcases of men/ whome I will slaye in my wrath and displeasure: when I turne my face from this citie/ because of all her wickednes. Beholde/ (saieth the Lorde) I will heale their woundes/ and make them whole: I wil open them the treasure of peace and trueth.

And I will returne the captiuitie of Juda B
and Israel: and will set them vp agayne as they where afore. † From all misdedes (where- Esa.xliij.d
in they haue offended agaynst me) I will clense thē: And all their blaspheimes / which they haue done agaynst me/ when they regarded me not/ I wil forgeue them.

And this shall get me a name/ a prayse/ and honoure amonge al people of the earth/ which shall heare all the good that I will shewe vnto them: Yee/ they shalbe afrayed and astonied at al the good dedes and benefites/ that I will do for them. Moreouer/ thus sayeth the Lorde: † In this place / whereof ye saye that it Iere.vij.d
shalbe a wilderneſſe / wherein neyther people nor cattell shall dwell: In like maner in the cities of Juda and without Jerusalem (which also shalbe so voyde / that neyther people nor cattel shall dwell there) shal the voyce of gladnesse be herde agayne / the voyce of the brydegrome and of the bryde/ the voice of them that shall synge: † (Prayse the Lorde of hoostes/ j.Ma.iiij.c
for he is louynge / and his mercy endureth for Psa.cxvij.a
euer) and the voyce of them that shal offre vp gyftes in the house of ỹ Lorde. For I will restore the captiuitie of this lāde as it was afore/ saieth the Lorde. Thus sayeth the Lorde of C
hoostes. It shall come yet therto/ that in this lande / which is voyde from men and cattel/ and in all the cities of the lande / there shalbe set vp shepeherdes cotages: in the cities vpon the mountaines/ and in the cities that lie vpon the playne/ and in the deserte.

In the lande of Ben Jamin / in the feldes

of Jerusalem / and in the cities of Juda shall the shepe be numbred agayne / vnder the hãde of hym that telleth them / sayeth the Lorde.

Jere xxiij.a † Beholde / the tyme cõmeth (sayeth the Lorde) that I wil perfourme that good thynge / which I haue promised vnto the house of Israel / and to the house of Juda. In those dayes / and at the same tyme / I will brynge forth vnto Dauid the braunch of righteousnes / and he shall do equitie and righteousnesse in the lãde.

Esa.xxxij.c In those dayes shall Juda be helped / † and Jerusalem shall dwell safe / and he that shall call her / is euen God oure righteous maker.

j.Reg.ij.g For thus the Lorde promiseth: † Dauid shall neuer want one to syt vpon the seate of the

ij.Re.vij.c house of Israel: † neyther shall the priestes and Leuites want one to offre alwaye before me / burntofferinges / to kindle ỹ meatofferinges / and to prepare the sacrifices.

9 And the worde of the Lorde came vnto Jeremy after this maner: Thus saieth the

Gen.viij.b Lorde: Maye the conuenaunt / † which I haue made with daye and night / be broken that there shoulde not be daye and nyghte in due season: Then maye my conuenaunt also be broken / whiche I made with Dauid my seruaunte / and so he not to haue a sonne to

j.Pet.ij.a raygne in his Trone. † So shall also the priestes and Leuites neuer fayle / but serue me.

Gen.xv.a xxij c † For like as the starres of heauen maye not be numbred / neyther the sande of the see measured: so will I multiplie the sede of Dauid my seruaunte / and of the Leuites my ministers.

Moreouer / the worde of the Lorde came to Jeremy / sayinge: Considrest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen / and those same two hath he cast awaye. (For so farre is my people come / that they haue no hope to come together any more / and to be one people agayne.) Therfore thus sayeth the Lorde: If I haue made no conuenaunt with daye and nyght / and geuen no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruaunt: so that I will take no prince out of his sede / to rule the posterite of Abraham / Isaac and Jacob. But yet I will turne agayne theyr captiuitie / and be mercifull vnto them.

The. XXXIIII. Chapter.

THese are the wordes whiche the Lorde A spake vnto Jeremy / † what tyme as Nabuchodonosor the kynge of Babylon / (& all his hoostes (out of all the kingdomes ỹ were vnder his power) and all his people fought agaynst Jerusalem / and all the cities therof. Thus saieth the Lorde God of Israel: Go / and speake to Sedechias the king of Juda / & tell hym: The Lorde sendeth the this worde: Beholde / † I will deliuer this citie into the

Jer.xxxij.a iiij re xxv.a hande of the kinge of Babylon / he shall burne Jer.xxxij.a it / and thou shalt not escape hys handes / but xxxix.a shalt be led awaye prysoner / and delyuered into his power: Thou shalt loke the kinge of Babylon in the face / and he shall speake with the mouth to mouth / & then shalt thou go to Babylon. Yet heare the worde of the Lorde / o Sedechias thou kinge of Juda: Thus saieth the Lorde vnto the: Thou shalt not be slayne with the swearde / but shalt dye in peace. † Like j.Re.xxij.c as thy forefathers / ỹ kinges / thy progenitours were brent: so shal thou be brent also / and in ỹ mourninge they shall saye: oh lorde. For thus haue I determined / saieth the Lorde.

Then spake Jeremy the prophet all these B wordes vnto Sedechias kinge of Juda in Jerusalem: what tyme as the kynge of Babylõs hooste besieged Jerusalem / and the remnaunt of the cities of Juda. Namely / Lachis and Azecha / which yet remayned of the † stronge de- j.Par.xj.a fenced cities of Juda.

These are the wordes that the Lorde spake vnto Jeremy the prophet / when Sedechias was agreed with all the people at Jerusalem / that there should be proclaymed † a liberte: so Exod.xxi. that euery man shoulde let go fro his seruãt / Leui.xxv. and handemaide / Hebrue and Hebruesse / and Deut.xv. no Jewe to holde hys brother as a bondemã. In this also dyd all the princes and all the people consente / which agreed vnto this conuenaunt / ỹ euery one shoulde let his seruaunt & his handmayde go fre / and nomore to holde them as bonde. Now as they had consented / euen so they were obediẽt / & let thẽ go fre. But afterwarde they repented / & toke againe ỹ seruauntes & hãdemaydẽs / whome they had letten go fre / and so made them bonde agayne.

For the which cause the worde of ỹ Lorde C came vnto Jeremy from the Lorde him selfe / sayinge:

sayinge: Thus saieth the Lorde God of Israel: I made a conuenaunte with youre fathers / when I brought them out of Egypte / (that they shoulde no more be bondmen / I) sayDeut xv.b inge: † When seuen yeares are out / euery man Exod.xxi.a shall let go fre his bought seruaunt / an Hebrue / if he haue serued him sixe yeares. But your fathers obeied me not / and herkened not vnto me. As for you / ye were now turned and dyd right before me / in ỹ ye proclaymed / euery man to let his neyghboure go fre / & in that ye made a cõuenaunt before me / in the tẽple that beareth my name: But yet ye haue turned your selfes agayne / & blasphemed my name. In this / that euery mã hath required his seruaunt & handemayden againe / whome ye had letten go quyte and fre / and compelled thẽ to serue you agayne / and to be youre bondemen. And therfore thus sayeth the Lorde: Ye haue not obeyed me / euery man to proclayme fredome vnto hys brother & neyghbour: wherfore I will call you vnto a fredome / sayeth the Lorde: euen vnto the swearde / to the pestilence / and to hunger / and will make you to be plagued in al the kingdomes of the earth. Yee / those men that haue broken my conuenaunt / and not kepte the wordes of the appoyntmẽt / Gene.xv.b which they made before me: † when they hewed the calfe in two / and when there wente thorow the two halfes therof: the princes of Juda / the princes of Jerusalem / the gelded men / the priestes / and all the people of the lãde (whiche wente thorow the two sydes of the calfe) Those men will I geue into the power of their enemies / and into the handes of them that folowe vpon theyr lyfes.

Psal.xviij.a † And their dead bodyes shalbe meate for Jere.vij. d the fooles of the ayre / and beastes of the felde. As for: Sedechias the kynge of Juda and his princes / I wil delyuer them into the power of theyr enemies / and of them that desyre to slaye them / and into the hande of the kynge of Ba-

Jer.xxxvij. a bylons hooste / † which now is departed from you. But thorow my commaundement (saieth the Lorde) they shall come againe before this citie / they shall fight against it / wynne it / and burne it. Moreouer I will laye the cities of Juda so waist / that no man shall dwel therein.

The XXXV. Chapter.

THe wordes whiche the Lord spake vn- A to Jeremy / (in ỹ raygne of Joiachim the sonne of Josias kinge of Juda) are these: Go to the house of † the Rechabites / & call thẽ out / iiij.Reg.x.c and bringe thẽ to the house of the Lord into some commodious place / and geue thẽ wyne to drynke. Then toke I Jasanias the sonne of Jeremy / the sonne of Habazania / and his brethren / & all his sonnes / & the whole housholde of the Rechabites: and brought them into the house of the Lorde / into the closet of the children of Hanan the sonne of Igdalia the man of God: which was by the closet of the princes / that is aboue the closet of Maasia ỹ sonne of Sellum / which is the chiefe of the treasury. And before the sõnes of the kynred of the Rechabites / I set pottes full of wyne / and cuppes / and sayde vnto them: drinke wyne. But they sayde: we drynke no wyne. For Jonadab the sonne of Rechab oure father commaunded vs / sayinge: Ye and youre sonnes shall neuer drinke wyne / † buylde no houses / sowe Jere.xxxv.b no sede / plante no vynes / yee / ye shall haue no vyneyardes: but for al youre tyme ye shal dwel in tentes / that ye maye lyue lõge in the lande / wherein ye be straungers.

Thus haue we obeyed the commaundemẽt B of Jonadab / the sonne of Rechab oure father / in all that he hath charged vs / & so we drinke no wyne all oure lyue longe: we / our wyfes / our sonnes / & our doughters. Neyther builde we any house to dwell therein / we haue also amõge vs neyther vyneyardes / nor corne lãde to sowe: but we dwel in tentes / we obeye / and do accordinge vnto all that Jonadab our father commaunded vs.

But now / that Nabuchodonosor the kinge of Babylon came vp into the lande / we sayde: come / let vs go to Jerusalẽ / ỹ we maye escape the hooste of the Caldees and the Assyrians / & so we dwel now at Jerusalem. Then came the worde of the Lorde vnto Jeremy / sayinge: Thus saieth the Lorde of hoostes the God of Israel: Go and tell whole Juda and al the inhabitours of Jerusalem. Wil ye not be refourmed / to obeye my wordes? sayeth the Lorde. The wordes which Jonadab the sonne of Rechab cõmaunded his sonnes / that they should drynke no wyne / are fast and surely kept: for vnto this daye they drinke no wyne: but obeye

their fathers cōmaundement. But as for me/
Jer. xviij. a. xxv. a. † I haue stande vp early/ I haue spoken vnto you / and geuen you earnest warnynge: and yet haue ye not bene obedient vnto me. Yee/ I haue sent my seruaūtes/all the prophetes vnto you/ I rose vp early/ and sent you worde/ sayinge: O turne you/ euery man frō his wicked waye: amende your lyues / and go not after straunge goddes/to worshippe thē: ꝙ ye maye continue in the lāde / which I haue geue vnto you and youre fathers / but ye wolde neyther heare me/nor folowe me.

The children of Jonadab Rechabs sonne haue stedfastly kepte their fathers commaundemēt/that he gaue thē / but this people is not obedient vnto me. And therfore thus saieth ꝙ Lorde of hoostes ꝙ God of Israel: Beholde/ I wil bringe vpō Juda & vpon euery one that dwelleth in Jerusalē / all the trouble ꝙ I haue deuysed agaynst thē. † For I haue spokē vnto
Prou. j. f. Esa. lxv. b. Jere. vij. b. thē/ but they wolde not folowe: I haue called vnto thē/neuertheles/ they wolde geue me no aunswere. Jeremy also spake vnto the housholde of the Rechabites. Thus saieth ꝙ Lorde of hoostes the God of Israel: For so muche as ye haue obeyed the commaundement of Jonadab your father/and kepte all his preceptes/ and done accordinge vnto al that he hath bidden you: Therfore thus sayeth the Lorde of
Jere. xxxiij. c. hoostes the God of Israel: † Jonadab ꝙ sonne of Rechab shall not fayle/but haue one out of his flocke/to stande alwaye before me.

The. XXXVI. Chapter.

A AN the fourth yeare of Joachim the sonne of Josias kinge of Juda/came the worde
Jere. xxx. d. of the Lorde vnto Jeremy/sayinge. † Take a boke/ and write therein all the wordes that I haue spoken to the/to Israel / to Juda / and to all the people / from the tyme that I beganne for to speake vnto the (in the raigne of Josias) vnto this daye. That when the house of Juda heareth of the plague / which I haue deuised
Jer. xviij. a. for thē/ they maye peraduenture † turne euery man from his wicked waye / that I maye forgeue they: offences and synnes.

Then dyd Jeremy call Baruch the sonne of
Jere. xlv. a. Nerias / † and Baruch wrote in the boke at the mouth of Jeremy / all the wordes of the Lorde/which he had spoken vnto hym. And Jeremy commaunded Baruch sayinge: I am let/so that I maye not come into the house of the Lorde: therfore go thou thither/ and rede the boke that thou hast written at my mouth: Namely / the wordes of the Lorde/ and rede thē in the Lordes house vpon the fastinge daye: that the people/whole Juda/ and al they that come out of ꝙ cities of Juda maye heare. Peraduēture they wil praye meekely before the face of the Lorde/ and turne euery one from his wicked waye. For great is the wrath and displeasure/that the Lord hath taken against this people.

So Baruch the sonne of Nerias dyd ac- B
cordinge vnto al that Jeremy the prophet cōmaunded hym / readinge the wordes of the Lord/ out of the boke in the Lordes house. And this was done in the fyfth yeare of Joachim the sonne of Josias kinge of Juda in the
Jone iij. a. ix. moneth † when it was commaunded / that all the people of Jerusalem shoulde faste before the Lorde/ and they also that were come from the cities of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremy out of the boke / within the house of the Lord out of the treasury of Gamarias the sonne of Saphan the scribe / whiche is beſyde the hyer lofte of the † new porte of the Lordes house:
Jer. xxxj. d. that all the people might heare. Now when Micheas the sonne of Gamarias the sonne of Saphan had herde all the wordes of the Lord out of the boke / he wente doune to the kinges palayce into the scribes chaumbre / for there all the princes were set: Elisama the scribe/ Salias the sonne of Semei/ Elnathan the sonne of Achbor / Gamaria the sonne of Saphan/Sedechias the sonne of Hananias/ with all the princes. And Micheas tolde thē all the wordes/ that he herde Baruch rede out of the boke before the people.

Then all the princes sent Jehudi the sonne of Nathanias/the sōne of Salamia/ the sonne of Chusi/vnto Baruch / saying: Take in thine C
hande the boke/ wherout thou haste red before all the people/ and come. So Baruch ꝙ sonne of Nerias toke the boke in his hande / & came vnto them. And they sayde vnto him: Syt doune/ and rede the boke/ that we maye heare also. So Baruch red/ that they might heare. Now when they had herde all the wordes/ they were abashed one vpon another / and sayde

saide vnto Baruch: We wil certifye the kinge of al these wordes. And they examined Baruch/sayinge/Tel vs/how diddest thou write al these wordes out of his mouth? Then Baruch aunswered them: He spake al these wordes vnto me with his mouth/ & I alone was with him/and wrote them in the boke.

Then saide the princes vnto Baruch: Go thy waye/ and hyde the with Jeremy/so that no man knowe where ye be. And they wente into the kynge to the courte. But they kepte the boke in the chaumbre of Elisama ꝙ scribe/ and tolde the kinge all the wordes that he mighte heare. So the kinge sente Jehudi to ferche him the boke/whiche he brought out of Elisama the scribes chaumbre. And Jehudi red it/that the kyng and al the princes/ which were aboute him/ mighte heare. Nowe the kinge sat in the winter house/for it was in the
j. Mac. j. c. ix. moneth/and there was a good fyre before hym. And when Jehudi had red thre or four leaues thereof/he cut the boke in peces with a penne knyfe/ † and cast it into the fyre vpō the herth/vntil the boke was al brente in the fyre vpon the herth.

Yet no man was abashed thereof / or rente his clothes: neither the kynge him selfe/ nor his seruauntes / though they herde all these wordes. Neuertheless/ Elnathan / Salias & Gamarias besoughte the kinge/that he wold not burne the boke: notwithstandinge / the kynge wolde not heare them/But commaunded Jeramyhel the sonne of Amalech/ Sarias the sonne of Esriel/ and Selamia the sōne of Abdiell to laye handes vpon Baruch the scribe/and vpon Jeremy the prophet: but the
D Lord kepte thē out of sight. After nowe that the kinge had brente the boke/and the sermōs which Baruch wrote at the mouth of Jeremy: The worde of the Lord came vnto Jeremy sayinge: Take another boke/and wryte in it all the foresaide sermons/that were wrytten in the fyrst boke/which Joachim the kinge of Juda hath brente.

And tell Joachim the kinge of Juda/Thus sayeth the Lorde: thou hast brente the boke and thoughtest within thy selfe: Why haste thou wrytten therein/ that the kynge of Babilon shall come/and make this lande waist/ & that he shall make both people and cattel
be out of it: Therfore thus the Lorde sayeth of Joachim the kinge of Juda: † There shall iiij. r. xxiij. b none of his generacion syt vpon the seate of Dauid. † His dead corse shalbe caste out/that Jere. xxij. c the heat of the daye/and the frost of the night maye come vpon him: And I wyll vyset the wickednesse of him/of his sede/and of his seruauntes. Moreouer/ al the euell that I haue promised them (thoughe they herde me not) wyll I bringe vpon them/ vpon the inhabitoures of Jerusalem / and vpon all Juda. Then toke Jeremy another boke/ and gaue it Baruch the scribe the sonne of Nerias/ which wrote therein oute of the mouth of Jeremye: all the sermons that were in the fyrste boke/ whiche Joachim ꝙ kinge of Juda dyd burne. And there were added vnto them many mo sermons then before.

The. XXXVII. Chapter.

GEdechias the sonne of Josias/ † (whiche A was made kynge thorowe Nabuchodo- iiij. r. xxiij. d nosor kynge of Babylon) raygned in the lāde of Juda/in the steade of Jechonias the sonne of Joachim. But neyther he / nor his seruauntes/ nor the people in the lande wolde obeye the wordes of the Lord/which he spake by the prophet Jeremye. † Neuertheless/ Se- Jere. xxj. a. dechias the kynge sente Juchal the sonne of xlij. a. Selamia and Sophonias/the sonne of Maasia the prieste to the prophet Jeremy/sayinge: O praye thou vnto the Lord oure God for vs. Nowe Jeremy walked fre amonge the people at that tyme/ and was not put in pryson as yet. † Pharaos hooste also was come Eze. xvij. b oute of Egypte: whiche when the Caldees that beseged Jerusalem perceaued / they departed from thence.

Then came the worde of the Lorde vnto Jeremy the prophet/sayinge: Thus saieth the Lorde God of Israel. This aunswere shall ye geue to the kynge of Juda / that sente you B
vnto me for counsaill: † Beholde / Pharaos Jere. xlvj. a. hooste which is come forth to helpe you / shal returne to Egypte into his owne lande: But the Caldees shal come againe / and fyghte against this citie/wynne it / and set fyre vpon it. For thus saieth the Lord: Disceaue not your owne myndes / thinkinge on this maner. Tushe/the Caldees go nowe they: waye from vs. No / they shall not go they: waye. For

thoughe ye had slayne the whole hooste of the Caldees/that besege you/and euery one of the slaine laie in his tente:yet shoulde they stande vp/and set fyre vpon this citie. Nowe when the hooste of the Caldees was broken vp from Jerusalem/for feare of the Egypcians armye/Jeremy went out of Jerusalem toward the lande of Ben Jamin/to do certaine busy-
C nesse there amonge the people. And when he came vnder Ben Jamins porte/there was a porter called Jerias the sonne of Selamia the
Jer. xxxviij.a sonne of †Hananias/which fell vpon him & toke him/sayinge: thy minde is to runne to the Caldees. Then saide Jeremy: It is not so/ I go not to the Caldees. Neuertheles/Jerias wolde not beleue him/but broughte Jeremy bound before the princes. Wherfore ỹ princes were angrye with Jeremy/causynge him to be beaten/and to be layed in prison in ỹ house of Jonathas the scribe. For he was the ruler of the prison. Thus was Jeremy put into the
Jer. xxxviij.c doungeon and prison/and so laye there a longe tyme. †Then Sedechias the king sente for him/and called him/& axed him quietly in his owne house/saying: thinkest thou this busynes (that now is in hande) commeth of the Lorde? Jeremy aũswerde: yea/that it doeth: & thou (sayde he) shalt be delyuered into the kinge of Babilons power.

D Moreouer/Jeremy sayde vnto kinge Sedechias: What haue I offended against the/ against thy seruauntes/or against this people/ that ye haue caused me to be put in prison.
Jere. xxviij xxxvij. †Where are youre prophetes/whiche haue prophecied vnto you & saide/that the kinge of Babilõ shoulde not come against you & this lande? And therfore heare nowe/o my lorde ỹ kinge: let my praier be accepte before the/and sende me nomore into the house of Jonathas the scribe/that I dye not there. Then Sedechias the kinge commaunded to put Jeremy in the forecentrye of the prison/and daylye to be geuen him a cake of bread/& els no dighte meate/vntil al the bread in the citie was eatẽ vp. Thus Jeremy remayned in the forecentry of the prison.

The. XXXVIII. Chapter.

A SAphatias the sonne of Mathan/Godolias the sonne of Pashur/Juchal the sonne of Selamia/& Pashur the sõne of Malchias/perceaued the wordes that Jeremy had spoken vnto all the people/namely on this
Jere. xxj. maner: Thus saieth the Lorde: †Who so remayneth in this citie/shal perishe/eyther xxxvij.a with the sweardc/with hunger/or with pestilence: But who so falleth vnto the Caldees/ shal escape/winning his soule for a praye/and
Jere. xxxviij shall lyue. † For thus saieth the Lorde. This citie (no doubte) muste be delyuered into the power of the kynge of Babilon/and he also shall wynne it. Then saide the princes vnto the kinge: Syr/we besech you let this man be put to death. For thus he discourageth the handes of the souldiers that be in this cytie/& the handes of al the people/when he speaketh such wordes vnto thẽ. This mã verely labou-reth not for peace of the people/but mischiefe. Sedechias the kinge aunswered and saide: lo/ he is in youre hãdes/for ỹ king may deny you nothinge. Then toke they Jeremy/& cast him into the doungeõ of Malchias the sonne of Amelech/that dwelt in the forecentry of the pri-
son. And they let doun Jeremy with coardes into a doungeon/where there was no water/
B but myre. So Jeremy stack faste in the myre. Now when Abdemelech the Morian/beyng a chaumberlaine in the kynges courte/vnder-stode that they had cast Jeremy into the dou-geon: he wente oute of the kinges house/and spake to the kinge (whiche then sat vnder the porte of Ben Jamin) these wordes: My lorde the kynge/where as these men medle with Je-remy the prophet/they do him wronge: Na-mely/in that they haue put him in prison/ there to dye of hunger/for there is no more bread in the citie. Then the kynge commaun-ded Abdemelech the Morian/and saide: Take from hence. xxx. men whome thou wilt/and drawe vp Jeremy the prophet out of the dou-geon/before he dye. So Abdemelech toke the men with him/and wente to the house of A-malech/and there vnder an almery he gat ol-de ragges/& woerne clouthes/& let thẽ doune by a coarde/vnto the doungeon to Jeremy.

And Abdemelech the Morian sayde vnto the prophet Jeremy: O put these raggcs and clouthes vnder thine arme holes/betwixte them and the coardes: and Jeremy did so. So they drewe vp Jeremy with coardes/& toke him out of the doungeõ/and he remay-
ned

Jer. xxxvij. c ned in the forecentry of the prison. Then †Se-
C dechias the king sente and caused Jeremy the prophet be called vnto him/into the thirde entrye/that was by the house of the Lorde. And the kinge saide vnto Jeremy: I wil axe the somwhat/but hyde nothinge fro me.
Then Jeremye aunswerde Sedechias: If I be plaine vnto the/thou wilt cause me suffre death: if I geue the coũsail/thou wilt not fo-lowe me. So the kynge swore an ooth secret-ly vnto Jeremy/sayinge: As truly as the Lord lyueth/that made vs the soules/I wil not slaye the/nor geue the into the handes of them/that seke after thy life.

Then sayd Jeremy vnto Sedechias. Thus sayeth the Lorde of hoostes the God of Is-
Jer. xxxvij. b rael: †If case be that thou wilt go forth vnto the kynge of Babilons princes/thou shalte saue thy life/and this citie shall not be brente/ yee/both thou and thy housholde shall escape with youre lyues. But if thou wilt not go forth to the kinge of Babilons princes/then shall this citie be deliuered into the handes of the Caldees/whiche shal set fyre vpon it/and thou shalte not be able to escape them. And Sedechias saide vnto Jeremy: I am afraide for the Jewes/that are fled vnto the Caldees/ lest/I come in their handes/and so they to haue me in derision.

D But Jeremy aunswered: No/they shall not betraye the: O herken vnto the voice of the Lorde (I beseche the) which I speake vn-to the/so shalt thou be well/and saue thy lyfe. But if thou wilt not go forth/the Lord hath tolde me this plainely: Behold/al the women that are left in the kinge of Judas house/shal go out to the kinge of Babilons princes. For they thinke that thou art disceaued: and that the men in whom thou diddest put thy trust/ haue gotten the vnder/and set thy fete fast in the myre/and gone their waye from the. Therfore al thy wyues with their children shal
fle vnto ỹ Caldees/and thou shalte not escape their handes/but shalt be the kynge of Babi-lõs prysoner/and this citie shalbe brent. Thẽ sayde Sedechias vnto Jeremy: loke that no body knowe of these wordes/and thou shalte not dye. But if the princes perceaue that I haue talked with the/and come vnto the/say-inge: O speake/what saide the kinge to the:
hyde it not from vs/and we wil not put the to death. Tell vs (we praye the) what said the kinge to the: Se thou geue thẽ this aunswere: I haue humbly besoughte the kinge/that he wil let my lie nomore in Jonathas house/that I dye not there. Then came all the princes vnto Jeremy/and axed him. And he tolde them/after the maner as the kinge bad him. Then they helde their peace/for they perceaued nothinge. †So Jeremy abode stil in the Jer. xxxix. c forecentry of the prison/vntil the daie that Jerusalem was wonne.

The. XXXIX. Chapter.

NOw †when the citie of Jerusalem was A
taken/* for in the ix. yare of Sedechias Jer. xxxij. & king of Juda in the tenth moneth/came Na- *iiij. r. xxv. & buchodonosor the king of Babilon and al his Jere. lij. c hooste/and besèged Jerusalem. And in the xj. yeare of Sedechias in the fourth moneth the ix. daye of the moneth/(the brake into the citie.) Then al the kynge of Babilons princes came in/and sat them doune vnder the porte: Nergal/Sarczer/Samgarnebo/Sarsechim/ Rabsaris/Nergal/Sarczer/Rabmag/with al the other prynces of the kinge of Babilon.
†And when Sedechias the kinge of Juda Je. xxxiij. & with his souldyers sawe them/they fled/and departed out of the citie by night thorowe the kynges garden/and thorow the porte that is betwene the two walles/and so they wente towarde the wilderneſſe.

But the Caldees hooste folowed fast after them/and toke Sedechias in the felde of Je-richo/and brought him prysoner to Nabucho donosor the kinge of Babylon vnto Rebla-tha/that lyeth in the lande of Hemath/where he gaue iudgement vpon him. So the kinge B of Babilon caused the children of Sedechias/ and al the nobles of Juda be slayne/before his face at Reblatha. And made Sedechias eyes be put out/and bounde him with chaynes/& sent him to Babilon.

†Moreouer/the Caldees brent vp the kin- iiij. re. xxv. & ges palayce/with the other houses of the peo- Jer. xxxij. d ple/and brake doune the walles of Jerusalẽ. As for the remnaunt of the people that were in the citie/and suche as were come to helpe them (whatsoeuer was leste of the common sorte. Nabuzaradã the chiefe captaine caried them to Babilon. But Nabuzaradã ỹ chiefe
captayne

captaine let the rascall people (and those that had nothinge) dwel stil in the lande of Juda/ and gaue them vineyardes and corne feldes at the same time Nabuchodonosor also ꝑ kinge of Babilon gaue Nabuzuradā the chiefe captaine a charge / concerninge Jeremy/saying: take & cherish him/and make much of him: se thou do him no harme/but intreate him after his owne desyre.

C So Nabuzaradan the chiefe captaine/Nabusasban the chiefe chamberlaine. Nergalsarezer the treasure/ and all the kynge of Ba-
Jer. xxxviij.d bilons lordes sent for Jeremye / † and caused him be fet oute of the fore entry of the pryson/ and cōmitted him vnto Godolias the sonne of Ahicam the sonne of Saphan: that he
Jere. xl.b shoulde carie him home/ †and so he dwelte amonge the people. Now whyle Jeremy laye yet bounde in the fore entry of the pryson / the worde of the Lorde came vnto him saynge: Go/and tell Abdemelech the Morian: Thus sayeth the Lorde of hoostes / the God of Israell: Beholde / the cruell and sharpe plague that I haue deuised for this citie/wil I bringe vpon them / that thou shalte se it: but I wyll delyuer the (sayeth the Lorde) and thou shalte not come in the handes of those men / whome thou feareste. For doubtles I wyl saue the / so that thou shalte not perishe with the sweard: but thy lyfe shalbe saued/and that because thou haste put they trust in me/sayeth the Lord.

The LX. Chapter.

A THis is the maner/howe the Lorde entreated Jeremy / † when Nebuzaradan
Jere. xliij.a *Ios. xviij.d the chiefe captayne had let him go fre frō *Rama whither as he had led him bounde amōg all the pryseners/ that were caried from Jerusalem and Juda vnto Babylon. The chiefe captayne called for Jeremye / and sayde vnto him: The Lorde thy God spake mightely before of the misery vpon this place: Nowe the Lorde hath sente 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 plague vpon you. Beholde/ I louse the bandes from thy handes this daye: if thou wilt nowe go with me vnto Babylon / vp then: For I will se to the/ and prouide for the. But if thou wilt not go with me to Babilon/then remayne here. †Beholde/ all the lande is at Gen. xiij.d
thy will: loke where thou thinkest conuenient/ and good for the to abyde / there dwell. Tob. j.b
If thou canst not be contente to dwell alone/ then remayne with Godolias the sonne of Ahicam the sonne of Saphan/ † whome the iiij.re.xxv.c
kinge of Babilon hath made gouernoure ouer the cities of Juda/and dwell with him amonge the people / or remayne / whereseuer it pleaseth the. So the chiefe captaine gaue B
him his expences with a rewarde / and let him go. †Then wente Jeremye vnto Godo- Jer. xxxix.c
lias the sonne of Ahicam to Maspha / and dwelt there with him among the people that were lefte in the lande.

Now when the captaines of the hooste of Juda (whiche with their felowes were scatred abroade on euery syde in the lande) vnderstode/that the kinge of Babilon had made Godolias the sonne of Ahicam gouernoure in the lande/and that man/wyfe and chylde/ yee/and the poore men in the lande (that were not led captyue to Babilon) shoulde be vnder his iurisdiction: They came to Godolias vnto Maspha: Namely/Ismael the sonne of Nathanias/Johanna and Jonathas the sonnes of Carea/Sareas the sonne of Thanhometh/the sonnes of Opheus the Netophetite/Jesanias the sonne of Machati/with their companions. And Godolias the sonne of Ahicam the sonne of Saphan swore vnto thē/ and their felowes on this maner: † Be not C
afrayed to serue the Caldees dwel in the lāde/ iiij.re.xxv.a
and do the kynge of Babilon seruice/ so shall ye prospere. Beholde / I dwell at Maspha to be an officer in the Caldees behalfe/ and to satisfye suche as come to vs. Therfore gather you wyne/ corne and oyle / and kepe them in youre warehouses/ and dwell in youre cities/ that ye haue in kepynge.

Yee/all the Jewes also that dwelt in Moab vnder the Ammonites/in Idumea and in all the countries/whē they herde / ꝑ the kinge of Babilon had made Godolias the sonne of Ahicam the sonne of Saphā/gouernour vpon thē ꝑ were left in Juda: All the Jewes (I say) returned oute of all places where they were fled vnto: & came into the lāde of Juda to Godolias vnto Maspha/ & gathered wyne and other

other frutes/and that very much.

D Moreouer/ Johanna the sonne of Carea & al the captaynes of the hoste/that were scatred on euery syde in the lande/ came to Godolias in Maspha/ & saide vnto him: knowest thou not ꝑ Baalis kyng of the Ammonites hath sent Ismael the sonne of Nathanias/ to slay the? But Godolias the sonne of Ahicam beleued them not. Their sayde Johāna the sonne of Carea vnto Godolias in Maspha these wordes secretly: Let me go (I praie the) and I wil slaye Ismael the sonne of Nathanias/ so that no body shal know it. Wherfore wil he kil the/that al the Jewes which resorte vnto the/ might be scatred/ and the remnaunt in Juda perishe? Thē sayde Godolias the sonn of Ahicam to Johanna the sonne of Carea: Thou shalt not do it/ for they are but lies that men saye of Ismael.

The. XLI. Chapter.

A BVt in the seuēth moneth it happened/ ꝑ
iij.re.xxv.d Ismael ꝑ sone of Nathanias/ ꝑ sonne of Elisama (one of the kinges bloud) came with thē ꝑ were greatest about ꝑ kyng/ & ten men ꝑ were sworne with hym: vnto Godolias the sonne of Ahicam to Maspha / and dyd eate there together. And Ismael the sonne of Nathanias with those ten men that were sworn to him/ starte vp/ & smote Godolias the sonne of Ahicam the sonne of Saphan with the sweard/ and slewe hym/whome the kinge of Babilon had made gouernoure of the lande. Ismael also slew al the Jewes that were with Godolias at Maspha / and all the Caldees that he founde there waytinge vpon hym.

The nexte daye after that he had slayn Godolias (the matter beyng yet vnknowē) there came certayne men from Sichem/from Silo and Samaria/ to the numbre of. lxxx. which had shauen their beerdes/ rente their clothes/ & were al heauy/ bringig meatoffringes & incence in their hādes/to offre it in the house of
B ꝑ Lord/ & Ismael ꝑ sonne of Nathanias wēt
Zacl.xij.c forth of Maspha † weping/to mete thē. Now whē he met thē/he sayd: Go your way to Godolias the sone of Ahicā. And whē they came in ꝑ middest of ꝑ citie/ Ismael ꝑ sone of Nathanias (with thē that were sworne vnto him) slewe them/euen at the middest of the pyt. Amonge these. lxxx mē there were ten/ that saide vnto Ismael: Oh slaye vs not/ for we haue yet a great treasure in the felde / of wheate/ barley / oyle and hony. So he spared them/ and slew them not with their brethren. Now the †pyt wherein Ismael did caste the dead iij.Reg. xv.
bodies of the men/ (whome he slewe because of Godalias) had kinge Asa caused to be made/ for feare of Baasa the kinge of Israel/ and the same pyt did Ismael the sonne of Nathanias fill wuh slaine men. As for the remnaunt of the people/the kinges doughters & all the people that were yet lefte at Maspha/
†vpon whome Nabusaradan the chiefe cap- iij.re.xxv.c
taine had made Godolias the sonne of Ahicam gouernoure: Ismael the sonne of Nathanias caryed them awaye pryseners towarde the Ammonites. But when Johanna the sonne of Carea/and al they whiche had bene captaines ouer the kinges hooste with hym/ herde of all the wickednesse that Ismael the C
sonne of Nathanias had done: † they toke Gen. xiij.c
their companions/ and wente out for to fight i.Re. xxv. b
with Ismael the sonne of Nathanias / and founde him by the waters of Rabim in Gaboan. Nowe when all the people / whome Ismael led captyue/ sawe Johanna the sonne of Carea/ and all the other captaynes of the hooste/they were glad. So al the people that Ismael had caryed awaye from Maspha/ were brought agayne.

And when they returned/they came to Johanna the sonne of Carea. But Ismael the sonne of Nathanias fled from Johāna with eyght of his swome companions/ and wente to the Ammonites. Then Johanna the sonne of Carea/and all the captaynes of the hooste that were with him/toke the remnaunt of the people/ whome Ismael the sonne of Nathanias had led awaye. (When he had slayne Godolias the sonne of Ahicam) whome they also had rescued from him: fightinge mē/women & children/and gelded men/whome they broughte againe from Gabaon: and wente from thence / and sat them doune at Geruth
Chimham/which lieth besyde Bethlee/ † that Jere. xlij.c
they might go into Egypte for feare of the Caldees: of whome they were afraid/ because that Ismael the sōne of Nathanias had slain Godolias Ahicams sonne/ † whome ꝑ kinge Jere. xl.a
of Babilon had made gouernoure in ꝑ lande.

The

The XLII. Chapter.

2 SO all the rulers/ and Johanna the sone of Carea/ Jesanias the sonne of Osias came with all the people from the leaste vnto the moost/ and sayde vnto Jeremy the prophet: † O heare our peticion/ that thou maiest praye for vs vnto the Lorde thy God/ and for the remnaunt/ wherof there be very fewe lefte of many/ as thou seyst vs: that the Lorde thy God maye shewe vs a waye to go in and tell vs what we shoulde do. Then Jeremy the prophete sayde vnto them: I haue herde you. Beholde/ I wyll praye vnto God youre Lorde/ as ye haue required me/ & loke what aunswere the Lorde geueth you. I shall certifye you thereof/ and kepe nothinge backe frō you. And they sayde vnto Jeremy: † The Lord of trueth and faithfulnes be our recorde/ that we wyl do all that the Lorde thy God cōmaundeth vs/ whether it be good or euell. We wil herken vnto the voyce of oure Lorde God/ to whome we sende the: that we maye prospere/ when we haue folowed ỹ voice of the Lorde oure God.

Jere. xlj.a
& xlij.vij.a
Josue. j.c
j. Mac. ij.d
Jere. xlij.a

B And after ten dayes came the worde of the Lord vnto Jeremy. Then called he Johanna the sonne of Carea/ and al the captaines of the people that were with him: Yee/ & all the people frō the least to the moost/ and saide vnto them: Thus saieth the Lord God of Israel/ vnto whome ye sent me/ to lay forth youre praiers before him: † If ye will dwell in this lande/ I shal builde you vp/ & not breake you doune: I shal plante you/ & not rote you out: for I am pacifyed/ as concerninge the trouble that I haue done to you. Feare not the kinge of Babilō/ of whom ye stand in awe: O be not afrayed of him/ saieth the Lord: For I wil be with you to helpe you/ and deliuer you frō his hande. I will pardon you/ I wyl haue mercy vpon you/ and bringe you againe into youre owne lande.

Jere. xlj.b

C Neuertheless/ if ye purpose not to dwel in this land/ nor to folowe the voice of the Lorde youre God: but will saye thus: we will not dwell here/ but go into Egypte: where we shall neyther se warre/ heare the noyse of battail/ nor suffre hunger/ there wil we dwel. Then heare the worde of the Lorde/ o ye rēnaunt of Juda. Thus saieth the Lorde of hooستes the God of Israel: † If ye be whole purposed to go into Egipte/ and to be there as straungers: the swearde † that ye feare shal ouertake you in Egypt/ & the hunger whereof ye be here afrayed/ shal hange vpon you in to Egipte/ and there ye shal dye. For al they/ that of set purpose vndertake to go into Egipte/ there to ease them selfes of their misery/ shal perish with the swearde/ with hunger & pestilence: not one of them shal remaine/ there shal none escape the plague that I wil bringe vpon them.

Jere. xxvj.a
Jere. xlij.c
Deu. xxviij.

For thus sayeth the Lorde of hooستes the God of Israel: like as my wrath and indignacion is come vpon the inhabitours of Jerusalem/ so shall my displeasure go forth vpon you also/ if ye go into Egipte: For there ye shalbe reuyled/ abhorred/ brought to shame and confusyon: and as for this place/ ye shall neuer se it more. The Lorde forbydden you (o ye remnaunt of Juda) that ye shall not go into Egypte. And forget not that I haue warned you earnestly this daye/ els shall ye begyle youre selfes. † For ye sente me vnto the Lorde youre God/ and sayde: O praye thou the Lorde oure God for vs: and loke what aunswere the Lorde oure God geueth the/ that bringe vs againe/ and we shall do thereafter. Nowe haue I shewed/ and declared vnto you the voyce of the Lord youre God/ for the whiche cause he hath sente me to you. † If ye will not folowe it/ be sure that ye shall dey by the swearde/ with hunger and pestilence: euen in the same place/ where youre lust was to go and dwel.

Jere. xlij.c

The. XLIII. Chapter.

NOwe when Jeremy had ended all the A wordes of the Lord God vnto the people/ (for their sakes to whome God had sente hym) Asarias the sonne of Osias/ and Johanna the sonne of Carea/ with al the proude persones/ saide vnto Jeremy: † Thou liest/ the Lord oure God hath not sente the to speake vnto vs/ that we shoulde not go into Egipte/ and dwel there: But Baruch the sonne of Nerias prouoketh the against vs/ that he might bringe vs into the captiuitie of the Caldees: that they might slaye vs/ and carie vs awaye prysoners vnto Babilon.

Jere. xlij.

So Johanna the sonne of Carea/ and all the

the captaynes of the hooste/ and all the people folowed not the cōmaundement of the Lorde: Namely/ to dwell in the lande of Juda: But Johanna the sonne of Carea and all the captaines of the hoste/ carried awaie al the rēnaunt in Juda/ † that were come together againe from the Heithen (among whome they had bene scatred) to dwel in the lande of Juda: Men/ women/ children/ the kinges doughters: al these that Nabusaradan the chiefe captaine had lefte with Godolias the sonne of Ahicam. They caried awaie also the prophete Jeremy/ Baruch the sonne of Nerias/ and so came into Egipte: for they were not obedient vnto the commaundemente of God. Thus came they to Taphnis.

Jere. xliij.c

B And in Taphnis the worde of the Lorde happened vnto Jeremy/ sayinge: Take greate stones in thine hande/ and hyde them in the brick wal/ vnder the gate of Pharaos house in Taphnis/ that al the men of Juda may se/ and saie vnto them: Thus sayeth the Lord of hooستes the God of Israel: † Beholde/ I wil send and cal for Nabuchodonosor the kinge of Babilon my seruaunt/ and wil set his seate vpon these stones that I haue hyd/ and he shal spred his tente ouer them.

Jere. xlvj.c

And when he commeth/ he shall smyte the lande of Egipt with slaughter/ with [illegible] ment/ and with the swearde. He shal set fyre vpon the temples of the Egypcians goddes/ and burne them vp/ & take them selfes prysoners. Moreouer/ he shal araye him self with the lande of Egypt/ like as a shepeherde putteth on his cote/ and shal departe awaye from thence in peace. The pyllers also of the temple of the Sunne that is in Egypt/ shal he breake in peces/ and burne the temples of the Egypcians goddes.

The. XLIIII. Chapter.

A THis is the woorde that was shewed to Jeremye/ concerninge all the Jewes/ whiche dwelte in Egypte at Magdall/ at Taphnis/ at Memphis/ & in the lande of Patures. Thus saieth the Lorde of hooستes the God of Israel: Ye haue sene al ỹ misery that I haue brought vpon Jerusalem/ and vpon all the cities of Juda: so that this daye they are desolate/ and no man dwellinge therin: & that because of the greate blaspheimies/ which they committed/ to prouoke me vnto anger: In that they wente backe to do sacrifyce/ and worshippe vnto straung goddes: whom neither they/ nor ye/ nor your fathers haue knowen. Howbeit/ I sent vnto them my seruaūtes al the prophetes: † I rose vp early/ I sente vnto them/ & gaue them warninge: O do no suche abhominable thinges/ & thinges that I hate. But they wolde not folowe nor herken/ to turne from their wickednes/ and to do no more sacrifice vnto straunge goddes.

Jere. xxv.a
xxix.c

Wherfore my indignacion & wrathe was kyndled/ and it brente vp the cities of Juda/ the feldes with the stretes of Jerusalem: so that they were made waiste and desolate/ as it is come to passe this daye. Nowe therefore thus sayeth the Lorde of hooستes the God of Israel: Howe happeneth it/ that ye do so greate euell vnto youre owne soules/ thus to destroye the men & women/ children and babes of Juda: so that none of you is lefte/ because ye prouoke me vnto wrath with the workes of youre owne handes: when ye offre vnto straunge goddes in the lande of Egypte/ where as ye be gone to dwell: That ye might B vtterly perishe/ and that ye mighte be reuyled and shamfully intreated of all nacions. Or haue ye nowe forgotten the wickednesse of youre forefathers/ the wickednesse of the kynges of Juda and their wifes/ the wickednes that ye youre selfes and youre wyfes haue done in the lande of Juda/ in the citie and in the lande of Jerusalem?

Yet are ye not sory this daye/ ye feare nor neither walke ye in my lawe and in my commaundementes/ that I haue geuē vnto you and youre forefathers.

Therefore thus sayeth the Lorde of hooستes the God of Israel: I am stedfastly aduysed and determined/ to punyshe you/ and to rote out al Juda. As for the remnaunt of Juda that purposely wente into Egypte/ there to ease them of their misery: I wyll take them/ † & they shall al be destroyed. In the lande of Egypte shall they perishe/ beynge consumed with the swearde and with hunger. For from the leest vnto the moost/ they shal perish with the swearde and with hunger. Moreouer/ they shalbe reuyled/ abhorred/ shamed/ and confoūded. For I wil visit them that dwel in

Jere. xliij.c
xliv.a

Egypte/

Jere. xxxix. Egipte/†as I haue visited Jerusalem with the sweard/with hunger and with pestilence: So that none of the rẽnaunt of Juda/whiche are gone to dwel in Egipt/shalbe left to come againe into the lande of Juda: although they thinke to come thither againe/ and to dwell there: for none shal come againe/but suche as are fled awaye.

Then al the men which knewe that their wifes had offred vnto straunge goddes/ and a great sorte of wifes that stode there/yee/ and al the people that dwelt there in Egypte in the citie of Natures/aunswered Jeremy/ and saide: As for the wordes that thou hast spoken vnto vs in the name of the Lorde/ we wyll in no wyse heare them: But whatsoeuer goeth out of oure owne mouth/that wil we do: We wil do sacrifice/and offre oblacions vnto the
Jere. vij. b Quene of heauen: †like as we and oure forefathers/oure kinges and oure heades haue done in the cities of Juda/ and in the stretes and feldes of Jerusalem. For then had we plenteousnesse of vitales/then were we in prosperite/and no misfortune came vpon vs.
j. Mac. j. b †But sens we left of to offre/ and to do sacrifice vnto the Quene of heauen/we haue had scarcenes of al thinges/ and perisshe with the sweard and hunger. Laste of al/when we women dyd sacrifyce and offred vnto the Quene of heauen/did we make her cakes/& poure vnto her drinkeoffringes/ to do her seruice without oure housbandes wylles?

D Then saide Jeremy vnto all the people/ to the men/ to the women/ and to all the folke/ whiche had geuen hym that aunswere: Dyd not the Lorde remembre the sacrifyces that ye/youre forefathers/youre kinges and rulers (with all the people) haue offred in the cities of Juda/in the stretes and lande of Jerusalem? and hath he not considered this in his mynde? In so muche/that the Lord might no longer suffre the wickednesse of youre inuencyons/ and the abhomynable thynges
Esa. j. a whiche ye did? †Is not your lande desolate & voyde/yee/and abhorred/so that noman dwelleth therein any more/as it is come to passe this daye?
iij. re. xviij. b †Did not all this happen vnto you/ be-
Jer. ij. c. iij. e cause ye made suche sacrifice/and synned a-
v. e gainst the Lorde: *Ye haue not folowed his
*Bar. iij. a voice to walke in his lawe/in his ordinaunces and statutes.

Yee/this is the cause/that all myssfortune happened vnto you/as it is come to passe this daye.

Moreouer/Jeremy spake vnto all the people & to all the women: Heare the worde of ỹ Lord all Juda/ye that be in the lande of Egypte: Thus saieth the Lorde of hoostes the God of Israel: Ye and your wifes haue spoken with youre owne mouth/the thinge that ye haue fulfilled in dede.

†Yee/thus haue ye saide: We wil not faile/ E
But do the thinge that pleaseth vs: we wyll Jere. xliij. c
do sacrifice and poure out drinkeoffringes to the Quene of heauen. Purposely haue ye set vp youre owne good meaninges/and hastely haue ye fulfilled youre owne intente. And therfore/heare the worde of the Lord al Juda/ye that dwel in the lande of Egipte.

Beholde/†I haue sworne by my groat name (saieth the Lord) that my name shall not Gen. xxij. c
be rehearced thorow any mans mouth of Juda/in all the lande of Egypte/to saye: The Lord God liueth/for I wil watch to plague them/and not for their wealth. †And all the Jer. xliij. c
men of Juda that be in the lande of Egypte/ shal perish with the sweard and with hũger/ vntil they be vtterly destroied.

Neuertheles/ those that fled awaye for the sweard/ shall come againe into the lande of Juda (But there shalbe very fewe of them.) And al the remnaunt of Juda/ that are gone into Egypte there to dwel/shal knowe whose wordes shalbe founde true/theirs or myne. Take this for a token/ that I wil visit you in this place (saieth the Lord) and that ye maye knowe/howe that I (without doubte) wyll performe my purpose vpon you to punishe you. Beholde (saieth the Lord) I wil delyuer Pharao Ophram kinge of Egypte into the handes of his enemies/that seke after his lyfe: †euen as I gaue Sedechias the kinge of iiij. Reg. xxv. c
Juda into the handes of Nabuchodonosor Jer. xxxix. d
king of Babilon/which sought after his lyfe.

The. XLV. Chapter. A

THese are the woordes that Jeremy the Jer. xxxvj. a
prophet spake vnto Baruch the sonne of
Nerias/†after that he had written these Ser-
mons in a boke at the mouth of Jeremy/ In the

fourth yeare of Joachim the sonne of Josias kinge of Juda.

Thus saieth the Lorde God of Israel vnto ỹ/O Baruch: In so muche as thou thoughtest thus (when thou wast wrytinge.) Wo is me/the Lorde hath geuen me payne for my trauaile: I haue wearied my selfe wt sighinge/ and shall I fynde no rest? Therfore tell him
B (O Jeremy) that the Lorde saieth thus: Beholde/The thinge that I haue builded/ will I breake doune agayne/ and rote out the thinge that I haue planted/ yee/ this whole lande. And sekest thou yet promocion? Loke not for it/and desyre it not. For I will bringe a miserable plague vpon all flesshe/saieth the Lord.
Jere. xxj. b † But thy lyfe will I geue for a praye/ whereseoeuer thou goest.

The. XLVI. Chapter.

A HEre folowe the wordes of the Lorde to the prophet Jeremy/ which he spake vnto the gentiles. These wordes folowinge preached he to the † Egypcians/ concerninge the
Esa. xix. a hooste of Pharao Necho king of Egypte/*whẽ
Jere. xxix. a he was in Charcamis besyde the water of Eu-
Jere. xxxj. phrates: what tyme as Nabuchodonosor the
iij. Reg. king of Babylon slew him/ In ỹ fourth yeare
xxiij. b of Joachim ỹ sonne of Josias kinge of Juda.
Jer. xxxvj † Ye make redy buckler and shylde/ye go forth to fight: Ye harnesse youre horses/ & set your selfes vpõ them: Ye set youre salettes fast on/ye bringe forth speares/ ye scoure youre swerdes/and put on youre brestplates.

But alas/howe happeneth it that I se you so afrayed? why shrencke ye backe? wherefore are youre worthies slaine? Yee/ they runne so fast awaye/ that none of them loketh behinde hym. Fearfulnesse is fallen vpon euerychone of them/saieth the Lorde. The lightest of fote shall not fle awaye/ and the worthies shal not escape.

B Towarde the North by the water of Euphrates they shall stomble and fall. But what is he this that swelleth vp/ as it were a floude roaringe & ragynge like the streames of water? It is Egypte that ryseth vp lyke the floude/ and casteth oute the waters with so great noyse.

For they saye: We will go vp/and wil couer the earth: we will destroye the cities/ with thẽ that dwell therein. Get you to horse backe/ roll forth the charrettes/come forth ye worthies/ye Morians/ye Libeãs with youre bucklers/ye Lideans with youre bowes: So shal this daie be vnto the Lord God of hoostes/ a daye of vengeaunce/ ỹ he maye auẽge hym of his enemies. The sweard shal deuoure/ it shalbe satisfied and bathed in their bloude: For the Lorde God of hoostes shal haue a slayne offringe towarde the Northe/by the water of Euphrates. Go vp (o Galaad) and bringe triacle vnto the doughter of Egypte.

But in vayne shalt thou go to surgery/ for thy wounde shal not be stopped. The Heythẽ shall heare of thy shame/ and the lande shalbe full of thy confusion: for one stronge man shall stomble vpon another/ how then should they not fall both together?

† These are the wordes that the Lorde C
spake to the prophet Jeremy/ concerninge the Jere. xliij. b
hooste of Nabuchodonosor the kinge of Babylon/which was to destroye the lãde of Egypte: Preach out thorow ỹ lande of Egypte/ and cause it be proclaymed at Migdal Memphis and Taphnis/& saye: Stande still/ make the redy/ for the sweard shall consume the rounde aboute.

How happeneth it that thy mighty worthies are fallen? why stode they not fast? Euen because the Lorde thrust them doune. The slaughter was greate/for one fell euer still vpon another. One cried vpon another: Vp/ let vs go agayne to oure owne people/ and to oure owne natural countrie/ from ỹ sweard of oure enemie.

Crie euen there: O Pharao kinge of Egypte/ the tyme will bringe sedicion. As truly as
I lyue (sayeth the kynge/ † whose name is the Esa. xlviij. a
Lord of hoostes) it shall come as the mount and lj. c
of Thabor/as Libanus/ if it stode in the see. D
O thou doughter of Egypte/ make ready thy gear to flyt. For Memphis shalbe voyde and desolate/ so that noman shall dwell therein. The lãde of Egypte is like a goodly fayre calfe/ but one shall come oute of the North to drine her forwarde. Her wagied souldiers that be with her/ are like fat calfes.

They also shall fle awaye together/ and not abyde: for the daye of their slaughter/ and the tyme of their visitacion shal come vpon them.

The crie of their enemies shal make a noyse/

as the blast of a trompet. For they shal entre in with their hooste / and come with axes / as it were hewers doune of wood. And they shall cut doun her wood (saieth ỹ Lord) without any discrecion. For they shalbe mo in numbre then the greshoppers / so that noman shalbe able to tell them. The doughter of Egypte shalbe confounded / when she shalbe delinered into the handes of the people of the North.

E Moreouer / thus saieth the Lorde of hoostes the God of Israel: Beholde / I wyll vyset that resilesse people of Alexandria / Pharao and Egypte / yee / bothe their goddes and their
Jere.xvij. c kynges: euen Pharao / † and all them that trust vnto hym. Yee / I wil delyuer them into the handes of those / that seke after their lyues: Namely / into the power of Nabuchodonosor the kinge of Babylon / and into the po-
Ezc.xxix. b wer of hys seruauntes. And † after all these thinges / it shalbe inhabited as afore time saieth the Lorde.

Esa.xliij.a † But be not thou afrayed (o my seruaunt
Jere.xxx. b Jacob) feare not thou o Israel. For lo / I wil helpe the from farre / & thy sede frō the lande of thy captiuitie. Jacob also shall come agayne / & be in rest: he shalbe ryche / and no man shall do
Agg.ij.a him harme. † Feare thou not (o Jacob my seruaunt) sayeth the Lorde / for I am with the: and will destroye all nacions / amōge whome I haue scatred the. Neuertheles / I will not consume the / but chasten the and correcte the: yee / and that with discrecion: neyther will I spare the / as one that were fautlesse.

The. XLVII. Chapter.

A THese are the wordes that the Lorde spake vnto Jeremy the prophet agaynst
Esa.xiiij.e the † Philistines / before that Pharao smote
Ezc.xxv.c the citie of Gaza. Thus sayeth the Lorde:
Soph.ij.a Beholde / there shall waters arise out of the North: and shall growe to a great floud / runninge ouer and coueringe the lāde / the cities / and them that dwell therein.

And the men shall crie / and all they that dwell in the lande / shall mourne at the noyse and stampynge of their stronge barred horses / at the shakinge of their charrettes / and at the romlinge of the wheles. The fathers shall not loke to their chyldren / so feable and weery shall they: handes be at thesame tyme / when he shalbe there / to destroye the whole lande of the Philistines / he shall make waist both Tyrus Sidon / and all other that are swoorne vnto them. B

For the Lorde will destroye all Palestina / and the other Iles that be deuyded from the countrie. Baldnesse is come vpon Gaza / Ascalon with her other valleys shall kepe her peace.

How lōge wilt thou slaye / O thou † swearde Jer.xlvij
of the Lorde? Turne againe into thy sheeth / reste / and leaue of. But howe can it ceasse / whē the Lorde him selfe hath geuen it a charge agaynste Ascalon / and raysed it vp againste the cities of the see coast?

The XLVIII. Chapter.

THus sayeth the Lorde of hoostes ỹ God A
of Israel againste Moab: Wo be to ỹ ci- Esa.xv.a
tie of Nebo / for it shalbe layed waiste / brought xvj.a.xxv.b
to confusion / & taken. Yee / the stronge citie of Ezc.xxv.b
*Cariatharim shalbe brought to shame and Soph.ij.b
afrayed. Moab shall nomore be had in ho- *Jos.xxj.
noure: Wicked counsayll shalbe taken vpon Hesebon. Come (shall they saye) let vs rote them out / that they maye be nomore amonge the nūbre of the Gentiles / yee / ỹ they maye nomore be thought vpō: Thus the swearde shall persecute the. A voyce shall crye frome Horonaim: With greate waistinge & destruction is Moab made desolate.

And this crie shalbe herde in all her cities: At ỹ goyinge vp vnto Luhith there shall arise a lamentacion: & doune towarde Horonaim / there shalbe herde a cruel & a deadly crie: Get you awaie / saue your lifes / and be lyke vnto the
Jere.xvij.b heeth in ỹ wildernesse. † For because thou hast
Ezc.xxv.c trusted in thy stronge holdes & treasure / thou
Esa.xlvij.b shalt be taken. Chamos with his priestes and princes shall go awaye into captiuitie.

The destroyer shall come vpō al cities / none B
shall escape. The valleys shalbe destroyed / and the feldes shalbe layed waist: like as the Lorde hath determined.

Make a token vnto Moab / that she get her awaye spedely: for her cities shalbe made so desolate / that no man shall dwel therein. Cursed be he that doeth the worke of the Lord negligentlye / and cursed be he that kepeth backe his † swearde from sheddinge of bloude.
Jer.xlviij.b
Moab hath euer bene riche & carelesse from her youth vp / she hath sytten and take her ease with

with her treasure. She was neuer yet put out of one vessel into another (that is) she neuer wente awaye into captiuitie / therfore her tayst remaineth / & her sauour is not yet chaungeth.

But lo / the tyme cōmeth (sayeth the Lorde) that I shall sende her trussers to trusse her vp / to prepare and season her vessels: yee / her tankerdes rattell / and shake to and fro. And
Moab shalbe ashamed of Chamos / like as Is-
4 Re.xij. e rael was ashamed of † Bethel / wherein she put her trust.

C Wherfore do ye thinke thus: we are mighty and stronge men of warre? Moab shalbe destroied / and her cities brente vp: her chosen yonge men shalbe slayne / saieth ỹ kinge / whose name is the Lorde of hoostes. The destruccion of Moab commeth on apace / and her fall is at hande.

All her neyghbours shall mourne for her / and all they that knowe her name / shall saye: O how happeneth it / that the stronge staf and the goodly rod is thus broken? And thou doughter Sibon / come doune from thy glory / & syt in pouerte. For he that destroyeth Moab / shal come vp to the also / and breake doune thy stronge holdes.

And thou that dwellest in Aroer / get the to the strete / & loke about the: axe thē that are fled and escaped / and saye: what thinge is happened? O / Moab is confounded and ouercome.

Mourne and crie / tell it out at Arnon that Moab is destroyed. And misery shall come vpon the playne lande: Namely / vpon Holon and Jaza: vpon Nephat and Sibon / vpon Nebo and the house of Siplathaim / vpō Cariatharim and Bethgamul / vpon Bethmaon and Carioth / vpon Bosra and all the cities in the lande of Moab / whether they lye farre or neare.

D The horne of Moab shalbe smytten doune / and her arme broken / saieth the Lorde. Make her dronken (for she magnified her self aboue the Lorde) that men maye clappe their handes at her vomyte / and that she also maye be laughed to scorne. O Israel / shalt thou not
Jud.xxv.a laughe him to scorne / when he is taken amōge theues? † Yee / because of thy wordes that thou hast spoken agaynst him / thou shalt be dryuen awaye. Ye Moabites shall leaue the cities / & dwell in rockes of stone / & become like doues that make their nestes in holes.

† As for Moabs pryde / we haue herde of Esa.xvj.b
it / she is very hie mynded. I knowe her stout- Jere.xlix.a
nesse / her boastinge / her arrogancy / & the pryde of her stomacke saieth the Lorde. For her furiousnes maye neyther vpholde her ỹ strēgth nor dede. Therfore shall there mournynge be made for Moab / and euery man shall crie for Moabs sake: a lamentaciō shalbe made to the men that stande vpon the wall. So will I mourne for the also (o Jazer) and for the / O thou vyneyarde of Sybma.

Thy wyne braunches shal come ouer ỹ see / E
and the braunches of Jazer but vnto the see: the destroyer shall breake into thy harueste and grapegatheringe. Myrth and cheare shalbe taken awaye from the tymbre felde / and from the whole lande of Moab.

There shalbe no swete wyne in the presse / ỹ treader shal haue no stomacke to crie / yee / there shalbe none to crie vnto him: which aforetyme were herde from Hesebon to Eleale & Joaz / which lifted vp their voyce from Zoar vnto Horonaim / that bullock of thre yeare olde. The waters also of Nemrim shalbe dried vp.

Moreouer / I wil make Moab ceasse (sayeth the Lorde) from the offringes and censinge that she hath made vnto her goddes in hie places. Wherfore my herte mourneth for Moab / like a croude playinge / an heauy songe: and for the mens sake of the bricke wall / my herte mourneth also / euen as a pype that pipeth a dolefull songe: for they shalbe very fewe and destroyed.

All heades shalbe shauen / and all beerdes clipped of: all handes bounde / and all loynes gyrded aboute with sackecloth. Vpon all the house toppes & stretes of Moab / there shalbe mourninge: For I will breake Moab like an vnprofitable vessel saieth the Lorde. O how fearfull is she? O how mourneth she? O how F
doeth Moab hange doune her heade / and is ashamed? Thus shall Moab be a laughinge stocke / and had in derision of all them that be rounde aboute her.

† For thus saieth the Lorde: Beholde / the den xxviij.c
enemie shall come flienge as an Aegle / and Jere.xlix.d
spredc his wynges vpon Moab. They shall climme ouer ỹ walles / & wynne ỹ stronge holdes. Then the myghty mens hertes in Moab /

shalbe like the herte of a woman traylinge with childe.

And Moab shalbe made so desolate / that she shal nomore be a people / because she hath
Esa.xxiiij.e set vp her selfe agaynst the Lorde. † Feare/ pyt/and snare shall come vpon the (o Moab) saieth the Lorde. Who so escapeth the feare/ shal fall into the pyt:and who so getteth out of the pyt/shalbe taken in the snare.

For I will bringe a yeare of visitacion vpon Moab/saieth the Lorde. They that are able to flye/ shall stande vnder the shadowe of Hesebon. For there shall go a fyre out of Hesebon/and a flame from Sion/and shal burne vp that proude people of Moab / both before and behinde.

Wo be vnto the(o Moab) for thou people of Chamos shalt perish: Yee / thy sonnes and doughters shalbe led awaye captiue. Yet at the last will I bringe Moab out of captiuitie agayne/saieth the Lorde. Thus farre of the plague of Moab.

The XLIX. Chapter.

Ezec.xxj.d
xxv.a
Amos j.c
AS concerninge the † Ammonites/thus ỹ Lorde saieth: Hath Israel no children/ or is he without an heyre? Why hath youre king then taken Gad in? wherfore doeth his people dwell in his cities? Beholde therfore/ the tyme cōmeth (saieth the Lorde) I will bringe a noyse of warre into Rabath of the Ammonites. Lahel shalbe desolate / & her cities brent vp:and ỹ Israelites shalbe lordes ouer those that had thē in possession afore / saieth ỹ Lorde. Hesebon shall mourne / for it shalbe roted out of the grounde/saieth the Lorde. The cities of Rabath shall crie out / and gyrde them selfes with sackecloth: they shall mourne / and runne aboute the walles/for their kinge shalbe led awaye prysoner:yee/ his priestes and princes with him.

Wherfore trustest thou in ỹ water streames/ that flowe to and fro / o thou fearce doughter: and thinkest thou art so safe (by reason of thy treasure) that no man shall come to the?

Beholde / I will bringe a feare vpon the sayeth the Lorde God of hoostes / from all those that be aboute the: so that ye shalbe scatred euery man from another / and no man shall gather thē togethe agayne that befled. But after that / I wil bringe the Ammonites also out of captiuitie agayne.

† Vpon the Edomites hath the Lorde of Hooostes spoken on this maner: Is there no more wisdome in Theman? Is there nomore good counsayll amonge his people? Is their wisdome then turned cleane to naught. Get you hence / turne youre backes / crepe doune into the depe/O ye citiesyns of Sedan.
Esa.xxj.b
Ezec.xxv.b
xij.f.xxxv.a

For I will bringe destruction vpon Esau/ yee/and the daye of his visitacion. If the grapegatherers came vpon the/shoulde they not leaue some grapes? If the night robbers came vpō the/ shoulde they not take so much as they thought were ynough?

But I will make Esau bare / and discouer his secretes / so that he shal not be able to hyde them. His sede shalbe waisted awaye/yee/ hys brethren and his neyghboure/ and he him self shall not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the / and I wil kepe them/ and thy wydowes shall take their cōforth in me. For thus hath the Lorde spoken: † Beholde / they that
Jere.xxv.d
Ezec.xv.b
men thoughte were vnmete too drinke of the cuppe/haue dronken with the first: and thynkest thou them to be free?
j. Pet.iiij.c

No/no:thou shalt neyther be quyte nor free: but thou muste drincke also. For why/I haue swoorne by my self (saieth the Lorde) that Bosra shall become a wilderneſſe / an open shame/a laughinge stocke / and cursynge: and her cities shalbe a continual deserte.

For I am perfectly informed of the Lord/ that he hath sent a messāge already vnto the Heythen. Gather you together/and go forth agaynst them: make you ready to the battayle/ for: lo: † I will make the but small amonge the
c
Abdie.j.a
Heythen/ and litle regarded amonge men.

† Thy hie stomack and the pryde of thy herte haue disceaued the/because thou wilt dwell in the holes of stony rockes/ & haue ỹ hye mountaines in possession. Neuertheles/ though thy nest were as hie as the Aegles / yet will I cast thy doune/saieth the Lorde. Moreouer/Idumea shalbe a wilderneſſe: † whoso goeth by it/ shalbe abashed/ & wondre at all her miserable plagues. * Like as Sodom/ Gomor & the cities that laye there aboute/were turned vpsyde doune (saieth the Lorde) so shall no body dwell in Idumea/ and no man shall haue his habi-
Esa.xlviij.d
Jer.xlviij.b
Jer.xviij.d
xix.d.b
*Gen.xix.

habitacion there. Beholde / like as the Lyon commeth vp from the pleasaunt medowes of Jordane/vnto the grene pastures of Ethā: so will I dryue him / & make him runne againste her. But who is the yonge man that I will orden therto? Who is like vnto me? What is he that wil stryue with me? What shepeherde maye stande in my handes?

O † Therfore heare the counsayl of the Lord/
Jer.xxxvj.b
that he hath taken vpon Idumea: & his purpose that he hath deuyſed vpon the citiesyns of Theman: The leest of the flocke shall teare them in peces / & loke what fayre thinge they haue/ they shal make it waist / and them selfes also. At the noyse of their fall the earth shall quake/ the crie of their voyce shalbe herde vn-
Jer.xlviij.c
to the read see. Beholde/ † ỹ enemie shal come and flye vp hither/ like as it were an Aegle / & spręde his wynges vpon Bosra. Then shall the hertes of the worthies in Edom be as the
Esa.xvij.a
Amos j.a
ỹ herte of a womā trauelinge of chylde. † Vpō Damascus/ Hemath and Arphad shal come confusion / for they shall heare euel tydinges: they shalbe tossed to and fro / like the see that can not stand still. Damascus shalbe sore afrayde / and shall flye/tremblinge shall come vpon her. Sorowe and payne shall ouertake her as a womā trauelinge of childe. But how shoulde so worshipfull and glorious a citie be forsaken? Heare therfore: her yonge men shall fall in the stretes / and all her men of warre shalbe taken awaye in that tyme / saieth the Lorde of hoostes. I will kindle a fyre in the walles of Damascus/ which shal consume the palayce of Benadad.

E † As for Cedar and the kingdome of Hasor:/
Esa.xxj.c
whome Nabuchodonosor the kinge of Babylon smote doune/ the Lord hath spoken thus vpon them: Arise / and get you vp vnto Cedar/ & destroye the people towarde the Easte. Their tentes and their flockes shall they take awaye/yee/ their hanginges and their vesselss. Their camels also shall they carye awaye with thē. They shall come aboute thē on euery syde with a fearfull crie.

Fle / get you sone awaye / crepe into caues that ye maye dwell there: O ye inhabitours of Hasor / saieth the Lorde: for Nabuchodonosor the kynge of Babylon hath holde a counsayll concernynge you / and concluded his deuyce agaynst you. Arise/and get you vp agaynst yonder ryche & careleſſe people (saieth the Lord) which haue neyther gates nor dorebarres/and that dwell not together. Their camels shalbe stolen / and the droues of their cattel dryuen awaye.

Moreouer/ these that be shauen will I scatre towarde all the wyndes/ and bringe them to destruction: Yee/& that thorow their owne familiers / saieth the Lorde. Hasor also shalbe a dwellinge for Dragons/and an euerlastinge wilderneſſe: so that no body shal dwel there / and no man shall haue there his habitacion.

These are the wordes that the Lord spake
F
to the prophet Jeremy/ concerninge † Elam/
Eze.xxxij.b
in the beginninge of the raygne of Sedechias
Dan.vij.c
kinge of Juda. Thus saieth the Lorde of hooostes: Beholde / I will breake the bowe of Elam/and take awaye their strength:and vpon Elam I wil bringe ỹ foure wyndes from the foure quarters of heauen / and will scatre them agaynst thesame foure wyndes. And there shalbe no people/but some of Elam shall flye vnto them.

For I wil cause Elā to be afrayed of their enemies/and of them that seke their lyfes: and wil bringe vpon them the indignacion of my wrath/saieth the Lord. And I wil persecute them with the swearde / so longe till I haue brought them to naught. I wil set my seate in Elam / I wil destroye both the kinge and the princes from thence/saieth the Lord. But in processe of tyme / I will bringe Elam out of captiuitie agayne/saieth the Lord.

The. L. Chapter.

THe wordes that the Lorde spake vnto
A
the prophet Jeremy concerninge Baby-
Esa.xiij.a
lon/and the lande of Caldees: † Preach amōge
Esa.xlvij.a
the Gentiles/ let youre voyce be herde / make a
token: crie out/kepe no silence/but saye: Baby-
Jere.xxv.b
lon shalbe wonne / † Bel shalbe confounded/
lj.a
*and Merodach shalbe ouercome.
*Dan.v.a
Yee/their goddes shalbe brought to shame/
Esa.xlvj.a
and their ymages shal stande in feare. For out of the North there shall come a people agaynst her / which shall make her lande so waist / that no body shal dwell therein: neyther man nor beast/for they shall flye and departe frō thence.
Esa.j.a
† In those dayes and at that tyme (saieth the

Lorde the children of Israel shal come/ they and the children of Juda/ wepinge and makinge haist/ and shall seke the Lorde their God. They shal axe the waye to Sion/ thyther shall they turne their faces and come/ and hange vpon the/ in a conuenaunt that neuer shalbe broken.

Jere.xxv. a Ezc.xxxvj f My people hath bene a lost † flocke/ my shepeherdes haue deceaued them/ and haue made the go astraye vpō the hilles. They haue gone from the moūtaine to the litle hill/ and
B forgotten their folde. All they that came vpon them/ haue deuoured them/ and their enemies sayde: We haue made no faulte agaynst the/ for they haue displeased the Lorde/ yee/ euen the Lord which is the beuty of their righteousnes/ & that defended their fathers. Yet shal ye flye from Babylon/ and departe out of the lande of the Caldees/ and ye shalbe as ỹ rammes that go before the flocke. † For lo/ I will
Jere.l.g rayse vp an hoost of people from the Northren lande/ and bringe them vpon Babylon: these shal laye sege to it/ and wynne it: Their arrowes shal not misse/ like as a cunninge archer shuteth not wronge. And the Caldees shalbe spoyled/ & all they that spoyle them/ shalbe sa-
Esa.xlvij. a tisfied/ sayeth the Lorde: † because ye were so chearfull and glad/ to treade doune myne heretage & fulfilled youre pleasures/ as the calfes in the grasse: and triumphed ouer the like the bulles/ when ye had gotten the victory. Youre mother shalbe sore confounded/ and she that bare you/ shal come to shame. She shalbe the least set by amonge the nacions/ voyde/ waist/ and dryed vp. No man shalbe able to dwell there for the feare of the Lorde/ but she
Jer.xviij. b shalbe whole desolate. † All they that go by
xix.b. xlix. c Babylon/ shall stande stil/ and be abashed/ and shall wondre at all her plagues.

C Go forth in your araye agaynst Babylon rounde aboute/ all ye that can handle bowes/ shute at her/ spare no arowes/ for she hath synned against the Lorde. Crie out vpon her/ vpon her/ against her rounde aboute/ she shall yelde her selfe/ her foundacions shall fal/ & her walles shall come doune/ for it shalbe ỹ vengeaunce of ỹ Lord. Yee/ vengeaunce shalbe ta-
Exo.xxj. b ken of her/ † & as she hath done/ so shall she be
Leu.xxiij d dealt with al. They shall rote out the sower frō
Joel.iij.b Babylon/ & him that handleth ỹ sickle in haruest. For feare of the sweard of ỹ enemie/ euery man shal get him to his owne people/ & euery man shall flye to his owne lande. Israel is a scatred flocke/ the Lyons haue dispersed them. † First the kinge of the Assyrians deuoured iiij.re.xxij
them/* last of all this/ Nabuchodonosor kinge Esa.x.a
of Babylon hath brused al their bones. *iiij.re.xx
b

Therfore thus saieth the Lorde of hoostes the God of Israel: Beholde/ I will visit the kinge of Babylon and his kingdome/ † as iiij.re.xxi
I haue visited the kinge of the Assyrians: and Esa.xxxvij.
wil bringe Israel againe to his pleasaunt pasture/ that he maye fede vpon Charmel and Basan/ & that his sonne may be satisfied vpon
D the mount of Ephraim and Galaad. † In Jere.l.a
those dayes and at thesame tyme (sayeth the Lorde) if the offence of Israel be sought for/ there shall none be founde: If men enquere for the synne of Juda/ there shalbe none: for I will be mercyful vnto them/ whome I suffre to remayne ouer.

Go vp (o thou auenger) into the enemies lande/ and viset them that dwel therein: doune with them/ and smyte them vpon the backes/ saieth the Lorde: do accordinge to all that I haue commaunded the. There is gone aboute the lāde a crie of a slaughter and greate murther/ namely on this maner. How happeneth it/ that the hammer of the whole worlde is thus broken & brused in sonder? How chanceth it/ that Babylon is become a wildernesse amonge the Heythen on this maner? I my selfe haue layed wayte for the/ and thou art taken: vnwares art thou trapped and snarede for why? thou hast prouoked the Lorde vnto anger: The Lorde hath opened his house of ordinaunce/ and brought forth the weapens of his wrath. For the thinge that is done in the lande of the Caldees/ it is the Lorde of hoostes worke.

These thinges shal come vpō her at the last/ E
they shal breake into her preuy chaūbres/ they shall leaue her as bare as stones/ that be layed together vpon heapes. They shall so destroye her/ that nothinge shalbe left. They shal slay al her myghty souldyers/ put thē to death. Wo be vnto them/ for the daye and tyme of their visitacion is at hande. Me thinke I heare already a crie/ of thē that be fled and escaped out of the lande of Babylon/ which shewe in Sion the

vengeaunce of the Lorde oure God/ the vengeaunce of his temple: Yee/ a voyce of thē that crie agaynst Babylon: Call vp all the archers agaynst Babylon/ pytch youre tentes
Jere.l.c rounde aboute her/ that none escape. † Recom-
Apo.xviij. b pence her/ as she hath deserued: and according as she hath done/ so deale with her againe: for
2.Thes.ij. a she hath † set vp her self agaynst the Lorde/ agaynst the holy one of Israel. Therfore shall her yonge men fall doune in the stretes/ and all her men of warre shalbe roted out in that daye/ saieth the Lord. Beholde/ I speake vnto the (o thou proude) saieth the Lord God of hoostes: for thy daye shal come/ euen the tyme of thy visitacion. And the proude shall stomble and fal/ & no man shall helpe him vp. I will burne vp his cities with fyre/ & it shall cōsume all that is rounde about hym.

F Thus sayeth the Lorde of hoostes: The children of Israel and Juda suffre violēce together. All they that haue them in captiuitie/ kepe them faste/ and will not let them go: but their auenger and redemer is mighty/ whose name is the Lord of hoostes: he shall mayntayne their cause/ he shal make the lande shake/ and iudge them that dwell therein/ one with another. The sweard shall come vpon ỹ Caldees (saieth the Lord) vpon them that dwell in Babylon/ vpon their princes/ & vpon their wyse men. The sweard vpō their soythsayers (as for those/ they shall become foules.) The sweard vpon their worthies/ so that they shal stande in feare: The sweard vpon their horsemen and charrettes/ and vpon all the comon people that dwell amonge them: so that they all shall become like women: The sweard vpon their treasure/ so that it shalbe stolen awaye: The sweard vpon their waters/ so that
G they shalbe dryed vp: For the lande worshippeth ymages/ and delyteth in straunge wonderfull thinges. Therfore shall wylde beastes/ and Apes/ & Estriches dwel therein: for there shal neuer man dwell there/ neyther shall any
Gen.xix. d man haue his habitacion there for euermore. Like as God † destroyed Sodom and Gomorre/ with the cities that laye there aboute/ sayeth the Lorde: So shall noman dwell
Jere.xxx.b there also/ neyther shall any man haue there
Deu.xxviij c his habitacion. † Beholde/ there shall come a people from the North/ with a greate bonde of men/ and many kinges shall stande vp frō the endes of the earth: They beare bowes and bucklers/ cruel are they and vnmercyfull.

Their voyce roareth like the raginge see/ H
they ryde vpon horses/ and come weapened to fight agaynst the: O Babylon. As sone as the kinge of Babylon heareth tell of thē/ his handes shall waxe feable: Sorowe and heauynesse shall come vpō him/ as a woman trauelinge with childe. Beholde/ † like as the Jere.xlix. c
Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Ethan: so will I dryue them forth/ and make them runne against her. But whome shall I chose out/ and ordeyne to such a thinge? † For Job.xli.a
who is like me? or who wil stryue with me? or what shepeherde maye stande agaynst me? Therfore heare the counsayll that the Lorde hath geuen vpon Babylon/ and the deuyce that he hath taken vpō the lāde of the Caldees. The least amonge the people shall teare them in peces/ and loke what pleasaunt thinge they haue: they shall laye it waist. The noyse at the wynninge of Babylon shall moue the earth/ and the crie shalbe herde amonge the Gentiles.

The. LI. Chapter.

THus hath the Lorde sayde: † Beholde/ A
I wil rayse vp a parlous wynde against Jere.xxv.b
Babylon/ and her citiesins that beare euel wil l.a
against me. I will sende also into Babylon fanners to fanne her out/ & destroye her lande: for in the daye of her trouble/ they shalbe aboute her on euery syde. Moreouer ỹ Lord hath sayde vnto the bowemen/ and to thē that clymme ouer ỹ walles in brestplates: Ye shall not spare her yongemen/ kyll doune all her hoost. Thus the slayne shall fall doune in the lande of the Caldees/ and the wounded in the stretes. † As for Israel and Juda/ they Jere.l.d
shal not be forsaken of their God/ of the Lorde of hoostes/ of the holyone of Israel: no/ though they haue fylled all theyr lande full of synne. † Flye awaye from Babylon/ euery Esa.xlviij.
man saue his life. Let no man hold his tunge d
to her wickednesse/ for the tyme of the Lordes vengeaūce is come/ yee/ he shal rewarde her agayne. Babylon hath bene in the Lordes hande † a golden cuppe/ that maketh all B
landes dronken. Of her wyne haue all people Jere.xxv. c

dronken/therfore are they out of their wittes.
Esa.xxj.b Apo.xviij.a xiij.b † But sodenly is Babylon fallē and destroyed. Mourne for her/bring plasters for her woundes/if she maye peraduēture be healed againe. We wolde haue made Babylon whole (saye they) but she is not recouered. Therfore wil we let her alone/and go euery man into his owne countrie. For her iudgement is come into heauen/and is gone vp to the cloudes. The Lorde hath brought forth our righteousnes. And therfore come on/we wil shewe Sion ỹ worke of the Lorde our God.

Make sharpe the arowes/& fill the quyuers:
Judi.ij.c iij.Reg xj.c † for the Lorde shall rayse vp the sprete of the kinge of the Medes/which hath already a desyre to destroye Babylon. This shalbe the vengeaunce of the Lorde/and the vengeaunce of his temple. C Set vp tokens vpon the walles of Babylon/make youre watch stronge/set your watchmē in araye/yee/holde preuye warches: & yet for all that shal the Lorde go forth with the deuyce/which he hath taken vpon thē that dwell in Babylon.

O thou that dwellest by the greate waters/ o thou that hast so greate treasure and ryches/ thyne ende is come: and the rekenynge of thy
Jere.xxij.a wynninges. † The Lorde of hoostes hath
Amos vj.b and vij.a swore by him self/that he will ouerwhelme ỹ with men/like greshoppers in numbre/which with a courage shall crie. Alarum Alarum a-
Jere.x.b gaynst the. † Yee/euen the Lorde of hoostes/ that with his power made the earth/with his wisdome prepared the rounde worlde/& with his discrecion spred out the heauens. As sone as he letteth his voyce be herde/the waters in
Psal.cxxxiij.b the ayre waxe fearce: † He draweth vp the cloudes from the endes of the earth. He turneth the lightenynges to rayne/he bringeth the wyndes out of their secrete places. By the reason of wisdome all men are become foules.
Esa.xliij.c † Confounded be all the castres of ymages:
Baruc.vj.a for the thinge that they make/is but deceate/ and hath no breath. Vayne is it/and worthy to be laughed at: and in the tyme of visitacion it shall perish.

D Neuerthelesse/the porcion of Jacob is none such: but he that made al thinges/whose name is the Lorde of hoostes/he is the rodde of his enheritaunce. Thou breakest my weapens of warre/and yet thorow the I haue scatred the nacions and kyngdomes: Thorow the haue I scatred horse and horse men/yee/the charrettes/& such as sat vpon thē: Thorow the I haue scatred man and woman/olde and yonge/ bachtler and mayden. Thorow the I haue scatred the shepeherde and his flocke/the housbandman and his cattell/the princes and the rulers. Therfore will I reward ỹ citie of Babylon and all her cities yns/the Caldees with all the euell which they haue done vnto Sion: Yee/that ye youre selfes shal se it/saieth the Lorde. Beholde/I come vpō the (thou noysome hill) saieth ỹ Lorde/thou that destroyest all landes. I will stretch out my hande ouer the/and cast the doune from the stony rockes: and wil make the a brente hill/so that neyther cornes stones/nor pinnacles/nor foundacions stones shalbe taken any more out of the: but waist and desolate shalt thou lie for euermore/ saieth the Lord.

Set vp a tokē in the lande: blowe the trom- E pettes amonge the Heythen/prouoke the nacions agaynst her/call the kingdomes of Ararat/Menni and Ascanes against her: numbre out Taphsar agaynst her/bringe as greate a sorte of hoostes agaynst her/as if they were greshoppers. Prepare agaynst them the people of the Meedes with their kinges/princes/ and all their chiefe rulers/yee/and the whole lande that is vnder them.

The lande also shal shake & be afrayed when the Jerice of ỹ Lorde shal come forth against Babylon: to make ỹ lande of Babylō so waist/ that no man shall dwel any more therein. The worthies of Babylon shall leaue the battayll/ and kepe them selfes in stronge holdes/their strength hath fayled them/they shalbe like women. Their dwellinge places shalbe brent vp/ their barres shalbe broken. One purseuaunt shal mete another/yee/one post shal come by another/to bringe the kinge of Babylon tydinges: that his citie is taken in on euery syde/ the fordes occupied/the fennes brent vp/and the souldyers sore afrayed.

For thus saieth the Lorde of hoostes the F God of Israel: The doughter of Babylō hath bene in her tyme like as a thresshing flore/but shortly shal her haruest come. Nabuchodonosor the kynge of Babylon hath deuoured and destroyed me/he hath made me an emptye

vessel. He swalowed me vp lyke a Dragon/ & fylled his belly with my delicates: he hath cast me oute/he hath taken my substaunce awaye/and the thinge that was lefte me hath he caried vnto Babilon/sayeth the doughter that dwelleth in Sion: yee/and my bloud also vnto the Caldees sayeth Jerusalem. Therefore thus sayeth the Lorde: Beholde/I will defende thy cause/and auenge the: I will drinke vp her see/and drye vp her watersprynges.

Esa.xxj.c † Babilon shal become an heape of stones/ a dwellinge place for Dragons/a fearfulnes & wondring/because no man dwelleth there. They shall roare together like Lions/and as the yonge Lyons when they be angry so shal they bende them selfes. In their heate shall I G set drinke before them/and they shalbe dronkē
Jere.li.b for ioye: † Then shal they slepe an euerlastinge slepe/and neuer wake/saieth the Lorde. I shal carie them doune to be slaine like shepe/ like whethers and goates. O how was Sesah wōne: O how was the glory of the whole lande taken: how happeneth it that Babilon is so wondred at amonge the Heythen? The see is ryssen ouer Babilon/and hath couered her wt his greate waues. Her cities are laied waist/the lande lyed vnbuilded and voyde: it is a land where no man dwelleth/and where no man trauayleth thorowe. Moreouer/I
Jerem.l.a wyl vyset † Bel at Babilon: and the thinge ỹ
Esa.xlvj.a he hath swalowed vp/that same shal I plucke
Dan.xiiij.d oute of his mouthe. The Gentiles also shall runne nomore vnto him/yee/and the walles of Babilon shal fall.

1.Cor.vj.c O my people/† come out of Babilon/that
Esa.lij.b euery man maye saue his lyfe/from the fearfull wrathe of the Lorde. Be not faynthearted/and feare not at euery rumoure that shalbe herde in the lande: for euery yeare bringeth new tydinges/yee/straunge wickednes and lordeshippe. And lo/the tyme commeth H that I wil vyset the ymages of Babilon/and
Apo.xviij.e the whole lande shalbe confounded/yee/and her slayne shal lye in ỹ myddest of her. † Heauen and earth with all that is therein shal reioyce ouer Babilon/when the destroyers shall come vpon her from the North sayeth the Lord.
Jerem.l.c † Like as Babilon hath caused doune and slaine many out of Israell: so shall there fall many/and be slaine in all her kingdome. Ye that haue escaped the swearde/haist you/stade not stil/remembre the Lorde a farre of/and thinke vpon Jerusalem/for we were ashamed to heare the blasphemies: oure faces were couered with shame/because the straunge aleates came into the Sanctuary of the Lorde. Wherfore beholde (sayeth the Lorde) the time commeth/that I will vyset the ymages of Babilon/and thorow the whole lande they shal mourne and fal. † Though Babilō climed vp into heauen/and kepte her power on hye: yet shall I sende her destroyers saieth the Lord. Jere.xlix.d

A pitteous crye shal be herde from Babi- I lon/and a greate mysery from the lande of the Caldees: when the Lorde destroyeth them/and when he dryueth oute the hye stomacke and proude boastinge/wherewith they haue bene as furious/as the waues of greate watersloudes/and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babylon) whiche shall take her worthies/and breake their bowes: for God is disposed to auenge him selfe vppon them/and sufficiently to recompence them. Yee/(sayeth the Lorde) I will make their princes/their wyse men/their chiefe rulers/& all their worthies dronken: † so that they shall Jere.li.d slepe an euerlastinge slepe/and neuer wake: Thus sayeth the kinge/whose name is the Lorde of hoostes.

Moreouer/thus sayeth the Lorde of hoo- K stes: The thicke wall of Babilon shalbe broke/ and her proude gates shalbe brente vp. And the thinge that the Gentiles and the people haue wroughte with greate trauayle and laboure/shall come to naught/and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Sarias the sonne of Nerias/the sonne of Maasia/when he wente towarde Babilon with Sedechias the kynge of Juda/in the fourth yeare of his raygne. Nowe this Sarias was a peaceable prynce. Jeremy wrote in a boke all the misery that shoulde come vppon Babilō/yee/and al these sermons that be written agaynst Babilon/and gaue Sarias this charge: When thou commest vnto Ba-

bilon/ se that thou rede all these wordes/ and saye: O Lord/ thou arte determined to rote out this place/ so that neyther people nor cattell shall dwel there any more/ But to lye waist for euer: and when thou haste redde oute the boke/ binde a stone to it/ & cast it in the middest
Apo. xviij. c of Euphrates/ & saye: † Euen thus shal Babilon synke/ & be thrust doune with the burthen of trouble/ that I wil bringe vpon her: so that she shal neuer come vp againe. Thus farre are the preachinges of Jeremy.

The. LII. Chapter.

A
iiij. r. xxiiij d ij. Paralip. xxxvj. b
SEdechias † was xxj. yeare olde when he was made kyng/ and he raigned xj. yeares in Jerusalem. His mothers name was Hamithal/ Jeremies doughter of Lobna. He lyued wickedly before the Lorde euen as Joachim dyd. Wherfore the Lorde was angrye at Jerusalem and Juda/ so longe till he had cast them out of his presence. And Sedechias fel from the kynge of Babilon. † But
Jer. xxxix. a iiij. re. xxv. a in the ix. yeare of his raygne. In the tenth moneth/ the tenth daye of the moneth it happened that Nabuchodonosor kynge of Babilon with all his hooste came before Jerusalem/ and beseged it/ & made them bulwarkes rounde aboute it. And this beseginge of the cytie endured vnto the xj. yeare of kynge Sedechias.

iiij. re. xxv. a Je. xxxviij xxxix. a † And in the fourth moneth/ the. xj. daye of the moneth/ there was so greate hunger in the citie: that there were no more vitayles for the people of the lande. So all the souldiers brake awaye/ and fled oute of the cytie by night/ thorow the waye of the porte betwene the two walles by the kinges garden. Nowe
B the Caldees had compassed the citie rounde aboute/ yet wente these men their waye towarde the wilderneſſe.

And so the Caldees folowed vpon them/ and toke Sedechias the kynge in the felde of Jericho/ when his hooste was runne from hym. So they caryed the kynge awaye prysoner to Reblatha/ vnto the kinge of Babilon
Je. xxxvj. b in the lande of Hemath † where he gaue iudgement vpon him.

The kinge of Babilon also caused Sedechias sonnes to be slain before his face/ yee/ & put all the princes of Juda to death at Reblatha. Moreouer/ he put out the eyes of Sedechias/ caused him be bounde with chaynes/ to be caried vnto Babilon: and let him lye in prysone tyl he dyed.

Nowe the tenth daye of the fyfth moneth in the xix. yeare of Nabuchodonosor kynge of Babilon/ Nabuzaradan the chiefe captayne and the kynge of Babilons seruauntes came vnto Jerusalem/ and brent vp the house of the Lorde. He brent vp also the kinges palaice/ all the houses and all the gorgeous buildinges in Jerusalem. And the whole hoost of the Caldees that were with the chiefe captayne/ brake doune all the walles of Jerusalem rounde aboute.

As for the poore people and such folke as yet C was left in the citie/ which also were fallen to the king of Babilon/ yee/ and what people as yet remained: Nabuzaradā the chiefe captaine caried them awaye prisoners. But the poore people of the countrie/ did Nabuzaradan the chiefe captaine leaue in the lande/ to occupie the vineyardes and feldes. The Caldees also brake the brasen pillers that were in the house of the Lord/ yee/ the seates and the brasen lauer that was in the house of the Lord: & caried al the metal of them vnto Babilon. They toke awaie also the cauldrons/ shoucls/ fleshhookes/ spinklers/ spones/ & al ỹ brasen vessel that was occupied in the seruice: with the basens/ colepannes/ spinklers/ pottes/ candelstickes/ spones & cuppes/ wherof some were of golde/ and some of syluer.

The chiefe captayne toke also the two pyllers/ ỹ lauer/ the xij. brasen bullockes that stode vnder the seate/ † which king Salomon made iij. Re. vij. c in the house of the Lorde: and all the vessell conteyned so muche metal that it mighte not D be weyed. For euery piller was xviij. cubites hye/ and the rope that went about it/ was xij. cubites/ and foure fingers thicke and round: Now vpon the rope were brasen knoppes/ & euery knoppe was fiue cubites hye: and vpon the knoppes were whopes/ and pōgranates rounde aboute of clene brasse.

After this maner were both the pillers fashioned with the pōgranates/ whereof there were an hundreth and xcvj. whiche hanged vpon the whopes rounde aboute. The chiefe captayne also toke Sarias the hie priest/ and Sophonias that was chiefe next him/ and the thre

thre kepers of the treasury. He toke out of the citie a chamberlaine which was a captain of the souldiers/ & seuen men that were the kinges seruauntes/ which were founde in the citie: & Sepher a captaine that vsed to muster the men of warre: with lx. men of the coūtrie that were taken in the citie. These Nabuzaradan the chiefe captaine toke/ and caried them to the kynge of Babilon vnto Reblatha: and the kinge of Babilon caused them to be put to death at Reblatha in the lande of Hemath. And thus Juda was ledde awaye captiue/ out of his owne lande.

This is the summe of the people/ whome Nabuchodonosor ledde awaye captiue.

E ¶ In the seuenth yeare of his raigne/ he caried awaye of the Jewes/ thre thousande thre and twentye. In the xviij. yeare Nabuchodonosor caried awaie from Jerusalem eyght hundreth and xxxij. persones. In the xxiij. yeare of Nabuchodonosor. Nabuzaradan the chiefe captayne toke awaye seuen hundreth xlv. Jewes prysoners. The whole summe of all the prysoners/ is foure thousande and sixhūdreth.
iiij. re. xxv. b † In the xxxvij. yeare after that Joachim the kinge of Juda was caried awaye in the xxv. daye of the twelft moneth/ Euilmerodach kynge of Babilō (the same yeare that he raygned) gaue Joachim the kynge of Juda his pardon/ and let let him oute of prysone/ and spake louyngly to him: And set his trone aboue the trones of the other kynges that were with hym in Babilon. He chaunged also the clothes of his prysone/ yee/ and he dyd eate with him all his lyfe longe. And he had a continuall lyuynge geuen hym of the kynge of Babilon/ euery daie a certayne thing alowed him/ al the dayes of his lyfe/ vntill he dyed.

(* * *)

The ende of the prophet Jeremy.

The Lamentacions of Jeremy.

And it came to passe (after Israel was brought into captiuitie/ & Jerusalem destroied:) ỹ Jeremy ỹ prophet sat wepinge/ mourning & makinge his mone in Jerusalē: & wt an heauy hert he sighed & sobbed/ saying:

The first. Chapter.

Aleph. א



LAs how sitteth the citie so desolate/ that sometime was full of people: how is she become like a wedowe/ † whiche was the lady of all nacions: * Howe is she brought vnder tribute/ that ruled all landes:
A
ij. Re. iiij. b *iiij. r. xv. a

Beth. ב

She weepeth sore in the nighte/ so that the teares runne doune her chekes: for amonge al her louers/ there is none that geueth her any comforte: † yee/ her nexte frendes abhorre her/ and are become her enemies.
Job. vj. b

Gimel. ג

Juda is taken prysoner/ because she was defyled: & for seruinge so many straunge goddes/ she dwelleth now amonge the Heithen. She findeth no rest: all they that persecuted her/ toke her/ and so she dwelleth amonge her enemies.

Daleth. ד

The stretes of Sion mourne/ because no
B man commeth more to the solempne feastes. All her gates are desolate/ her prestes make lamentacion/ her maidens are carefull/ and she her self is in greate beauynesse.

He. ה

Her enemies are fallen vpon her heade/ & haue put her to shame: for the Lorde hath chastened her because of her greate wickednesse: † her children are ledde awaye captiue
Jere. xxv. a before their enemie.

Vau. ו

All the beutye of the doughter of Sion is awaye: her princes are become like whethers that fynde no pasture. They are driuen awaye before

before their enemie/so that they haue no more power.

Zain. ז

Now doeth Jerusalem remembre the time of her misery & disobedience/yee/the ioye and pleasur that she hath had in times past: seyng her people is brought doune thorowe the power of their enemie/& there is no man for to helpe her: her enemies stande lokinge at her/ and laugh her Sabbath dayes to scorne.

Heth. ח

Jerusalem synned euer more and more/ therefore is she come in decaye. All they that had her in honoure/despise her: for they haue sene her filthynesse. Yee/she sigheth/and is ashamed of her selfe.

Teth. ט

Her skyrtes are defyled/she remembred not what wolde folowe: therefore is her fall so greate/& there is no man to comforte her. O Lord/consydre my trouble/for myne enemie hath the vpperhande.

Jod. י

The enemye hath put his hande to all the precious thinges that she had/yee/euen before her eyes came the Heythen in and out of the Deu.xxiij.a Sanctuary: † whome thou (neuertheles) haste forbydden to come within thy congregacion.

Caph. כ

iiij.Reg.vj. Tren.ij.c †All her people seke their bread with heauinesse/& loke what precious thinge euery mā hath/that geueth he for meate to saue his life. Consydre (O Lorde) and se/howe vyle I am become.

Lamed. ל

O ye all that go foreby/beholde and se/if there be any sorow like vnto myne/wherwith the Lorde hath troubled me/in the daye of his feareful wrath.

Mem. מ

From aboue hath he sent doune a fyre into my bones and chastened me: he hath layed a net for my fete/and throwen me wyde ope: he hath made me desolate/so that I muste euer be mourninge.

Nun. נ

The yocke of my transgression is come at the last/with his hande hath he taken it vp/ and put it aboute my necke. My strengthe is gone: the Lorde hath delyuered me into those handes/whercoute I can not quyte my selfe.

Samech. ס

The Lord hath destroyed all the mightye men that were in me. He hath proclaymed a feast to slaughter all my best men. The Lord hath troden doune the doughter of Juda/like as it were in a wyne presse.

Ain. ע

†Therfore do I wepe/and myne eyes gusshe Jer.xiij.c out of water: for the comforter that shoulde Tren.j.c quicken me/is farre fro me. My children are driuen awaye/for why? the enemie hath gotte the ouerhande.

Phe. פ

Sion casteth out her handes/and there is no mā to comforte her. The Lord hath laied the enemies rounde about Jacob/and Jerusalem is as it were a menstreous woman/in the middest of them.

Sade. צ

†The Lord is righteous/for I haue pro- Dan.ix.a uoked his countenaunce vnto anger: O take hede al ye people/and consydre my heauynes. My maidens and my yongemen are ledde awaye into captiuitie.

Koph. ק

I called for my louers (But they begyled me:) for my priestes and counsaylers/But they perished: euen while they sought for meate/to saue they? lifes.

Res. ר

Consydre (O Lord) how I am troubled/ †my wombe is disquieted/my herte turneth Tren.j.c aboute in me/& I am full of heauynesse. The swearde hurteth me without and within/I am lyke vnto death.

Sin. ש

They heare my mourninge/but there is none that wil comforte me. All myne enemies haue herde of my trouble/& are glad thereof/ because thou haste done it. But thou shalte bringe forth the time/when they also shalbe lyke vnto me.

Thau. ת

Frō the shall come all their aduersyte: thou shalt plucke thē away/euen as thou hast plucked me/because of al my wickednesse. For my sorowe is very greate/and my herte is heauy.

The

The.II.Chapter.

Aleph. א

A Tren.iij.a ALas †howe hath the Lorde darckened the doughter of Siō so sore in his wrath? As for the honoure of Jsrael/he hath casten it doune from heauen vpon the earth: Howe happeneth it/that he remembred not his own Par.xix.a †forestole/when he was angry?

Beth. ב

Psa.xcviij.a The Lorde hath cast doune all the glory of Jacob without any fauoure: All the strōg places of the doughter Juda hath he brokē in his wrathe/and throwen them doune to the grounde: her kingdome and her princes hath he suspended.

Gimel. ג

In the wrathe of his indignacion he hath brokē al the horne of Jsrael: he hath withdrawen his right hande from the enemie: yee/a flame of fyre is kindled in Jacob/& hath consumed vp al rounde aboute.

Saleth. ד

He hath bente his bowe like an enemye/he hath fastened his right hande as an aduersary: and euery thinge that was pleasaunt to se/ he hath smiten it doune. He hath poured out his wrath like a fyre/into the tabernacle of the doughter Sion.

He. ה

The Lorde is become like as it were an enemye/he hath cast doune Jsrael and all his places: yee/all his stronge holdes hath he destroyed/& fylled the doughter of Juda with much sorowe and heauynesse.

Vau. ו

Ψ Jere.vij.b †Her tabernacle (which was like a garden of pleasur) hath he destroied: her hie solempne feastes hath he put doune. The Lorde hath brought it so to passe/that the hye solempne feastes & Sabbathes in Sion are clene forgotte. In his heauy displeasure hath he made the kinge & priestes to be despised.

Zain. ז

The Lorde hath forsaken his owne aulter/& is wroth with his owne Sanctuary/& hath geuē the walles of their towers into the handes of the enemie. Their enemies made a noyse in the house of the Lorde/as it had ben in a solempne feast daye.

Heth. ח

The Lorde thought to breake doune the walles of the doughter Sion/he spred out his lyne/& drewe not in his hande/til he had destroyed them. Therfore mourne the turrettes and the broken walles together.

Teth. ט

Her portes are casten doune to the ground/ her barres are broken & smittē insonder: †her Jere.li.b king & princes are caried awaye to the Gentiles. They haue neither lawe nor prophetes/ nor yet any vision from the Lorde.

Jod. י

The Senatours of the doughter Sion sit ℭ vpon the grounde in sylence/they haue strowed asshes vpon their heades/and girded thē selfes with sackecloth. The maydens of Jerusalem hange doune their heades to the grounde.

Caph. כ

Myne eyes begynne to fayle me thorowe weping/†my body is disquieted/my leuer is Tren.i.c poured vpon ỹ earth/for the greate hurte of my people/seyng the chyldren and babes dyd swowne in the stretes of the citie.

Lamed. ל

Euen when they spake to their mothers where is meate and drinke? for whyle they so sayde/they fel doune in the stretes of the citie like as they had ben wounded/& some died in they? mothers bosome.

Mem. מ

What shal I saye of the (O thou doughter Jerusalem) to whome shall I liken the? To whome shal I cōpare the (o thou doughter Sion) to comforte the withal? Thy hurte is lyke a mayne see/who maye heale the?

Nun. נ

† Thy prophetes haue loked out vayne & Jere.v.b folish thinges for the/they haue not shewed xxiij.b xxiij.c the of thy wickednesse/to kepe the from captixxvij b. nitie: but haue ouerladen the/and thorowe xxix.b fal shede scatred the abroade.

Samech. ס

All they that go by the/clappe their han- ℭ des at the: hessinge and waggynge their heades vpon the doughter Jerusalem/and saye: is this the citie that men call so fayre/wherin the whole lande reioyceth?

Ain. ע

All thine enemies gape vpon the/whispe- ringe

ringe and bytinge their teeth/ sayinge: let vs deuoure/ for ỹ time that we loked for/ is come: we haue founde and sene it.

Phe. ס

The Lorde hath fulfilled the thinge that he was purposed to do: and performed that he had deuysed longe ago: he hath destroyed/ and not spared. He hath caused thine aduersary to triumphe ouer the/ and set vp the horn of thine enemie.

Zade. צ

Deut. iiij. c xxx. a Iere. xxix. c †Let thine hert crie vnto the Lorde/ O thou citie of the doughter Sion: let thy teares rũne doune like a riuer daye & nighte: rest not/ & let not the apple of thine eye leaue of.

Koph. ק

E Stande vp/ and make thy prayer in the fyrst watch of the night/ poure out thine herte like water before the Lorde: lift vp thine handes to him/ for the liues of thy yonge children/ that dye of hunger in the stretes.

Res. ר

iiij. Re. vj. f Tren. iiij. d Beholde/ ☾O Lorde☽ and consider/ why hast thou gathered me vp so clene? †Shal the women then eate their owne frute/ euen chyldren of a spanne longe? Shal the priestes and prophetes be slayne thus in the Sanctuarye of the Lorde.

Sin. ש

Yonge and olde lye behinde the stretes vpon the grounde/ my maidens and yongemẽ are slayne with the swearde: whome thou in the daye of thy wrothfull indignacion haste put to death: Yee/ euen thou hast put them to death and not spared them.

Thau. ת

My neighbours that are round about me/ hast thou called as it were to a feastday/ so that in the daye of the Lordes wrathe none escaped/ neyther was any lefte behynde. Those that I had broughte vp and norysshed/ hath myne enemie destroyed.

The. III. Chapter.

Aleph. א

A I Am the man/ that ☾thorowe the rodde of his wrath☽ haue experience of mysery.

He droue me forth/ and led me/ yee/ into darkenesse/ but not into light.

Against me onely he turneth his hande/ & layeth it euer vpon me.

Beth. ב

My flesh & my skynne hath he made olde/ & my bones hath he brused.

He hath buylded rounde aboute me/ & closed me in with gall and trauaile.

He hath set me in darkenesse/ as they that be dead for euer.

Gimel. ג

He hath so hedged me in/ that I can not get out/ & hath layed heauy linkes vpon me.

Though I crie & cal pitiously/ yet heareth he not my prayer.

He hath stopped vp my waies with foure squared stones/ & made my pathes croked.

Daleth. ד

He layed waite for me lyke a Beere/ and as a Lyon in a hole.

He hath marred my wayes/ and broke me in peces/ he hath laied me waist altogether.

He hath bent his bowe/ and made me as it were a marke to shute at.

He. ה

The arowes of his quyuer hath he shot/ euen into my raines. B

Iere. xx. b I am laughed to scorne of all my people/ they make songes vpon me al the daie longe.

He hath fylled me with bitternesse/ & geuẽ me wormwood to drinke.

Vau. ו

He hath smytten my teeth in peces/ & rolled me in the dust.

He hath put my soule out of rest/ I forget all good thinges.

I thought in my selfe: I am vndone/ there is no hope for me in the Lorde.

Zain. ז

O remembre yet my misery and my trouble/ the wormwood and the gall.

Yee/ thou shalt remembre them/ for my soul melteth awaye in me.

Whyle I cõsidre these thinges in my hert/ I get a hope againe.

Heth. ח

Namely/ that the mercies of the Lorde are not cleane gone/ and that his louinge kyndnesse ceasseth not.

His faithfulnesse is greate/ and reneweth it selfe as the morninge. C

Psal. xvij. a †The Lorde is my portion ☾sayeth my soule☽ therfore wil I hope in him.

O how

Teth. ט

O how good is the Lord vnto them that put their trust in him/ and to the soule that seketh after him?

O how good is it with stilnesse to wayte/ & tarie for the saluacion of the Lorde?

O howe good is it for a man to take the yocke vpon him from his youth vp?

Iod. י

He sitteth alone/ he holdeth him still/ and dwelleth quietly by him selfe.

He laieth his face vpon the earth/ if ☾percase☽ there happen to be any hope.

He offreth his cheke to the smyter/ he wyll be content with reproues.

Caph. כ

For the Lorde wil not forsake forcuer.

Reg. ij. b †But though he do cast of/ yet (accordinge to the multitude of his mercies) he receaueth to grace againe.

For he doeth not plague/ & cast out the children of men from his herte.

Lamed. ל

To treade all the prysoners of the earth vnder his fete.

To moue the iudgement of man before the moost hyghest.

D To condẽne a man in his cause: The Lorde hath no pleasure in suche thinges.

Nem. מ

What is he then that saieth: there shoulde some thinge be done without the Lordes commaundement?

Out of the mouthe of the moofte hyghest goeth not euel and good.

Wherefore then murmureth the lyuinge man? let him murmure at his owne synne.

Nun. נ

Iob. xxij. b Psal. xij. a †Let vs loke well vpon oure owne workes/ & remembre oure selfes/ and turne againe to the Lorde.

Let vs lifte vp oure hertes with oure handes vnto the Lord/ that is in heauen.

We haue bene dissemblers and haue offended/ wilt thou therfore not be intreated?

Samech. ס

Thou hast couered vs in thy wrath/ and persecuted vs/ thou haste slayne vs without any fauoure.

Psal. xxxv. b †Thou hast hid thy self in a cloud/ that our prayer shoulde not go thorow.

Thou hast made vs outcastes/ and to be despysed amonge the Heithen.

Ain. ע

Al oure enemies gape vpon vs.

Feare and snare is come vpon vs/ yee/ despite and destruccion.

Tren. j. d †Whole riuers of water gusshe out of mine eyes/ for the greate hurt of my people. E

Phe. פ

Myne eyes runne/ and can not ceasse/ for there is no rest.

O Lord/ when wilt thou loke doune frõ heauen/ and consider?

Myne eye breaketh my herte/ because of all the doughters of my citie.

Zade. צ

Myne enemies hunted me oute sharpely like a byrde/ yee/ and that without a cause.

They haue put doune my life into a pitte/ & layed a stone vpon me.

They poured water vpon my heade/ then thought I: now am I vndone.

Koph. ק

I called vpon thy name ☾O Lorde☽ out of the depe pitte.

Thou haste herde my voyce) and haste not turned awaye thine eares fro my sighinge and cryenge.

Thou hast enclined thy selfe vnto me/ whẽ I called vpon the/ and hast saide: feare not.

Res. ר

Thou ☾O Lord☽ hast mainteyned ỹ cause of my soule/ and hast redemed my life.

O Lord/ thou hast sene my blasphemers/ F take thou my cause vpon the.

Thou hast well consydred howe they go aboute to do me harme/ and that al their counsails are against me.

Sin. ש

Thou hast herde their despytefull wordes ☾O Lorde☽ yee/ and all their ymaginacions against me.

The lippes of myne enemyes/ and all their deuyces that they take against me al the daye longe.

Thou seist also their syttinge doune/ and their rysinge vp/ they make their songes of nothinge but of me.

Thau. ת

Reward them ☾O Lorde☽ accordynge

to the workes of their handes.

Geue the the thinge that their owne herte is afrayed of: euen thy curse.

Persecute them (O Lord) with thy indignacion / and rote theym oute from vnder the heauen.

The IIII. Chapter.

Aleph. א

A GHowe is the golde become so dymme? How is the goodly coloure of it so sore chaunged? and the stones of the Sanctuary thus scatred in the comer of euery strete?

Beth. ב

The children of Sion that were alwaye in honour / and clothed with the moost precious golde: howe are they nowe become lyke the earthen vessels whiche be made with the potters hande?

Gimel. ג

The Lamyes geue their yongeones sucke with bare brestes: but the doughter of my people is cruel / and dwelleth in the wildernesse like the Estriches.

Daleth. ד

Tren. ij.c †The tunges of the sucking children / cleue to the rofe of their mouthes for very thurste. The yonge children axe bread / but there is no man that geueth it them.

He. ה

They that were wonte to fayre delicatlye / perishe in the stretes: they that afore were broughte vp in purple / make nowe much of dounge.

Vau. ו

B Gene. xix.e The synne of the doughter of my people is become greater then the wickednesse of †Sodome / that sodenly was destroyed / and not taken with handes.

Hain. ז

Her abstainers (or Nazarees) where whyter then the snowe or milke: their colour was freshe reade as the Corall / their beutye lyke Saphyre.

Heth. ח

But nowe their faces are very blacke: In so much that thou shouldest not knowe them in the stretes. †Their skynne cleueth to their bones / It is withered and become lyke a drye stocke.

Psal. cj.a

Teth. ט

They that be slayne with the swearde / are happier than suche as dye of hunger / and perisshe awaye famyshinge for the frutes of the felde.

Jod. י

†The women (which of nature are piteful) haue soden their owne children with their handes: that they mighte be their meate / in the miserably destruccion of the doughter of my people.

De. xxviij.d iiij. Re. vj Tren. iij.e

Caph. כ

Tren. ij.a †The Lorde hath persourmed his heauy wrathe: he hath poured oute the furiousnesse of his displeasure. He hath kyndled a fyre in Sion / whiche hath consumed the foundacions thereof.

Lamed. ל

Neyther the kynges of the earthe / nor all the inhabitours of the worlde wolde haue beleued / that the enemye and aduersarye C shoulde haue come in at the gates of the cytie of Jerusalem.

Mem. מ

Which neuertheles / is come to passe for the synnes of her prophetes / and for the wickednesse of her priestes / that haue shed †innocentes bloude within her.

Genes. ix.

Nun. נ

So that these blynde men wente stomblinge in the stretes / and stayned them selfes with bloude / which els wolde touche no bloudy cloth.

Samech. ס

But they cried vnto euery man: flye the stayninge / awaye / get you hence / touche it not. Yee / (sayde they) ye muste be brente / ye must dwel among the Gentiles / and byde no longer here.

Ain. ע

The countenaunce of the Lord hath bannyshed them / and shall neuer loke more vpon them: For they them selfes neyther regarded the priestes / nor pytied their elders.

Phe. פ

Wherfore yet oure eyes fayle vs / whyle D we loke for vayne helpe: scynge we be euer waytinge vppon a people that can do vs no good.

Sade. צ

They laye so sharpe wayte for vs / that we can

can not go safe vpon the stretes: for oure ende is come / oure dayes are fulfilled / oure ende is here.

Koph. ק

re. iiij.b †Oure persecuters are swifter then Aegles of ye ayre: they folowed vpon vs ouer ye mountaines / layed waite for vs in the wildernesse.

ac. j.b

Res. ר

The very †breth of oure mouth: euen the anoynted Lord him self shalbe taken in oure synnes / of whom we saye: Vnder his shadowe we shalbe preserued amonge the Heythen.

en. ij.b

Sin. ש

And thou (O doughter Edom) that dwellest in the lande of Hus / be glad and reioyce: for the cuppe shall come vnto the also / which when thou suppest of / thou shalt be dronken.

Thau. ת

Thy sinne is wel punished (O thou doughter Sion) he shall not suffre the to be caried awaye any more. But thy wickednesse (O doughter Edom) shall he vyset / and for thy sinnes sake / he shall lede the into captiuitie.

The V. Chapter.

A CAll to remembraunce (O Lord) what we haue suffred / consider & se our confusion. Our enheritaunce is turned to ye straungers / & our houses to the aleauntes. We are become carefull and fatherlesse / and oure mothers are as the wydowes. We are fayne to dunke oure owne water for money / and oure owne wood must we bye yt money. Oure neckes are vnder persecucion / we are weery & haue no rest.

Afore tyme we yelded oure selfes to the Egypcians / & now to the Assyrians / onely that .xxxj.e we might haue bread ynough. †Oure fathers ‡ Lam. v.a (which now are gone) haue synned / and we must beare their wickednesse. Seruauntes haue the rule of vs / and no man delyuereth vs out of their handes. We must get our lyuinge with the parell of oure lyfes / because of the drouth of the wildernesse.

B Oure skynne is as it had bene brent in an ouen for very sore hunger. The wyfes are rauished in Sion / and the maydens in the cities of Juda. The princes are hanged vp with the hande of ye enemies / they haue not spared the olde sage men / they haue taken yongmens lyfes from them / and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates / & the yonge me vse no more playinge of musick. The ioye of oure hertes is gone / oure mery quere is turned to mourninge. The garlande of oure heade is falle: alas / that euer we sinned so sore. C

Therfore oure hert is full of heauynesse / and oure eyes dymme: because of the hill of Sion that is destroyed / In so much that the foxes runne vpon it. But thou (O Lorde) that remayneste for euermore / and thy seate worlde without ende: wherfore wilt thou still forget vs / and forsake vs so longe? †O Lord: Turne thou vs vnto the / and so shall we be turned. Renewe our dayes as in olde tyme / for thou hast now banisshed vs longe ynough / & bene sore displeased at vs. Jere. xxxj.e

The ende of the Lamentacions of Jeremy.

The Prophet Ezechiel.

The fyrst Chapter.



IT chaunced in the xxx. yeare A the fifth daye of the fourth moneth / ye I was amonge the prysoners by the ryuer of Cobar: where the heauens opened / and I sawe a vision of God. Now the fifth daye of the moneth / made full the fyfthe yeare of kyng Joachim captiuitie. At thesame tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi priest / in the lande of the Caldees by the water of Cobar / † where Ezech. x.c the hande of the Lord came vpon him. And I loked: and beholde / a stormy wynde came out of the North with a greate cloude full of fyre / which with his glistre lightened all roūd aboute.

And in the middest of the fyre it was all cleare / and as it were the likneſſe of foure beastes / which were fashioned like a man: sa-

ninge / that euery one had foure faces & foure wynges.

B Their legges were straight / but their fete were like bullockes fete / and they glistred as it had bene fayre scoured metall. Vnder their wynges vpon all the foure corners / they had mens handes. Their faces and their wynges were towarde the foure corners: yet were the wynges so / that one euer touched another. When they wēte / they turned thē not aboute: but eche one wente straigth forwarde.

Ezech.i.b ✠† Vpon the rightside of these foure / were their faces like the face of a man / and the face of a Lyon: But vpon the leftside / they had the face of an oxe / and the face of an Aegle.

Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of another / & with the other two they couered their bodies. Euery one when it wente / it wente straight forwarde.

C Where as the spirete led them / thither they Ezech.i.c wente / †& turned not aboute in their goyinge.

The fashion and countenaunce of the beastes was like hote coales of fyre / euē as though burnynge cresshettes had bene amonge the beastes: and the fyre gaue a glistre / and out of the fyre there wente lightninge. When the beastes wente forwarde and backwarde / one wolde haue thought it had lightened. ✠ Now when I had well considered the beastes / I sawe a worke of wheles vpon the earth with foure faces also like the beastes.

D The fasshion and worke of the wheles was like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde / they went all foure / and turned thē not aboute in their goyinge. They were large / greate / and horrible to loke vpon.

Their bodies were full of eyes rounde aboute them all foure. Whē the beastes wente / the wheles wente also with them: And when the beastes lift thē selfes vp from the earth / the wheles were lift vp also. Whythersoeuer the spirete wente / thither wente they also / and the wheles were lift vp and folowed thē / for the spirete of life was in the wheles. When the beastes wente forth / stode still / or lift themselfes vp from the earth then the wheles also wente / stode still and were lift vp / for the brethe of life was in the wheles.

E Aboue ouer the heades of the beastes there was a firmament / which was fasshioned as it had bene of the moost pure cristall / and that was spred out aboue vpon their heades: vnder thesame firmament were their wynges layed abroade / one towarde another / and two wynges couered the body of euery beast. And when they wente forth. I herde the noyse of their wynges / like the noyse of greate waters / as it had bene the voyce of the greate God / & a russhinge together as it were of an hoost of mē. And when they stode still / they let doune their wynges. Now when they stode still / and had letten doune their wynges / it thondred in the firmament that was aboue their heades.

Aboue the firmament that was ouer their heades / there was the fasshion of a seate / as it had bene made of Saphir. Vpon the seate there sat one like a man: I behelde him / and he was like a cleare light / as it had bene all of fyre within from his loynes vpwarde.

And beneth when I loked vpon him vnder the loynes / me thought he was like a shyninge fyre / that geueth light on euery syde. Yee / the shyne & glistre that lightened rounde aboute / was like a raynbowe / which in a raine daye appeareth in the cloudes. Euen so was the similitude / wherein the glory of the Lord appeared. When I sawe it / I fell vpon my face / and herkened vnto the voyce of him that spake.

The. II. Chapter.

THen sayde he vnto me: Stande vp vpon A thy fete (O thou sonne of mā) and I will talke with the. †And as he was commoninge Eze.iij.a with me / the spirete came into me / & set me vp vpō my fete: so that I marked the thynge that he saide vnto the. And he sayde: Beholde / thou sonne of man: I will sende the to the children of Israel / to these runnagates and obstinate people: for they haue taken parte agaynst me / and are runne awaye fro me: † both they and Exo.xxxij their forefathers / vnto this daye.

Yee / I will sende vnto ỹ a people that haue rough vysages & stif stomackes: vnto whome thou shalt saye on this maner: This the Lorde God him self hath spoken / ỹ whether they be obedient or no (for it is a frowarde housholde) they

they maye knowe yet that there hath bene a prophet amonge them.

B †Therfore (thou sonne of man) feare them Ezech.ij.c not / neyther be afrayed of their wordes: for they shall rebell agaynst the / and despise the. Yee / thou shalt dwell amonge scorpions: but feare not their wordes / be not abashed at their lokes / for it is a frowarde housholde.

Se that thou speake my wordes vnto them / whether they be obediēt or not / for they are obstinate. Therfore (thou sonne of man) obeye thou all thinges / that I saye vnto the / 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 lokinge vp / beholde / there Apoc.v.a was sent vnto me an hande / wherein was a closed † boke: and the hande opened it before me / and it was written within and without / full of carefull mourninges: alas and wo.

The III. Chapter.

AND sayde he vnto me: thou sonne of mā / Apoc.v.c †eate that whatsoeuer it be: Yee / eate that Esd. closed boke / and go thy waye / and speake vnto iiij.c the childrē of Israel. So I opened my mouth / Apoc.x.b and he gaue me the boke for to eate / and sayde vnto me: Thou sonne of man / thy belly shall eate / and thy bowels shalbe fylled with the boke that I geue the. Then dyd I eate ỹ boke / Ezech.xviij.b †and it was in my mouth sweter then hony. Ezech.xviij.n

And he sayde vnto me: *thou sonne of Apoc.x.b man / get the sone vnto ỹ house of Israel / and Jere.j.c shewe them the wordes that I commaunde the: for I sende the not to a people that hath a straunge / vnknowen / or harde speache / but vnto the house of Israel: Not to many nacions / which haue diuerse speaches and herde Ezech.iij.a languages / whose wordes thou vnderstandest not: † Neuertheles / if I sent the to those Ezech.iij.b people / they wolde folowe the: But the house of Israel will not folowe the / for they wil not folowe me: Yee / all the house of Israel haue Ezech.iij.b stif foreheades and harde hertes. † Beholde therfore / I wil make thy face preuayle against their faces / and harden thy foreheade against Esa.l.b their foreheades / so that thy foreheade shalbe harder then an † Adamant or flyntstone: that thou mayest feare them the lesse / and be lesse afrayed of them / for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne of B man / take diligent hede with thine eares / to the wordes that I speake vnto the / fastē them in thine herte: and go to the prysoners of thy people / speake vnto them / and saye on this maner.

Thus the Lorde God hath spoken: Whether ye heare / or heare not. With that the spirete toke me vp. And I herde the noyse of a greate russhinge and remouynge of the moost blessed glory of the Lorde / out of his place.

I herde also the noyse of the wynges of the beastes / that russhed one against another / yee / and the ratlynge of the wheles that were by them / which russhinge and noyse was very greate.

†Now when the spirete toke me vp / and Ezec.viij.& caried me awaye / I wente with an heauy and xj.d and a sorowfull mynde / but the hande of the Lorde comforted me right sone.

And so in the beginninge of the moneth Abib. I came to the prysoners / † that dwelt Ps.cxxxvj.a by that water of Cobar / and remayned in that place where they were: and so continued I amonge them seuen dayes / beynge very sory.

And when the seuen dayes were expyred / C the Lorde sayde vnto me: † Thou sonne of Ez.xxxiij.b man / I haue made the a watchman vnto the house of Israel: therfore take good hede to the wordes of my mouth / and geue them warnynge at my commandement.

If I saye vnto the / concerninge ỹ vngodly man / that (without doubte) he must dye / and thou geuest him not warninge / nor speakest vnto him / that he maye turne from his euel waye / and so to lyue: Then shall thesame vngodly man dye in his owne vnrighteousnesse but his bloude wil I require of thyne hande. Neuertheles / if thou geue warninge vnto thē wicked / and he yet forsake not his vngodlynesse: thē shal he dye in his owne wickednesse / but thou hast discharged thy soule.

Now / if a righteous man go from † his Ezec.xviij.& righteousnesse / and do the thinge that is euel: I wil laye a stomblinge blocke before him / & he shall dye / because thou hast not geuen him warninge: Yee / dye shall he in his owne synne / so that the vertue / which he dyd before / shal not be thought vpon: but his bloude will

I require of thine hande.

Neuertheles / if thou exhortest the righteous that he synne not / and so the righteous do not synne: Then shall he lyue / because he hath receaued thy warnynge / and thou hast discharged thy soule. And there came the hãde of the Lord vpõ me / and he sayde vnto me: Stãde vp / and go into the felde / that I maye there talke with the.

So when I had rysen vp / and gone forth into the felde: Beholde / the glory of the Lord
Ezech.j.a stode there / † like as I sawe it afore by the water of Cobar.

Ezech.ij.a † Then fel I downe vpon my face / and the spryte came into me / which set me vp vpõ my fete / & sayde thus vnto me: Go thy waye / and spare thy self in thine house. Behold / (O thou sonne of man) there shall chaynes be brought for the / to binde the withal / so that thou shalt not escape out of them. And I will make thy tunge so to cleue to the rofe of thy mouth / that thou shalt be domme 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 sayeth the Lorde God: whoso heareth / let him heare: whoso will not / let him leaue: for it is a frowarde housholde.

The IIII. Chapter.

A THou sonne of man: take a tyle stone / and laye it before the / and describe vpõ it the citie of Jerusalem: how it is besieged / how bulworkes & stronge diches are grauen on euery syde of it: describe also tentes / and an hooste of men rounde aboute it.

Moreouer / take an yron panne / and set it betwixte the and the citie / in steade of an yron wall. Thẽ set thy face towarde it / besege it / and laye ordinaunce agaynst it / to wynne it. This shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy left syde / & laye the synne of the house of Israel vpon the.

Certaine dayes appoynted shalt thou slepe
Dan.ix.d vpon that syde / and beare their sinnes. † Neuertheles / I will appoynte the a tyme (to put of their synnes) and the numbre of the dayes: Thre hundreth and xc. dayes must thou beare the wickednesse of the house of Israel. Whẽ thou hast fulfilled these dayes lye downe agayne / and slepe vpon thy right syde xl. dayes / and beare the synnes of the house of Juda.

† A daye for a yeare / a daye (I saye) for a B
yeare / will I euer laye vpon the. Therfore Nũ.xiiij.
set now thy face agaynst that besieged Jerusalem / & discouer thine arme / that thou mayest prophecie agaynst it.

Behold / I will laye chaynes vpon the / that thou shalt not turne the from one syde to another / till thou hast ended the dayes of thy sege.

Wherfore / take vnto the wheate / barly / beanes / lentylles / mylle and fitches: and put these together in a vessel / and make the loaues of bread thereof / accordinge to the numbre of the dayes that thou must lye vpon that syde / that thou mayest haue bread to eate for thre hundreth and xc. dayes.

And the meate that thou eatest / shall haue a certayne waight appoynted: Namely twẽty sycles euery daye. This appoynted meate shalt thou eate dayly / from the beginninge to the ende.

Thou shalt drynke also a certayne measure of water: Namely / the sixte parte of an Hin shalt thou drynke dayly from the begynninge to the ende. Barly cakes shalt thou eate / yet shalt thou fyrst strake them ouer with mans dounge / that they maye se it. And with that / sayde the Lorde: † Euen thus shal the chil- C
dren of Israel eate their defyled bread in the Oseit.ix
myddest of the Gentiles / amonge whome I will scatre them.

Then sayde I: O Lorde God. Behold / my soule was yet neuer stayned: for fro my youth vp vnto this houre / I dyd neuer eate of a dead carcase / or of ỹ which was slayne of wilde beastes / neither came there euer any vncleane flesh in my mouth.

Where vnto he aunswered me / and sayde: Well than / I will graunte the to take kowes dounge / for the dounge of a man / and to strake the bread ouer withall before them.

And he sayde vnto me: Behold / thou sonne of man / † I will mynishe all the prouysion of Eze.v.d
bread in Jerusalẽ / so that they shall weye their Eze.xiij.
bread / & eate it with scarcenesse. But as for wa- iiij.re.xx
ter / they shall haue a very litle measure therof to drinke. And when they haue nomore bread nor water / one shalbe destroyed with another / and famish awaye for their wickednesse.

The

The V. Chapter.

A TAke the then a sharpe knyfe (O thou sõne of man) namely / a rasoure. Take that / and shaue the heere of thy heade and beerd. Then take the scales and the waight / and deuyde the heere asunder. And burne the thirde parte therof in the fyre in the myddest of the citie / whan the dayes of the sege are ended / and cut ỹ other thirde parte in peces with a knyfe.
xxij.d † As for the thirde parte that remayneth / cast it in the wynde / & then shewe the bare knyfe.

Yet afterwarde take a litle of thesame / and bynde it in thy cote lappe. Then take a curtsy of it / and cast it in the middest of the fyre / and burne it in the fyre. Out of thesame fyre shall there go a flame vpon the whole house of Israel.

B Moreouer / thus sayde the Lorde God: This same is Hierusalẽ. I set her in the middest of the Heythen and nacions / that are rounde aboute her / but she hath despised my iudgementes more then the Gentiles themselues / and broken my commaundementes more then the nacions / that lye rounde aboute her: For they haue cast out myne ordinaunces / and not walked in my lawes. Therfore thus
xxiij.d saieth the Lorde God. † For so much as ye with youre wickednesse farre exceade ỹ Heithen / that dwell rounde aboute you: (For ye haue not walked in my lawes / neyther haue ye kepte myne ordinaunces) Therfore thus saieth the Lorde God.

I will also come vpon the / for in the myddest of the wil I syt in iudgement / in the sight of the Heythen / and will handle the of such a fashion / as I neuer dyd before / and as I neuer will do from that tyme forth / and that because of all thy abhominacions. † For in the /
xxviij.c the fathers shalbe sayne to eate their owne
m.iiij.b sonnes / and the sonnes their owne fathers.
Re.vj.f Such a courte will I kepe in the / & the whole remnaunt will I scatre into all the wyndes.

C Wherfore / as truly as I lyue (saieth the Lorde God) seynge thou hast defyled my Sanctuary / with all maner of abhominaciõs / and with all thy shamefull offences. For this cause will I also destroye the. My eye shal not pytie the / neyther will I spare the.
xxv.a † One thirde parte within the / shall dye of the pestilence and of hunger: Another thirde parte shalbe slayne downe rounde aboute the with the swearde: The other thirde parte that remayneth / will I scatre abroade towarde all the wyndes / and drawe out the swearde after them. Thus will I perfourme 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.

Moreouer / I will make the wayst / and ab- D
horred before all the Heythen that dwell aboute the / and in the sight of all them that go by the / so that whẽ I punish the in my wrath / in myne anger / and with the plague of my whote displeasure: thou shalt be a very abhominacion / shame / a gasinge and wondringe stocke amonge the Heythen that lye aboute the.

Euen I the Lorde haue spoken it / and it shall come to passe / when I shute amonge thẽ the parlous dartes of hunger / which shalbe but death: Yee / therfore shall I shute thẽ / be-
cause I will destroye you. † And I wil en- Eze.iiij.c
creace hunger / and mynish all the prouysion of bread amonge you.

Plagues and mysery will I sende you / yee / and wilde beastes also to destroye you. Pestilence and bloudshed dinge shall come vpon you / and the swearde will I bringe ouer you. Euen I the Lorde haue sayde it.

The VI. Chapter.

THe worde of the Lorde came vnto me / A
sayinge: Thou sonne of man / turne thy face to the † mountaynes of Israel / that thou Ex.xxxvj.a
mayest prophecie vnto them / and saye: Heare the worde of the Lorde God / o ye mountaines of Israel: Thus hath the Lorde God spoken to the mountaines / hilles / valleyes / and dales:

Behold / I wil bringe a swearde ouer you / and destroye youre hye places: I will cast doune youre aulters / and breake doune youre temples. Youre slayne men will I laye before youre goddes / & the dead carcases of the children of Israel wil I cast before their ymages / youre bones wil I strowe roũde aboute youre aulters and dwellinge places.

The cities shalbe desolate / the hillchappels layed waist: youre aulters destroyed and bro-

ken: youre goddes cast doune & taken awaye/ your tempels layde eauen with the grounde/ youre owne workes clene roted out. Youre slayne men shall lie amonge you/that ye maye learne to knowe how that I am the Lorde.

B Those that amonge you haue escaped the swearde/ will I leaue amonge the Gentiles/ for I will scatre you amonge the nacions. And they that escape from you/ shall thinke vpon me amonge the Heythen/ where they shalbe in captiuitie.

As for that whorish and vnfaithfull herte of theyrs/ wherwith they runne awaye fro me. I will breake it: yee/ and put out those eyes of theyrs that committe fornicacion with their Idols.

Then shall they be ashamed/ and displeased with their selfes/ for the wickednesses and abhominacions/ which they haue done: and shal learne to knowe how that it is not in vayne/ that I the Lorde speake to bringe such misery vpon them.

C The Lord sayd moreouer vnto me: Smyte thine handes together/ and stampe with thy fete/ and saye: Wo worth all the abhominacions and wickednesses of the house of Israel/ for: because of them/ they shall perish with the swearde/ with hunger/ and with pestilence. Who so is farreof/ shall dye of the pestilence/ he that is at hande/shal dye with the swearde: & the other that are beseged/shall dye of hunger.

Thus will I satisfie my wrothfull displeasure vpon the. And so shal ye learne to knowe/ that I am the Lorde/ when youre slayne men lye amonge youre goddes/ and aboute youre aulters: vpon all hye hilles and toppes of mountaines/amonge al grene trees/amonge all thicke Okes: euen in the places/ where they dyd sacrifice to all their Idols. I will stretch myne hande out vpo them/ and will make the lande waist: So that it shall lye desolate and voyde/ from the wildernesse of Seblat forth/ thorow all their habitacions: to learne the for to knowe/that I am the Lorde.

The. VII. Chapter.

A THe worde of the Lorde came vnto me on this maner: The I call/ O thou sonne of man. Thus sayeth the Lorde God vnto the lande of Israel: The ende commeth/ yee/ verely the ende commeth vpon the foure corners of the earth.

But now shall the ende come vpon the: for I will sende my wrath vpon the/ and wil punysh the: accordinge to the wayes/ & rewarde the after all thy abhominacions. † Myne eye Ezec. viij. ij. c
shall not pytie the/ neyther will I spare the: but rewarde the/ accordinge to thy wayes/ and declare thy abhominacions. Then shall ye knowe that I am the Lorde.

Thus sayeth the Lorde God. Beholde/ one misery and plague shall come after another: the ende is here. The ende (I saye) that wayteth for the/ is come already/ the houre is come agaynst the that dwellest in the lande.

The tyme is at hande/ the daye of sedicion B
is hard by/ and no glad tidinges vpon the mountaynes. Therfore/ I will shortly poure out my sore displeasure ouer the/ and fulfill my wrath vpon the. I will iudge the after thy wayes/ and recompence the all thy abhominacions.

† Myne eye shall not pytie the/ neyther will Ezec. viij.
I spare the: but rewarde the after thy wayes/ ij. c
and shewe thy abhominacions: to learne you for to knowe/ how that I am the Lorde that smyteth. Beholde/ the daye is here/ the daye is come/ the houre is runne out/ the rodde florisheth/ wylfulnesse waxeth grene/ malicious violence is growen vp/ & the vngodly waxen to a staffe. Yet shall there no complaynte be made for them/ nor for the trouble that shall come of these thinges.

The tyme commeth/ the daye draweth nye: † Who so byeth/ let him not reioyce: he that i. Cor. vij. c
selleth/ let him not be sory: for why/ * Trouble * Jere. xv.
shall come in the myddest of all rest: so that the ij. Thes. v.
seller shall not come agayne to ỹ byer/ for neyther of the both shall lyue. For the vision shall come so greatly ouer all/ the it shal not be hindred: No mā also with his wickednesse shalbe able to saue his owne lyfe.

The trompettes shal ye blowe/ & make you all ready/ but no man shal go to the battail/ for I am wroth with all the whole multitude.

The swearde shalbe without: pestilence and hunger within: so that who so is in the felde/ shalbe slayne with the swearde: and he that is in the citie/ † shall perish with hunger and Deu. xxij.
pestilence.

And

And such as escape and flye from amonge them/ shalbe vpon the hilles/ like as the doues in the felde: euery one shalbe afrayed because of his owne wickednesse.

All handes shalbe letten doune/ and all knees shalbe weake as the water: they shall Esa. xv. e
† gyrde the selfes with sackcloth/ feare shall fall vpon them. Theyr faces shalbe confounded/ and theyr heades balde: theyr syluer shall lye in the stretes/ and theyr golde shalbe despised: Soph. j. c
† Yee/ theyr syluer and golde maye not Ezech. v. b
delyuer them/ in the daye of the fearfull wrath of the Lorde.

D They shall not satisfie theyr hungry soules/ neyther fyl theyr emptie bellies therwith: For it is become their owne decaye thorowe their Osee viij. a
wickednes: because they † made therof not onely costly ieweles for their pompe & pryde/ but also abhominable ymages and Idols. For this cause will I make them to be abhorred. Moreouer/ I will geue it into the handes of the straūgers to be spoyled: and to the wicked for to be robbed/ and they shall destroye it.

My face wil I turne from the/ my treasury shalbe defyled: for the theues shall go into it/ and suspende it. I wil make cleane riddaunce/ for the lande is whole defyled with vnrighteous iudgement of innocent bloude/ and the citie is full af abhominacions.

E Wherfore/ I will bringe the moost cruel tyrauntes from amonge the Heythen/ to take theyr houses in possession. I will make the pompe of the proude to ceasse/ and they shall take in their Sanctuary. When this trouble commeth/ they shall seke peace/ but they shall haue none. One mischiefe and sorowe shal folowe another/ and one rumoure shal come after another: † Then shall they seke visions in Jer. xxviij
vayne at theyr prophetes. The lawe shalbe gone from the priestes/ and wysdome frō the elders. The kinge shall mourne/ the princes shalbe clothed with heauynesse/ and the handes of the people in the lande shall tremble for feare. I will do vnto them after their owne wayes/ and accordinge to their owne iudgementes will I iudge them: to learne them for to knowe that I am the Lorde.

The VIII. Chapter.

A IT happened/ that in the sixte yeare/ the fifth daye of the sixte moneth I sat in my house/ and the lordes of the counsayll of Juda with me: and the hande of the Lord God fell euen there vpon me.

And as I loked vp/ I sawe as it were a likenesse of fyre from his loynes dounwarde/ and from his loynes vpwarde/ it shyned maruaylous cleare.

† This similitude stretched out an hande/ Ezc. iij. b
and toke me by the heery lockes of my heade/ and & d
and the sprete lift me vp betwixt heauen and earth: and God brought me in a vision to Jerusalem/ into the courte of the inwarde porte that lieth towarde the North: there stode an ymage/ with whiche he that hath all thinges in his power/ was very wroth.

And beholde/ the glory of the God of Israel was in the same place: euē † as I had sene Ezech. j. a
it afore in the felde. And he sayde vnto me: Thou sonne of man. O lift vp thine eyes/ and loke towarde the North. Then lift I vp myne eyes towarde ỹ North/ & beholde: Beside the porte Northwarde/ there was an aulter made vnto the ymage of prouocacion/ in the very entringe in.

And he sayde furthermore vnto me: Thou sōne of mā/ Seiest thou what these do? Seest thou the greate abhominations that the house of Israel cōmitte in this place? whiche ought not to be done in my Sanctuary?

But turne the aboute/ & thou shalt see yet greater abhominacions. And with ỹ brought he me to the courte gate: and when I loked/ beholde/ there was an hole in the wall.

Then saide he vnto me: Thou sonne of mā/ B
dygge thorow the wall. And when I dygged thorow the wall/ beholde/ there was a dore. And he sayde vnto me: go thy waye in/ & loke what wicked abhominacions they do there.

So I wente in and sawe: and behold/ there were all maner ymages of wormes and beastes/ all Idols and abhominacions of the house of Israel/ paynted euerychone rounde aboute the wall.

There stode also before the ymages † lxx Exo. xviij. d
lordes of the counsayll of the house of Israel: Num. xj. d
and in the myddest of them stode Jaasanias the sonne of Saphan: And euery one of them had a censoure in hys hande/ and out of the incence/ there were vp a smoke/ as it had bene a cloude.

Then sayde he vnto me: Thou sonne of mâ/ hast thou sene what the Senatours of the house of Jsrael do secretly / euery one in hys chaumbre: † For they saye: Tush/the Lorde seyeth vs not / the Lorde regardeth not the worlde. And he sayde vnto me: Turne the yet agayne / and thou shalt se the greate abhominacions that they do.

Esa. xxix. c
Job xxij. b
Jere. v. xiij. d
Ezech. ix. c

And with that/ he brought me to the dore of the porte of the Lordes house/ toward the North. And beholde/ there sat women mourninge for Thamus. Then sayde he vnto me: C haist thou sene this/thou sonne of man? Turne the about / and thou shalt se yet greater abhominacions. And so he brought me into the inwarde courte of the Lordes house: and beholde / at the porte of the Lordes house/ betwixte the forecentrie and the aulter there were fyue and twenty men / that turned their backes vpon the tempel of the Lorde/ & their faces towarde the East/and these worshipped the Sunne.

And he sayde vnto me: hast thou sene this thou sonne of man? Thinketh the house of Juda that it is but a trifle / to do the abhominacions here? Shoulde they fyll the lande full of wickednesse / & vndertake to prouoke me vnto anger? Yee/and purpously to cast vp their noses vpon me? Therfore will I also do some thinge in my wrothfull displeasure / so that myne eye shall not pytie them / neyther will I spare them. † Yee/& though they crie in myne eares with a loude voyce / yet will I not heare them.

Prou. j. c
Jere. xj. b
xv. b
Mich. iij. a

The. IX. Chapter.

A HE cried also with a loude voyce in myne A
eares/sayinge: Come here ye rulers of the citie/ euery man with his weapened hande to the slaughter. Then came there sixe men out of the strete of the vpper porte towarde the North/ and euery man a weapon in hys hãde to the slaughter. There was one amongest them/that had on hym a lynnen raiment/ and a writters ynkehorne by hys syde.

These went in / and stode besyde the brasen aulter: for the glory of the God of Jsrael was gone awaye from the Cherub († where it was wonte to be vpon /) and was come doune to the thresholde of the house / and he called the man that had the lynnen rayment vpon him/ and the writers ynkehorne by hys syde / and ỹ Lord sayde vnto hym: Go thy waye thorow the citie of Jerusalem / and set thys marcke Thau vpõ the foreheades of thẽ that mourne/ and are sory for all the abhominacions that be done therein. And to the other / he sayde that Jmighte heare: † Go ye after him thorow the citie/slaye/pytie none/spare none: Kyl/and destroye both olde men and yonge maydens/ chyldren and wyues.

Exod. xl. c
Num. ix. c
iij. re. viij. b
Judith ij. B

But as for those / that haue thys marcke Thau vpon them: se ye that ye touch them not/ † and begynne at my Sanctuary. Then they beganne at the elders/which were in the tẽple/ 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 went out and slewe doune thorow the citie. Now when they had done the slaughter / & Jyet escaped: J fell doune vpõ my face & cried/ sayinge: O Lorde/ wilt thou then destroye al ỹ residue of Jsrael/in thy sore displeasure / that thou hast poured vpon Jerusalem?

Jere. xxv. b
xlix. b
j. Pet. iiij. c

Then sayde he vnto me: The wickednesse of the house of Jsrael and Juda is very great: so that the landes is full of bloude/ and the citie ful of vnfaithfulnesse: For they saye: † Tush/ the Lorde regardeth not the earth / he seyeth vs not. Therfore will J vpon them/ *myne eye shall not pytie them / neyther will J spare thẽ/ but will recompence their wickednesse vpon their heades.

Job xxij. b
Esa. xxix. c
Eccli. xvj.
d
*Ezech. viij. c

And beholde/ the man that had the lynnen raymẽt vpon him/ and the writers ynkehorne by hys syde: tolde all the matter how it happened / and sayde: Lorde / as thou haste commaunded me/so haue J done.

The. X. Chapter.

AND as J loked / beholde / Jn the firma- A
ment that was aboue the Cherubins/ there appeared the similitude of a seate of Saphir vpon thẽ: † Then saide he that sat therein/ to him that had the lynnen raiment vpn him: Crepe in betwene the wheles that are vnder the Cherubins / and take thine hande full of hote coales out from betwene the Cherubins/ and caste them ouer the citie. And he crepte in/ that J might se.

Ezech. j. d
x. a

Now the Cherubins stode vpon the righte syde of the house/when the man wente in/and the

cloude fylled the ynnermer courte. † But the glory of the Lorde remoued from the Cherubins / and came vpon the thresholde 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 into the forecourte / like as it had bene the voyce of the almighty God/ when he speaketh. Now whẽ he had bydden the man that was clothed in B lynnen / to go and take the hote coales from the myddest of the wheles / which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth his hande from vnder the Cherubins / vnto the fyre that was betwene the Cherubins/and toke therof / and gaue it vnto hym (that had on the lynnen raymente) in his hande: whiche toke it/and wente out. And vnder the winges of the Cherubins / there appeared the lyknesse of a mans hande: J sawe also foure wheles besyde the Cherubins/so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precious stone of Tharsis: Yet (vnto the sight) were they fashioned and lyke / as if one whele had bene in another.

When they wente forth / they wente all iiij. together / not turnynge aboute in their goynge. But where the fyrst wente/thither wente they after also / so that they turned not aboute in theyr goynge Their whole bodies / their backes / their handes and wynges / yee/ & the wheles also were all full of eyes rounde aboute them all foure. And J herde him call the wheles/Galgal (that is a rounde bouk. † Euery 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 fourthe of an Aegle/ and they were lifted vp aboue. This is the beast that J sawe at the water of Cobar. C Nowe when the Cherubins wente / the wheles wente with thẽ: and when the Cherubins shoke their wynges to lift thẽ selfes vp warde/ the wheles remayned not behynde / but were with them also. Shortly/whẽ they stode/ these stode also: And when they were lift vp / the wheles were lift vp also with them / for the spirete of life was in the wheles.

Ezech. j. b
Ezech. j. d
xliij. a

† Then the glory of the Lorde was lift vp from the thresholde of the temple / and remayned vpon the Cherubins: And the Cherubins flackred with their wynges / and lift them selfes vp from the earth: so that J sawe when they went / and the wheles with them. And they stode at the Eastesyde of the porte/ that is in the house of the Lord. So the glory of the God of Jsrael was vpon thẽ. This is the beast that J sawe vnder the God of Jsrael/by the water of Cobar. And J perceaued that it was the Cherubins. Euery one had foure faces/and euery one foure wynges / and vnder their winges/as it were mens handes. Now the figure of their faces/ was euen as J had sene them by the water of Cobar / and so was the countenance of thẽ: Euery one in his goyinge wente straight forwarde.

The XI. Chapter.

MOreouer/ the spirete of the Lord lift me A
vp/ and brought me vnto the Eastporte of ỹ Lordes house. And beholde/ there were xxv. men vnder the dore: amonge whome J sawe Jaasanias the sonne of Asur/ and Pheltias the sonne of Banias / the rulers of ỹ people. Then saide the Lorde vnto me: Thou sonne of man: These men ymagin mischiefe/ and a wicked counsayl take they in this citie/ sayinge: Tush/there is no destruccion at hãde/ let vs buylde houses: This Jerusalem is the cauldron/ and we be the flesh. Therfore shalt thou prophecie vnto them/yee/ prophecie shalt thou vnto them / O sonne of man. And with that fel the spirete of the Lorde vpon me/and sayde vnto me: Speake/thus sayeth the Lorde: On this maner haue ye spokẽ (O ye house of Jsrael) and J knowe the ymaginacions of youre hertes. Many one haue ye murthured in thys citie / and filled the stretes full of the slayne.

Therfore/thus saieth the Lorde God: The B
slayne men that ye haue layed on the grounde in this citie/ are the flesh / and this citie is the † cauldron: But J wil bringe you oute of it: * ye haue drawen out the swearde / euen so will J also bringe a swearde ouer you / sayeth the Lorde God. J will driue you out of this citie/& delyuer you into youre enemies hãde/ and will cõdemne you. Ye shalbe slayne with the swearde in all the coastes of Jsrael / J wil be auenged of you: to learne you for to knowe

Ezech. xxiiij. a
*mat. xxvj.
e

that

that I am the Lorde. This citie shall not be your cauldron / neyther shall ye be the flesshe therein: But in the coastes of Israel wil I punish you / that ye maye knowe that I am the Lorde: in whose commaundemētes ye haue
Leu. xviij. a Deu. xij. d. not walked / nor kepte his lawes: † but haue done after the customes of the Heythen / that lye rounde about you.

C Now when I preached / Pheltias ỹ sonne of Banias dyed. Then fell I downe vpon my face / and cried with a loude voyce: O Lorde God / wilt thou then vtterly 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 kynssolke / & the whole house of Juda / which dwel at Jerusalem / saye: They be gone farre from the Lord / but the lande is geuē vs in possessiō. Therfore tell them / thus sayeth the Lorde God: I will sende you farre of amonge the Gentiles / & scattre you amonge the nacions / and I will halow you but a litle / in the lādes where ye shall come. Tell them also / thus sayeth the Lord God: I will gather you agayne out of the nacions / and bring you frō the countries where ye be scatred / & wil geue you the lande of Israel agayne: and thither shall ye come. And as for all impedimentes / and all your abhominacions: I will take thē awaye.

Q †And I wil geue you one hert / & wil plāte
Jere. xxxj. f Eze. xviij. e xxxvj. e a new spirete within your bowels. That stony hert will I take out of youre body / and geue you a fleshy hert: that ye maye walke in my commaundementes / and kepe my ordinaunces / and do them that ye maye be my people / and I your God. But loke whose hertes are disposed to folowe their abhominacions and wicked liuinges: Those mens dedes will I bringe vpon theyr owne heades / sayeth the Lord God. After this dyd the Cherubins lift vp theyr wynges / and the wheles wente with them / and the glory of the God of Israel was vpon them. † So the glory of the
Ezechi. x. c. xliij. a. Lord went vp from the middest of the citie / and stode vpon the mount of the citie toward the East. † But the wynde toke me vp / and in
Ezech. iij. b. viij. a. a vision (whiche came by the spirete of God) it brought me agayn into Caldee amonge the pyssoners. Then the vision that I had sene / vanished awaye fro me. So I spake vnto the pryssoners all the wordes of the Lord / which he had shewed me.

The. XII. Chapter.

THe worde of the Lord came vnto me / saying: Thou sonne of man / thou dwellest in the middest of a frowarde housholde: † which haue eyes to se / and yet se not: eares haue they to heare / and yet heare they not / for they are an obstinate housholde. Therfore (O thou sonne of man) make thy geare ready too flyt / and go forth by fayre daye light / that they maye se. Yee / euen in their sight shalt thou go from thy place to another place: if peraduenture they will considre / that they be a disobedient housholde / thy geare ỹ thou haste made ready to flyt withall / shalte thou beare out by fayre daye light / that they maye se / & thou thy self shalt go forth also at euen in their sight / as a man doeth when he flitteth.

Dygge thorow the wall / that they may se / and beare thorowe it thesame thynge / that thou tokest vp in their sight. As for thy selfe thou shalt go forth in the darcke. Hyde thy face that thou se not ỹ earth / for I haue made the a shewetoken vnto the house of Israell.

B Now as the Lord cōmaunded me / so I did: the geare that I had made ready / brought I out by day. At euē I brake downe an hole thorow the wall with my hande: and when it was darcke / I toke the geare vpon my shoulders / and bare them out in their sight.

And in the morninge came the worde off the Lorde vnto me / sayinge: Thou sonne of man / if Israell that frowarde housholde aske the / and saye: what doest thou there? Then tell them: Thus sayeth the Lord God: Thys punishment toucheth the chief rulers at Jerusalem / and al the house of Israel that dwel amonge them: Tell them: I am youre shewtoken: like as I haue done / so shall it happen vnto you: Flyt shal ye also and go into captiuitie. † The chiefest that is amonge you / shall lade his shoulders in the darcke / & get him awaye. He shal breake downe the wall / to carie stuf there thorow: He shal couer his face / that he se not the grounde with his eyes.

† My lyne will I sprede out vpon him / & catch him in my nette / and carie him to Babilon / in the lande of the Caldees: which he shall not se / and yet shall he dye there. As for al his helpers / and all his hoostes that be aboute him: I will scattre them towarde all the wyndes / and drawe out a swearde after them.

Eze. xv. b. xxj. b † So when I haue scatred them among the Heythen / and strowed them in the landes: they shall knowe that I am the Lorde. But I will leaue a litle numbre of them / from the swearde / hunger and pestilēce: to tell all their abhominations among the Heythen where they come: that they maye know / how that I am the Lorde.

Moreouer / the worde of the Lorde came vnto me sayinge: Thou sonne of man: with a fearful trembling shalt thou eate thy bread / with carefulnesse & sorow shalt thou dryncke thy water. And vnto the people of the lande / speake thou on this maner: Thus sayeth the Lord God / to them that dwel in Jerusalē / & to the lāde of Israel: Ye shal eat your bread in sorowe / and dryncke youre water with heauinesse: Yee / the lande with the fulnesse thereof shalbe layde waist / for the wickednesse of them that dwell therein. And the cities that now be well occupied / shalbe voyde / and the lande desolate: that ye maye knowe / how that I am the Lord.

Q Yet came the woorde of the Lorde vnto me agayn / saying: Thou sonne of man / what maner of by worde is that / which ye vse in the
2. Pet. iij. b. lande of Israel / saying: Tush / † seyng that the dayes are so slacke in commynge / all the visions are of none effecte: Tell them therfore / thus sayeth the Lord God: I wil make that by worde to ceasse / so that it shall nomore be commonly vsed in Israel.

But saye this vnto them: The dayes are at hande / that euery thinge whiche hathe bene prophecied / shalbe fulfilled. There shall no vision be in vayne / neyther any prophecie fayle amonge the children of Israel: For it is I the Lorde that speake it: and whatsoeuer I the Lord speake / it shalbe persourmed / and not be slacke in comminge.

Yee / euen in youre dayes (O ye frowarde housholde) will I deuise some thing / & bring it to passe / sayeth the Lorde God. And the worde of the Lord came vnto me sayinge: Beholde / thou sonne of man: The house of Israell saye in this maner: Tushe / as for the vision that he hath sene / it wil be many a day or it come to passe: It is farre of yet / the thing that he prophecieth. Therfore say vnto them: Thus sayeth the Lord God: All my wordes shal nomore be slack: Loke what I speake thatsame shall come to passe / sayeth ỹ Lord God.

The. XIII. Chapter.

THe worde of the Lord came vnto me / saynge: Thou sonne of man / Speake prophecie against those prophetes that preach in Israel: and saye thou vnto them that prophecie out of their owne hertes: Heare the worde of the Lorde / thus sayeth the Lord God: † Wo be vnto those folishe prophetes / Ez. xxxiiij. a that folow their owne spirete / & speake where they se nothinge. O Israel / thy prophetes are like the foxes vpon the drye felde: For they stande not in the gappes / neyther make they an hedge for the house of Israel / that men might abyde the parell in the daye of the Lorde. Vaine thinges they se / and tell lies / † to Jer. xxvij. a maintein their preachinges withal. The Lorde (saye they) hath spoken it / when in very dede the Lorde hath not sent them. Vayne visions haue ye sene / and spoken false prophecies / when ye saye: the Lorde hath spoken it / where as I neuer saide it.

Therfore / thus sayeth the Lord God: Be- B
cause youre wordes be vaine / and ye seke outelies: Beholde / I wil vpon you / saieth the Lorde God. Myne handes shall come vpon the prophetes / that loke out vaine thinges / and preach lyes: he shall not be in the counsaill of my people / nor writte in the boke of the house of Israel / neither shall they come in the lande of Israel: that ye maye knowe / howe that I am the Lord God. And that for this cause: they haue deceaued my people / † and tolde Jere. viij. b them of peace where no peace was. One setteth vp a wal / & they daube it with louse claie. Therfore tell them whiche daube it with vntempered morter / that it shall fall. † For Matt. vij. c there shall come a greate shower of rayne / greate stones shall fall vppon it / and a sore storme of wind shal breake it / so shal the walle come doune. Shall it not then be sayde vnto you: where is nowe the morter / that ye daubed it withall? Therfore thus saieth the Lorde God: I wyll breake out in my worthfull C

displea-

displeasure with a stormye wynde/so that in myne anger there shall come a mighty shower of rayne/and hale stones in my wrath/to destroye withall.

1 Sam. As for the wall that ye haue daubed wyth vntempered morter / I will breake it doune/ and make it euen with the grounde: so that ꝑ foundacion therof shall remoue/& it shall fall/ yee/& ye youre selfes shall perish in the middest therof: to learne you for to knowe/ that I am the Lorde. Thus will I perfourme my wrath vpon this wal/and vpon them ꝑ haue daubed it with vntempered morter/and then will I saye vnto you: The wall is gone / and the daubers are awaye. These are the Prophetes of Israel/whiche prophecie vnto the citye of Jerusalem / and loke oute visions of peace for theym / where as no peace is / sayeth the Lord God. Wherefore (o thou sonne of mā) set thy face against the doughters of thy people/whiche prophecie oute of their owne hertes: and speake thou prophecie agaynste them and saye/thus sayeth the Lord God: Wo be vnto you/that sowe pillowes vnder all armeholes/ and bolsters vnder the heades both of yonge and olde/ to catch soules withall. † For when ye haue gotten the soules of my people in youre captiuitie/ ye promise them lyfe / and dishonoure me to my people for an handefull of barly/& for a pece of bread: when ye kyll the soules of them that dye not: and promyse lyfe to them that liue not. Thus ye dissemble with my people that beleueth your lyes.

Esa.v.c. Mich.iij.b.

Wherefore thus sayeth the Lorde God: Beholde/I will also vpō the pillowes/wherewith ye catch the soules in flyenge: them will I take from your armes / & let the soules go/ that ye catch in flyenge. Youre bolsters also will I teare in peces / and deliuer my people out of your handes: so ꝑ they shal come nomore in your handes to be spoyled/ & ye shall know that I am the Lorde. Seynge that with your lyes ye discomforte the herte of the righteous/whom I haue not discōforted: Agayn. For so much as † ye courage the hande of the wicked / so that he maye not turne from hys wicked waye and lyue: therefore shall ye spye out nomore vanitie/nor prophecie your owne gessinges: for I will deliuer my people out of your hande/that ye maye knowe/ how that I am the Lorde.

Osc.iiij.b

The. XIIII. Chapter.

A THere † resorted vnto me certayne of the elders of Israel/ and sat doune by me. Ezc.xx.a. Then came the worde of the Lord vnto me/ sayinge: Thou sonne of man/these men beare their Idols in their hertes/ and go purposely vpon the stombling blocke of their owne wickednesse: how darre they then axe counsayl at me? Therfore speake vnto them and saye: thus sayeth the Lorde God: Euery man of the house of Israel that beareth his Idols in his herte/purposinge to stomble in his owne wickednesse/& commeth to a prophet/ to enquere any thing at me by him: vnto that man will I the Lorde my selfe geue aunswere/accordinge 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 sakes.

Wherfore/tell ꝑ house of Israel: thus sayeth the Lorde God: † Be conuerted / forsake your Idols / and turne youre faces from all youre abhominacions. For euery man (whether he be of the house of Israell / or a straunger/that sciourneth in Israel) whiche departeth fro me / and carieth Idols in hys herte/ purposinge to go still stumbling in his owne wickednesse/and commeth to a prophete / for to axe counsayll at me thorow hym: vnto that man wil I ꝑ Lord geue aunswere by myne owne selfe. Ezc.xx.c

B I will set my face agaynste that man/ and wil make him to be an example for other/ yee/ and a commō by worde: and wil rote him out of my people/ that he maye know how that I am the Lord. † And if that prophete be deceaued/when he telleth hym a worde: then I the Lord my selfe haue deceaued that prophet/and will stretch forth myne hande vpon him/ to rote hym out of my people of Israell: and they bothe shalbe punished for their wickednesse. iij.reg.xxij. Job.xij.c

According to the synne of hym that axeth/ shall the synne of the prophet be/ that ꝑ house of Israell be led no more fro me thorowe errours: & be no more defyled in their wickednesse: but that they maye be my people/and I their God/sayeth the Lorde God. And the worde of the Lorde came vnto me sayinge:

Thou

Thou sonne of man/when the lande synneth against me/and goeth forth in wickednesse: I wil stretch out myne hande vpon it/ † and destroye al the prouision of their bread/and send derth vpon them / to destroye man & beast in the lande. † And though Noe / Daniel / and Job / these thre men were amonge them / yet shall they in their righteousnes delyuer but their owne soules: sayeth the Lorde God.

C Ezc.iiij.d. b Jere.xxv.a

If I bringe noysome beastes into the lande/to waist it vp/and it be so desolate/ that no man maye go therin for beastes: yf these thre men also were in the lande / as truly as I lyue (saieth the Lord God) they shal saue neyther sonnes nor doughters /but be onely delyuered them selfes: and as for the lande / it shalbe wayst.

Or / yf I bringe a swearde into the lande/ and charge it to go thorowe the lande: so that I slaye doune man & beast in it / and yf these thre men were therin: As truly as I lyue (saieth the Lorde God) they shall delyuer neyther sonnes nor doughters / but onely be saued them selfes.

D If I sende a pestilence into the lande / and poure out my sore indignacion vpon it in blonde / so that I rote out of it both man and beast / and yf Noe / Daniel / and Job were therin: As truly as I lyue (saieth the Lorde God) they shall delyuer neyther sonnes nor doughters / but saue their owne soules in theyr righteousnesse.

Jer.xxvij.b

Moreouer / thus saieth the Lorde God: Though I sende my † four trublous plagues vpon Jerusalem: the swearde/hunger/perylous beastes/and pestilence / to destroye man and beast out of it: yet shall there a remnaunt be saued therin/which shal bringe forth theyr sonnes and doughters. Beholde/ they shall come forth vnto you/and ye shal se their way/ and what they take in hande / and ye shalbe comforted/as touchinge all the plagues that I haue brought vpon Jerusalem.

They shal comforte you / when ye se their waye and workes: and ye shall knowe howe that it is not without a cause / that I haue done so against Jerusalem as I dyd / sayeth the Lorde God.

The. XV. Chapter.

THe worde of the Lorde came vnto me/ sayinge: Thou sonne of man/what commeth of the vyne amonge all other trees: and of the wyne stocke / amonge all other tymbre of the groue? Do mē take wood of it to make any worke withall? Or maye there a nayle be made of it / to hange any thinge vpon? Beholde/it is cast in the fyre to be brent / the fyre consumeth both the endes of it/ the middest is brente to asshes. Is it mete then for any worke? No.

Seinge then/that it was mete for no worke beinge whole / muche lesse maye there any thinge be made of it/when the fyre hath consumed and brente it. And therfore thus saieth the Lorde God: Like as I cast the vyne into the fyre for to be brent/as other trees of the woode: Euen so will I do with them that dwell in Jerusalem/and set my face against them: they shall go onte from the fyre/and yet the fyre shall consume them: † Then shall ye knowe that I am the Lord/when I set my face agatnst them/and make the lande wayst: Because they haue so sore offended / sayeth the Lorde God. Ezec. xxij.c

B Ezec. xxij.b

The. XVI. Chapter.

AGayne the worde of ꝑ Lord spake vnto me/sayinge: Thou sonne of man / shewe the citie of Jerusalem their abhominacions/ and saye: thus saieth the Lorde God vnto Jerusalē: Thy progeny and kinred came oute of the lande of Canaan/ † thy father was an Amorite/thy mother an Hethite. In the daye of thy byrth when thou wast borne/the string of thy nauel was not cut of: thou wast not bathed in water to make the cleane: Thou wast neither rubbed with salt/nor swadled in clouthes: No man regarded the so muche / as to do any of these thinges for the/or to shewe the suche fauoure/but thou wast vtterly caste out vpon the felde/yee/despysed wast thou in the daye of thy byrth. Ezec. xvj.c

Then came I by the/and sawe the troden doune in thine owne blonde / and saide vnto the: thou shalte be pourged from thine owne blonde/from thine owne blonde (I saie) shalt thou be clensed. † So I planted the as the blossome of thy felde: thou arte growen vp/ & waxen greate/thou hast gotten a maruailous pleasaunt beuty/thy brestes are come vp / thy Esa. v.a Jere. ij.c

here

heere is goodly growen/ where as thou wast naked and bare afore.

B Now when I went by the / & loked vpon the/beholde/thy time was come/ yee/euen the time to wowe the. Then spred I my clothes ouer the/to couer thy dishonesty. Yee/I made an oothe vnto the/ † and married my selfe Jere.iij.a with the (sayeth the Lorde God) & so thou Ose.ij.c. becamest myne owne. Then washed I the w water/ and pourged thy bloude from the/ I anoynted the with oyle/ I gaue the chaunge of raimentes/ I made ỹ shues of boos lether/ I gyrded the about with white sylcke/ I clothed the with kercheues/ I decked ỹ with costly apparell/ I put rynges vpō thy fyngers/ a chayne about thy necke / spanges vpon thy forehead/ eare rynges vpon thyne eares/ and set a beutifull croune vpon thine head. Thus wast thou deckt with syluer & golde/ and thy raymente was of fyne white sylcke / of nedle worke and of diuerse colours.

Thou diddest eate nothing but symmels/ hony & oyle/ marualous goodly wast thou & beutifull/ yee/ euen a very Quene wast thou/ In so much/ that thy beuty was spoken of amonge the Heythen/ for thou wast excellente in my beuty/ whiche I put vpon the/ sayeth ỹ Lord God. But thou hast put confidence in thine owne beuty/ & played the harlot / wherby thou haddest gotten the a name. Thou haste committed whordome with all that went by the/ and hast fulfilled their desyres. Yee/ thou hast taken thy garmentes of diuerse colours/ & deckt thine aulters therwith/ whereuppon thou mightest fulfil thine whordome † of such Jere.ij.h.v a fassihion as neuer was done / nor shalbe. † The goodly ornamentes & iewels/ which I Esa.xlvj.a gaue the of myne owne golde & syluer haste Ose.ij.d. thou taken/ & made the mens ymages therof/ xiij.a. and committed whordome withall. Ezc.xx.d.

Thy garmentes of diuerse colours haste vij.d thou taken / and deckt them therwith : myne Ose. viij.a. oyle and incence hast thou set before thē. My meat which I gaue the/ as symmels/ oyle and hony: (to fede the withall) that haste thou set before thē for a swete sauoure. And this came Leui.xviij.e also to passe/ sayeth the Lorde God: † Thou Deu.xxxij.c hast taken thine owne sonnes & doughters/ Leui.xx.a whome thou haddest begotten vnto me: and Deu.xviij.b these haste thou offred vp vnto them / too be their meat. Is this but a small whordome of Jere. vij.d. thine (thinkest thou) that thou slaiest my chil- Eze.xx.c dren / and geuest them ouer to be brent vnto Psa.cv.e them? And yet in all thy abhominaciōs and C whordome / thou haste not remembred the dayes of thy youth/ how naked and bare thou wast at that time/ and troden doune in thyne owne bloude. After all these thy wickednesses (wo wo vnto the sayeth the Lorde God) thou hast buylded thy stewes and brodelhouses in euery place: yee/ at ỹ head of euery strete haste thou buylded the an aulter. Thou haste made thy beutye too be abhorred: thou haste layde out thy legges too eueryone that came by/ and multuplied thine whordome. † Thou Eze.xx.d haste committed fornication with the Egiptians thy neyghbours / whiche had muche flesh: and thus haste thou vsed thine whordome to anger me.

Beholde/ I haue stretched out myne hāde ouer the/ and will minish thy stoare of foode/ and deliuer the ouer into the willes of ỹ Philistines thine enemies/ which are ashamed of Eze.xvj.a thy abhominable waye. † Thou haste played the whore also with the Assirians / whiche might not satisfie the: Yee/ thou hast played ỹ harlot/ and not had ynough. Thus hast thou still committed thy fornication from the lāde of Canaan vnto the Caldees/ and yet thy lust not satisfied. How should I circumcise thine hert (saieth the Lord God) seing thou doest all these thinges/ thou precious whore: baylding thy stewes at the head of euery strete/ and thy brodelhouses in all places? Thou hast not ben as another whore / that maketh boaste of her winnynge / but as a wyfe that breaketh wedlocke / and taketh other in steade of her housbande. Giftes are geuen to all other whores/ but thou geuest rewardes vnto all thy louers: and offrest them giftes/ to come vnto the out of all places / and too committe fornicatiō with the. It is come to passe with the in thy whordomes/ contrary to the vse of other women/ yee/ there hath no such fornication ben committed after the/ seynge ỹ thou profferest giftes vnto other/ and no rewarde is geuen the: this is a contrary thing. Therefore heare the worde of the Lorde / o thou D harlot: Thus sayeth the Lord God: For so muche as thou haste spēt thy money/ & discouered

uered thy shame / thorowe thy whordome with all thy louers/ and with all the Idols of thy abhominations and the bloude of the chyl- iiij.re.xvj.a. dren/ † whome thou haste geuen them: Be- xvij.c holde therfore / I will gather together all thy louers/ vnto whome thou hast made thy selfe common/ yee/ and all them whome thou fauoureste/ and euery one that thou hatest: & will † discouer thy shame before them / that they Esa.xlvij.a all maye se thy filthinesse. Naum.iij.a

* Moreouer/ I will iudge the as a breaker *Eze.xxiij.f of wedlocke and a murtherer/ and recompēce the thine owne bloude in wrath and gelousy/ I will geue the ouer into their power / that shall breake doune thy stewes / and destroye thy brodelhouses: they shall stripe the oute of thy clothes/ all thy fayre and beutifull iewels shall they take from the / and so let the sit na- Leuit.xx.b. ked and bare: † Yee/ they shall bring the com- mon people vpon the/ which shall stone the/ & iij.re.xxv.b slaye the doune with their swerdes. † They shall burne vp thy houses/ and punishe the in the sight of many women. Thus wil I make thy whordome too ceasse/ so that thou shalte geue out no more rewardes.

Shoulde I make my wrath to be still/ take my gelousy from the/ be content/ and no more to be displeased: seinge thou remembrest not the dayes of thy youth/ but hast prouoked me to wrath in all these thinges? Beholde therfore/ I will bring thine owne wayes vppon thine head/ sayeth the Lord God: howbeit/ I neuer did vnto the/ accordinge to thy wickednesse and all thy abhominaciōs. Beholde/ all they that vse common prouerbes/ shall vse this prouerbe also agaynste the: Suche a mother/ suche a doughter.

E Thou art euen thy mothers owne doughter/ that hath cast of her housbande & her chil- dren: Yee/ thou art ỹ sister of thy sisters/ which forsoke their housbandes and their children. Eze.xvj.a. † Your mother is a Hethite/ & your father an Ammonite / thine eldest sister is Samaria / she and her doughters that dwell vpon thy left hande.

But thy yongest sister that dwelleth on the right hande/ is Sodoma & her doughters. Yet hast thou not walked after their wayes/ nor done after their abhominaciōs: But in al thy waies ỹ hast ben more corrupt then they.

As truly as I lyue/ sayeth the Lord God: † Sodoma thy sister with her doughters/ Ge.xviij.xix hath not done so euell/ as thou and thy dough- ters. Beholde/ the synnes of thy sister Sodoma were these: Pryde / fulnesse of meate/ aboundance/ and ydelnesse: these thinges had she and her doughters. Besydes that/ they reached not their hāde to the poore and nedy/ but were proude/ and did abhominable thin- ges before me: therefore I toke them awaye when I had sene it. Neyther hath Samaria done half of thy synnes/ yee/ thou hast excea- Jere.iij.c ded them in wickednesse: In so much that in cōparison of al ỹ abhominations/ which thou haste done/ ỹ hast made thy systers good wo- mē. Therfore beare thine owne shame/ thou ỹ in synne haste ouercome thy systers: seinge ỹ hast done so abhominably/ that they were bet ter then thou. Be ashamed therefore (I saye) and beare thine owne confusion / thou that makest thy sisters good women.

As for their captiuitie/ namely the captiui- F tie of Sodoma and her doughters: the capti- uitie of Samaria and her doughters I will bringe them agayne / so will I also bringe a- gayne thy captiuitie amonge them: that thou mayest take thine owne confusion vpon the/ & be ashamed of all that thou hast done / and to comforte them.

Thus thy sisters (namely) Sodoma and her doughters: Samaria and her dough- ters with the self / and thy doughters shalbe brought agayne to your olde estate. When thou wast in thy pryde / and before thy wic- kednesse came to light: thou woldest not heare speake of thy sister Sodoma / vntill the tyme that the Syrians with all their tounes/ & the Philistines with all that lye roūde about thē/ brought the to shame and cōfusion: that thou mightest beare thine owne fylthines & abho- mination/ sayeth the Lorde.

For thus sayeth the Lorde God: I shoulde (by right) deale with the/ as thou hast done. Thou hast despised the oothe / and bro- ken the conuenaunt. Neuertheles/ I will re- membre my conuenaunte/ that I made with the in thy youth/ in so muche that it shalbe an euerlastinge conuenaunt: So that thou also remembre thy waies/ and be ashamed of thē/

then shalt thou receaue of me thy elder & yōger sisters / whome I will make thy doughters/and that besyde thy conuenaunt. † And
Jere.xxxj.e Heb.viij.b so I will renue my conuenaūt with the / that thou mayest know that I am the Lord/that thou mayest thinke vpon it/be ashamed/ & excuse thine owne confusion nomore: when I haue forgeuen the all that thou hast done/sayeth the Lorde God.

The.XVII. Chapter.

A THe worde of the Lorde came vnto me/ sayinge: Thou sonne of man / put forthe
Eze.xxiiij.a †a darcke speaking & a parable vnto the house of Israel/& say: Thus sayeth the Lord God.
Dan.vij.a. There came a great †Aegle with great wynges/yee/with mighty long wynges) and full of fethers of diuerse coloures/ vpon the mount of Libanus/and toke a braunche from a Cedre tree / and brake of the toppe of his twygge / & caried it into the lande of Canaan/and set it in a citie of marchauntes. He toke also a braunch of the lande/ and plāted it in a fruteful groūd/ he brought it vnto great waters/ and set it as a willye tree therby. Then did it grow/ & was a great wyne stocke/But lowe by the ground: thus there came of it a vyne / and it broughte forth blossomes/and spred out braunches.

But there was another Aegle/a great one/ which had great wynges and many fethers: and beholde/the rotes of this vyne had an hūger after him/and spred out his braunches towarde hym to water his frutes: Neuertheles/ it was planted vpon a good grounde besyde great waters: so that(by reason)it should haue brought out braūches and frute / & haue bene a goodly vyne. Speake thou therfore/thus
B sayeth the Lord God: Shal this vyne prospere: shal not his rotes be pluckt out/his frute broken of/his grene braunches wythered and fade awaye: yee/without eyther stronge arme or many people / shall it be plucked vp by the rotes. Beholde/ it was planted: shall it prospere therfore? Shall it not be dryed vp & wythered/yee/euē in the shutting out of his blossomes/as soone as the East wynde bloweth?

Moreouer/ the worde of the Lorde came vnto me saying: Speake to ỹ frowarde housholde: know ye not what these thinges do signifie? Tell them: Beholde/† the king of Babi-
iij.re.xxiiij.c lon came to Jerusalem/and toke the king and his princes/and led them to Babylon.

He toke the kinges sede/and made a cōuenaunt with him/and toke an ooth of him: the princes of the lāde toke he with him also / that the lande might be holden in subiection/ and not to rebelle/but kepe the conuenaunt & fulfill it. But he fell from him/and sent his Ambassatours into Egipte / that he might haue C horses and much people. Shoulde that prospere? Shoulde he be kepte safe that doeth such thinges? Or shoulde he escape that breaketh his conuenaunt.

As truely as I lyue/ saieth the Lord God: He shall dye at Babilon/in the place where ỹ kyng dwelleth that made him kinge: whose ooth he hath despised/& whose cōuenaunte he hath broken. Neyther shall Pharao with hys great hoost & multitude of people/maintayne him in the warre: when they cast vp diches/ & set vp bulworckes to destroye mucke people. For seinge he hath despised the ooth/ and broken the conuenaunt(where as he yet gaue his hande thereupon) and done al these thinges/ he shall not escape.

Therfore thus saieth the Lorde God: As truly as I lyue/ I will bring myne ooth that he hath despised/and my conuenaunt that he hath broken vpon his owne head. † I wil cast Eze.xij.b. my net about him/ & catche him in my yarne. xxxij.a.
To Babylon wil I cary him/there wil I punish hym/because of the greate offence that he D made me. As for those that flye from hym out of the hoost/ they shalbe slayn with ỹ sweard. The residue shalbe scatred toward all ỹ wyndes: and ye shall knowe/that I ỹ Lord haue spoken it.

Thus saieth the Lorde God: I will also take a braunch from an hie Cedre tree/and wil set it/and take the vppermost twigge/that yet is but tendre/ and plante it vpon an hye hyll: Namely / vppon the hye hill of Syon will I plante it/that it maye bringe forth twygges/ and geue frute / and be a greate Ceder tree: so that all maner of fooles maye byde in it / and make their nestes vnder the shadowe of hys braunches.

And all the trees of the felde shall knowe ỹ I the Lord haue brought doun the hye tree/ and set the lowe tree vp: that I haue dryed vp the grene tree/& made the drye tree to florisher:

Euen

Euen I the Lorde that spake it/ haue also brought it to passe.

The XVIII. Chapter.

A THe worde of the Lord came vnto me on this maner: What meane ye by this cōmon prouerbe/that ye vse in the lāde of Israel/
Jere.xxxj.e saynge: † The fathers haue eatē soure grapes/
Ezec.xxxij.c and the childrens teeth are set on edge? As truely as I lyue sayeth ỹ Lord God / ye shall vse this byworde nomore in Israel.
Psal.xxiij.a Beholde / † all soules are myne. Like as the fathers is myne/so is the sonne mine also. The
Deu.xviij.a soule that synneth / shall dye. † If a man be godly/and do the thinge that is equal & right/ He eateth not vpon the hilles: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neyghbours wife: he medleth with no menstruous woman: he greueth no body: he
Mat.xxv.c geueth his detter his pledge agayne: he taketh none other mans good by vyolence: † He parteth his meate with the hūgry: he clotheth the
Psal.xxiij.a naked: † He lendeth nothinge vpon vsury: he taketh nothinge ouer / he withdraweth his hāde from doinge wronge: he handleth faithfully betwixte man and man: he walketh in my commaundemētes/and kepeth my lawes/ and perfourmeth them faithfully: This is a
Rom.x.a righteous man/† he shall surely lyue saieth the Lorde God.

B If he now get a sonne that is a murthurer/a shedder of blonde: if he do one of these
Jacob.iij.b thinges(† though he do not all) he eateth vpō the hilles: he defyleth his neyghbours wife: he greueth the poore and nedy: he robbeth & spoyleth: he geueth not the detter his pledge agayne: he lifteth vp his eyes vnto Idols/and medleth with abhominable thinges: he lēdeth vpon vsury/and taketh more ouer. Shall this man lyue? He shall not lyue. Seinge he hath done all these abhominacions/he shall dye: his blonde shalbe vpon him.

Now if this man get a sonne also/that seith all his fathers synnes which he hath done: & feareth/neyther doeth such like: Namely/he eateth not vpon the mountaines: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neyghbours wife: he vexeth no man: C he kepeth no mans pledge/he neyther spoyleth no: robbeth any man: he dealeth his meate with the hungry: he clotheth the naked: he oppresseth not the poore / he receaueth no vsury/ not any thinge ouer: he kepeth my lawes / and walketh in my commaundementes: This mā shall not dye in his fathers synne/but shal lyue without fayle. As for his father: because he oppressed and spoyled his brother / and dyd wyckedly amonge his people: lo / he is dead in his owne synne. And yet saye ye: Wherfore then shoulde not this sonne beare his fathers synne? Therfore / because the sonne hath done equyte and right / hath kepte all my cōmaundementes/ and done thē: therfore shall he lyue in dede.

✠ The same soule thath synneth / shall dye.
† The sonne shall not beare ỹ fathers offence/ Deu.xxiiij.c
neyther shal the father beare the sonnes offence. The righteousines of the righteous shalbe iiij.re.xiiij.c
vpon him self / & the wickednes of the wicked ij.Par.xxv.c
shalbe vpon him selfalso *But yf the vngodly a
will turne awaye from all his synnes that he *Jer.xviij.d
hath done/and kepe all my commaundemenEze.xxxiij.a
tes/and do the thinge that is equal and right: doubtles he shall lyue/and not dye. As for all his synnes that he dyd before / they shall not be thought vpon: but in his righteousines that he hath done / he shall lyue. † For I haue no D
pleasure in the death of a synner / sayeth the ij.Par.iij.b
Lorde God / but rather that he cōuerte and lyue.

Againe: if the righteous turne awaye from his righteousnes/and do iniquite/accordinge to all the abhominacions that the wickedman doeth: shall he lyue? All the righteousnes that he hath done/ shall not be thought vpon: but in the faulte that he hath offended withall/ and in the synne that he hath done he shall dye.

And yet ye saye: Tush/the waye of the Lorde is not indifferent. Heare therfore ye house of Israel: Is not my waye right? Or are not youre wayes rather wicked? † When a righte-
Eze.xxxiij.c ous man turneth awaye from his righteousnesse: and medleth with vngodlynes: he must dye therein: Yee / for the vnrighteousnes that he hath done / must he dye. Agayne: † when E
the wicked man turneth awaye from his wic-
Esa.lv.b kednesse that he hath done/ & doeth the thinge which is equal and right / he shall saue his soule alyue. For in so much as he remembreth him self/and turneth him from all the vngod-

y lynes/

lynes that he hath vsed / he shall lyue and not dye. ℣

And yet sayeth the house of Israel: Tush / the waye of ỹ Lorde is not equal. Are my wayes vnright / o ye house of Israel? Are not youre wayes rather vnequal? As for me / I will iudge euery man / accordinge to his wayes. O ye house of Israel / sayeth the Lorde God.

Esa.lv.b Mat.iij.a † Wherfore be cõuerted / and turne you cleane from all youre wickednesse / so shall there no synne do you harme. Cast awaye from you all

Ezech.xj.d and xxxvj.c youre vngodlynesse that ye haue done: † make you new hertes and a new spriete. Wherfore

* Ezech. xxxiij.b will ye dye / O ye house of Israel? * seynge I haue no pleasure in ỹ death of him that dyeth / sayeth the Lorde God. Turne you then / and ye shall lyue.

The XIX. Chapter.

A BVt mourne thou for the princes of Israel / and saye: Wherfore laye thy mother that Lyonesse amonge the Lyons? and norished her yongeones amõge the Lyons whelpes? One of her whelpes she brought vp / and it became a Lyon: it learned to spoyle / and to deuoure folke. The Heithen herde of him / and toke him in their nettes / and brought him in chaynes vnto the lande of Egypte.

Now whẽ the dãme sawe / that all her hope and comforth was awaye / she tokẽ another of her whelpes / and made a Lyon of him: which wente amonge the Lyons / & became a fearce Lyon: learned to spoyle / and to deuoure folcke: he destroyed their palayces / and made their cities waist: In so much that the whole lande and euery thinge therein / were vtterly desolate / thorow the very voyce of his roaringe.

Then came the Heithen together on euery syde out of all countries agaynst him / layed their nettes for him / & toke him in their pytte.

iiij.re.xxv.a Jer.xxxix.c † So they bounde him with chaynes / and brought him to the kinge of Babylon: which

lij.a put him in pryson / that his voyce shoulde nomore be herde vpon the mountaynes of Is-

B rael. As for thy mother / she is like a vyne in thy bloude / planted by the water syde: her frutes and braunches are growen out of many waters / her stalkes were so stronge / that men might haue made staues therof for officers: she grew so hie in her stalkes.

So when men sawe that she exceaded the heith and multitude of her braunches / she was roted out in displeasure / and cast doune to the grounde. The East wynde dryed vp her frute / her stronge stalkes were broken of / wytherd and brent in the fyre. But now she is planted in the wilderneesse / in a drye & thurstie groũde. And there is a fyre gone out of her stalkes / which hath brent vp her braunches and her frute: so that she hath nomo stronge stalkes / to be staues for officers. This is a pitcous & miserable thinge.

The. XX. Chapter.

IN the vij. yeare the x. daye of the v. Moneth / † it happened that certayne of the A Eze.viij elders of Israel came vnto me for to axe counsayll at the Lorde / and sat thẽ doune by me. Then came the worde of the Lorde vnto me on this maner: Thou sonne of man / Speake to the elders of Israe / & saye vnto them: Thus sayeth the Lorde God. Are ye come hither to axe any thinge at me? As truely as I lyue (sayeth the Lorde) I will geue you no aunswere. Wilt thou not reproue them (thou sonne of man) wilt thou not reproue them? Shew them the abhominacions of their forefathers / and tel them. Thus sayeth the Lorde God / † In the daye when I chose Israel / Exod.iij and lift vp myne hande vpon the sede of the house of Jacob / and shewed my self vnto them in the lande of Egypte. Yee / when I lifte vp myne hande ouer them / and sayde I am the Lorde youre God / euen in the daye that I lift vp myne hande ouer them / to bringe them out of the lande of Egypte / into a lande that I had prouyded for them / which floweth with mylcke and hony / and is a pleasaunt lande amõge all other / Thẽ sayde I vnto them. † Cast Deut.vij awaye euery man the abhominacions that he hath before him / and defyle not youre selfes with ỹ Idols of Egypte / for I am the Lorde youre God.

But they rebelled agaynst me / and wolde B not folowe me / to cast awaye euery man the abhominacions of his eyes / and to forsake the Idols of Egypte. Then I made me to poure my indignacion ouer them / and to satisfie my wrath vpon them / yee / euen in the myddest of the lande of Egypte. But I wolde not do it for my names sake / that it shoulde not be vnhalowed before the Heythen / amonge whome they

they dwelt / and amonge whome I shewed my self vnto thẽ / that I wolde bringe them out of the lãde of Egypte. Now when I had caried them out of the lande of Egypte / and brought them into the wildernesse / I gaue them my cõmaundementes and shewed them

o.xx xxj. my lawes: † which who so kepeth shall lyue in

j xxiij. them / * I gaue them also my holy dayes / to

eu.iij.v. be a token betwixte me and them / and therby

alat.iij.b to knowe / that I am the Lorde / which ha-

u.xviij.a lowerth them. † And yet the house of Israel

Exo.xvj.c rebelled agaynst me in the wildernesse / they

j.c wolde not walke in my commaundementes / they haue cast awaye my lawes (which who so

r.xxxij c kepeth shoulde lyue in them) and my Sabbath dayes haue they greatly vnhalowed.

u.xiij.b † Then I made me to poure out my indignacion vpon them / and to consume them in the wildernesse. Yet I wolde not do it for my names sake: lest / it shoulde be dishonoured before the Heithen / from the which I had caried them awaye. But I swore vnto them in the wildernesse / that I wolde not bringe them into the lande / which I gaue them a lande that floweth with mylcke and hony / and is a pleasure of all landes / and that because they refused my lawes / and walked not in my cõmaundemẽtes / but had vnhalowed my Sabbathes / for their herte was gone after their Idols. Neuertheles / myne eye spared them / so that I wolde not vtterly slaye them / and consume them in the wildernesse. Moreouer / I sayde vnto their sonnes in the wildernesse:

C † walke not in the statutes of your forefathers /

ge xviij b kepe not their ordinaunces / and defyle not youre selfes with their Idols / for I am the Lorde youre God. But walke in my statutes / kepe my lawes / and do them / halowe my

od xxj.c Sabbathes / † for they are a token betwixte

j.c me and you / that ye maye knowe / how that I

iu.xxv.a am the Lorde. Notwithstandinge / * their sonnes rebelled agaynst me also: they walked not in my statutes / they kepte not my lawes

u.xviij.a to fulfill them / † (which he that doeth shall

al.iij.b lyue in them) neyther halowed they my Sab-

om.x.a bath dayes. Then I made me againe to poure out my indignacion ouer them / and to satisfie my wrath vpon them in the wildernesse. Neuertheles / I withdrewe my hande for my names sake / lest / it shoulde be vnhalowed a-

monge the Heythen / before whome I had brought them forth. I lift vp myne hande ouer thẽ also in the wildernesse / that I wolde scatre them amonge the Heythen / and strowe them amonge the nacions: because they had not kepte my lawes / but cast asyde my commaundementes / vnhalowed my Sabbathes / and lift vp their eyes to their fathers Idols. Wherfore I gaue them also commaũdementes not good / and lawes thorow the which they shoulde not lyue / and I vnhalowed thẽ in their owne giftes: † (when I appointed Exo.xiij.a for my self all their fyrst borne) to make them desolate: that they might knowe / how that I am the Lorde.

Therfore (O thou sonne of man) tell ỹ house D of Israel / thus sayeth the Lorde God: Besyde all this / youre forefathers haue yet blasphemed me more / & greatly offended against me: For after I had brought them into the lande / that I promysed to geue them / when they sawe euery hie hill and al the thicke trees: they made there their offringes / and prouoked me with their oblacions / makinge swete sauours there / and poured out their drinkeofringes. Then I axed them: what haue ye to do with al? / that ye go thither? And therfore is it called the hie place vnto this daye. Wherfore / speake vnto the house of Israel: Thus sayeth the Lorde God: Ye are euen as vncleane as youre forefathers / and committe whordome also with their abhominaciõs. In all youre Idols / where vnto ye bringe youre oblacions / and † to whose honoure ye burne Jere.xix.a youre children / ye defyle youre selfes / euen vn- deu.xxxj.d to this daye: how darre ye thẽ come / and axe xviij.b any question at me? O ye housholde of Israel? Ezec.xvj.c As truely as I lyue (sayeth the Lorde God) iiij.re.xvij c. ye get no aũswere of me: and as for the thinge xxj.a that ye go aboute / it shall not come to passe / ij.Pa.xxviij where as ye saye: we will be as the Heythen / a and do as other people in the lande / wood and stone will we worshippe.

As truely as I lyue (sayeth the Lorde E God) I my self will rule you with a mighty hãde / with a stretchedout arme / & with indignacion poured out ouer you: & wil bringe you out of the nacions and landes / wherein ye are scatred: & gather you together with a mighty hande / with a stretchedout arme / and with

y ỹ indig-

indignacion poured out vpon you: and will bringe you into the wilderneſſe of the people/ and there will I reason with you face to face. Like as I punished your forefathers in the wilderneſſe/ so will I punish you also/ sayeth the Lorde God. I will bringe you vnder my iurisdiction/ & vnder the bande of the conuenaunt. The forsakers also/ and the transgressours will I take frō amonge you/ and bringe them out of the lande of youre habitacion: as for the lande of Israel/ they shall not come in it: that they maye knowe/ how that I am the Lorde.

Esa.ij.c xxx d Ezec.xiij.a

Go now then (sayeth the Lorde God) ye house of Israel/ † cast awaye/ and destroye euery man his Idols: then shall ye heare me/ and nomore blaspheme my holy name with youre offringes and Idols. But vpō my holy hill/ euen vpon the hie hill of Israel shall all the house of Israel/ and all that is in the lande/ worshippe me sayeth the Lorde God/ and

Deut.xij.a xiij.b

† in the same place will I fauoure thē/ & there will I requyre youre heaue offringes/ and the fyrstlinges of youre oblacions/ with all youre holy thinges.

F I wil accepte youre swete sauoure/ when I bringe you from the nacions/ and gather you together out of the landes/ wherein ye be scatred: that I maye be halowed in you before the Heythē/ & that ye maye knowe/ that I am the Lorde/ which haue brought you into the lande of Israel: yee/ into the same lande/ that I swore to geue vnto youre forefathers. There shal ye cal to remēbraunce youre owne wayes/ and al youre ymaginacions/ whercin ye haue

Jere.viij.a xviij.a. xxxj.c

bene defyled: and ye shalbe † displeased with youre owne selfes/ for all youre wickednesses 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 accordinge to youre corrupte workes: o ye house of Israel/ sayeth the Lorde God.

Moreouer/ the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ set thy face towarde the South/ & speake to ỹ South-winde/ & saye to the woode towarde ỹ South. Heare the worde of the Lorde/ thus sayeth the Lorde God: Beholde/ I wil kindle a fyre in the/ that shall consume the grene trees with the drye/ no man shalbe able to quenche his flame/ but all that loketh from the South to the North/ shalbe brēt therein: and al flesh shall see/ that I the Lorde haue kindled it/ so that no man maye quench it. Then sayde I: O Lorde they will saye of me: † Tush/ they are but fables that he telleth. Jere.xx.b

The XXI. Chapter.

A The worde of the Lorde came to me/ sayinge: Thou sonne of man/ set thy face towarde Jerusalem/ speake agaynst the Sanctuary/ and prophecie agaynst the lande of Israel/ saye to the lande of Israel: Thus saieth ỹ Lorde God: Beholde/ I will vpon the/ and will drawe my swearde out of the sheath/ and rote out of the both of the righteous and the wicked. Seinge then that I will rote out of the both the righteous and wicked/ therfore shall 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 haue drawen my swearde out of the sheath/ and it shall not be put in agayne.

Mourne therfore (o thou sonne of man) that thy loynes cracke withall/ ye mourne bitterly for thē: And if they saye/ wherfore mournest thou? Then tell them: for the tydinges that cōmeth/ at the which all hertes shall melt/ all handes shalbe letten doune/ all stōmackes shall faynte/ and all knees shall waxe feble. Beholde/ it commeth and shalbe fulfilled/ sayeth the Lorde God.

B Againe/ the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ prophecie and speake: Thus sayeth the Lorde God: speake/ ỹ swearde is sharpened and well scoured. Sharpened is it for the slaughter/ & scoured that it maye be bright. O the destroyinge † staf of my sonne/ shal bringe doune al woode. Esa.x

He hath put his swearde to the dighting/ ỹ good holde maye be takē of it. This swearde is sharpened and dight/ that it maye be geuen into the hand of the manslayer.

Crie (o thou sonne of man) & houle/ for this swearde shall smyte my people/ and all the rulers in Israel/ which with my people shalbe slayne doune to the grounde thorow this swearde. Smyte thou vpō thy thee/ for wherfore shoulde not the plague and staff of iudgement come? Prophecy thou sonne of mā/ and smyte thine hādes together: make the swearde twoegged/

twoegged/ yee/ make it threegged/ that manslayers swearde/ that swearde of the greate slaughter/ which shall smyte them/ euē in their preuy chaumbres: to make them abashed and faynte at the hertes/ and in all gates to make some of them fall. O how bright and sharpe is it/ how wel dight and mete for the slaughter? Get the to some place alone/ other vpon the right hande or on the lefte/ whiter soeuer thy face turneth. I will smyte my handes together also/ and satisfie my wrothfull indignacion: euen I the Lorde haue sayde it.

C The worde of the Lorde came yet vnto me agayne/ sayinge: Thou sonne of man make the two stretes/ that the swearde of the kinge of Babylon maye come. Both these stretes shall go out of the lāde. He shall set him vp a place/ at the heade of the strete shall he chose him out a corner. Make the a strete/ that the swearde maye come towarde Rabath of the Ammonites/ and to the stronge citie of Jerusalem. For the kinge of Babylon shall stande in the turninge of the waye/ at the heade of the two stretes: to † axe counsayll at the soythsayers/ casting ỹ lottes with his arowes/ to axe counsayll at the Idols/ and to loke in the lyuer. But the soythsayinge shall poynte to the rightsyde vpon Jerusalem/ that he maye set men of warre/ to smyte it with a greate noyse/ to crie out Alarum/ to set battellrammes agaynst the gates/ to graue vp dyches/ and to make bullworkes.

Leuit.xix.a Deu.xviij.b

Neuertheles/ as for the soythsayinge/ they shall holde it but for vanitie/ euen as though a iest were tolde them: Yee/ and they them selfes remembre their wickednesse/ so that by right they must be takē and wonne. Therfore saieth the Lorde God: For so much as ye youre selfes shewe youre offence/ and haue opened youre wickednesse/ so that in all youre workes men may se youre synnes: Yee/ in so much (I saye) that ye youre selfes haue made mencion therof/ ye shalbe taken by violence.

D O thou shamefull wicked gyde of Israel/ whose daye is come euen the tyme that wickednesse shall haue an ende: Thus sayeth the Lorde God: take awaye the mytre/ and put of the croune/ and so is it awaye: the humble is exalted/ and the proude brought lowe. Punish/ punish/ yee/ punysh them wil I/ and destroye them: and that shall not be fulfilled vntill he come/ to whome the iudgement belongeth/ and to whome I haue geuen it. And thou (o sonne of man) prophecy/ and speake: Thus sayeth the Lorde God to the children of † Ammon/ and to their blasphemy speake thou: The swearde/ the swearde is drawē forth already to the slaughter/ and scoured that it glistreth (because thou hast loked the out vanities/ and prophecied lyes) that it maye come vpon thy necke/ like as vpō the other vngodly/ which be slayne: whose daye came when their wickednesse was full. Jere.xlix.c Ezec.xxv.a Amos j.c

Though it were put vp agayne into the sheath/ yet will I punysh the/ in the lande where thou wast norished and borne/ & poure my indignacion vpon the/ and wil blowe vpon the in the fyre of my wrath/ and delyuer the vnto cruel people/ which are learned to destroye. Thu shalt fede the fyre/ and thy blonde shalbe shed in the lande/ that thou mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

The XXII. Chapter.

A Moreouer/ the worde of the Lorde came vnto me/ and saide: Thou sonne of man/ wilt thou not reproue this bloudthursty citie? Shewe them their abhominacions/ and tell them: Thus saieth the Lord God/ O thou citie/ that sheddest blonde in the myddest of the/ that thy tyme maye come also: and makest the Idols to defyle the withal. Thou hast made thy self gilty/ in the bloud that thou hast shed: and defyled the in the ydols/ which thou hast made. Thou hast caused thy dayes to drawe nye/ and made the tyme of thy yeares to come. Therfore will I make the to be confounded amonge the Heythen/ and to be despised in all the landes/ whether they be nye or farre from the: they shal laugh ỹ to scorne/ thou that hast gotte ỹ so foule a name/ & art ful of myschefe. Behold/ ỹ rulers of Israel haue brought euery man his power/ to shed bloude in the. † In the haue they despysed father and mother/ in the haue they oppressed the straunger/ in the haue they vexed the wydowe/ and the fatherlesse. Thou hast despysed my Sanctuary/ and vnhalowed my Sabbath. Murthurers are there in the that shed bloude/ and † eate vpon the hilles/ and in the they vse vnhappynesse. Deu.xij.c xxvij.c Deut xij.

S In the haue they discouered their fathers
shame/ in the haue they vexed women in their
Leu. xviij.a sickenesse. † Euery man hath dealte shame-
Jere.v.a fully with his neyghbours wife/and abhomi-
nably defyled his doughter in lawe. In the
hath euery man forced his owne sister/ euen
deu. xxvij. c his fathers doughter: Yee/ † giftes haue ben
Ezec. xij.d receaued in the to shed bloude. * Thou hast
*Ex. xxij. c taken vsury and encreace/ thou hast oppressed
thy neyghbours by extorcion/ and forgotten
me/sayeth the Lorde God. Beholde/ I haue
smytten my handes vpon thy couetcousnesse
that thou hast vsed/ and vpō the bloude which
hath bene shed in the. Is thy herte able to en-
dure it: or maye thy handes defende them sel-
ses/ in the tyme that I shall bringe vpon the:
Euen I the Lorde that speake it/ will bringe
it also to passe.

Ezech. xij. c †I wil scattre the amōge the Heythen/and
xv.b strowe the aboute in the lādes/ & wil cause thy
filthynes to ceasse out of the: yee/ & I wil haue
the in possession in the sight of the Heithē/that
thou maiest knowe that I am the Lorde.

And the worde of the Lorde came vnto
Esa. j. f me/sayinge: Thou sonne of man/† the house of
Israel is turned to drosse. All they that shoulde
C be brasse/tynne/yron & leade/are in the fyre be-
come drosse. Therfore thus saieth the Lorde
God: For so much as ye all are turned into
drosse/beholde: I wil bringe you together vn-
to Jerusalem/like as syluer/brasse/yron/ tynne
and leade are put together in the fornace/ and
the fyre blowen there vnder to melt them: Eu-
en so will I gather you/put you in together/
and melt you in my wrath and indignacion.
I wil bringe you together/ and kindle the fyre
of my cruel displeasure vnder you/ ẏ ye maye
be melted therein.

Like as the syluer is melted in ẏ fyre/ so shall
ye also be melted therein: that ye maye knowe/
how that I the Lorde haue poured my wrath
vpon you.

And ẏ worde of the Lorde came vnto me/
sayinge: Thou sonne of man/tell her: Thou art
an vncleane lande/ which is not rayned vpon
Mich. iij. c the daye of the cruel wrath: † thy prophetes
that are in the/are swoorne together to deuoure
soules/ like as a roaringe Lyon ẏ lineth by his
pray. They receaue ryches and good/ & make
many wyddowes in the. Thy priestes breake
my lawe/ and defyle my Sanctuary. † They S
put no difference betwene the holy and vn- Leuit. x.c
holy: neyther discerne betwene the cleane and
vncleane/ they turne their eyes fro my Sab-
bathes/and I am vnhalowed amonge them.

Thy rulers in the are like rauyshinge wol-
fes to shed bloude/& to destroye soules for their
owne couetous lucre. † As for thy prophetes/ Mich. iij.a
they daube with vntēpered claye/they se vani- Soph. iij.d
ties/ and prophecie lies vnto thē sayinge: the Eze. xiij.b
Lorde God sayeth so: where as the Lor-
de hath not spoken/ the people in the lande
vseth wicked extorcion and robbery. They
vexe the poore and nedy: and † oppresse the Exo. xxij. c
straunger against right. And I sought in
the lande for a man that wolde make vp the
hedge/ and set him self in the gappe before me
in the landes behalfe/ that I shoulde not vt-
terly destroye it: but I coulde fynde none.
Therfore wil I poure out my cruel displeasure
vpon them/ and burne them in the fyre of my
wrath: their owne wayes will I recompence
vpon their heades/saieth the Lorde God.

The XXIII. Chapter.

THe worde of the Lorde came vnto me/ A
sayinge: Thou sonne of man/ there were
two wome that had one mother: These (whē
they were yonge) beganne to playe the har-
lottes † in Egypte. There were their brestes Eze. xxiij.a
bruised/ and the pappes of their maydenheade
destroyed. The eldest of thē was called Oola/
and her yongest syster Ooliba. These two
were myne/ and bare sonnes and doughters.
Their names were Samaria/ and that was
Oola: and Jerusalem/ that was Ooliba. As
for Oola/ she beganne to go a whoringe/ whē
I had taken her to me. † She was set on fyre iiij. Reg. xv.b
vpon her louers the Assyrians/ which had to
do with her: euen the princes and lordes/ that
were decke in costly araye: fayre yonge men/
lusty ryders of horses.

Thus thorow her whordome/ she cleued vn-
to all the yonge men of Assyria: Yee/ she was
madde vpon them/and defyled her self with al
their Idols. Neyther ceassed she frō the forni-
cacion that she vsed with the Egypcians: for
in her youth they laye with her/ they bruised ẏ
brestes of her maydenheade/ and poured their
whordome vpon her. Wherfore † I delyuered iiij. Reg. xv.b
her in to the hādes of her louers/ euen the As-
syrians.

syrians whome she so loued. These discouered
her shame/ toke her sonnes and doughters/
& slewe her with the swearde: An euel name
gat she of all people/ and they punished her.

B † Her sister Ooliba sawe this/and destroyed
Jere. iij.b her self with inordinate loue more then she/ &
iiij. re. xvj. exceaded her sister in whordome/ * she loued
the Assyrians (which also laye with her) na-
Eze. xvj. c mely/ the princes and greate lordes that were
clothed with all maner of gorgius apparell/al
lusty horsamē and fayre yonge persones. Then
I sawe that they both were defyled alike. But
she increaced still in whordome: for when she
sawe men paynted vpon the wall/the ymages
of the Caldees set forth with fresh colours/
with fayre gyrdles aboute them/ and goodly
bonettes vpō their heades/lokinge al like prin-
ces (after the maner of the Babylonians and
Caldees in their owne lande/ where they be
borne)/ Immediatly/as soone as she sawe thē/
she brent in loue vpon them/ and sent mes-
saungers for them into the lande of the Cal-
dees.

Now when the Babylonians came to her/
they laye with her/ and defyled her with their
whordome/ and so was she polluted with thē.
And when her lust was abated from them/
Esa. xlvij. a † her whordome and shame was discouered
Naum iij.d and sene: then my herte forsoke her like as my
Eze. xvj. c herte was gone from her sister also. Neuerthe-
les/she vsed her whordome euer the lōger the
more/and remembred the dayes of her youth/
wherein she had played the harlot in ẏ lande
Eze. xvj. c of Egypte: † she brent in lust vpon thē/ whose
flesh was like the flesh of asses/ and their sede
lyke the sede of horses. Thus thou hast renued
the filthynesse of thy youth/ when thy louers
bruised thy pappes/ and marred thy brestes in
Egypte.

C Therfore (o Ooliba) thus saieth the Lorde
God. I wil rayse vp thy louers (with whome
thou hast satisfied thy lust) agaynst the/ & ga-
ther them together roūde aboute the: Namely/
the Babylonians/and all the Caldees: Pecod/
Schoa/ and Coa/ with all the Assyrians: all
yonge and fayre louers/ princes and lordes/
knyghtes and gentelmen/ which be all good
horsmen: These shall come vpon the with hor-
ses/ charrettes/ and a greate multitude of peo-
ple: which shalbe harnessed aboute ẏ on euery
syde/with brestplates/ shyldes/ and helmettes.
I will punysh the before them/ yee/ they them
selfes shall punyshe the/ accordinge to their
owne iudgment. I wil put my gelousy vpon
the/so that they shal deale cruelly with ẏ. They
shall cut of thy nose and thine eares/ and the
remnaunt shall fall thorow the swearde. They
shall cary awaye thy sonnes and doughters/
and the residue shalbe brent in the fyre. They
shall strype the out of thy clothes/ and carry
thy costly iewels awaye with them.

Thus will I make an ende of thy fylthy- S
nesse & whoredome/ which thou hast brought
out of the lande of Egypte: so that thou shalt
turne thyne eyes nomore after them/ and cast
thy mynde nomore vpon Egypte. For thus
sayeth the Lorde. Beholde/ I will delyuer
the into the handes of them/ whome thou ha-
test: yee/ euen into the handes of them/ with
whome thou hast fulfylled thy lust/which shall
deale cruelly with the. All thy laboure shall
they take with thē/ and leaue thy naked and
bare/and thus the shame of thy fylthy whore-
dome shall come to light. All these thinges
shall happen vnto the/ because of thy whore-
dome/which thou hast vsed amonge the Gen-
tiles/ with whose Idols thou hast defyled thy
self. Thou hast walked in the waye of thy sy-
ster/ therfore will I geue the her cuppe in thy
hande.

Thus sayeth the Lorde God: Thou shalt
drinke of thy sisters cuppe/ how depe & farre
soeuer it be to the bottome. Thou shalt be
laughed to scorne/ and had as greatly in de-
rision as is possible. Thou shalt be full of dron-
kennesse and sorowe/ for the cuppe of thy sister
Samaria is a cuppe of destruccion an way-
stinge: thesame shalt thou drinke/ and suppe it
out euen to the dregges/yee/thou shalt eate vp
the broken peces of it/ and so teare thine owne
brestes: For euen I haue spoken it/ saieth the
Lorde God.

Therfore thus saieth the Lorde God. For E
so much as thou hast forgotten me/ and cast
me a syde/so beare now thine owne, fylthinesse
and whoredome. The Lord sayde moreouer
vnto me: Thou sonne of man/ wilt thou not
reproue Oola/ and Ooliba: Shewe them
their abhominations: namely/ that they haue
broken their wedlocke/ & stained their handes

with bloude: yee/euen with their Idols haue
iiij. re. xxj. a they committed aduoutry/† and offred them
Ezec. xvj. c their owne children (to be deuoured) whome
they had borne vnto me. Yee/& this haue they
done to me also: they haue defyled my Sanc-
tuary in that same daye/ and haue vnhalowed
my Sabbath. For when they had slayne their
children for their Idols/ they came the same
daye into my Sanctuary to defyle it. Lo/ this
haue they done in my house. Besyde all this/
thou hast sent thy messaungers for men out of
farre countries/ and whē they came/ thou hast
bathed/ trymmed/ and setforth thy self of the
best fasihion/ thou sattest vpon a goodly bed/
and a table spred before the: wherupon thou
Exo. xxx. d hast set myne † incence and myne oyle.

F Then was there greate cheare with her/ and
the men that were sent from farre countries
ouer the deserte: vnto these they gaue brache-
letes vpon their handes/ and set glorious
crounes vpon their heades. Then thought I:
no doubte/ these will vse their harlottry also
with yonder olde whore. And they wente in-
to her/ as vnto a common harlot: Euen so
wente they also to Oola and Ooliba/ those fyl-
thy women.

O ye al that loue vertue and righteousnes/
Leuit. xx. b iudge thē/ punysh them: † as aduoutrers and
Ezec xvj. d murtherers ought to be iudged and puny-
shed. For they are breakers of wedlocke/ and
their bloude is in their hādes. Wherfore/ thus saieth
the Lorde God: bringe a greate multitude
of people vpon them/ and make them be sca-
tred and spoyled/ these shall stone them/ and
goare them with their swearde. They shall
slaye their sonnes and doughters/ and burne
vp their houses with fyre.

Thus wil I destroye all such filthynesse out
of the lande/ that all women maye learne/ not
to do after your vnclennesse. And so they shall
laye your filthynesse vpon youre owne selfes/
and ye shalbe punyshed for the synnes/ that ye
haue cōmitted with youre Idols/ and ye shall
knowe/ that I am the Lorde.

The. XXIIII. Chapter.

A IN the ix yeare/ in the x. moneth/ the x. daye
of the moneth came the worde of the Lord
vnto me/ sayinge: O thou sonne of mā/ wryte
vp the name of this daye/ yee/ euen the houre
of this present daye: when the kinge of Baby-
lon set him self against Jerusalem. Shew that
obstinate housholde a † parable/ and speake Eze. xvij. b
vnto them: Thus saieth the Lorde God:
Set the a † pot/ set it on/ and poure water Ezech. xj. a
into it/ put all the peces together in it/ all
the good peces: the loyne and the shoulder/
and fyll it with the best bones. Take one of
the best shepe/ and an heape of bones withall:
let it boyle well/ and let the bones seeth well
therein.

With that/ sayde the Lorde God on this
maner: † Wo be into the bloudy citie of the Naum iij. c
pot/ wherupon the rustynesse hangeth/ and is Abac. ij. a
not yet scoured awaye. Take out the peces that
are in it/ one after another: there nede no lotes
be cast therfore/ for the bloude is yet in it.
Upon a playne drye stone hath she poured it/
and not vpon the grounde/ that it might be
couered with dust. And therfore haue I letten B
her poure/ her bloude vpō a playne drye stony
rocke/ because it shoulde not be hid/ and that I
might bringe my wrothfull indignacion and
vengeaunce vpon her.

Wherfore/ thus sayeth the Lorde God: O/
wo be vnto that bloudthy: sty citie/ for whome
I will prepare a heape of woode: beare thou
the bones together/ kindle thou the fyre/ seeth
the flesh/ let all be well sodden/ that the bones
maye be suckte out. Moreouer/ set ỹ pot emp-
tye vpon the coales/ that it maye be warme/ &
the meet all hote: that the filth and rustynesse
maye be consumed. But it wil not go of/ there
is so much of it: the rustynesse must be brent
out. Thy filthinesse is abhominable/ for I haue
clensed the/ but thou woldest not be clensed.
Thou canst not be pourged frō thine vncle-
nesse/ till I haue poured my wrothfull indig-
nacion vpon the. Euen I the Lorde haue so
deuysed: Yee/ it is come therto allready that I
will do it. I wil not go backe/ I wil not spare/
I wil not be intreated: but accordinge to thy
wayes and ymaginacions/ thou shalt be pu-
nyshed/ saieth the Lorde God.

And the worde of the Lorde came vnto C
me/ sayinge: Thou sonne of man/ beholde/ I
wil take awaye the pleasure of thine eyes with
a plague: yet shalt thou neyther mourne nor
wepe/ nor water thy chekes therfore: thou
maieste mourne by thy selfe alone/ but vse no
deadly lamētacīō. Holde on thy bonet/ & put

on thy shues vpon thy fete/ couer not thy face/
and eate no mourners bread. So I spake vn-
to the people bytimes in the morning/ and at
euen my wyfe dyed: then vpon the nexte mo-
row/ I did as I was commaunded. And the
people sayde vnto me: wilt thou not tell vs
what that signified/ which thou doest? I aū-
swered them the worde of the Lorde came
vnto me/ sayinge: Tel the house of Israel/ thus
sayeth the Lorde God: Beholde/ I will su-
spende my Sanctuary: euen the glory of your
power/ the pleasure of youre eyes/ and the
thinge that ye loue: youre sonnes and dough-
ters whome ye haue lefte/ shall fall thorowe
the swearde.

D Like as I haue done/ so shal ye do also: Ye
shal not hyde your faces/ ye shal eate no mour
ners bread/ youre bonettes shal ye haue vpon
youre heades/ and shues vpon youre fete/ Ye
shall neither mourne nor wepe/ but in youre
synnes ye shalbe sorowfull/ and one repente
with another. Thus Ezechiel is youre shewe-
token. For loke as he hath done/ so (when this
commeth) ye shal do also/ that ye maye learne
to knowe/ that I am the Lorde God. But
beholde/ O thou sonne of man/ In the daye
when I take from them their power/ their
ioye and honoure/ the luste of their eyes/ the
burthen of their: bodyes/ namely/ their son-
nes and doughters. Than shall there one es-
cape/ and come vnto the/ for: to shewe the. In
that daye shal thy mouth be opened to him/
which is escaped/ that thou maiest speake/ and
be nomore domme. Yee/ and thou shalte be
their shewtoken/ that they maie knowe/ howe
that I am the Lorde.

The. XXV. Chapter.

A THe worde of the Lorde came vnto me/
sayinge/ Thou sonne of man/ set thy face
Ezec xxj. d against ste the † Ammonites/ prophecy vpon thē
Jere. xlix. a and saye vnto the Ammonites/ Heare the
worde of the Lorde God. Thus saieth Lord
God. For: so muche as thou speakest ouer my
Sanctuary/ Aha I trowe it be nowe suspen-
ded: and ouer the lande of Israel/ I trowe it
be nowe desolate: yee/ and ouer the house of
Juda/ I trowe they be nowe led awaye pry-
soners. Beholde/ I wil delyuer the to the peo-
ple of the East/ that they maye haue the in
possession/ these shal set their castels and hou-
ses in the. They shall eate thy frute/ & drincke
vp thy mylke. As for: Rabath/ I will make of
of it a stall for: camels/ and of Ammon a shep-
folde/ and ye shall knowe/ that I am the
Lorde.

For thus sayeth the Lorde God: In-
so much as thou haste clapped with thine hā-
des/ and stamped with thy fete/ yee/ reioyced
in thine herte ouer the lande of Israell with
despyte: beholde/ I wil stretche out mine hāde
ouer the also/ and delyuer the to be spoyled of
the Heithen/ and rote the oute from amonge
the people/ and cause the to be destroyed oute B
of all landes: yee/ I wyll make the be layed
waist/ that thou mayest knowe that I am the
Lorde.

Thus saieth the Lord God: For: so muche
as † Moab and Seir do saye: As for the house
of Juda/ it is but like as al other Gentiles be: Esa. xv. xvj
Therfore beholde/ I will make the cities of Esa. xlviij. a
Moab weaponlesse/ and take awaye their Soph. ij. b
strenght: their cities and chiefe coastes of their
lande/ which are the pleasures of the countrie:
As namely Beth Jesimoth/ Baalmeon/ and
Cariathaim: these will I open vnto them of
the East/ that they maie fall vpon the Ammo
nites: and wil geue thē these in possession: so ỹ
the Ammonites shal nomore be had in remē-
braunce among the Heithen. Euen thus wil
I punish Moab also/ that they maye knowe
how that I am the Lorde.

Moreouer/ thus sayeth the Lorde God/
Because that † Edom hath auenged and ca- Esa. xxxiiij. a
sed him selfe vpon the house of Juda/ therfore Jere. xlix. b
thus saieth the Lorde: I wyll reache oute Ezc. xxxij. f
myne hande vppon Edom/ and take awaye xxxv. a
man and beast out of it. From Theman vn- Ps. cxxxvj b
to Dedan wyll I make it desolate/ they shal- C
be slayne with the swearde. † Thorowe my j. Mac. v. a.
people of Israel/ will I auenge me againe
vpon Edom: they shall handle him/ accor-
dinge to my wrath and indignacion/ so that
they shall knowe my vengeaunce sayeth the
Lorde God.

Thus sayeth the Lord God: For: so much
as the † Philistines haue done this: namely/ Esa. xiij. e
taken vengeaunce with despytefull stomac- Jer. xlvij. a
kes/ and of an olde enuel will set them selfes to Soph. ij. a
destroye: Therfore thus sayeth the Lorde
God: Beholde. I wyll stretche oute myne

hande ouer ỹ Philistines / & destroye the destroyer / & cause all the rẽnaunt of the see coast to perish. A great vengeaunce wil I take vpon them / and punish them cruelly: that they maye knowe / howe that I am the Lorde / which haue auenged me of them.

The. XXVI. Chapter.

A IT happened / that in the xj. yeare / the first daye of the moneth / the worde of Lord came vnto me: saying: †Thou sonne of man / Esa. xxiij. a Jer. xlvij. b Ezec. xxvij. xxviij. Because that Tyre hath spoken vpon Jerusalem. Aha / nowe I trowe the portes of the people be broken / and she turned vnto me / for I haue destroyed my belly ful. Yee / therfore sayeth the Lorde God. Beholde O Tyre / I wil vpon the / I wil bringe a great multitude of people against the / like as when the see aryseth wt his waues: These shall breake the walles of Tyre / and cast doune her towers: I wil scrape the grounde from her / and make her a bare stone / yee / as the drienge place / where the fyshers hange vp their nettes by the see side. Euen I haue spoken it / sayeth the Lorde God. The Gentiles shall spoyle her / her doughters vpon the felde shal perish with the swearde / that they maye knowe howe that I am the Lorde.

B For thus saieth the Lord God: Beholde / I wil bringe hither Nabuchodonosor (which is the kinge of Babilon / & a kynge of kinges) from the North / vpon Tyre / with horses / charettes / horsmen / and with a greate multitude of people. Thy doughters that are in the land / shall he slaye with the swearde. But againste the / he shal make bulworkes and graue vp diches aboute the / & lifte vp his shilde againste the. His slinges and battaillrammes shall he prepare for thy walles / and with his weapõs breake doune thy towers. The dust of his horses shall couer the / they shalbe so many / thy walles shall shake at the noyse of the horsmen / charrettes and wheles / when he commeth to thy portes / as mẽ do into an open citie. With ỹ hofes of his horse fete / shal he treade doune all thy stretes.

He shal slaye thy people with the swearde / and breake doune the pillers of thy strenght. They shall waist awaye thy riches / and spoyle thy marchaundise. Thy walles shall they breake doune / & destroye thy houses of pleasure. Thy stones / thy tymbre and foundacions shal they cast in the water. †Thus wil I bring the melody of thy songes / and the voice of thy minstrelsy to an ende / so that they shal nomore be herde. Jer. vij. b

C I will make a bare stone of the / yee / a dryenge place for nettes / & thou shalt neuer be builded againe. For euen I the Lorde haue spoken it / saieth the Lorde God / thus hath the Lorde God spoken concerninge Tyre. The Iles shalbe moued at the noyse of thy fal / and at the crie of the slayne / that shalbe murthured in the. All kynges of the see shal come doune from their seates regall: they shall laye awaye their roabes / and put of their costly clothinge: Yee / with tremblinge shall they be clothed / they shal syt vpon the groũde: they shalbe afrayed at thy suddane fall / and be abashed at the.

They shall mourne for the / and saye vnto the: †O thou noble citie / ỹ hast bene so greatly occupyed of olde / thou that hast bene the strõgest vpõ ỹ see wt thine inhabitours / of whome all men stode in feare: Howe art thou now so vtterly destroyed? Now at the time of thy fall the inhabitours of the Iles / yee / and the Iles them selfes shal stande in feare at thine ende. Trem. j. & For thus saieth the Lorde God: when I D make ỹ a desolate citie (as other cities be / that no man dwelleth in) & whẽ I bring the depe vpon the / that great waters maye couer the: Then will I caste the doune vnto them / that descẽde into the pytte: vnto a people that hath bene longe dead / and set the in a lande ỹ is beneth / like the olde wilderneſſe / with them which go doune to their graues / so that nomã shal dwel more in the. And I wil make the to be no more in honoure / in the lande of the lyuinge. I will make an ende of the / and thou shalt be gone. Though thou be sought for / yet shalt thou not be founde for euermore / sayeth the Lorde God.

The. XXVII. Chapter.

THe worde of the Lorde came vnto me / A sayinge: O thou sonne of man / make a lamentable complaynte vpon †Tyte / and saye vnto Tyre / which is a porte of the see / that occupieth with muche people and many Iles: thus speaketh the Lord God: O Tyre / thou haste saide: I am a noble citie. Thy borders are in the middest of the see / and thy builders Ezech. xxvij. xxviij.

haue

haue made the maruaylous goodly. All thy rables haue they made of Cipre trees of the mount Senir. From Libanus haue they take Cedre trees / to make the maste: and the Okes of Basan to make the owers.

The boardes haue they made of yuery / & of costly wood out of the Ile of Cethim. Thy sayle was of whyte small nedle worke oute of the lande of Egypt / to hange vpon thy mast: and thy hãginges of yalow sylke and purple / out of the Iles of Elisa. They of Sidon & Aruad were thy maryners / & the wyseſt in Tyre were thy shipmasters. The eldest and wyseſt at Gebal were they / that mẽded and stopped thy shippes.

All shippes of the see with their shipmen occupied their marchaundise in the. The Perses / Lydians / and Lybians were in thyne hooste / and helped the to fyght: these hanged vp their shildes and helmettes with the / these set forth thy beuty.

They of Aruad were with thine hooste roũd aboute thy walles / & were thy watchmen vpõ thy towers: these hanged vp their shildes B roundе aboute thy walles / & made thy maruailous goodly. Tharsis occupied with the in all maner of wares / in syluer / yrõ / tynne / and lead / and made thy market greate. Jauan / Tuball and Mesech were thy marchaũtes / which brought the men and ornamentes of metall for thy occupyinge. They of the house of Thogarma brought vnto the at the time of thy marte / horse / horsmẽ and mules. They of †De- Ezec. xxv. e dan were thy marchaũtes: & many other Iles that occupied with the / brought the wethers / Elephant bones and Peycockes for a present. The Sirians occupieth with the / because of thy diuerse workes / and increaced thy marchaundise with Smaragdes / with scarlet / thnedle worke / with whyte lynnen clothe / with sylke / and with Chastal.

Juda and the lande of Israel occupyed with the / and brought vnto thy markettes / wheate / balme / hony / oyle / & triacle. Damascus also vsed marchaundise with the / in the best wyne and whyte woll: because thy occupienge was so greate / and thy wares so many. Dan / Jauan / and Mensal haue brought vnto thy markettes / yrõ redy made / with cassia and calamus / according to thine occupienge. Sedan occupied with the in sayre tapestry worke and quyshins. Arabia and all the princes of Cedar haue occupied with the / in shepe / wethers / and goates.

The marchauntes of Seba & Rema haue occupied also with the / in all costly spices / in all precious stones and golde / whiche they brought vnto thy markettes. Haran / Chene and Eden / the marchauntes of Saba / Assiria and Chelmad / were al doers with the / and occupied with the: In costly raymẽt / of yalow sylke & nedle worke (very precious / & therfore packte & bounde together with roapes.) Yee / and in Cedre woode / at the tyme of thy markettes. The shippes of Tharsis were the chiefe of thy occupyinge.

Thus thou art ful / and in greate worship / euen in the myddest of the see. Thy maryners were euer brynginge vnto the oute of many waters. But the Easte wynde shal ouerbeare the into the middest of the see: so that thy wares / thy marchaundise / thy ryches / thy maryners / thy shipmasters / thy helpers / thy occupiers (that brought the thinges necessary) the men of warre that are in the: yee / and all thy cõmons shall perish in the middest of the see / in the daye of thy fall. The suburbes shall shake at the loude crie of thy shipmen. All whirrymen / and all maryners vpon the see / shall leape out of boates / and set them selfes vpon the lande. They shal lifte vp their voyce because of the / and make a lamentable crye. They shall caste duste vppon their heades / and lye doune in the asshes. They shal shaue them selfes / and put sackecloth vpõ them for thy sake.

They shall mourne for the with hertefull sorowe / and heauy lamentacion / yee / their children also shall wepe for the: Alas / what citie hath so bene destroyed in the see as Tyre is? When thy wares & marchaundise came frõ the sees / thou gauest al people ynough. The kinges of the earth hast thou made riche / thorow the multitude of thy wares and occupienge: But now art thou caste doune into the depe of the see / al thy resorte of people is perished with the. All they that dwel in ỹ Iles are abashed at the / & all their kinges are afrayed / yee / their faces haue chaunged coloure. The marchaũtes of the nacions wondre at the: In that

that thou art so clene brought to naught/and
commest nomore vp.

The.XXVIII. Chapter.

THe worde of the Lorde came vnto me/
sayinge: Thou sonne of man/tell ỹ prince
Ezec. xxvj. xxvij. of †Tyre: Thus sayeth the Lorde God: Be-
cause thou hast a proude hert/ and hast saide:
*Esa. xiiij. c *I am a God/I haue my seate in the mid-
dest of the see like a God: where as thou arte
but a man and not God/ and yet standest in
thine own conceate/that thou arte God: Be-
Dan. ij. holde/thou thinkest thy selfe wyser then †Da-
niel/that there is no secretes hyd from the.
With thy wisedome and thy vnderstanding/
thou hast gotten the greate welthinesse/ and
gathered treasure of syluer and golde. With
thy greate wisedome and occupienge/ haste
thou increaced thy power/ and because of thy
great riches thy hert is proude.

Therfore thus saieth ỹ Lorde God: For
so much as thou hast lifte vp thine herte/ as
though thou weres god: behold/I wil bring
enemies vpon the/euen the tyrauntes of the
Heithen: these shall drawe oute their swear-
B des vpon thy beuty and wysedome/and shall
defyle thy glory. They shall caste the doune to
the pytte/so that thou shalt dye in the middest
of the see/as they that be slayne. Let se/yf thou
wilt saye then (before them that slaye the) I
am God: where as thou art but a man/ and
not God/in the handes of them that slay the.
Dye shalt thou/euen as the vncircumcised in
the hãdes of the enemies: for I my selfe haue
spoken it/saieth the Lorde God.

Moreouer/the worde of the Lorde came
vnto me/sayinge: Thou sonne of man/ make
a lamentable complainte ouer the kynge of
Tyre/& tell him: Thus saieth the Lorde God:
Thou art a scale of a lykenesse/full of wisdome
and excellent beuty. Thou haste bene in the
pleasaũt garden of God: thou art decte with
al maner of precious stones: ih Ruby/Topas/
Christall/ Iacyncte/ Onyx/ Iaspis/ Saphir/
Smaragde/Carbuncle & golde. Thy beutye
& the holes that be in the/were set forth in the
day of thy creacion. Thou art a fayre Cherub/
stretched wyde out for to couer.

I haue set the vpon the holy mounte of
God/there hast thou bene/and walked amõg
the fayre glisteringe stones. From the tyme
of thy creacion thou haste bene righte excel-
lent/tyl wickednesse was fõunde in the. †Be- C
cause of thy greate marchaundise/ thy herte Esa. ij. b
is ful of wickednesse/and thou hast offended.
Therfore will I caste the from the mounte of
God/ (O thou coueringe Cherub) and de-
stroye the among the glisteringe stones. Thy
hert was proude in thy fayre beuty/ and tho-
row thy beuty thou haste destroyed thy wise-
dom: I wil cast ỹ doune to the ground/& that
in the sight of kinges. Thou haste defyled thy
Sanctuary/with the great wickednes of thy
vnrighteous occupyinge. I wil bringe a fyre
from the middest of the/ to consume the: and
wil make the to asshes/in the sight of al them
that loke vpon the. All they that haue bene ac-
quainted with the amonge the Heithen/shal
be abashed at the: seynge/ thou arte so cleane
brought to naught/ & commest no more vp.

And the worde of the Lorde came vnto
me/sayinge: Thou sonne of man/ set thy face
against †Sidõ/Prophecie vpõ it/and speake: Ioel. iij. a
Thus saieth the Lorde God: Beholde o Si- Zach. ix. a
don/I wil vpon the/& get me honoure in the
that it maye be knowen/howe that I am the
Lorde/whẽ I punish her/ & get me honoure
in her. For I wil sende pestilence and bloude
shedding into her stretes/so that those which
be slayne with the swearde/shal lye rounde a-
boute in the middest of her: & they shal know/ 9
that I am the Lorde. She shal nomore be a
pryckinge thorne/and an hurtinge brere vnto
the house of Israell/ nor vnto them that lye
rounde aboute her/ and hate her: and they
shal knowe/that I am the Lorde.

Thus saieth the Lorde God: whẽ I ga-
ther the housholde of Israel together againe/
from the nacions amonge whome they be
scatred: then shal I be sanctified in thẽ/in the
sight of the Gentiles: & they shal dwel in the
lande/that I gaue to my seruaũt Iacob. They
†shal dwel safely therin/ builde houses/ and de. xxviij. c
plante vineyardes: Yee/safely shal they dwell Esa. lxv. d
therin/when I haue punished all those/ that
despyse them rounde aboute: and then shall
they knowe/that I am the Lorde their God.

The. XXIX. Chapter.

IN the x. yeare/vpon the xij. daye of x. mo- A
neth/the worde of the Lorde came vnto
me/ sayinge: † O thou sonne of man/set now ez. xix. a. xx
thy

Ierc. xlvj. a Ezech. xxx. xxxij. thy face against Pharao the kyng of Ægypte.
Prophecye against him & against the whole
lande of Ægypte: Speake/and tell him/ thus
saieth the Lorde God: Beholde/o Pharao
thou kinge of Ægipte/ I wil vpon the/ thou
great whalfysh/that liest in thy waters: Thou
that saiest: the water is myne/I haue made it
my selfe/I wil put an hoke in thy chawes/ &
hange al the fish in thy waters vpon thy scales:
after that I wil drawe the out of thy wa-
ters/ yee/ and all the fish of thy waters that
hange vpon thy scales.

I wil caste the out vpon dry lande with
the fish of thy waters/ so that thou shalte lye
vpon the felde. Thou shalte not be gathered
nor taken vp/But shalte be meate for the bea-
stes of the felde/and for the fooles of the ayre: ỹ
all they which dwell in Ægypte/maie knowe
that I am the Lorde: because thou haste
iij. r. xviij. a bene a † staf of rede to the house of Israell.
Esa. xxx. a When they toke hold of the with their hand/
xxj. a thou brakest and prickedest thẽ on euery side:
xxvj. a and if they leaned vpon the/thou brakest/ and
B hurtdest the raynes of their backes. Therfore/
thus saieth the Lorde God: Beholde/ I will
bringe a swearde vpon the/ and rote oute of
the both man and beast. Yee/ the lande of Æ-
gypte shalbe desolate and waist/and they shall
knowe/ that I am the Lorde: Because he
saide: ỹ water is myne/I my selfe haue made
it. Beholde therfore/I wil vpon the/ and vp-
pon thy waters: I wil make the lande of Æ-
gipte waiste and desolate/ from the tower of
Syenes vnto the borders of the Morians
lande: so that in xl. yeares there shal no fote of
man walke there/ neither fote of cattell go
there/neither shall it be inhabited. I wil make
the lande of Ægypte to be desolate amonge o-
ther waist countries/& her cities to lye voide
xl. yeares/ amonge other voide cities: And
I wil scatre the Ægipcians amonge the Hei-
then and nacions.

Againe/ thus sayeth the Lorde God:
†When the xl. yeares are expired/ I will ga- tre. iiij. a
ther the Egiptians together againe oute of
the nacions/ amonge whome they were sca-
tred/and wil bringe the prysoners of Ægipte
againe into the lande of Pathures their own
natiue coũtrie/that they maie be there a lowly
smal kingdome: yee/ they shalbe the smallest
amonge other kingdomes/lest/they exalte thẽ
selfes aboue the Heithen: for I will so my-
nishe them/ that they shall nomore rule the
Heithen. They shal nomore be an hope vnto
the house of Israel/neither prouoke them any
more to wickednesse/ to cause them turne
backe/ and to folowe them: and they shall
knowe/that I am the Lorde God.

In the xxvij. yeare/the first daye of the first C
moneth/came the worde of the Lorde vnto
me/ sayinge: Thou sonne of man Nabucho-
donosor the kinge of Babilon hath made his
hooste/with greate trauayle and laboure to
come before Tyre: that euery heade maye be
balde/and euery shoulder bare. Yet hath Tyre
geuen neither him nor his hooste any reward/
for the great trauaile that he hath taken there.
Therfore thus saieth the Lorde God: Be-
holde/I will geue the lande of Ægipte vnto
Nabuchodonosor the kynge of Babilon/ that
he maye take awaie all her substaunce/ robbe
her robberies/and spoyle her spoiles/ to paye
his hooste their wagies withall. I will geue
him the lande of Ægypte for his laboure/ that
he toke for me before Tyre. At thesame tyme
wil I cause the horne of the house of Israel
to growe forth/and open thy mouth agayne
amonge them: that they maye knowe/ howe
that I am the Lorde.

The. XXX. Chapter.

MOreouer/the worde of the Lorde came A
vnto me/sayinge: Thou sonne of man/
prophecy and speake/ thus saieth the Lorde
God: Mourne/ wo worth this daie/ for the
daye is here/the daie of the Lorde is come:
the darke daye of the Heithen/the houre is at
hande/the swearde commeth vpon Ægipte.
When the wounded men fall doune in Ægi-
pte/ when her people are taken awaye/ and
when her foundacions are destroyed: the Mo-
rians lande shalbe afrayed: yee/ the Morians
lande/Lybia and Lydia/all their comon peo-
ple/and Ehub/ and all that be confederate
vnto them/shall fall with them thorowe the
swearde.

Thus sayeth the Lorde: The mainteyners
of the lande of Ægypte shal fall/ the pryde of
her power shall come doune: euen vnto the
tower of Syenes shal they be slayn doune ih B
the swearde/saieth the Lorde God: among

other

other desolate cõuntries they shalbe made desolate / and amonge other waiste cities they shalbe waisted. And they shal knowe that I am the Lord/when I kindle a fyre in Egipte/and when al her helpers are destroyed.

At that time shall messaungers go forth fro me in shippes/ to make the cakelesse Morians afraied: and sorowe shall come vpon thẽ in the day of Egipt/for doubtles it shal come. Thus sayeth the Lorde God: I will make an ende of the people of Egypte/thorowe the hande of Nabuchodonosor kynge of Babilõ. He and his people with him /yee/ and the cruel tyrauntes of the Heithẽ shalbe brought to destroye the lande. They shall drawe oute their swerdes vpon Egipte / and fyll the lande full of slaynemen. I will drye vp their floudes of water / and sell the lande into the handes of wicked people. The lande and all that is therin/wil I destroye thorow the enemies. Euen I the Lord haue saide it.

C And thus saieth the Lord God: †I will
Zach. xiij.a destroye the Idols / and bringe the ymages of Noph to an ende. There shall nomore be a prince of Egypte / and a fearefulnesse wyll I sende into the Egypcians lande. As for Pathures/I will make it desolate / and kyndle a fyre in Zoan. Alexandria will I punishe / and poure my wrothfull indignacion vpon Sin/ which is the strenght of Egypte. All the substaunce of Alexandria wil I destroye/& kindle a fyre in Egypte.

Sin shalbe in greate heauynesse / Alexandria shalbe roted oute / and Noph shall haue daylye sorowe. The best men of Heliopolis & Bubasto shalbe slayne with the swearde/ and caried awaye captiue. At Taphnis the daye shalbe darke / when I breake there the cepter of the lande of Egypte/and when the pompe of her power shal haue an ende. A cloude shal couer her/and her doughters shalbe ledde awaye into the captiuitie. Thus will I punish Egypte/that they maye knowe / howe that I am the Lord.

D It happened in xj. yeare/vpon the seuenth daye of the fyrst moneth / that the Lordes worde came vnto me/saying: Beholde/thou sonne of mã/I wil breake the arme of Pharao kyng of Egipte: and lo/it shal not be bounde vp to be healed / neither shall any plaistre be layed vppon it / for to ease it / or to make it so stronge/as to holde a swearde. Therfore/thus sayeth the Lorde God: Beholde/ I wil vpon Pharao the kinge of Egipt/& bruse his stronge arme (yet is it but a broken one) & will smyte the swearde out of his hande.

As for the Egipcians / I wil scatre them amonge the Heithen/ & strowe them in the landes about. Againe I wil strenght ỹ arme of the king of Babilõ/& geue him my swearde in his hande: but I wil breake Pharaos arme so that he shall holde it before him piteously/ like a wounded man.

Yee/ I wil stablish the kinge of Babilons arme/& the armes of Pharao shal fal doune: that it maye be knowẽ/that I am the Lord/ which geue the kinge of Babilon my swearde in his hande/that he maye drawe it out vpon the lande of Egipte: & that when I scatre the Egipcians amonge the Gentiles/and strowe them in the landes aboute / that they maye knowe that I am the Lord.

The. XXXI. Chapter.

A MOreouer/it happened in the xj. yeare the
first daye of the third moneth/ that the worde of the Lorde came vnto me/ saynge: Thou sonne of man/speake vnto Pharao the kynge of Egypte/& to all his people: Whome art thou lyke in thy greatnesse? Beholde / Assur was lyke a Cedre tree vpon the mounte of Libanus/with fayre braunches: so thicke that he gaue shadowes / and shot oute very hye. His toppe reached vnto the cloudes. The waters made hym greate/ and the depe set hym vp an hye. Rounde aboute the rotes of him ranne there floudes of water / he sente oute his litle ryuers vnto all the trees of the felde. Therfore was he hyer then all the trees of the felde / and thorowe the multitude of waters that he sente from him / he optayned many and longe braunches. All fooles of the ayre made their nestes in his braunches/vnder his bowes gendred all the beastes of the felde / & vnder his shadowe dwelte all people. Fayre and beutifull was he in his greatnesse / and in the lenghte of his braunches / for his rote stode besyde greate waters: no Cedre tree mighte hyde him. In the pleasaunt garden of God/there was no Fyre tree like his braũches/the plaine trees were not lyke the bowes of

of him. All the trees in the garden of God mighte not be compared vnto him in his beuty: so fayre and goodly had I made hym with the multitude of his braunches: In so much/that all the trees in the pleasaunte garden of God/had enuye at him. Therfore/thus
B sayeth the Lorde God: For so much as he hath lift vp him selfso hie/& stretched his toppe into the cloudes / & seinge his hert is proude in his highnesse: I will deliuer him into the handes of the mightiest amonge the Heithẽ/ which shall rote him oute. Accordinge to his wickednes wil I cast him away / the enemies shal destroye him / & the mighty men of the Heithen shal so scatre him/ that his braũches shal lye vpon al mountaines & in all valleys: his bowes shalbe broken doune to the groũd thoroweout the lande. Then al the people of the lande shal go from his shadowe/ and forsake him. When he is fallen/all the fooles of ỹ ayre shal syt vpon him/and al wilde beastes of the felde shall go aboute amonge his braunches: so that from henceforth / no tree in the water shal attayne to his hyghnes/nor reache his toppe vnto the cloudes/neither shall any tree of the water stande so hie as he hath done. For vnto death shall they all be delyuered vnder the earth/and go doune to the graue lyke other men.

C Moreouer / thus saieth the Lorde God: In the daye when he goeth doune to the graue/I wil cause a lamentacion to be made. I will couer the depe vpon him/ I wil stauch his floudes/ and the great waters shalbe restrayned. I shall cause Libanus to be sorowfull for his sake / and all the trees of the felde shalbe smytten. I wil make the Heithẽ shake at the sounde of his fall / when I caste him
Esa. xiiij.c doune to †hell/ with them that descende into
Eze. xxxij.c the pytte. All the trees of Eden / with all the chosen and best trees of Libanus/yee / and all they that are planted vpon the waters / shall mourne with him also in the lower habitacions: for they shal go doune to hel with him/ vnto them that be slaine with the swearde/& dwelt afore vnder the shadowe of his arme amonge the Heithen. To whome shalte thou be lykened/ that art so glorious and greate amonge the trees of Eden? Yet art thou caste doune vnder the earth (amonge the trees of Eden) where thou must lye amongẽ the vncircumcised/with them that be slaine with ỹ swearde. Euen thus is it with Pharao & all his people/saieth the Lorde God.

The XXXII. Chapter.

A IN the xij. yeare / the firste daye of the xij.
moneth/ the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ take vp a lamentacion vpon † Pharo the kinge of Ezec. xxx. Egypte / and saye vnto him: Thou art repu- xxx. xxxj. ted as a Lyon of the Heythen/ and as a walfish in the see. Thou castest thy waters aboute the / thou troublest the waters with thy fete/ and stampest in their floudes. Thus sayeth the Lorde God: †I wyl spreade my net ouer Ezec. xij. b the / namely / a greate multitude of people: xvij. c these shal drawe the into my yarne/for I wyl cast the vpon the lande/and let the lye vpõ the felde/that al the fooles of the ayre maye sit vpon the: I wil geue all the beastes of the felde ynough of ỹ. Thy flesh wil I caste vpõ the hilles/ and fyll the valleys with thy highnesse. I wil water the lande with the aboundaũce of thy bloude/ euen to the mountaynes/ and the valleys shalbe full of the.

When thou arte put oute/I will couer the B
heauen / & make his starres dymme. †I will Esa. xiij. b spreade a cloude ouer the Sũne/and ỹ Moone shal not geue her light. Al the lightes of heauen wil I put out ouer the/and bring darkenesse vpon thy lande/saieth the Lord God. I wil trouble the hertes of many people: whẽ I bringe thy destruccion amonge the Heithẽ and coũtries/whome thou knowest not. Yee/ I will make many people with their kinges so afrayed thorow ỹ/that their heere shal stãde vp/when I shake my swearde at their faces. Sodenly shal they be astonyed/ euery man in him selfe/at the daie of thy fall.

For thus saieth the Lorde God: the kinge of Babilons swearde shal come vpon the / ẅ the sweardes of the worthies will I smyte doune thy people. All they that be mightye amonge the Gentiles/ shal waiste the proude pompe of Egypte/and bringe doune all her people. All the cattell also of Egipt wil I destroye / that they shall come nomore vpon the waters: so that neither mans fote nor beastes clawe shal stere thẽ any more. Thẽ wil I make C
their waters cleare / & cause their floudes to

runne

runne lyke oyle/saieth the Lorde God: whē I make the lande of Egipte desolate/ and when the countrie with all that is therein/ shalbe laide waist: and when I smyte al them which dwel in it/that they maye knowe/ that I am the Lord. This is the mourning/that the doughters of the Heithen shal make: Yee/ a sorowe and lamentacion shall they take vp vpon Egipte and all her people/ saieth the Lorde God.

In the xij. yeare/the xv. daie of the moneth came the worde of the Lorde vnto me sayinge: Thou sonne of man. Take vp a lamentacion vppon the people of Egypte/ and caste them doune/ yee/ and the mighty people of the Heithen also/euen with them † that dwel beneth: and with them that go doune into the graue. Doune (how fayre soeuer thou be) and laye the with the vncircumcised. Amōge those that be slayne with the swearde/ shall they lye. The swearde is geuen already/ he shalbe drawen forth and all his people. The mighty worthies and his helpers/ that be gone doune and lye with the vncircumcised/ and with them that be slain with the sweard shall speake to him out of the hell.

Assur is there also with his company/ and their graues rounde about/which were slain and fel al with the swearde/whose graues lye besyde him in the lowe pytte. His commons are buried rounde aboute his graue: altogether wounded and slaine with the swearde/ which men afore time brought feare into the lande of the lyuinge.

There is † Elam also with all his people/ and their graues rounde aboute: whiche all beynge wounded and slain with the sweard/ are gone doun vncircūcised vnder the earth/ which neuertheles somtime brought feare in to the lande of the liuinge: for the which cause they beare their shame/ with the other that be gone doune to the graue.

Their buryall is geuen them and all their people/amonge them that be slaine. Their graues are rounde aboute all them/ which be vncircumcised/and with them that be slaine thorow the swearde: for seynge that in times past they made the land of the lyuing afraied/ they must now beare their owne shame/with them that go doune to the pytte/ and lye amonge them that be slaine.

There is Mesech also/ and Tubal/ & their people/and their graues rounde about. These all are amonge the vncircumcised/ and them that be slaine with the swearde/ because afore time they made the lande of the lyuinge afraied.

Shoulde not they then lye also amonge ỹ worthies/and vncircūcised Giauntes: which with their weapons are gone doune to hell: whose sweardes are laied vnder their heades/ whose wickednesse is vpon their bones/ because that as worthies/ they haue brought feare into the lande of the liuinge: Yee/amōge the vncircumcised shalte thou be destroyed/ & slepe with them that perished thorowe the swearde.

There is the lande of † Edom with her kinges and princes also/whiche with their strengthe are layed by them that were slaine with the swearde/ yee/ amonge the vncircumcised/ and thē which are gone doune into the pitte. Moreouer/there be all ỹ princes of the North with all the Sidonians/ whiche are gone doune to the slaine.

With their feare and strēgth they are come to confusion/and lye there vncircumcised/ amonge those that be slaine with the swearde/ and beare their owne shame/with them that be gone doune to the pytte. Now when Pharao seyth this/he shalbe comforted ouer al his people that is slaine with the swearde: both Pharao and al his hooste/ saieth the Lorde God. For I haue geuen my feare in the lāde of the lyuinge. But Pharao and all his people shall lye amonge the vncircumcised/ and amonge them that be slaine with the sweard/ saieth the Lord God.

The. XXXIII. Chapter.

AGaine/the worde of the Lord came vnto me/saying: Thou sonne of mā/Speake to the children of thy people/ and tell them: When I sende a swearde vpon a lande/ if the people of the lande take a man of their countrie/ and set him to be their † watchman: the same man (whan he seyth the swearde come vpon the lande) shal blowe the trompet/ and warne the people.

If a man now heare the noyse of the trōpe/ and wil not be warned/and the sweard come and take him awaye: hys bloude shalbe vpon his owne heade: For he herde the sounde of the trompe/ and wolde not take hede/ therfore his bloude be vpon him. But if he will receaue warninge/he shall saue his life. Agayne/if the watchman se the swearde come/ and shewe it not with the trompe/ so that the people is not warned: if the swearde come then/ & take any man from amonge thē/ thesame shalbe taken awaye in hys owne synne/but his bloude will I require of the watchmans hande.

† And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest any thinge out of my mouth/ thou mayest warne them on my behalfe. If I saye vnto the wicked: thou wicked/ thou shalt surely dye: and thou geuest him not warnynge/ that he maye beware of his vngodly waye: then shall the wicked dye in his owne synne/but his bloude wil I require of thy hande. Neuertheles/ if thou warne the wicked of his waye/ to turne from it/ where as he yet wil not be turned from it: then shal he dye because of his synne/but thou hast delyuered thy soule.

Therfore (O thou sonne of man) speake vnto the house of Israel/ Ye saye thus: Oure offences and synnes lye vpon vs/ and we be corrupte in them: how shoulde we then be restored vnto life? Tell them: † As truly as I lyue (sayeth the Lorde God) I haue no pleasure in the death of the wicked/ but muche rather that the wicked turne from his waye and lyue. Turne you/ turne you frō your vngodly wayes/o ye of the house of Israel. Oh/ wherfore will ye dye?

Thou sonne of man/ tell the children of thy people: † The righteousnesse of the righteous shall not saue him/ whansoeuer he turneth awaye vnfaithfully: Againe/the wickednesse of the wicked shall not hurte him/ whansoeuer he conuerteth from his vngodlynesse:

And the righteousnesse of ỹ righteous shall not saue his life/ whensoeuer he sinneth. If I saye vnto the righteous/ that he shall surely lyue/ & lo/ he trust to his own righteousnesse/ and do synne: then shall his righteousnesse be nomore thought vpon/ but in the wickednesse that he hath done/he shall dye.

† Agayne/if I saye to the wicked: thou shalt surely dye: and so he turne from his synnes/ & do the thinge that is lawfull and righte: In so much that thesame wicked man geueth the pledge agayne/ restoreth that he hath taken awaye by robbery/ walketh in the commaundementes of life/and doeth no wronge:

Then shall he surely lyue/and not dye. Yee/ the synnes that he had done/ shall neuer be thought vpō: For in so much as he doeth now the thynge that is lawfull and right/ he shall lyue. And yet the children of thy people saye: Tush/ the waye of the Lorde is not right/ where as their owne waye is rather vnright.

When the righteous turneth frō hys righteousnesse/ and doeth the thynge that is wicked/ he shall dye therfore. But if the wicked turne from his wickednesse/doinge the thinge that is lawfull and right/he shal lyue therfore. Yet ye saye: † the waye of the Lorde is not equal. O ye house of Israel/ * I wil iudge euery one of you after his wayes.

In the xij. yeare/the v. daye of the x. moneth of our captiuitie/ it happened/ that one which was fled out of Jerusalem/ came vnto me/ & sayde: the citie is destroyed. Now the hande of the Lorde had bene vpon me/ the eueninge afore this man (which was escaped) came vnto me/ and had opened my mouth vntill the morninge that he came to me: Yee/ he opened my mouth/ so that I was nomore domme. Then came the worde of the Lord vnto me/ and sayde: Thou sonne of man/these that dwel in the waysted lande of Israel/saye: Abraham was but one man/and he had the lāde in possession: now are we many/and the lande is geuen vs to possesse also. And therfore tell them: Thus saieth the Lorde: † In the bloude haue ye eaten/ your eyes haue ye lift vp to Idols/ and * haue shed bloude: shall ye then haue the lande in possession?

Ye leane vpon youre sweardes/ ye worke abhominaciōs/ euery one defyleth his neyghbours wife: and shal ye then possesse the lāde? Saye thou these wordes vnto them: Thus sayeth the Lorde God: As truly as I lyue/ all ye that dwell in this wilderneſſe/ shalbe slayne with the swearde: what so is vpon the felde/ will I geue vnto beastes to be deuoured: those that be in stronge holdes and dennes/ shall dye of the pestilence. For I wil make

the lande desolate and waist / and the pompe of her strength shall come to an ende. The mountaynes in Israel shalbe so wayste that no man shall trauayle therby.

F †Then shal they learne to knowe/that I am
Ezec.xxv.c the Lord / whē I make the lande waist & desolate/ because of all their abhominacions that they haue wrought. And thou sonne of man/ the childrē of thy people that talke of the/ by the walles & in the dores of their houses / sayinge one to another: come/let vs heare what worde is gone forth from the Lorde: These come vnto the/after ỹ maner of a greate people: yee/ my people syt doune before the / and heare thy
Esa.xix.c wordes / but they do not therafter. † For in
Matt.xv.a their mouthes they shewe them selfes / as though they were feruēt/ but their herte goeth after their owne coueteous lucre. And as a ballet that hath a swete tune / and is pleasaunt to synge/so shalt thou be vnto them: thy wordes shall they heare/ but they will not do therafter. When this commeth to passe (for lo / it commeth in dede) then shal they knowe/ that there hath bene a prophet amonge them.

The. XXXIIII. Chapter.

A AND the worde of the Lorde came vnto me/sayinge: Thou sonne of man / prophecye agaynst the shepeherdes of Israel / prophecy/and speake vnto them: Thus saieth the
Eze.xiij.a Lorde God: † Wo be vnto the shepeherdes
Iere.xxiij.b of Israel that fede thē selfes. Shoulde not the
xxiij.a shepeherdes fede the flockes?

Ye haue eaten vp the fatte / ye haue clothed you with the wol: ỹ best fedde haue ye slayne/ but the flocke haue ye not norished: The weake
Luc.iiij.b haue ye not holden vp / † the sicke haue ye not healed: the broken haue ye not bounde together/ ỹ outcastes haue ye not brought againe: the lost haue ye not sought / † but churlishly
1.Pet.v.a and cruelly haue ye ruled thē. Thus are they scatred here and there without a shepeherder yee/all the beastes of the felde deuoure them/ and they go astraye.

My shepe go wandringe vpō all mountaines / and vpon euery hye hill/ yee/ they be scatred abroade in all feldes / and there is noman that careth for them/or seketh after them.

B Therfore o ye shepeherdes / heare the worde of the Lorde) Thus saieth the Lorde God: As truly as I lyue / for so much as my shepe are robbed/and deuoured of all the wilde beastes of the felde / hauynge no shepeherde/ and seynge that my shepeherdes take no regarde of my shepe/but fede them selfes only/and not my shepe: Therfore heare the worde of the Lorde/ o ye shepeherdes: Thus saieth ỹ Lorde God: Beholde / I my self will vpon the shepeherdes/and requyre my shepe from their handes / and make thē ceasse from fedinge of my shepe: yee/ the shepeherdes shall fede them selfes nomore: For I will delyuer my shepe out of their mouthes/ so that they shall not deuoure them after thys.

For thus saieth the Lord God: † Beholde/ I
Joan.x.c I will loke to my shepe my self/ & seke thē. Like
Hebr.xiij as a shepeherde amonge the flocke seketh after
j.Pe.ij.c the shepe that are scatred abroade/ euen so wil I seke after my shepe / and gather them together out of all places / where they haue bene scatred in the cloudy and darke daye. I will bringe them out from all people / and gather them together out of all landes. I will bringe them into their owne lande/& fede them vpon the mountaines of Israel / by the riuers / and in all the places of the countrie. I wil fede them in righte good pastures / and vpon the hye mountaynes of Israel shall their foldes be. There shall they lye in a good folde / and in a fat pasture shal they fede: euen vpō ỹ mountaines of Israel.

I will fede my shepe my self / and bringe C them to their rest / saieth the Lorde God.
† Such as be lost / will I seke: such as goo a-
Luc.xiij.b straye/will I bringe agayne: such as be woun-
Joan.x.a ded/ wil 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 the thinge that is lawfull. And as for you (o my
Mat.xxv shepe) saieth the Lorde God: † I wil put a difference amonge the shepe/amonge the wethers and the goates. Was it not ynough for you to eate vp the good pasture / but ye must treade doune ỹ residue of youre pasture with youre fete also: Was it not ynough for you to drynke cleare water / but ye muste trouble the residue also with youre fete?

Thus my shepe must be fayne to eate the thinge that ye haue troden doune with your fete/and to drinke/ that ye with your fete haue defyled.

Therfore/

Therfore/thus saieth the Lorde God vnto them: Beholde / I will seuer the fat shepe from the leane: for so muche as ye haue shot the weake shepe vpon the sydes and shoulders / and runne vpon them with youre hornes/ so longe till ye haue vtterly scatred them
D abroade. I will helpe my shepe / so that they shall nomore be spoyled: yee / I wil discerne one shepe from another. I will rayse vp vnto them one onely shepeherde/ euen my seruaunt
xxxiv.b † Dauid/he shall *fede thē/and he shalbe their
j.c shepeherde. I the Lorde wil be their God/
xxxvij.a and my seruaunt Dauid shalbe their prince. Euen I the Lorde haue spoken it.

Moreouer / I wil make a cōuenaūt of peace with them/ and dryue all euel beastes out of ỹ lande: so that they maye dwel safely in the wildernesse/ and slepe in the woodes / Good fortune and prosperite wil I geue them / & vnto
xxxiv.b all that be rounde aboute my hyll. † A prospe-
xxxij.b rous shower & rayne will I sende them in due season/ that the trees in the wood maye bringe forth their frutes / & the grounde her increace. They shalbe safe in their lāde/ and shall knowe that I am the Lorde/which haue brokē their yocke / and deliuered them out of the handes of those that helde them in subiection.

They shall nomore be spoyled of the Heythen/nor deuoured with ỹ beastes of the lāde: but safely shall they dwell / and no man shall fraye them/ I wil set vp an excellent plant for them/ so that they shal suffre nomore hunger in the lande / neyther beare the reprofe of the Heythē any more. Thus shal they vnderstāde/ that I the Lorde their God am with them/ and that they (euen the house of Israel) are my
xxxiiij.b people/ saieth the Lorde God. Ye men are
a my flocke/ † ye are the shepe of my pasture: and I am youre God/saieth the Lorde God.

The XXXV. Chapter.

A MOreouer/ the worde of the Lorde came vnto me / sayinge: Thou sonne of man/ turne thy face towarde the mount † Seir/
xxxiij prophecy vpon it / & saye vnto it: Thus saieth
xlix.a the Lorde God: Beholde / (o thou mount
xxv.b Seir) I will vpon the/ I will reach out myne
f. hande ouer the / yee/ waist and desolate wil I
a make the. Thy cities will I breake doune/and
xx.c thou shalt lye voyde: that thou mayest knowe/
ij.a how that I am the Lorde. * For so much as thou beareſt an olde enemyte against the children of Israel / and with a cruel hande hast made them afrayed / what tyme as they were troubled and punyshed for their synne: Therfore / as truely as I lyue (saieth the Lorde God) I will prepare the vnto blonde / yee/ blonde shall folowe vpon the: † seinge thou
j.Mac.v.c layest waite for blonde / therfore shal blonde persecute the. Thus will I make the mount Seir desolate and waist / and bringe to passe that there shall no man go thither / nor come from thence. His moūtaines will I fyll with his slayne men: thy hilles / dales / and valleys shall lye full of them that are slayne with the swearde. I wil make the a perpetual wildernesse/ so that noman shall dwell in thy cities: ỹ ye maye knowe/how that I am the Lorde.

And because thou hast sayde: what / both B these nacions and both these landes must be myne / and I will haue them in possession/
Exo.xxv.c † where as the Lorde was there. Therfore/ thus sayeth the Lorde God: As truly as I lyue/I will hādle the accordinge to thy wrath & gelousy/lyke as thou hast dealt cruelly with them: that I maye be knowen amonge them/ how I haue punyshed the. Yee/and that thou also mayest be sure / that I the Lorde haue herde all thy despytefull wordes / which thou hast spoken against the mountaines of Israel/ sayinge: Lo / they are made waist/ and geuen vs to deuoure.

Thus with your mouthes ye haue made youre boast against me / yee / and multiplied youre proude wordes against me / which I haue herde altogether. Whereunto/thus saieth the Lorde God: when the whole worlde is
Ezec.xxv.c in wealth / thē wil I make the wayst. † And
xxvj.a like as thou (o mount Seir) waste glad/ because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also/ that thou and whole Edom shalbe destroyed / and knowe that I am the Lorde.

The. XXXVI. Chapter.

THou sonne of man / prophecie vpon the A mountaines of Israel/ & speake: † Heare
Ezech. vj. c the worde of the Lorde / o ye mountaynes of Israel: Thus saieth the Lorde God: Because your enemie hath sayde vpon you: Aha/ the hye euerlastynge places are now become ours: prophecy therfore & speake: thus saieth

the Lorde God: Seinge ye be wayſted and trodē doune on euery ſyde / and become a poſſeſſion vnto the reſidue of the Gentiles / which haue brought you into mens mouthes & vnto an euel name amonge the people: Therfore / heare the worde of ỹ Lorde God / o ye mountaynes of Iſrael: Thus ſaieth ỹ Lorde God vnto the mountaines and hilles / valleys / and dales / to the voyde wilderneſſes and deſolate cities / which are ſpoyled / and had in derision on euery ſyde / amonge the reſidue of the Heythen: Yee / euen thus ſaieth the Lorde God: In the fyre of my gelouſy haue I taken a deuice / againſt the reſidue of the Gentiles / and
Ezc xxxv.a againſt all † Edom: which haue taken in my lāde vnto thē ſelfes for a poſſeſſion: which also reioyced from their whole herte with a deſpitefull ſtomacke / to waiſt it / and to ſpoyle it.

B Prophecy therfore vpon the lande of Iſrael / ſpeake vnto the mountaines and hilles / to the valleys & dales / thus ſaieth the Lorde God: Beholde / this haue I deuiſed in my gelouſy and terrible wrath: For ſo much as ye haue ſuffred reproſe of the Heithen / therfore thus ſaieth the Lorde God: I haue ſworne / that the Gentiles which lye aboute you / ſhall beare youre confuſion them ſelfes. And as for you (o mountaines of Iſrael) ye ſhal ſhute out youre braunches / and bringe forth youre frute to my people of Iſrael / for it is harde by that it will come.

Beholde / I come vnto you / and vnto you will I turne me / that ye maye be tilled and ſowen. I will ſende you much people / which ſhalbe al of ỹ houſe of Iſrael / the cities ſhalbe inhabited / and the decayed places ſhalbe repayred againe. I wil prouyde you with much people and cattel / which ſhall increace & bringe frute. I will reſtore you alſo to your old eſtate / and ſhew you more kindneſſe thē euer ye had before: wherby ye ſhall knowe / that I am the Lord. Yee / people wil I ſend vnto you (o my folke of Iſrael) which ſhall haue the in poſſeſſion / and thou ſhalt be their inheritaunce / ſo that thou ſhalt nomore be without them. A-
C gayne / thus ſaieth ỹ Lorde God: For ſo much as they ſay vnto you / thou art an eater vp of men / & a wayſter of thy people: therfore thou ſhalt eate no mo mē / neyther deſtroye thy people any more / ſaieth the Lorde God. And I will not ſuffre the / for to heare thine owne confuſion amonge the Gentiles from henſforth. Thou ſhalt not beare the reproſe of the nacions / nor caſt out thine owne people any more / ſaieth the Lorde God.

Moreouer / the worde of the Lorde came vnto me / ſayinge: O thou ſonne of mā / when the houſe of Iſrael dwelt vpon their owne grounde / they defyled them ſelfes with their owne waies and ymaginacions / ſo that in my ſighte their waye was like the vnclennes of a menſtreous woman. Wherfore I poured my wrothfull diſpleaſure vpon them / becauſe of the bloude that they had ſhed in the lande / and becauſe of their Idols / wherwith they had defyled them ſelfes. I ſcatred thē alſo amonge the Heithen / ſo that they were ſtrowed about in the landes. Accordinge to their wayes and after their owne inuēcions / ſo dyd I punyſh them.

† Now whē they were gone vnto the Hei- D
then / and came in amonge them / they diſho- Rom.ii.c
noured my holy name: ſo that it was ſayde of Eſa.lij.b
them: Are theſe the people of God / and muſt go out of their owne lande? Then ſpared I my holy name / which the houſe of Iſrael had diſhonoured amonge the Gentiles / to whome they came. Therfore tell the houſe of Iſrael: Thus ſaieth the Lorde God: I do not this for your ſakes (O houſe of Iſrael) but for my holy names ſake / which ye diſhonoured amōge ỹ Heithē / when ye came to thē. ✝ Therfore / I will halowe my great name agayne / which amonge the Gentiles is euel ſpoken of / for ye youre ſelfes haue diſhonoured it amōge them. And the Gentiles ſhall knowe / that I am the Lorde / when I am honoured in you before their eyes / ſaieth the Lorde God.

As for you / I wil take you frō amonge the Heithē / & gather you together out of all countries / and bringe you againe into youre owne lande. † Then wil I poure cleare water vpon Eſa.xlij
you / & ye ſhalbe cleane: Yee / from all youre vn- Iere.xx
clenneſſe & frō all your Idols ſhal I cleſe you. E
† A new herte alſo wil I geue you / and a new Ezech.xi
ſprete wil I put into you. As for ỹ ſtony hert / xviij.e
I wil take it out of youre body / & geue you a fleſhy herte. I wil geue you my ſprete amōge you / † & cauſe to walke in my commaūdemen- Deu.viij
tes / to kepe my lawes / and to fulfill them.

And

And ſo ye ſhall dwell in the lande that I gaue to your forefathers / & ye ſhalbe my people / and I wil be your God. F I wil helpe you out of all youre vnclenneſſe / I wil call for the corne / and wil increace it / and wil let you haue no hunger. I will multiplie the frutes of the trees / and the increace of the felde for you / ſo that ye ſhall beare nomore reproſe of hunger amonge the Heythen. Then ſhall ye remēbre your owne wicked wayes / and youre ymaginacions / which were not good: ſo that ye ſhall take diſpleaſure at your owne ſelfes / by reaſon of youre ſynnes and abhominacions.

F But I will not do this for youre ſakes (ſayeth the Lorde God) be ye ſure of it. Therfore (o ye houſe of Iſrael) be aſhamed of youre ſinnes. Moreouer / thus ſaieth the Lorde God: what tyme as I ſhall clenſe you from all your offences / then will I make the cities to be occupied againe / and wil repayre the places that be decayed. The deſolate lande ſhalbe buylded agayne / whiche afore tyme laye wayſt / in the ſight of all them that wente by. Then ſhall it be ſayde: This wayſt lande is become like a garden of pleaſure / and the voyde / deſolate / and broken doune cities / are now ſtronge and fenſed agayne. Thē the reſidue of the Heithen that lye rounde aboute you / ſhall knowe that I am the Lord / which repayre that was broken doune / and plante agayne that was made wayſt. Euen I the Lorde haue ſpokē it / and will do it in dede.

Thus ſaieth the Lorde God: I will yet once be founde agayne of the houſe of Iſrael / and do this for thē: † I ſhall increace them as
ere.l.a a flocke of men. Like as the holy flocke / and the flocke of Ieruſalē are in the hie ſolempne feaſtes: ſo ſhal alſo the wilde waiſted cities be fylled with flockes of men: and they ſhall knowe that I am the Lorde.

The XXXVII. Chapter.

A THe hande of the Lorde came vpon me / and caried me out in the ſprete of ỹ Lorde / and let me doune in a playne felde that laye full of bones / & he led me rounde aboute by them: and beholde / the bones that laye vpon the felde / were very many / and maruaylous drye alſo. Then ſayde he vnto me: Thou ſonne of man: thinkeſt thou theſe bones maye lyue agayne? I aunſwered: O Lorde God / thou knoweſt. And he ſayde vnto me: Prophecy thou vpon theſe bones / and ſpeake vnto them: Ye drye bones / heare the worde of the Lorde. Thus ſayeth the Lorde God vnto theſe bones: Beholde / I will put brieth into you that ye maye lyue: I will geue you ſynowes / and make fleſh grow vpon you / and couer you ouer with ſkynne: and ſo geue you † brieth that ye maye lyue / and knowe that I Gen.ij.b
am the Lorde.

So I prophecied / as he had commaunded me. † And as I was prophecienge / there came j.Cor.xv.b
a noyſe and a great mocion / ſo that the bones ranne euery one to another. Now when I had loked / beholde / they had ſynowes / and fleſh grewe vpon them: and aboue they were couered with ſkynne / but there was no brieth in them. Then ſayde he vnto me: Thou ſonne B
of man / prophecie thou towarde the wynde: prophecy / and ſpeake to the wynde: Thus ſayeth the Lord God: Come (o thou ayre) from the foure windes / and blowe vpō theſe ſlaine / that they maye be reſtored to life. So I prophecied / as he had commaunded me: Then came the brieth vnto them / and they receaued life / and ſtode vp vpon their fete / a maruaylous greate ſorte.

Moreouer / 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 cleane cut of. Therfore prophecie thou / and ſpeake vnto thē. Thus ſayeth the Lorde God: Beholde / I will open youre graues (o my people) and take you out of youre ſepulchres / and bringe you into the lande of Iſrael agayne. So ſhall ye knowe the I am the Lorde / when I open youre graues / & bringe you out of them. My ſprete alſo wil I put in you / and ye ſhall lyue / I will ſet you agayne in youre owne lande / & ye ſhall knowe that I am the Lorde / which haue ſayde it / and fullfilled in dede.

The worde of the Lorde came vnto me / C
ſayinge: Thou ſonne of man / take a ſticke and wryte vpon it: Vnto Iuda and to the chyldren of Iſrael his cōpanyons. Then take another ſticke / and wryte vpon it: Vnto Ioſeph the ſtocke of Ephraim / and to all the houſholde of Iſrael hys companyons. And than take both theſe together in thine hande / ſo ſhall there be

one stycke therof. Now if the chyldren of thy
people saye vnto the: wilt thou not shewe vs
what thou meanest by these: Then geue them
this aunswere: Thus saieth the Lorde God:
Osee j.b Beholde, † I will take the stocke of Joseph/
which is in the hande of Ephraim / and of the
trybes of Israel hys fellowes / and will put
them to the stocke of Juda/ and make the one
stocke/ and they shalbe one in my hande. And
the two stickes whereupon thou writest /shalt
thou haue in thine hande that they maye se/
and thou shalt saie vnto them:

Thus sayeth the Lorde God: beholde / I
will take awaye the chyldren of Israel from
amonge ỹ Heythē/ vnto whom they be gone/
and will gather them together on euery syde/
and bringe them agayne into their owne lāde:
yee/ I will make one people of thē in the lāde/
vpon the mountaynes of Israel / and they all
D shall haue but one kinge. They shall nomore be
two peoples from hensforth/ neyther be deuy-
ded into two kyngdomes: they shall also de-
fyle thē selfes nomore with their abhominā-
cions / Idols and all their wicked doynges.
I will helpe thē out of all their dwellinge pla-
ces / wherein they haue synned: and will so
clense them/ that they shalbe my people/ and I
their God.

Dauid my seruaunt, shalbe their kinge/ and
Ezc xxxiij. d † they al shall haue one shepeherde only. They
Joan. x.d shall walke in my lawes/ & my cōmaūdemen-
tes shall they both kepe & fulfil. They shal dwel
in the lande/ that I gaue vnto Jacob my ser-
uaūt / where as youre fathers also haue dwelt.
Yee/ euen in the same lande shal they/ their chil-
dren / & their childers children dwell for euer-
more: and my seruaunt Dauid shalbe their e-
uerlastinge prince. Moreouer/ I will make a
bonde of peace with them / which shalbe vnto
them an euerlastinge conuenaunt. I wil sattle
thē also / and multiplie them / my Sanctuary
will I set amonge thē for euermore.

Leu. xxvj. b † My dwellinge shalbe with thē/ yee/ I wil
be their God / & they shalbe my people. Thus
the Heithen also shal knowe/ that I the Lor-
de am ỹ holy maker of Israel: whē my San-
ctuary shalbe amonge thē for euermore.

The XXXVIII. Chapter

A AND the worde of the Lorde came vnto
me / sayinge: Thou sonne of man / turne
thy face towarde Gog in the lande of Ma-
gog/ which is the chiefe prince at Mesech and
Tubal: prophecy agaynst hym/ and saye: Thus
saieth the Lorde God: † O Gog/ thou chiefe Eze. xxxix.
prince of Mesech and Tubal: beholde / I will Apo. xx.
vpon the/ and wil turne the aboute/ and put a
byt in thy chawes: I will bringe the forth and
all thine hooste/ both horse and horsmen/ which
be all weapened of the beste fashion: a greate
people that hādle altogether speares / shyldes
and sweardes: the Perses/ Morians and with
them the Lybians which all beare shyldes and
helmettes: Gomer/ and all his hoostes: the
house of Thogorma out of ỹ North quarters/
and all his hoostes/ yee/ and much people with
the.

Therfore prepare the / set thy self in araye &
all thy people / that are come vnto the by hea-
pes/ & be thou their defence. After many dayes
thou shalt be visited / and in the latter yeares
thou shalt come into the lande / that hath bene
destroyed with the swearde/ & now is repleni-
shed agayne with diuerse people vpō ỹ moun-
taynes of Israel / which haue lōge lyē wayst.
Yee/ they be brought out of the nacions / and
dwel all safe. Thou shalt come vp like a stormy
wether to couer the lande/ & as it were a darke
cloude: thou with all thine hoostes / & a greate
multitude of people with the.

Moreouer thus sayeth the Lorde God: B
At the same time shall many thinges come in
to thy mynde/ so that thou shalt ymagin mis-
chiefe / and saye: I will vp too yonder playne
lande/ seyng they sit at ease/ and dwell so safely
(for they dwell all without any walles / they
haue neyther barres nor dores) to spoyle thē/
to robbe them/ to laye hande vpon their/ so wel
inhabited wildernesses against that people/ ỹ
is gathered together from amōg the Heythē/
which haue gotten cattell & good/ and dwel in
the middest of the lande. Then shall Saba &
Sedan and the marchauntes of Tharsis with
all their worthies/ say vnto the: Art thou come
to robbe? Haste thou gathered thy people to-
gether/ because thou wilt spoyle? to take siluer
and golde: to cary awaye cattel and good: and
so haue a great praye?

Therfore/ o thou sonne of man / thou shalte
prophecie/ and saye vnto Gog: Thus sayeth ỹ
Lorde God: In that daye thou shalt knowe
that

that my people of Israel dwelleth safe: & shalt
come from thy place / out of the North partes:
thou and much people with the / which ryde
vpon horses / wherof there is a greate multi-
tude and innumerable sorte. Yee / thou shalt
come vpon my people of Israel/ as a cloude to
couer the lande. This shall come to passe in the
latter dayes: I will bringe the vp into my
lande / that the Heythen maye knowe me/
when I get me honoure vpon the (o Gog)
before their eyes.

Thus saieth the Lorde God: Thou art he/
of whome I haue spoken afore tyme / by my
seruaūtes the prophetes of Israel / which pro-
C phecied in those dayes and yeares / that I
shoulde bringe the vpon them. At thesame
tyme/ when Gog commeth vp into the lande
of Israel (sayeth the Lorde God) shall my
indignacion go forth in my wrath. For in my
gelousy and hote displeasure / I haue deuysed
Dan. xij. a † that there shalbe a greate trouble in the lāde
Mat. xxiij. b of Israel at that tyme. The very fyshes in the
Luce xxj. c see/ the fooles of the ayre/ the beastes of ỹ felde/
and all the men that are vpon the earth / shall
tremble for feare of me.

The hilles also shalbe turned vpsidedoune/
the stayers of stone shall fall / and all walles
shall syncke to the grounde. I will call for a
swearde vpon them in all my mountaines/
sayeth the Lorde God: so that euery mans
swearde shalbe vpon another. With pestilence
and blonde will I punysh him: stormy rayne
and haleستones / fyre and brymstone will I
cause to rayne vpon him and all hys heape/
yee/ and vpō all that great people that is with
him. Thus wil I be magnified / honoured / &
knowen amonge the Heythen: that they maye
be sure/ how that I am the Lorde.

The. XXXIX. Chapter.

A THerfore o thou sonne of man / prophecie
against Gog/ and speake: Thus saieth the
Ezech. xxviij. Lorde God: † Beholde/ o Gog: thou chiefe
prince at Mesech and Tubal/ I will vpon the/
and turne the aboute / and carie the forth/ and
lede the from the North partes/ and bringe the
vp to the mountaynes of Israel. As for thy
bowe / I will smyte it oute of thy lefthande/
and cast thine arrowes oute of thy righte-
hande. Thou with all thine heape/ and all the
people that is with the / muste fall vpon the
mountaynes of Israel. Then will I geue the
vnto the fooles and wilde beastes of the felde/
to be deuoured: there muste thou lye vpon the
felde: for euen I the Lorde haue spoken it/
sayeth the Lorde God.

Into Magog/ and amonge those that sitte B
so careles in the Iles: will I sende a fyre/ and
they shall know that I am the Lorde. I will
make also the name of my holynesse to be kno-
wen amonge my people of Israel: and I will
not let my holy name be euell spoken of any
more: but the very Heithen also shall knowe/
that I am the Lorde/ the holy one of Israel.
Beholde / it commeth / and shalbe fulfilled in
dede/ saieth the Lord God. This is the daye/
wherof I haue spoken: They that dwell in the
cities of Israel / shall go forth and set fyre vp-
pon the weapens / and burne them: shyldes
and speares/ bowes and arrowes / bylles and
clouddes: seuen yeares shall they be burninge
therof / so that they shall els brynge no stickes
frō the felde / neyther haue nede to hew doune
any out of the wood: For they shall haue wea-
pens ynough to burne. They shal robbe those
that robbed them / and spoyle those that spoy-
led them/ sayeth the Lorde God.

At thesame tyme wil I geue vnto Gog a C
place to be buried in / in Israel: euē the valley/
where thorow mē go from the Easte to ỹ sea-
warde. Those ỹ trauayle therby / shall abhorre
it. There shall Gog and all hys people be bu-
ried: and it shalbe called the valley of the peo-
ple of Gog. Seuen monethes longe shall the
house of Israel be burienge of them/ that they
maye clense the lande. Yee/ all the people of the
lande shall burye them. O/ it shalbe a glorious
daye/ when I get me that honoure / saieth the
Lord God. They shal ordayne men also to be
deadburiers / euer goynge thorow the lande/
and appoynte them certayne places to bury
those in / which remayne vpon the felde / that
the lande maye be clensed. From ende to ende
shall they seke / and that vij. monethes longe.
Now those that go thorow the lande / where
they se a mans bone / they shall set vp a token
by it / till the deadburiers haue buried it also
in the valley of the people of Gog. And the
name of the citie shalbe called Hamona: Thus
shall they make the lande cleane.

And thou sonne of man: thus saieth the D

Lorde God: Speake vnto all the fooles and euery byrde/ yee/ and to all the wilde beastes of the felde: heape you together/ and come gather you rounde aboute vpon my slaughter / that I haue slayne for you: euen a greate slaughter
Apo. xix. d vpon the mountaynes of Israel: † eate flesh/ and drynke blonde. Ye shall eate the flesh of the worthies/ & drynke the blonde of the princes of the lande: of the wethers/ of the lambes/ of the goates/ and of the oxen that be all slayne at Basan. Eate the fat youre belly full/ and drynke blonde / till ye be dronke of the slaughter/ which I haue slayne vnto you. Fyll you at my table with horses and stronge horsmen: with captaynes and all men of warre / saieth the Lorde God.

I will bringe my glory also amōge ỹ Gentiles / that all the Heithen maye se my iudgement that I haue kepte/ and my hande which I haue layed vpon them: that the house of Israel maye knowe/ how that I am the Lorde
E their God from that daye forth. And ỹ Heithen shall knowe / that where as the house of Israel were led into captiuite: it was for their wickednes sake/ because they offended me:

For the which cause I hyd my face frō them/ and delyuered them into the handes of their enemies / that they myght all be slaine with the swearde. Accordinge to their vnclennesse and vnfaithfull dealinges / so haue I entreated them/ and hyd my face from them. Therfore thus saieth the Lorde God: Now wil I bringe againe the captiues of Jacob / & haue mercy vpon the whole house of Israel/ and be gelous for my holy names sake. All their confusion and offence that they haue done against me/ shalbe taken awaye: and so safely shall they dwell in their lande / that no man shall make them afrayed. And whēn I haue brought them againe from amonge the people / when I haue gathered them together out of their enemyes landes / and am praysed in them before many Heythen: then shall they knowe/ that I am the Lorde their God / which suffred them to be led into captiuitie amonge the Heythen / but now haue brought thē agayne into their owne lāde/ and not left one of them yonder.

After that will I hyde my face nomore frō
Ez. xxxvj. d them/ † but will poure out my spirite vpon the house of Israel/ saieth the Lorde God.

The XL. Chapter.

A In the xxv. yeare of oure captiuitie / in the begynninge of the yeare/ the x. daye of the moneth that is the xiiij. yeare/ after that the citie was smyttē doune: the same daye came the hande of the Lorde vpon me/ and caried me forth: euen into the lande of Israel brought he me / in the visions of God: and set me doune vpon a maruaylous hie mountaine / wherupon there was a buyldinge (as it had bene of a citie) toward the South.

Thither he caried me/ & beholde/ there was a man/ whose similitude was like brasse/ which had a threde of flax in his hande / and a meetrodde also. He stode in the dore/ & sayde vnto me: marcke wel with thine eyes/ herkē to with thine eares/ and fasten it in thine hert / whatsoeuer I shall shewe the / for to the intent that they might be shewed the/ therfore art thou brought hither. And whatsoeuer thou seyest/ thou shalt certifie the house of Israel therof.

Beholde / there was a wall on the outsyde rounde aboute the house: the meetrodde that he had in his hande/ was six cubites lōge and a spanne. So he measured the bredth of the
B buyldinge/ which was a meetrodde / and the heyght also a meetrodde. Then came he vnto the East dore / and wente vp the stayers / and measured the postes of the dore: Wherof euery one was a meetrodde thicke. Euery chaūbre was a meetrodde longe and broade: betwene the chaumbers were fyue cubites. The poste of the dore within the porche was one meetrodde. He measured also the porche of the ynnermer dore / which conteyned a meetrodde. Thē measured he ỹ entrie of the dore that conteyned eyght cubites / and his pillers two cubites: and this entrie stode inwarde.

The chaūbres of the dore Eastwarde / were three on euery syde: alike broade and longe. The pillers also that stode of both the sydes/ were of one measure. After this/ he measured the wydenesse of the dore: which was x. cubites / and the heyght of the dore xiij cubites. The edge before the chaumbres was one cubite broade vpon both the sydes / and the chaumbres six cubites wyde of either syde. He measured the dore from the rygge of one chaumbre to another/ whose wydenesse was xxv. cubites / and one

one dore stode against another. He made pillers also lx. cubites hie/ round about the court dore. Before the inwarde porte vnto the forecentre of ỹ ynnermer dore/ were fiftie cubites. The chaumbers & theyr pillers within/ roūde aboute vnto the dore had syde wyndowes: So had the fore entries also / whose wyndowes wente rounde aboute within. And vpon the pillers there stode Datetrees.

C Then brought he me into the fore courte/ where as where chaumbres & paued workes/ made in the fore courte rounde aboute xxx. chaumbres vpon one paued worke. Now the paued worke was a longe besyde the dores/ & that was the lower paued worke. After this/ he measured the bredth from the lower dore/ vnto ỹ ynnermer court of the outside/ whiche had an hundreth cubites vpon the East and the North parte. And the dore in the vttermost courte toward the North / measured he after the lenght and bredth: his thre chaumbres also on either syde / with his pillers and fore entries: which had euen the measur of the fyrst dore. His heyght was fyftie cubites/ the bredth xxv. cubites: his wyndowes and porches with his Datetrees/ had euen like measure as the dore toward the East: there where viij. steppes to go vp vpō/ and their porche before thē. Now the dore of the ynnermer court stode straight ouer against the dore that was towarde the Northeast. From one dore to another/ he measured an C. cubites.

After that/ he broughte me to the South side/ where there stode a dore toward ỹ South whose pillers and porches he measured/ these had the fyrst measure/ and with theyr porches they had wyndowes rounde aboute / like the fyrst wyndowes. The heyght was fyftie cubites/ the bredth xxv. with steppes to go vp vpon: his porche stode before hym / with his pillers and Datetrees on either side. And the dore of the ynnermer courte stode towarde the South/ and he measured from one dore to
D another an C. cubites. So he broughte me into the ynnermer courte / thorowe the dore of the South syde: which he measured/ and it had the measure aforesayde. In lyke maner his chaumbres/ pillers / and forecentries/ had euen the foresayde measure also. And he had with his porches rounde aboute / windowes of fyftie cubites hye/ and xxv cubites broade. The porches rounde aboute were xxv. cubites longe/ and v. cubites broade: & his porche reached vnto the vttermost courte: vpon his pillers there were Datetrees/ and viij. steppes to go vp vpon.

He brought me also into the ynmost court vpon the East syde/ and measured the dore/ accordinge to the measure afore saide. His chaumbers/ pillers and porches had euen the same measure as the first had: & with his porches he had wyndowes rounde aboute. The heyght was l. cubites/ the breth xxv. cubites. His porches reached vnto ỹ vttermost court/ his pillers also had Datetrees on either syde/ & viij. steppes to go vp vpō. And he broughte
E me to the North dore/ and measured it/ which also had the foresayde measure. His chaumbres/ pillers and porches had windowes roūd aboute: whose heyght was l. cubites/ and the bredth xxv. His pillers stode towarde the vttermost court/ & vpon them both were Datetrees/ and viij. steppes to go vp vpon. There stode a chaumbre also/ whose intraunce was at the dore pillers/ and there the burntoffringes were wasshed.

In the dore porche/ there stode on either side two tables for the slaughtinge: to slaye the burntoffringes/ synoffringes and trespasseoffringes therupon. And on the outsyde as men go forth to the North dore / there stode two tables. Foure tables stode on eyther syde of the dore/ that is viij. tables/ wherupon they slaughted. Foure tables were of hewen stone for the burntoffringes/ of a cubite and a halfe longe and broade/ and one cubite hye: wherupon were layed the vessels and ornamentes/ which were vsed to the burnt and slayne offeringes/ whē they were slaughted. And within there were hokes foure fyngers broade/ fastened rounde aboute/ to hange flesh vpon/ & vpon the tables was layed the offringe flesh. On the outsyde of the ynnermer dore were the syngers chaumbers/ in the inwarde court besid the North dore ouer against the South. There stode one also besyde the Easte dore Northwarde.

And he sayde vnto me: This chaumbre on F the South syde belongeth to the priestes that kepe the habitacion: and this towarde the

North/is the priestes that wayte vppon the
¶.Da.xxv.a ¶.Re.¶.f aulter: which be the sonnes of * Sadoch/that
do seruice before the Lorde in steade of the
children of Leui. So he measured ỹ forecourt/
whiche had in lengthe an C. cubites/and as
much in bredth by the foure corners. Now the
aulter stode before the house. And he brought
me to the forecentre of the house/and mea-
sured the walles by the entre dore: whiche were
fyue cubites longe on eyther syde. The thicke-
nesse also of the dore on eyther syde was thre
cubites. The lenght of the porche was xx. cu-
bites/the bredth xj. cubites/and vpon steppes
went men vp to it: By the walles also were pil
lers/on eyther syde one.

The XLI. Chapter.

A AFter this he brought me to the temple/& measured the postes: whiche were of both the sydes vj. cubites thicke/accordinge to the wideneesse of the tabernacle. The bredth of the dore was x. cubites/and the walles of the dore on eyther syde fiue cubites. He mea-
sured the length thereof/which conteyned xl. cubites/and the bredth xx. Then wente he in/ and measured the dore postes/whiche were two cubites thicke: but the dore it selfe was sixe cubites/& the bredth of the dore was vij. cubites. He measured the length and bredth thereof/which were euery one xx. cubites be-
fore the temple.

And he sayde vnto me: this is the holyest of all. He measured also the wall of the house/ whiche was sixe cubites. The chaumbres that stode roundeaboute the house/were euery-
one foure cubites wyde/and one stode harde vpon another/wherof there were xxxiij. And there stode postes beneth by the walles round aboute the house/to beare them vp: but in
B the wall of the house they were not faste-
ned: The syde chaumbres were the hyer/the wyder/and had steppes thorowe them round aboute the house. Thus was it wyder aboue/ that from the lowest/men mighte go to the hyest and mydde chaumbers. I sawe also that the house was very hye rounde aboute. The foundacion of the syde chaumbers was a meeterodde (that is sixe cubites) broade. The thickenesse of the syde wal without/contey-
ned fyue cubites/and so did the outwal of the chaumbers in the house.

Betwene the chaumbers/was the wydenes xx. cubites rounde aboute the house. The chaumbre dore stode ouer agaynste the oute-
wall/the one dore was towarde the North/ the other towarde the South: and the thicke-
nesse of the outwall was v. cubites rounde aboute. Now the buildinge that was separa-
ted towarde the West/was lxx. cubites wide: the wall of the buildinge was fyue cubites thicke rounde aboute/and the lengthe foure
C score cubites and ten. So he measured the house which was an C. cubites longe/and the separated building with the wall were an C. cubites longe also. The wydenesse before the house/and of it that was separated towarde the East/was an C. cubites.

And he measured the lengthe of the Bul-
ding before and behind with the chaumbers vpon both the sydes/and it conteyned an C. cubites. The ynnermer temple/the porche of the forecourte/the syde postes/these thre had syde windowes/& pillers rounde aboute ouer against the postes/from the ground vp to the windowes: The windowes them selfes were syled ouer with bordes: & thus was it aboue the dore vnto the ynmost 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 Satetrees made also/so that one Satetree stode euer betwixte two Cherubin: One Che-
rub had two faces/the face of a man lokinge
D aside towarde the Satetree/& a Lyons face on the other syde. Thus was it made rounde aboute in all the house: Yee/the Cherubins & Satetrees were made from the grounde vp aboue the dore/and so stode they also vpon the wall of the temple.

The byposties of the temple were foure-
squared/and the fashion of the Sanctuarye was/†euen as it appeared vnto me afore in the vision. *The table was of wood/thre cu-
bites hie/and two cubites longe: his corners/ the lenght/and the walles were of woode. And he sayde vnto me: This is the table/that shal stande before the Lord. The temple and the holyest of all had eyther of them two dores/and euery dore had two litle wickettes/ which were folden in one vpon another/on euery syde two. And vpon the dores of the

Ezech.j. *Ex.xxv.d

temple

temple there were made Cherubins and Sa-
tetrees/like as vpon the walles: and a greate thicke balke of woode was before on the out-
syde of the porche. Vpon both the sydes of the walles/of the porche there were made depe wyndowes and Satetrees/hauinge beames and balkes like as the house had.

The. XLII. Chapter.

A THen caried he me oute into the forecourt towarde the North/and brought me in-
to the chaumbre that stode ouer againste the backbuildinge Northwarde/which had the length of an C. cubites/whose dore turned to-
warde the North. The wydenesse conteyned l. cubites ouer againste the xx. cubites of the ynnermer court/and against the paued worke that was in the forecourt. Besyde al these thre there stode pillers one ouer against another. And before this chaumbre there was a gale-
ry of x. cubites wyde/and within was a waye of one cubite wyde/and their dores towarde the North. Thus the hyest chaumbres were al-
waye narrower then the lowest and middel-
most of the buildinge/for they bare chaumbre vpon chaumbre/& stode thre together one vp-
pō another/not hauynge pillers like the fore-
courte: therfore were they smaller then those beneth and in the middest/to reken from the grounde vpwarde.

B The wall without that stode by the chaum-
bres/towarde the vttermost courte vpon the foresyde of the chaumbres/was fyftie cubites longe: for the length of the vttermost chaum-
bers in the forecourte was fyftie cubites also/ but the length thereof before the temple was an C. cubites. These chaumbres had vnder them an entraunce of the East syde/wherby a man mighte go into them oute of the fore-
courte/thorowe the thicke wall of the fore-
courte towarde the East/righte ouer against the separated buildyng. Before thesame buil-
dynge vpon this syde there were chaumbers also/whiche had a waye vnto them/like as the chaumbers on the North syde of thesame length and wydenesse.

They: entraunce/fashion and dores were all of thesame maner. Yee/euen lyke as other chaumber dores were/so were those also of the South syde. And before the waye towarde the syngers steppes on the East syde/there stode a dore to go in at. Then sayde he vnto me: The chaumbers towarde the North and the South/whiche stande before the backe buildinge: those be holy habitacions/wherin the priestes that do seruice before the Lorde/ must eate the moost holy offringes: and there must they late the moost holy offringes/meat-
offringes/synneoffringes/and trespasseof-
fringes/for it is an holy place. When the prie-
stes come therin/they shal not go out into the forecourte: But (seynge they be holy) they shal leaue the clothes of their ministracion/and put on other garmentes/when they haue any thinge to do with the people.

Now when he had measured al the ynner-
S mer house/he broughte me forth thorowe the East porte/and measured thesame rounde a-
boute. He measured the East syde with the meeterodde/which rounde aboute conteyned v. C. meeteroddes. And the North syde mea-
sured he/which conteyned rounde aboute euē so much. The other two sydes also toward the South and the West (which he measured) cō-
teyned eyther of them v. C. meeteroddes. So he measured all the foure sydes where there wente a wall rounde aboute v. C. meetero-d-
des long/and as broade also/which separated the holy from the vnholy.

The. XLIII. Chapter.

SO he broughte me to the dore that tur-
A neth towarde the East. Beholde/then came the glory of the God of Israell from out of the East/whose voyce was lyke a greate noyse of waters/and the earth was lightened with his glory. His syghte to loke vpon was †lyke the fyrst that I sawe/when I wente in/ Ezech.x.xj. what tyme as the citie shoulde haue bene de-
stroyed: † and like the vision that I sawe by Ezech.j.a the water of Cobar. Then fel I vpon my face/ x.c.xj.d but the glorye of the Lorde came into the house thorowe the East dore. So a winde toke me vp/and broughte me into the ynnermer courte: and beholde/the house was full of the glory of the Lord.

I herde one speakynge vnto me out of the house/and there stode one by me/that sayde vnto me: O thou sonne of man/†this rowe Esa.vj.a me is my seate/and the place of my foresteppes: where as I wil dwell amonge the chyl-
dren of Israel for euermore: so that the house Apoc.xxj.a

of

of Israel shal nomore defyle my holy name: neyther they nor they: kinges / thorowe they: whordome/thorowe they: hie places/and thorow the dead bodies of their kinges: whiche haue builded they: thresholdes in maner hard vpon my thresholdes/and their postes almost at my postes: so that there is but a bare wall betwixte me and them.

B Thus haue they defyled my holy name with they: abhominacions that they haue committed. Wherfore I haue destroyed them in my wrath: But nowe they shall put away their whordome/and the dead bodies of their kinges oute of my syght / that I maye dwell amonge them for euermore. †Therfore (o thou sonne of man) shewe thou the housholde of Israell a temple / that they maye be ashamed of their wickednesse/ and measure them selfes an example therat.

Zach. ij.a

And when they be ashamed of all they: workes/then shewe them the fourme and fassion of the temple: the commynge in / the goynge oute/ all the maner and descripcion thereof / yee / all the vses and ordinaunces of it/and describe it before them / that they maye kepe and fulfill all the fashions and customes thereof.

C This is the descripcion of the house: Aboue vpon the mount rounde about al the corners/ it shalbe the holyest of all. Beholde/ that is the descripcion and fashion of the house. This is the measure of the aulter (after the true cubite: which is a spāne longer then another cubite) his bottome in the middest was a cubite lōge and wyde/and the ledge that went rounde aboute it/was a spanne broade. This is the heyght of the aulter: From the ground to the lower steppes/the lenght is two cubites/ and the bredth one cubite: and frō the lower steppes to the higher are foure cubites / and the bredth but one cubite.

Ex. xxvij.a

D †The aulter was foure cubites hye / and from the aulter vpwarde stode foure hornes/ and it was/xij. cubites longe and xij. cubites broade vpon the foure corners: the coueringe of the aulter was. xiij. cubites lōge and broad vppon the foure corners / and the ledge that wente rounde aboute/had halfe a cubite: and the bottome therof rounde about one cubite: his steppes stode towarde the Easte. And he said vnto me: Thou sonne of man: thus saieth the Lorde God: these are the ordinaunces & lawes of the aulter / in the daye when it is made to offre burntoffringes/and to sprenkle bloude therupon. To the priestes/ to the Leuites that be of the sede of †Sadoch/and treade before me to do me seruice/sayeth the Lorde God: Vnto these geue thou a yonge bullocke for a synoffringe: and take the bloude of him/ and sprenkle his foure hornes withal/and the foure corners of the aulter coueringe / with the ledge that goeth rounde aboute: here with shalte thou clense it / and reconcile it.

Eze. xliij.c

†Thou shalte take the bullocke also of the synoffringe / and burne him in a seuerall place without of the Sanctuary.

Leuit. xvj.f

E The nexte daye/ take a goatbock withoute blemish for a synoffering/to reconcile the aulter withall: like as it was reconciled with the bullock. Now when thou hast made it clean/ then offre a yonge bullocke † without blemishe/and a ramme out of the flocke without blemish also: Offre them before the Lorde/ & let the priest cast †salt therupon/and geue the so vnto the Lorde for a burntofferinge. Seuen dayes shalt thou bring euery daie a goatbocke. A yonge bullocke and a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shall they reconcile and clense the aulter / and offre vppon it. When these dayes are expired/then vpon the viij. day and so forth/the priestes shal offre their burntofferinges/and healthofferinges vpon the aulter: so wil I be mercyfull vnto you/saiet ỹ Lorde God.

Leuit. xxij.a

Leuit. xxiij.b

The. XLIIII. Chapter.

AFter this/ he broughte me agayne to the outwarde dore of the Sanctuary on the East syde/and that was shut. Then saide the Lorde vnto me: This dore shalbe styll shut/ and not opened for any man to go thorowe it/ But onely for the Lorde God of Israell: yee/ he shall go thorowe it/ cls shall it be shut still. The prynce him selfe shall come thorowe it/that he maye eate bread before the Lorde. At the porche shall he come in / and there shall he go oute againe. Then broughte he me thorowe the dore vpon the North syde of the house. And as I loked aboute me / beholde/ †the glorye of the Lorde fylled the house:

Exod. xl.c and xxiij.d

Num. ix.c
iij. Re. viij.b
Pa. vij.a

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 diligent hede to all the ordinaunces of the Lorde/and all his lawes: ponder well with thine herte the commynge in of the house / and the goynge forth of the Sanctuary/and tel that obstinate housholde of Israel. Thus saieth the Lorde God/O house of Israel/ye haue nowe done ynough with al youre abhominacions/ seynge that ye haue broughte into my Sanctuary straungers / hauinge vncircumcised hertes and flesh/where thorow my Sanctuary is defyled/when ye offre my bread/fatt and bloude.

B

Thus withall youre abhominacions ye haue broken my conuenaunt / and not kepte the holy ordinaunces of my Sanctuary: but set kepers of my Sanctuary/euen after youre owne mynde. Therfore thus saieth the Lorde God: Of all the straungers that dwell amonge the children of Israel / no straunger (whose herte and flesshe is not circumcised) shall come within my Sanctuary: No / nor the Leuites that be gone backe fro me/ and haue deceaued the people of Israel with erroures / goynge after their Idols: therfore shall they beare their owne wickednesse. Shoulde they be set and ordeined to minister vnder the dores of the house of my Sanctuary: and to do seruyce in the house: to slaye burntoffringes and sacrifices for the people: to stand before them/and to serue them: seing the seruice that they do them / is before they: Idols/and cause the house of Israel to stōble thorow wickednesse?

4. Reg. ij.f

†For the which cause I haue pluckt oute myne hande ouer them (sayeth the Lorde) so that now they must beare their owne iniquite/and not to come nye me/ to serue me & their priesthead/in my Sanctuary/ & moost holyest of all: that they maye beare their owne shame and abhominacions/ which they haue done. Shoulde I vse them to be porters of the house/and to all the seruyce that is done therin? But the priestes/the Leuites/the sonnes of †Sadoch/ that kepte the holy ordinaunces of my Sanctuary / when the children of Israel were gone fro me: shall come to the/ to do me seruyce/to stande before me/ & to offre me the fat & the bloude/saieth the Lorde God.

Ezech. xlij.d
xviij.b

C

They shall go into my Sanctuary / and treade before my table to do my seruice / and to wayte vpon myne ordinaunces. Now whē they go in at the dores of the ynnermer court/ they shall put on lynnen clothes/so that no wollyn come vpon them: whyle they do seruyce vnder the dores of the ynnermer courte/ and within. They shal haue fayre lynnin bonnettes vpon their heades / and lynnin breches vpon their loynes/which in their laboure they shal not put aboute them: And whē they go forth to ỹ people into the outwarde courte/ they shal put of the clothes/wherin they haue ministred/and laye them in the habitacion of the Sanctuary / and put on other apparell/ lest / they vnhalowe the people with they: clothes.

D

†They shall not shaue their heades / nor norish the bushe of their heere/but rounde their heades onely. * All the priestes that go into the ynmost courte/ shall drynke no wyne.

Leuit. x.f
xxj.a
*Leuit. x.c

†They shall marry no wydowe / neyther one that is put from her housbonde: but a mayde of the sede of the house of Israel/or a wydowe that hath had a priest before.

Leuit. xxj.b
Ose. j.a. iij.a

†They shal shewe my people the difference betwene the holy and vnholy / betwixte the cleane and vncleane. If any discorde arise/ they shal discerne it / and geue sentence after my iudgementes. My solempne feastes / my lawes and ordinaunces shall they kepe/ and halowe my Sabbathes. † They shal come at no dead persone/to defyle them selfes: (except it be father or mother/sonne or doughter/brother or sister/that hath had yet no housbande) in such they maye be defyled.

Deu. xvij.c

Leuit. xxj.a
Num. vj.a

And when he is clensed/ there shalbe reckened vnto him vij dayes: and if he go into the Sanctuary again to do seruice/he shal bring synnoffringe saieth the Lorde God. †They shall haue an heretage / yee/ I my selfe wilbe their heretage: els shall ye geue them no possession in Israel / for I am their possession. The meatoffringe/synoffringe/and trespasse offringe shall they eate/ and euery dedicate thinge in Israel shalbe theirs. The fyrstlinges of all the fyrst frutes/and all frewilloffringes shalbe the priestes.

De. xviij.a
Nu. xviij.a
Jos. xiij.b

Ye shall geue vnto the priest also the fyrstlinges.

linges of youre dowe/ that God maye prosper the residue. †But no dead carion shall the priest eat/nor such as is deuoured of wilde beastes/fooles or cattell.

Exo. xxij.d Leui. xxij.a

The. XLV. Chapter.

A Ezc.xlviijb

WHen ye deuyde the lande by the lott/ye shal put asyde one †parte for the Lord to be holy from other landes: namely xxv.M. meeteroddes longe/and x.M. broade. This shalbe holy/as wyde as it is rounde aboute. Of this parte there shalbe longe vnto the Sanctuary v.C. meeteroddes in all the foure corners/and l. cubytes wyde rounde aboute to the suburbes. And from the measure/ namely of xxv. M. meeteroddes longe/ and x. M. broade/ thou shalte measure/ wherein the Sanctuary and the holiest of all maye stande.

The residue of that holy grounde shalbe the priestes/which do seruice in the Sanctuary of the Lorde/and go in before the Lord to serue him/that they maye haue roume to dwell in.

As for the Sanctuary it shall stande for it selfe: and to the Leuites that serue in the house/ there shalbe geuen .xx. habitacions of the. xx v. M. lenghte/ and x. M. bredth. Ye shall geue also vnto the citie a possession of v. M. meeteroddes broade/and xxv. M. lōge/ besyde the parte of the Sanctuary: that shalbe for the whole house of Israel. †Vpon both the sydes of the Sanctuaryes parte/ and by the citie/ there shalbe geuen vnto the prynce/ whatsoeuer lyeth ouer agaynste the citie/ as farre as reacheth Westwarde and Eastward/ whiche shalbe as longe as one parte/from the West vnto the East.

Eze.xlviijd

This shalbe his owne lande in Israel/that my princes be nomore chargeable vnto my people. And suche as remayneth yet ouer in ỹ lande/shalbe geuen to the house of Israel accordinge to their trybes. Thus sayeth the

B Lorde God: O ye princes/ye haue now oppressed and destroyeth ynough: now leaue of/ handle now accordinge to the thinge that is equal & lawfull: and thrust out my people nomore/ saieth the Lorde God. Ye shal haue a true †weight/a true Epha/and a true Bat.

Leuit. xix.g Deu.xxv.c Pro. xx.b

The Epha and the Bat shal be alyke. One Bat shal conteyne the tenth parte of an Homer/and so shall one Epha do: their measure shalbe after the Homer. † One sycle maketh xx. Geras. So xx. sycles/and xxv. and xv. sycles make a pounde. This is the heaueofferinge/ that ye shall geue to be heaued: namely/the xvj. parte of an Epha/oute of an Homer of wheat/and the. xvj. parte of an Epha/ oute of an Homer of barly. The oyle shalbe measured with the Bat: euen the x. parte of one Bat oute of a Chor.

Exo. xx.i Leu.xxvij Num. iij.g

Ten Battes make an Homer: for one Homer maketh ten Battes. And one lambe from two hundreth shepe oute of the pasture of Israell/ for a meatofferynge/ burntofferinge/ and healthoffringe/ to reconcile them/ sayeth the Lorde God. All the people of the lande shall geue this heaueoffrynge with a fre will. Agayne/ it shalbe the princes parte to offre burntoffringes/ meatoffringes and drynkeofferinges vnto the Lord/in the holy dates/ newe moones/ Sabbathes/ and in all the hye feastes of the house of Israell. The synoffringe/ meatofferinge/ burntofferinge/and

C healthofferinge shall he geue/ to reconcile the house of Israell. Thus sayeth the Lorde God: The fyrst daye of the fyrst moneth thou shalt take a yonge bullocke without blemysh/ and clense the Sanctuary.

So the priest shall take of the bloude of the synofferynge/and sprenkle it vpon the postes of the house/ and vpon the foure corners of the aulter/ with the dorepostes of the ynnermer courte. And thus shalte thou do also the seuenth daye of the moneth (for suche as haue synned of ignorance/ or beynge deceaued) to reconcyle the house withall. †Vpon the xiiij. daye of the fyrst moneth ye shall kepe Easter. Seuen dayes shal the feast continue/wherin there shal no soure nor leuēded bread be eate.

Exod. xij. Leui. xxiij. Deu. xvj.

Vpon thesame daye shall the prynce geue for him selfe/and all the people of the lande/ a bullocke for a synofferinge. And in the feaste of the seuen dayes he shall offre euery daye a bullocke and a ram/that are without blemish for a burntofferinge vnto the Lord: and an hegoate daily for a synoffering. For the meatofferynges he shall geue euer an Epha/to a bullocke/ an Epha to a ram/and an Hin of oyle to an Epha. Vpon the xv. daye of the seuenth moneth/ he shall kepe the seuen dayes holy

holy one after another/ euen as the other vij. dayes: with the synofferinge/burntofferinge/ meatofferinge/and with the oyle.

The. XLVI. Chapter.

A THus sayeth the Lorde God: the dore of the ynnermer court towarde the East/ shalbe shutte the vj. worke dayes: But in the Sabbath and in the daye of the newe moone/ it shalbe opened. Then shal the prynce come vnder the dore porche/ and stande stil without by the dore poste. So the priestes shal offre vp his burnt and healthofferynges. And he shal worshippe at the dore post/ and go his waye forth againe: but the dore shal nomore be shut till the euenynge.

On thesame maner shall the people of the lande also do their worshippe before the Lorde/ without this dore vpon the Sabbathes and newe moones. This is nowe the burntofferinge/that the prince shal bringe vnto the Lorde vppon the Sabbath: sixe lambes without blemyshe/and a ram without blemishe/ and an Epha for a meatoffringe with the ram. As for the lambes/ he maye geue as many meatofferinges to them as he wil/and an Hin of oyle to an Epha. In the daye of the newe moneth/it shalbe a yonge bullocke without blemysh/ sixe lābes and a ram also without blemyshe. With the bullocke he shal geue an Epha/ and with the ram an Epha also for a meatofferinge: But to the lambes/ what he maye come by: And euer an Hin of oyle to

B an Epha. When the prynce commeth/he shal go vnder the dore porche/and euen there departe forth agayne. But when the people of the lande come before the Lorde in the hye solempne feaste/ as many as come in by the North dore to do worshippe/ shall go oute agayne at the South dore. And they that come in at the South dore/shal go forth againe at the North dore. There shal none go out at the dore where he came in/but shal go forth right ouer on the other syde/and the prynce shal go in and out amonge them.

Vpon the solempne and hye feaste dayes/ this shalbe the meatoffringe: An Epha to a bullocke/and an Epha to a ramme: and to the lambes as many as he will/ but euer an Hin of oyle to an Epha. Nowe when the prince bringeth a burntoffering or an healthofferinge with a fre wyll vnto the Lorde/ the East dore shalbe opened vnto him/that he maye do with hys burnte and healthofferinges/as he doeth vpon the Sabbath: & when he goeth forth/ the dore shalbe shut after him agayne. He shall dayly bringe vnto the Lorde a lambe of a yeare olde without blemishe for a burntofferynge: this shall he do euery morynynge. And for a meatofferinge he shall geue the sixte parte of an Epha/ and the thirde parte of an Hin of oyle (to myngle with the cakes) euery morninge. Yee/ this shalbe a daily meatofferinge vnto the Lorde/ for an euerlastinge ordinaunce: and thus shall the lambe/ the meatofferinge and oyle be geuen euery morynynge for a dayly burntofferinge.

C

Moreouer/ thus sayeth the Lorde God: If the prynce geue a gifte vnto any of his sonnes/ then shall it be his sonnes heretage perpetuall/ that he may possesse it. But if he will geue one of his seruauntes some of his heretage/ it shalbe his to the †fre yeare/ and then to returne agayne vnto the prynce: for his heretage shalbe his sonnes onely. * The prynce also shall take none of the peoples enherytaunce/ nor put them from their possession: but to his owne sonnes shall he geue his possession/ that my people be not scatred abroade/but that euery mā maie haue his owne.

Leui. xxv.b Nu. xxxvj.c *iij. re. xxi.a ij. Reg. ix.b

And he brought me thorow the intraunce at the syde of the dore to the habitacion of the Sanctuary that belongeth to the priestes/ & stode towarde the North/ & behold/ there was a place vpon the West syde/then saide he vnto me: This is the place/ where the priestes shall dight the trespasse and synofferinges/ & bake the meatofferinges: that they nede not beare them into the outwarde courte/and so to vnhalowe the people. So he brought me into the vttermost courte/ rounde aboute all the foure corners. Beholde/ in euery corner of the forecourte/ there was yet a litle courte. Yee/ in all the foure corners of the courte/ there was made a litle courte of xl. cubites longe/ and xxx. cubites broade: these foure litle courtes were of one like measure/ and there wet ryggewal rounde aboute them all foure/ vnder the which there were harthes made rounde

D

aboute.

aboute. Then sayde he vnto me: this is the kitchin/ where the ministers of the house shall dight the slaine offeringes of the people.

The. XLVII. Chapter.

A AFter this he brought me againe before the dore of the house: and beholde/ there gusshed out waters from vnder the postes of the house Eastwarde (for the house stode toward the East) that ranne doune vpon the right syde of the house/ whiche lyeth to the aulter Southwarde. Then caried he me oute to the North dore/ and brought me forth there roũd aboute by the vttermoste dore/ that turneth Eastwarde. †Beholde/ there came forth the water vpon the ryght syde. Nowe whan the man that had the meeterodde in his hande/ wente oute vnto the East dore/ he measured a M. cubites/ and then he broughte me thorow the water/ euen to the ancles: so he measured yet a thousande/ and broughte me thorow the water againe vnto the knees: yet measured he a thousande/ and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne/ then was it suche a ryuer/ that I mighte not wade thorowe 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: haste thou sene this/ o thou sonne of man? and with that/ he brought me to the ryuer bancke againe.

Zach. xiij. c and xiiij. b

B

Now when I came there/ there stode many trees vpon eyther syde of the riuer bancke. Then saide he vnto me: This water that floweth oute towarde the Easte/ and runneth doune into the playne felde/ commeth into the see: and from the see it runneth oute/ and maketh the waters whole. Yee/ all that lyue & moue/ where vnto this ryuer commeth/ shall recouer. And where this water commeth/ there shalbe many fysh. For all that commeth to this water/ shalbe lusty and whole. By this ryuer shal the fysshers stande from Engaddi vnto En Eglaim/ and there spredde oute their nettes: for there shalbe greate heapes of fishe/ like as in the mayne see. As for his claye and pittes/ thei shal not be whole/ for why/ it shalbe occupied for salt.

C By this riuer vpon both the sydes of the shore/ there shall growe all maner of frutefull trees/ † whose leaues shall not fall of/ neyther

Psal. j. a

shall their frute perishe: but euer be rype at their monethes/ for their water runneth oute of the Sanctuary. His frute is good to eate/ and his leafe profitable for medicine. Thus sayeth the Lord God: Let thys be the border/ wherein ye shall deuyde the lande vnto the xij. trybes of Israel with the lyne. Parte it indifferently vnto one as vnto another: † of the which lande I swore vnto youre fathers/ that it shoulde fal to youre enheritaunce.

Gen. xxvi.

This is the border of the lande vpon the North syde/ from the mayne see/ as men go to Zadaba: namely/ Hemath/ Berotha/ Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon/ that lieth vpon the coastes of Haueram. Thus the borders from the see forth/ shalbe Hazar Enan/ the border of Damascus the North/ and the borders of Hemath: that is the North parte.

The East syde shall ye measure from Haueran and Damascus/ from Galead and the lande of Israell by Jordane and so forth/ from the see coast/ that lyeth Eastwarde: and this is the East parte.

The South syde is from Thamar forth to the † waters of stryfe vnto Cades/ the ryuer to the mayne see: & that is the South parte.

Num. xx. Exo. xvij.

S

The West parte: namely the great see from the borders therof/ till a man come vnto Hemath this is the West parte.

†This lande shall ye parte amonge you accordinge to the tribes of Israel/ and deuide it to be an heretage for you/ † and for the straũgers that dwell amonge you/ and begette children.

Num. xxxiij. Leuit. xxv. Deut. xxi. and xxiij.

For ye shall take them amonge the chyldren of Israell/ like as though they were of your owne housholde and countrie/ and they shall haue heretage with you among the children of Israel.

Loke in what tribe the straunger dwelleth/ in the same trybe shall ye geue hym his heretage/ saieth the Lorde God.

The XLVIII. Chapter.

A THese are the names of the trybes that lye vpon the Northsyde/ by the waye of Hetlon/ tyll thou commest vnto Hemath and Hazar Enan/ the borders of Damascus towarde the North beside Hemath: Dan shall haue his porcion 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 from the East parte vnto the West/ shall Nephtali haue his porcion.

Vpon the borders of Nephtali 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 frõ the East parte vnto the West/ shall Ruben haue his porcion. Vpõ the borders of Ruben from the East quarter vnto the West/ shall Juda haue his porcion. Vpon the borders of Juda from the East parte vnto the West/ ye shall set aside one porcion of xxv. M. meeteroddes longe and broade (like as another porcion from the East syde vnto the West) wherein the Sanctuary shall stande.

B † As for the porcion that ye shall separate out for the Lord/ it shalbe xxv. M. longe/ and x. M. broade. Which separated holy porcion shall belõge vnto these: namely to the priestes/ towarde the North xxv. M. and towarde the West x. M. broade/ towarde the East. x. M. broade also/ & towarde the South xxv. M. lõge/ wherein the Sanctuary of the Lorde shall stande. Yee/ this same place shalbe the priestes/ that are of the chyldren of † Sadoch/ and haue kepte my holy ordinaunce: which wente not astraye in the erroure of the chyldren of Israel/ like as the Leuites are gone astraye/ and this separated pece that they haue of the lande/ shalbe the mooste holy/ harde vpon the borders of the Leuites. And nexte vnto the priestes shall the Leuites haue xxv. M. lõge and x. M. broade. This shalbe on euery syde xxv. M. longe/ and x. M. broade. Of this porcion they shall sel nothinge/ nor make any permutacion therof/ lest/ the chiefe of the lande fall vnto other/ for it is halowed vnto the Lorde.

Eze. xlv. a

Eze. xliij. d and xliij. c

C The other v. M. after the bredth/ that lyeth by the xxv. M. shalbe common: it shall belonge to the citie/ and to the suburbes for habitaciõs/ and the citie shall stande in the myddest thereof. Let this be the measure towarde the North parte/ v. C. and iiij. M. toward the South parte/ v. C. & iiij. M. towarde the East parte/ v. C. and iiij. M. towarde the West parte/ v. C. and iiij. M.

The suburbes harde vpon the citie/ shall haue towarde the North/ L. and ij. C. towarde the South/ L. and two. C. towarde the East/ L. & two C. towarde the West also L. and two. C. As for the residue of the lẽgth that lyeth hard vpon the separated holy groũd: namely. x. M. towarde the East and x. M. towarde the West/ next vnto the holy porcion: it and the increace therof shall serue for their meate that laboure in the citie. They that laboure for the welth of the citie/ shall manteyne thys also/ out of what tribe so euer they be in Israel.

All that is separated of the xxv. M. longe and xxv. M. broade on the foure partes/ that shall ye put aside for the separated porcion of the Sanctuary/ and for the possession of the citie. The residue vpon both the sydes of the Sanctuary and possession of the citie/ † shall belonge to the prince/ before the place of the xxv. M. vnto the East ende/ and before the place of the xxv. M. Westwarde/ vnto the borders of the citie: this shalbe the princes porcion. This shalbe the holy place/ & the house of the Sanctuary shall stande in the myddest. Moreouer/ from the Leuites and the cities possession that lye in the myddest of the princes parte: loke what remayneth betwixte the border of Juda and the border of Ben Jamin/ it shalbe the princes.

D

Eze. xlv. a

Now of the other trybes.

From the East parte vnto the West/ shall Ben Jamin haue his porcion. Vpon the borders of Ben Jamin from the East syde vnto the West/ shall Symeon haue his porcion. Vpon the borders of Symeon from the East parte vnto the West/ shall Isachar haue his porcion. Vpon the borders of Isachar from the Eastsyde vnto the West/ shall Sabulon haue his porcion. Vpon the borders of Sabulõ from the East parte vnto the West/ shall Gad haue his porcion. Vpon the borders of Gad Southwarde/ the coastes shall reach frõ Thamar forth vnto the waters of strife to Cades and to the floude/ euẽ vnto the mayne see.

This is the lãde with his † porcions/ which ye shall distribute vnto the trybes of Israel/ saieth the Lorde God. Thus wyde shall the citie reach: vpon the North parte/ v. C. and iiij. M. measures. The portes of the citie shal haue

E

Num. xxxv. Ios. xxi.

AA the

the name of the trybes of Israel. Thre portes of the North syde: One Ruben/ another Juda/the thirde Leui.

Vpon the East syde/v.C. and iiij.M. measures/ with the thre portes: The one Joseph/ another Ben Jamin/ the thirde San. Vpon the South syde/v.C.& iiij.M.measures/with the thre portes:the one Symeon/another Issachar/the thirde Sabulon. And vpō the West syde/v.C.and iiij.M.measures/with thre portes also:the one Gad/another Asser/the thirde Nephtali. Thus shall it haue xviij.M.measures rounde aboute. And from that time forth/ the name of the citie shalbe the Lord is there.

The ende of the prophet Ezechiel.

The Prophet Daniel.

The first Chapter.



IN the thirde yeare of the raygne of Joachim kinge of Juda/came Nabuchodonosor kinge of Babylon vnto Jerusalem / and beseged it:† and the Lorde delyuered Joachim ỹ kinge of Juda into his hande / with certayne ornamentes of the house of God / which he caried awaye vnto the lande of Sennar/to the house of his god / and there brought them into his gods treasury. And the kynge spake vnto Asphenes the chiefe chaumberlayne/ỹ he shoulde bringe hym certayne of the chyldren of Israel / that were come of the kynges sede and of princes / yonge spryngaldes without any blemish/ but fayre and welfauoured/instruete in all wisdome / cunnynge and vnderstandinge: whiche were able to stande in the kinges palayce / to reade & to learne[for to speake Caldeish.

a xxij.re.xxiiij. & ij.pa.xxxvj. s

Vnto these the kinge appoynted a certaine porcion of his owne meate and of the wyne/ which he dranke him self / so to norish thē thre yeare:that afterwarde they might stande before the kinge. Amonge these now were certayne of the children of Juda:namely Daniel/ Ananias/Misael/and Azarias. Vnto these the chiefe chaumberlaine gaue other names/ and called Daniel/Balthasar: Ananias/Sydrac: Misael / Misac & Asarias/Abdenago. But Daniel was at a poynt with him self/ † that he wolde not be defyled thorow ỹ kynges meate/ nor the wyne which he dranke. And this he desyred of the chiefe chaūberlaine / lest/ he shoulde defile him self. So God gaue Daniel fauoure & grace before the chiefe chaumberlaine/that he saide vnto him:I am afrayed of my lorde the kinge / which hath appoynted you youre meate and drinke:lest/ he spye youre faces to be worse lykinge then the other spryngaldes of youre age / and so ye shall make me loose my heade vnto the kinge.

B

Gen.xl.b Tob.j.b Judith.j.

Thē Daniel aunswered Melassar/ whome the chiefe chaumberlayne had set ouer Daniel/ Ananias/Misael and Asarias/ and sayde: O proue but ten dayes with thy seruauntes/ and let vs haue pottage to eate / & water to drinke: then loke vpon oure faces / and theirs that eate of the kinges meate. And as thou seist/ so deale with thy seruauntes. So he consented to thē in this matter/and proued thē x. dayes. And after the ten dayes/ their faces were better lykinge & fatter/ then all the yonge spryngaldes/which dyd eate of the kinges meate.

C

Thus Melassar toke awaye their meat and wyne/and gaue them pottage therfore. God gaue now these foure spryngaldes cunnyng & learning in al scripture and wisdome:but vnto Daniel specially/he gaue vnderstanding of all visions and dreames. Now when ỹ tyme

D

was expyred/ that the kynge had appointed to bring in these yonge spryngaldes vnto hym: ỹ chiefe chaumberlayne broughte theim before Nabuchodonosor / and the kynge commoned with them. But amonge them all were found none such as Daniel/ Ananias/ Misaell/ and Asarias. Therfore stode they before the kynge/ which in all wisedome and matters of vnderstanding/ỹ he enquered of them/founde them ten times better then all the soythsayers and charmers that were in all hys realme. And

Daniel

Daniel abode still/vnto the fyrst yeare of kyng Cyrus.

The II. Chapter.

A

b vij.b n. iiij. a

IN the seconde yeare of the raigne of Nabuchodonosor / had Nabuchodonosor a dreame / † where thorow his sprete was vexed / and his slepe brake frō him. Then the king cōmaunded to cal togither al the soythsayers/ charmers/ witches and Caldees / for to shewe the kinge his dreame. So they came/and stode before the kinge. And the kinge saide vnto thē: I haue dreamed a dreame/ & my sprete was so troubled therwith/ that I haue cleane forgotten what I dreamed. Vpon this/ the Caldees aunswered the kinge in the Syrians speach: O kinge / God saue thy life for euer. Shewe thy seruauntes the dreame/ and we shal shewe the what it meaneth. The kinge gaue the Caldees their aunswere/and sayde: It is gone fro me: If ye will not make me vnderstande the dreame with the interpretacion therof/ ye shal dye / and youre houses shalbe prysed. But if ye tell me the dreame and the meanynge therof/ ye shall haue of me giftes/ rewardes and greate honoure: onely / shewe me the dreame and the significacion of it: They aunswered agayne / and sayde: the kynge must shewe his seruauntes the dreame/ and so shall we declare what it meaneth.

B

Then the kinge aunswerde/sayinge: I perceaue of a trueth / that ye do but prolonge the tyme: for so much as ye se / that the thinge is gone fro me. Therfore/if ye will not tel me the dreame/ye shall all haue one iudgement. But ye faine & dissemble with vain wordes/ which ye speake before me to put of the tyme. Therfore tell me the dreame/and so shal I knowe/ if ye can shewe me what it meaneth. Vpō this/ the Caldees gaue aūswere before the king and sayde:there is no man vpon earth that can tel the thinge/ which the kinge speaketh of: Yee/ there is neyther kinge / prince nor lorde / that euer axed such thinges at a soythsayer / charmer or Caldeer: for it is a very harde matter that the kyng requireth. Neyther is there any that can certifie the kinge therof / excepte the goddes: whose dwellinge is not amonge the creatures.

C

For the which cause the kinge was wroth with great indignacion / & cōmaunded to destroye al the wyse men at Babylon:and ỹ proclamacion wente forth/ ỹ the wyse mē shoulde be slayne. They sought also to slaye Daniel with his cōpanyons. Then Daniel enquered Arioch the kinges stewarde/ of the iudgement and sentence that was gone forth already to kill such as were wyse at Babylon. He aunswered and sayd vnto Arioch beinge then the kinges debite: Why hath ỹ kinge proclaymed so cruel a sentence? So Arioch tolde Daniel the matter. Vpon this wente Daniel vp/ and desyred the kinge that he might haue leysoure to shewe the king the interpretacion: and then came he home againe and shewed the thinge vnto Ananias/ Misael & Asarias his companions:that they should beseke the God of heauen for grace in this secrete / that Daniel and his felowes with other such as were wyse in Babylon/ perished not. Thē was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel praysed the God of heauē/Daniel also cryed loude/& sayde: O that the name of God might be praysed for euer & euer / for wisdome and strength are his owne: † he chaungeth the tymes and ages: *he putteth doune kinges/ he setteth vp kinges: † he geueth wisdom vnto the wyse & vnderstādinge to those that vnderstāde:he openeth the depe secretes: he knoweth the thinge that lyeth in darkenesse / * for the light dwelleth with him. I thāke the / and prayse the (O thou God of my fathers) that thou hast lent me wysdome and strength/and hast shewed me the thinge that we desyred of the / for thou hast opened the kinges matter vnto me.

Dan.ij.b *Luc.j.e Job xxxij. b Jer.xxvij.a Dan. iiij. c †Job xxxij. b *j.Jo.j.b

Vpon this wente Daniel in vnto Arioch/ whome the king had ordeyned to destroye the wyse at Babylon:he wente vnto him / & saide: destroye not such as are wyse in Babylō/ but bringe me in vnto the king / and I shal shewe the kinge the interpretacion. Then Arioch brought Daniel into the kinge in all the haist/ and saide vnto him: I haue founde a man amonge the prysoners of Juda/that shal shewe the king the interpretacion. Thē aunswered ỹ kinge/ & sayde vnto Daniel whose name was Balthasar: Art thou he that cāst shewe me the dreame which I haue sene / and ỹ interpretacion therof? Daniel aunswered the kinge to his face / and sayde: As for this secrete/for the

D

which the kinge maketh inquisicion: it is neyther the wyse/the sorcerer/the charmer/nor the deuel conurer that can certifie ỹ kinge of it:
Mat.xj.c †Onely God in heauē can open secretes/and he it is that sheweth the king Nabuchodonosor/what is for to come in the latter dayes.

Thy dreame/and that which thou haste sene in thine heade vpon thy bed/is this: O kinge/ thou diddest cast in thy mynde/what shoulde come hereafter: 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 any wisdome that I haue/more thē any other
E lyuinge: but only that I might shewe ỹ kinge the interpretacion/& that he might knowe the thoughtes of his owne herte. Thou kinge sawest/& beholde: there stode before the a greate ymage/whose figure was maruaylous great/ and his vysage grymme. The ymage heade was of fyne golde/hys brest and armes of syluer/his body and loynes were of copper/hys legges were of yrō/his fete were parte of yrō/ and parte of earth.

This thou sawest/till ỹ tyme that (without
Mat.xxj.c any hādes) there was hewē of a †stone/which
Luc.xx.b smote the ymage vpon the fete/that were both of yron and earth/& brake thē to poulder: then was the yron/the earth/the copper/ỹ syluer & golde broken altogether in peces: and became like the chaffe of corne/that the winde bloweth awaye from the sommer floures/that they can nomore be founde. But the stone that smote ỹ ymage/became a great mountaine/which fulfylleth the whole earth: This is the dreame. And now wil we shewe before the kinge what it meaneth.

Dan.v.d †O kynge/thou arte a kynge of kynges: For the God of heauen hath geuē the a kingdome/ryches/strength and maiestey: and hath delyuered the all thinges that are amonge the chyldren of men: the beastes of the felde/& the fooles vnder the heauen/and geuen the domi-
F nion ouer them all. Thou art that golde heade. After the there shall aryse another kingdome/ which shalbe lesse then thine. The thyrde kingdome shalbe lyke copper: and haue dominacion in all lādes. The fourth kingdome shalbe as stronge as yron. For lyke as yron bruseth and breaketh all thinges: Yee/euen as yron beateth euery thinge doune/so shall it beate doune and destroye.

Where as thou sawest the fete and toes/ parte of earth and parte of yron: that is a deuyded kyngdome/whiche neuertheles shall haue some of the yron grounde mixte with it/ for so much as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte of yron and parte of claye/signifieth: that it shalbe a kingdome partely stronge and partely weake. And where as thou sawest yron mixte with claye: they shall myngle them selues with the sede of symple people/& yet not contynue one with another/like as yron will not be soulde-red with a potsherde.

In the dayes of these kinges/shall the God G
of heauen set vp an † euerlastinge kingdome Esa.ij.b
which shall not perish/and his kingdome shal not be geuen ouer to another people: Yee/the same shall breake and destroye all these kingdomes/but it shall endure for euer.

And where as thou sawest/that without any handes there was cut out of the † mount Heb:p
a *stone/which brake the yron/the copper/the *mat.p
earth/the syluer and golde in peces: by that hath the greate God shewed the kinge what wil come after this. This is a true dreame/and the interpretacion of it is sure.

Then the kynge Nabuchodonosor † fell Act.pviij
doune vpon his face/and bowed him self vn-to Daniel/and cōmaunded that they shoulde offre meat offringes and swete odoures vnto him.

The kynge aunswerde Daniel and sayde: Yee/of a trueth/youre God is a God aboue all goddes/a Lorde aboue all kynges/and an opener of secretes: seynge thou canst disco-uer this mystery. So the kynge made Daniel a greate man/and gaue him many and greate giftes.

†He made him ruler of all the countries of Gen.xli
Babylon/and lorde of all the nobles that were at Babylon. Now Daniel intreated the king for Sydrac/Misac/and Abdenago/so that he made them rulers ouer all the offices in the lande of Babylon: but Daniel him self remai-ned stil in the courte by the kinge.

The. iij. Chapter.

NAbuchodonosor the kinge caused a golde A
ỹ ymage to be made/which was lx cubites hye

hye/and six cubites thicke. This he made to be set vp in the valley of Suran in the lande of Babylon/and sent out to gather together the dukes/lordes and nobles/the iudges and of-ficers/the debites and shrefes/with all the ru-lers of the lande: that they might to the dedi-cacion of the ymage/which Nabuchodonosor the kynge had set vp. So the dukes/lordes and nobles/the iudges and officers/debytes and shrefes/with all the rulers of the lande gathered them together/and came vnto the dedicatinge of the ymage/that Nabuchodo-nosor the kynge had set vp.

Now when they stode before the ymage/ which Nabuchodonosor set vp/the bedel cried out with all his might: O ye people/kynred-des and tunges/to you be it sayde: that when ye heare the noyse of the trompettes/which shalbe blowen/with ỹ harpes/shawmes/psal-teries/symphonies and all maner of musick: ye fal doune and worshippe the goldē ymage/
B that Nabuchodonosor the kinge hath set vp. Who so then falleth not doune and boweth him self/shall euen thesame houre be cast in-to an hote burninge ouen. Therfore/when all the folke herde the noyse of the trōpettes that were blowē/with the harpes/shawmes/psal-teries/symphonies and all kynde of melody: then all the people/kynreddes and nacions fell doune/and bowed them selues vnto the goldē ymage/that Nabuchodonosor the kinge had set vp.

Now were there certaine men of ỹ Caldees/ that went euen then and accused the Iewes/ and saide vnto kinge Nabuchodonosor: O king/God saue thy lyfe for euer. Thou beinge kynge hast geuen a commaundement/that all men when they heare the noyse of the trom-pettes/harpes/shawmes/psalteries/sympho-nies/& all the other melodies: shall fall doune & bowe them selues towarde the goldē ymage: who so then fell not doune & worshipped not/ that he shoulde be cast into an hote burninge
an.ij.g ouen. Now are there certaine Iewes/† whom thou hast set ouer the offices of the lāde of Ba-bylon: namely/Sydrac/Misac/and Abdena-go. These men (o kinge) regarde not thy com-maundement/yee/they wil not serue thy god-des/nor bowe them selues to the goldē ymage that thou hast set vp.

Then Nabuchodonosor in a cruel wrath & C displeasure/cōmaunded that Sidrac/Misac/ and Abdenago shoulde be brought vnto him. So these men were brought before the kinge. Then Nabuchodonosor spake vnto them/and sayde: what: o Sydrac/Misac and Abdena-go/will not ye serue my goddes: nor bowe youre selfes to the golden ymage that I haue set vp: wel/be ready hereafter/when ye heare the noyse of the trompettes blowen with the harpes/shawmes/psalteries/symphonies and all the other melodies: that ye fall doune/and worshippe the ymage which I haue made. But if ye worshippe it not/ye shalbe cast im-mediatly into an hote burninge ouen. Let se/ what god is there/that maye delyuer you out of my handes.

Sydrac/Misac and Abdenago aunswered the kynge/and sayde: O Nabuchodonosor/we ought not to cōsente vnto the in this matter/ for: why: oure God whome we serue/† is able Nu.xvj.c
to kepe vs from the hote burninge ouen (O kynge) and can right well delyuer vs out of thy handes. And though he wil not/yet shalt thou knowe (o kynge) that we will not serue thy goddes/nor do reuerence to the ymage which thou hast set vp. Thē was Nabuchodo- D
nosor full of indignacion/so that the counte-naunce of his face chaunged vpon Sidrac/ Misac/and Abdenago. Therfore he charged and commaunded/that the ouen shoulde be made seuen tymes hoter then it was wonte to be: & spake vnto the strongest worthies that were in his hooste/for to bynde Sidrac/Mi-sac/and Abdenago/and to cast them into the hote burninge ouen.

So these men were bounde in their cotes/ hosen/shues/with their other garmentes/and cast into the hote burnynge ouen: for the kin-ges commaundement was so strayte/and the ouen was exceadynge hote. As for the men that put in Sydrac/Misac/and Abdenago/ the flame of the fyre destroyed them. And these thre men Sydrac/Misac and Abdenago fell doune in the hote burnynge ouen/beynge fast bounde.

Then Nabuchodonosor the kynge maruay-led/and stode vp in all haist: he spake vnto his counsayl and sayde: dyd not ye cast these thre men bounde into the fyre? They aunswered/

and sayde vnto the kinge: Yee/o kinge. He
aunswered and sayde: lo/for all that/yet do I
se foure men goinge louse in the myddest of
Dan.x.a the fyre/and nothinge corrupte: † & the fourth
is lyke an aungel to loke vpon. Vpon this
wente Nabuchodonosor vnto the mouth of
the hote burnynge ouen: he spake also / and
sayde: O Sydrac/ Misac/ and Abdenago/ ye
seruaũtes of the hye God: go forth / and come
hither. And so Sydrac / Misac and Abdena-
go wente out of the fyre. Then the dukes/ lor-
des and nobles/ and the kynges coũsayll came
Esa. xliij. a together to se these men / vpon whome † the
fyre had no maner of power in their bodies:
In so much that the very heere of their heade
was not burnt / and their clothes vnchaun-
ged/ Yee/ there was no smell of fyre felt vpon
them.

Then spake Nabuchodonosor/ and sayde:
Blessed be the God of Sidrac / Misac and
Act.xij.c Abdenago: † which hath sent his aungel/ and
Dan.vj.d defended his seruauntes / that put their trust
Psa.xxxiij.a in him/ that haue altered the kinges cõmaun-
dement/ and ieoperded their bodies therupon/
rather then they wolde serue or worshippe any
other god / except their owne God onely.
Therfore I will and commaunde / that all
people: kynredes and tunges / which speake
any blasphemy agaynst the God of Sydrac/
Misac and Abdenago / shall dye / and their
Esa. xl.ij. b houses shalbe prysed. Because / † there is no
Osee xiij. b God that maye saue as this. So the kynge
promoted Sydrac/ Misac and Abdenago in
the lande of Babylon.

Dan.vj.c Nabuchodonosor kynge vnto all people/
kynredes and tunges that dwell vpon the
whole earth / peace be multiplied amõge you.
I thought it good to shewe the tokens and
maruaylous workes / that the hye God hath
Ps.xliij.b wrought vpon me. † O how greate are his
exliij.b tokens / and how mighty are his wonders:
*Da.vij.d * His kingdome is an euerlasting kingdome/
Luc.j.c and his power lasteth for euer and euer.

The. IIII. Chapter.

A I Nabuchodonosor beynge at rest in myne
house/ and floryshinge in my palaice/ sawe
a dreame / which made me afrayed / and the
thoughtes that I had vpon my bed/ with the
Dan.ij.a visions of myne heade / troubled me. † Then
sent I out a cõmission / ỳ all they which were
of wisdome at Babylon shoulde be brought
before me / to tell me the interpretacion of the
dreame. So there came the soythsayers/ char-
mers / Caldees ad coniurers of deuels: to
whom I tolde the dreame/ but what it betoke-
ned / they coulde not shewe me: till at the last/
there came one Daniel (otherwyse called Bal-
thasar / accordinge to the name of my God)
which hath the spirite of the holy goddes in
him: to whom I tolde the dreame/ sayinge: O
Balthasar / thou prince of soythsayers: For so
much as I knowe / that thou hast the spirite of
the holy goddes/ and no secrete is hyd frõ the:
tell me therfore / what the vision of my dreame
(that I haue sene) maye signifie. I sawe a vi-
sion in my heade vpon my bed: and beholde/
there stode a tree vpõ the grounde/ which was
very hye/ greate and mighty: the heyght rea-
ched vnto the heauen/ and the bredth extended
to all the endes of the earth: his leaues were
fayre/ he had very much frute/ so that euery mã
had ynough to eate thereon.

The beastes of the felde had shadowes vn-
der it/ & the fooles of the ayre dwelt in the bo-
wes therof. Shortly / all creatures fed of it. I
sawe in my heade a vision vpon my bed: and
beholde/ a watcher (euen an holy aungel) came
B doune from heauẽ/ & cried myghtely/ sayinge:
Hew doune the tree/ breake of his braunches/
shake of his leaues / & scatre his frute abroade:
that all the beastes maye get them awaye frõ
vnder hym / and the fooles from his braun-
ches. Neuertheles / leaue the grounde of his
rote still in the earth/ and bynde him vpon the
playne felde / with chaynes of yron and stele.
With the dew of heauẽ shall he be wet/ and he
shall haue his parte in the herbes of ỳ groũde
with other wilde beastes.

That mans herte of his shalbe taken from
him/ and a beastes herte shalbe geuen him/ till
seuen yeares be come and gone vpon him.

This erande of the watcher/ is a commaun-
dement grounded and sought out in ỳ coun-
sayll of hym/ that is moost holy: to learne men
for to vnderstande / that the hiest hath power
ouer the kyngdomes of men / and geueth thẽ/
to whome it liketh hym / and bringeth the
very outcastes of men ouer them. This is the
dreame / that I kynge Nabuchodonosor haue
sene.

Ther-

Therfore o Balthasar / tell thou me what it
signifieth: for so much as all the wyse men of
my kingdome are not able to shewe me what
it meaneth. But thou canst do it/ for the spirite
of the holy goddes is in the.

C Then Daniel (whose name was Balthas-
sar) helde his peace by the space of an houre/
and his thoughtes troubled hym. So the
kynge spake/ and sayde: O Balthasar/ let ney-
ther the dreame nor the interpretacion therof
feare the. Balthasar aunswered / sayinge: O
my Lorde/ this dreame happen to thyne ene-
mies / and the interpretacion to thyne aduer-
saries. As for the tree that thou sawest / which
was so greate and mighty/ whose heyght rea-
ched vnto the heauen / and his bredth into all
the worlde / whose leaues were fayre / and the
frute much/ vnder the which the beastes of the
felde had their habitacion / and vpon whose
braunches the fooles of the ayre dyd syt.

Euen thou (o kynge) art the tree / greate
and stronge. Thy greatnesse increaceth / and
reacheth vnto the heauen / so doeth thy power
to the endes of the earth. But where as the
kynge sawe a watcher / euen an holy aungel
that came doune from heauen/ and sayde/ hew
doune the tree / and destroye it / yet leaue the
grounde of the rote in the earth / and bynde
hym vpon the playne felde with chaynes of
yron and stele. He shalbe wet with the dew
of heauen/ and his parte shalbe with the bea-
stes of the felde / till seuen yeares be come and
gone vpon hym. This (o kynge) is the inter-
pretacion/ yee/ it is the very deuyce of him that
is hyest of all / and it toucheth my lorde the
kynge.

Thou shalt be cast out fro men/ & thy dwel-
linge shalbe with the beastes of the felde/ with
grasse shalt thou be fed like an oxe. Thou must
be wet with the dew of the heauen / yee/ seuen
an.iij.f yeares shall come and go vpon the / till thou
.xxxvij.a knowe / † that the hyest hath power vpon the
D kyngdomes of men/ and geueth thẽ to whom
he lyst. Moreouer/ where as it was sayde/ that
the rote of the tree shoulde be left still in the
grounde: it betokeneth/ that thy kingdom shal
remayne whole vnto the / after thou hast learn-
ed to knowe that the power commeth from
heauen. Wherfore (o kynge) be content with
my counsayll/ that thou mayest louse thy syn-
nes with righteousnesse / † and thine offences Eccle.xix.b
with mercy to poore people: for such thinges
shall prolonge thy peace. All these thinges
touch the kynge Nabuchodonosor.

So after xij. monethes/ the kinge walked vp
and doune in the palayce of the kingdome of
Babylon/ and sayde: This is the greate citie of
Babylon/ which I my selfe (with my power &
strength) haue made a kynges courte / for the
honoure of my maiesty. Whyle these wordes
were yet in ỳ kynges mouth/ there fell a voyce
from heauen/ sayinge: O kynge Nabuchodo-
nosor/ to the be it spoken: Thy kyngdome shall
departe from the/ thou shalt be cast out of mẽs
company: thy dwellinge shalbe with the bea-
stes of the felde / so that thou shalt eate grasse
lyke as an oxe / till seuen yeares be come / and
gone ouer the: euen vntill thou knowest / that
the hyest hath power vpon the kingdomes of
men/ and that he maye geue thẽ/ vnto whome
it pleaseth him.

The very same houre was this matter ful- E
filled vpon Nabuchodonosor: so that he was
cast out of mens cõpany / & dyd eate grasse like
an oxe. His body was wet with the dew of
heauẽ/ till his heeres were as greate as Aegles
fethers/ and his nayles like byrdes clawes.

When this tyme was past/ I Nabuchodo-
nosor lift vp myne eyes vnto heauen / and
myne vnderstandinge was restored vnto me
agayne. Then gaue I thankes vnto the hiest.
I magnified and praysed hym that lyueth for
euermore / † whose power endureth alwaye/ Dan.iij.f
and hys kyngdome from one generacion to
another: in comparison of whome / all they
that dwell vpon the earth/ are to be reputed as
nothinge.

† He handleth accordinge to his wil/ amõge Ps. cxxxiij.
the powers of heauen and amonge the inha- a
bitours of the earth: & there is none that maye
resiste his hande/ or saye: what doest thou? † At Job xlij.b
the same tyme was myne vnderstandinge ge-
uen me againe/ and I was restored to the ho-
noure of my kyngdome / to my dignitie / and
to myne owne shape agayne. My great estates
and princes sought vnto me / and I was
set in my kyngdome agayne/ so that I had yet
greater worshippe.

Then dyd I Nabuchodonosor loue/ magni-
fie and prayse the kynge of heauen: for all

AA iiij his

his workes are true/ and his wayes right. As for those ỹ go on proudly / he is able to bringe them doune.

The V. Chapter.

A BAlthasar the kinge made a greate banket to his thousande lordes/ with al these thousande he made greate chere/ and when he was dronken with wyne / he commaunded to
ij.Pa.xxxvj bringe him the golde and syluer vessel/ †which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kinge and his lordes (with his quene and concubines) myght drinke therout.

So they brought the goldē vessel/ that was taken out of the temple of the Lordes house at Jerusalem. Then the kinge and his lordes with his quene and concubines dronke out of them. They dronke wyne and prayſed their Idols of golde/ syluer / copper/ yron/ woode/ and stone.

In ỹ very same houre there appeared fyngers/as it had bene of a mans hāde writinge/ right ouer agaynst the candelsticke / vpon the playne wall in the kinges palayce/& the kinge
Jere.l.a sawe the palme of the hāde that wrote. †Then chaunged the kinge his coūtenaunce / and his thoughtes troubled him: so that the ioyntes of his body shoke/ and his knees smote one a-
Dan.ij.a gaynst the other. †Wherfore the kinge cried mightely/ that thy shoulde bringe him ỹ charB mers/ Caldees and coniurers of deuels. The kinge spake also to the wyse men of Babylon/ and saide: Who so can rede this writinge/ & shewe me the playne meanynge therof: shalbe clothed with purple/ haue a chayne of golde aboute his necke / and rule the thirde parte of my kingdome.

Vpon this came all the kinges wyse men: but they coulde neyther rede the writinge/nor shewe the kynge what it signified. Then was the kinge sore afrayed / in so much that his colloure chaunged/ and his lordes were sore vexed. So by reason of this matter/that had happened to the kinge and his lordes / the quene went vp her self into the banket house/& spake vnto the kynge / sayinge: O kinge/ God saue thy lyfe for euer: Let not thy thoughtes trouble the / & let not thy countenaunce be chaunged. For why: there is a mā in thy kingdome/ that hath the spirite of the holy goddes within him/as it was sene in thy fathers dayes. He hath vnderstandinge and wysdome lyke the goddes. Yee/ the kinge Nabuchodonosor thy father made this mā chiefe of the soythsayers/ charmers / Caldees and deuel conjurers: be- C
cause that such an aboundaunt spirite / knowlege and wysdome (to expounde dreames/ to open secretes / and to declare harde doubtes) was foūde in him: yee/euen in Daniel/ whom the kynge named Balthasar. Let this same Daniel be sente for / and he shall tell what it meaneth.

Then was Daniel brought before the kynge. So the kynge spake vnto Daniel/ and sayde: Art thou that Daniel / one of the prysoners of Juda / whome my father the kinge brought out of Jewry? I haue herde speake of the / that thou hast the spirite of the holy goddes/ experience and vnderstandinge/ and that there hath bene greate wysdome founde in the. Now haue there bene brought me/ wyse and cunnynge charmers to rede this writinge / and to shewe me the meanynge therof: But they coulde not tell me what this matter signified. Then herde I saye/ that thou canst expounde darcke thinges / and declare harde doubtes. Well than / if thou canst rede this writinge / and shewe me the meaninge therof: thou shalt be clothed with purple / haue a chayne of golde aboute thy necke / and rule the thirde parte of my kingdome.

Daniel aunswered/& saide before the kinge: O
† As for thy rewardes / kepe them to thy self/ iiij.Re.v
or geue thy rych giftes to another / yet not the Mat.x.
lesse/ I will rede the writinge vnto the kinge/
and shewe hym the interpretacion therof. † O Dan.ij.c
kynge/ God the hyest gaue vnto Nabuchodonosor thy father the dignitie of a kynge / with worshippe and honour: so that all people/kynreddes and tunges stode in awe and feare of him / by reason of the hye estate that he had lent him. For why: he slewe whome he wolde: he smote whome it pleased him. Agayne: whome he wolde/he set vp: and whome he list/ he put doune. † But because his herte was Dan.iij
so proude / and his stomacke set fast vnto wylfulnesse / he was deposed from his kyngly trone / and his maiesty was taken from him. He was shut out from amonge men / hys herte

herte was like a beastes herte / and his dwellinge was with the wilde asses: he was faine to eate grasse like an oxe / and his body was wette with the dew of the heauē: til he knewe ỹ the hyest had power vpō the kingdomes of men/and setteth ouer them whome he list.

E And thou his sonne (o Balthasar) for all this haste not submitted thine herte/ thoughe thou knewest al these thinges: but haste magnified thy self aboue the Lord of heauen/so that the vessels of his house were brought before the: that thou and thy lordes / with thy quene and concubines/ mighte drinke wyne therout. And hast prayſed the Idols of siluer and golde / copper and yron / of woode and stone/which can neither se/nor heare/nor vn-
Act.xvij.b derstande. As for the God/ †in whose hande consisteth thy breth and all thy waies: thou hast not prayſed him.

Therfore is the palme of this hande sente hither from him / to token vp this writinge. And this is the scripture that is written vp:
מנא מנא †Mane/Thekel/Phares. Nowe the interpre-
תקל tacion of the thinge is this: Mane/God hath
פרסין numbred thy kingdome/ and brought it to an ende. Thekel/Thou art weied in the balaunce/ and art founde to lyght. Phares / Thy kingdome is delt in partes/and geuen to the Medes and Perses.

Then commaunded Balthasar to clothe Daniel with purple/to hange a chayn of gold aboute his necke/ and to make a proclamacion concernynge him: that he shoulde be the ruler of the thirde parte of his kyngdome.
Esa.xlvij.b †The very same nighte was Balthasar the
Dan.v.a kinge of the Caldees slayne/ and *Darius out
Dan.ix.a of Media toke in the kingdome beynge lxij. yeare of age.

The VI. Chapter.

A IT pleased Darius to set ouer his kyngdome an C. and xx. lordes/ which shoulde be in all his kingdome aboute. Aboue these he set three princes (of whome Daniel was one) that the lordes might geue accomptes vnto them/and the kinge to be vndiseased.

But Daniel exceaded all these princes and lordes / for the spirite of God was plenteous in him: so that the kinge was minded to set him ouer the whole realme. Wherfore the princes and lordes soughte to pycke oute in Daniel some quarell agaynste the kyngdom/ yet coulde they fynde none occasion nor faulte vpon him. For why / he was so faithfull/ that there was no blame nor dishonesty foūd in him.

Then sayde these men / we shal get no quarell agaynst this Daniel/ excepte it be in the lawe of his God. Vpon this wente the princes and lordes together vnto the kinge/ and sayde thus vnto him / kinge Darius / God saue thy life for euer.

All the greate estates of the realme / as the B
princes/dukes/senatours and iudges/are determined to put oute a commaundement of the kynge/and to make a sure statute/namely/ that who so desyreth any peticion/eyther of any god or man (with in this thyrtie dayes) excepte it be onely of the. O kinge/the same persone maye be caste into the Lyons denne. Wherfore/o king/ confirme thou this statute/ and make a writtinge: that the thinge which the Medes and Perses haue ordeyned/be not altered nor broken.

So Darius made the writinge /and confirmed it. Nowe when Daniel vnderstode that the writynge was made / he wente in to his house: and the wyndowes of his hall towarde Jerusalem stode open. There kneled he doune vppon his knees / thre tymes a daye: there made he his peticion/and prayſed his God lyke as his maner was to do afore tyme.

Then these men made searche / and founde C
Daniel makinge his peticion / and prayinge vnto his God. So they came to the kinge / & spake before him concerninge his commaundement/sayinge: O kinge/hast thou not subscribed the statute/that within xxx. daies whoso requireth his peticion of any god or man/ but onely of thy selfe/o kinge: he shalbe cast into the denne of the Lyons? The kynge: aunswered/and saide: yea/it is true. It must be as a lawe of the Medes and Perses/ that maye not be broken.

Then aunswered they and sayde vnto the kynge: Daniel one of the prysoners of Juda (o kynge) regardeth neyther the/nor thy statute that thou haste made: but maketh his peticion thre tymes a daye. When the kynge herde these wordes/he was sore greued / and

wolde haue excused Daniel to deliuer him/ and put of the matter/vnto the Sunne went doune/to the intent that he might saue him.

These men perceauynge the kinges minde saide vnto him: knowe this (O kynge) that the lawe of the Medes and Perses is/ that the commaundement and statute which the king maketh/ maye not be altered. †Then the kinge bad them bringe Daniel/ and they caste him into the Lyons denne. Dan.xiiij.a

The kynge also spake vnto Daniel/ and said: Thy God/ whome thou alwaye seruest/ euen he shal defende the. And there was broughte a stone/ and layed vpon the hole of the denne: this the king sealed with his owne ringe/ and with the signet of his princes: that the kinges commaundemēt concerning Daniel/ should not be broken. D

So the kynge wente into his palayce/ and kepte him sober all nighte/ so that there was no table spred before him/ neyther could he take any slepe. But betymes in the mornynge at the breake of the daye/ the kynge arose/ and wente in all haiste vnto the denne of the Lyons.

Nowe as he came nye vnto the denne/ he cried with a piteous voyce vnto Daniel: Yee/ the kynge spake/ and sayde vnto Daniel: O Daniel/ thou seruaunt of the lyuinge God: Is not thy God (whome thou alwaye seruest) able to delyuer the from the Lyons? Daniel sayde vnto the kynge: O kinge/ God saue thy lyfe for euer.

†My God hath sent his aungel/ *whiche hath shut the Lyons mouthes/ so that they might not hurte me. For why: myne vngiltynesse is founde out before him. And as for the (o kinge) I neuer offended the. Dan.iij.c Act.xij.c *Iu.xiiij.c j.Re.xvij.b Heb.xj.f E

Then was the kynge exceadynge glad/ and commaunded to take Daniel oute of the denne. So Daniel was broughte oute of the denne/ and no maner of hurte was founde vppon hym. For he put his trust in his God. And as for those men which had accused Daniel/ the kynge commaunded to bringe thē/ and to cast them in the Lyons denne: them/ their children/ and their wyfes. †So the Lyons had the mastry of them/ and brake all their bones asonder/ or euer they came at the grounde. Heb.xj.b Dan.xiiij.g

†After this/ wrote kynge Darius vnto all people/ kynredes and tunges/ that dwelte in all landes: peace be multiplied with you: My commaundement is in all my dominion and kingdome/ that men feare and stande in awe of Daniels God. Dan.vj.f

†For he is the lyuinge God/ whiche abydeth euer: * his kyngdome shall not fayle/ and his power is euerlastinge. †It is he that delyuereth/ and saueth: he doeth wonders and maruaylous workes in heauen and in earthe: he had preserued Daniel from the power of the Lyons. This Daniel prospered in the raygne of Darius and Cirus of Persia. Dan.xiiij. *Da.vij. †Esa.xliij. Ose.xiij.b Dan.iij.f

The.VII. Chapter.

IN the fyrst yeare of Balthasar kynge of Babilon/ sawe Daniel a dreame/ and a visyon was in his heade vpon his bedde. Which dreame he wrote/ and the summe of the matter is this: Daniel spake/ and saide/ I sawe in my visiō by night/ and beholde: the foure wyndes of the heauen stroue vpon the see/ and foure great beastes came vp from the see/ one vnlike another.

The fyrst was a †Lyon/ and yet had he *Aegles wynges. I sawe that his wynges were pluckte from him/ and he taken awaye from the earth: † so that he stode vppon his fete as a man/ and that there was geuen him a mās herte. Jer.iiij.a.f *Ezec.j.b r.b †Ezech.xvij.

Beholde/ the seconde beaste was lyke a †Beer/ and stode vpon the one syde. Among his teeth in his mouth he had.iij. greate long teeth/ and it was sayde vnto him: Arise/ eate vp much flesh. pro.xxviij.

Then I loked/ and beholde/ there was another lyke vnto a Leoparde: this had wynges as a foole/ †euen foure vpon the backe. This beast had foure heades/ and there was power geuen him. After this I sawe in a vision by nyghte/ and beholde: the fourth beast was grimme and horrible/ and maruaylous stronge. It had greate yron teeth/ it deuoured and destroyed/ and stamped the residue vnder fete. It was farre vnlyke the other beastes that were before it: for it had †ten hornes/ wherof I toke good hede. Dan.vij.b †j.a B j.Mac.j.a Apoc.xiij.c xvij.c

And beholde/ there came vp amonge them another lyke horne/ before whome there were thre

thre of the fyrst hornes plucte awaye. Behold/ this horne had eyes lyke a man/ and a mouth speakynge presumpteous thinges. †I loked till the seates were prepared/ and tyll the olde aged sat him doune. His clothing was as white as snowe/ and the heeres of his head lyke the pure wol. Apoc.j.c xiij.a.xx.b Dan.x.a

His trone was lyke the fyry flame/ and wheles as the burnynge fyre. There drewe forth a firy streame/ and wente out from him. †A thousande tymes a thousande serued him x.M. tymes ten thousande stode before him. The iudgement was set/ and the bokes opened. Then toke I hede thereunto/ because of the voyce of the proude wordes/ which that horne spake. Apoc.v.b

I beheld till the beaste was slayne/ and his body destroyed/ †and geuen ouer to be brent in the fyre. Mat.xxv.d Apoc.xix.d

As for the power of the other beastes also/ it was taken awaye/ but they: lyfes were prolonged for a tyme and season. I sawe in a vysion by nighte/ and beholde: †there came one in the cloudes of heauen lyke the sonne of a man/ which wente vnto the olde aged/ before whome they broughte hym: Then gaue he hym †power and dignitie regall/ that all people/ trybes and tunges shoulde serue him. †His power is an euerlastinge power/ which shall neuer be put doune: *and his kingdom endureth incorrupte. My herte was vexed/ and I Daniel had a troubled sprete within me/ and the visyons of my heade made me afrayed/ tyll I gat me vnto † one of them that stode by to knowe the trueth/ concerninge all these thinges. So he tolde me/ and made me vnderstande the interpretacion of these thinges. Mat.xxvi.c Actu.j.b Apoc.j.a C Phil.ij.a mat.xxviij.c Joha.xij.d *Da.vij.f Dan.iij.d

These foure greate beastes are foure kinges/ whiche shall aryse oute of the earth. These shall take in the kyngdome of the saynetes of the moost hyest/ and possesse it styll more and more for a longe season. After this I requyred diligently to knowe the trueth/ concerninge the fourth beaste/ whiche was so farre vnlyke the other beastes/ & so horrible: whose teeth were of yron/ and his nayles of brasse: which deuoured and destroyed/ and stamped the residue vnder his fete. I desyred also to knowe the trueth/ as touchynge the † ten Apoc.xij.a xvij.c

hornes that he had vpon his heade/ and this other whiche came vp afterwarde/ before whose face there fell doune thre: whiche horne had eyes and a mouth that spake presumpteous thinges/ and loked with a grimmer visage then his fellowes.

I beheelde/ and the same horne made battail against the sainctes/ yee/ and gat the victorye of thē: vntil the tyme that the olde aged came/ that the iudgment was geuen to the chiefeste sainctes: and til the tyme that the sainctes had the kingdome in possession.

He gaue me this aunswere: That fourth beast shalbe the fourth kyngdom vpon earth/ it shalbe more then all other kyngdomes/ it shal deuoure/ treade doune/ and destroye all other landes. D

The ten †hornes are ten kynges that shall aryse out of that kingdom/ after whome there shal stande vp another/ whiche shalbe greater then the first. Zach.j.c

He shall subdue thre kynges/ and shall speake woordes agaynste the hyest of all: he shall destroye the saynctes of the moost hiest/ †and thynke that he maye chaunge tymes and lawes. They shalbe geuen vnder his power/ †vntyll a tyme/ two tymes/ and halfe a tyme. Dan.vij.c Apoc.xij.d

But the iudgemente shalbe kepte/ so that his power shalbe taken from hym/ for he shalbe destroyed/ and perysshe at the last. As for the kyngdome/ power and all might that is vnder the heauen/ it shalbe geuen to the holy people of the moost hyest/ †whose kingdome is euerlastynge/ yee/ all powers shall serue and obeye hym. Thus farre extende the wordes. Luce.j.c Dan.xiiij.f

Neuertheles/ I Daniel was so vexed in my thoughtes/ that my countenaunce chaunged/ †but the wordes I kepte stil in my herte. Luc.ij.c

The.VIII. Chapter.

IN the thyrde yeare of the raigne of kinge Balthasar/ there appeared a vysion vnto me Daniel/ after that I had sene the firste. I sawe in a vysyon (and when I saw it/ I was at Susis in the chiefe citie which lyeth in the lande of Elam) and in the vision/ me thought I was by the ruer of Ulay. A

Then I loked vp/ and sawe: and beholde there

there stode before the ryuer a ramme / whiche had hornes: and these hornes were hye / but one was hyer then another / and the hyest came vp last. I saw that this ramme pushed with his hornes agaynste the West / against the North / and against the South: so that no beastes mighte stande before hym / nor defende them from his power: but he dyd as him lysted / and waxed greatly. I toke hede vnto this / and then came there an hegoate frō the West ouer the whole earthe / and touched not the grounde.

This goate had a maruailous goodly horne betwixte his eyes / and came vnto the ramme that had the two hornes (whome I had sene afore by the ryuer syde) and ranne fearcely vpon hym with his might. I saw him drawnye vnto the ramme / beynge very fearce vpon him / yee / he gaue him suche a stroke / that he brake his two hornes.

Neyther had the ramme so much strength as to stande before hym: but he caste hym doune: trode hym vnder his fete: and no man was able to delyuer the ramme out of his power.

B The goate waxed exceadinge greate / and when he was at the strongest / his great horne
Dan. viij. a and xj. a j. Mac. j. a was broken also. Thē grew there † other foure suche lyke in the steade / towarde the four windes of the heauen. Yee / out of the least of these hornes there came vp yet another horn / which waxed maruaylous greate: towarde the East towarde the South / and towarde the fayre pleasaunt lande. It grewe vp to the hooste of heauen / wherof it dyd cast some doune to the grounde / and of the starres also / and trode thē vnder fete.

Yee / it grewe vp vnto the prynce of the hooste / from whome the daily offerynge was taken / and the place of his Sanctuarye casten doune. And a certayne season was geuen vnto it / agaynste the dayly offeringe (because of wickednesse) that it might cast doune the veritie to the grounde / and so to prospere in all thinges that it wente aboute. Upon this I herde one of the sayncte speakynge / whiche sayncte saide vnto one that axed this question.

Howe longe shall this vision of the dayly sacrifice / and of the waystinge abhomina-

cion endure: that the Sanctuary and the power shall so be troden vnder fote? And he aunswered him: Vnto the euenynge and the morninge / euen two thousande and three hundreth dayes: then shall the Sanctuarye be clensed againe.

C Nowe when I Daniel had sene this visyon / and soughte for the vnderstandinge of it: beholde / there stode before me a thinge lyke vnto a man. And I herde a mans voyce in the ryuer of Ulay / whiche cryed / and sayde: O Gabriel make this man vnderstande the visyon. So he came / and stode by me. But I was afrayed at his commynge / & fel doune vpon my face.

Then sayde he vnto me: O thou sonne of man / marcke wel / for in the last time shall this vision be fulfylled. Now as he was speakinge vnto me / I waxed faynte / so that I sancke doune to the grounde. But he toke holde vpon me / and set me vp againe / sayinge: Beholde / I will shewe the what shal happen in the laste wrathe: for in the tyme appointed it shalbe fulfilled.

The ramme whiche thou sawest with the two hornes / is the kynge of the Medes and Perses: But the goate is the kynge of Grekelande: the great horne that stode betwixte his eyes / that is the principal king. But where as it brake / and foure other rose vp in the steade: it sygnifyeth / that out of this people shal stād vp † foure kyngdomes / but not so mighty as it. j. Mac. ij. a

D After these kyngdomes (whyle vngodlynesse is a growinge) there shall aryse a kynge of an vnshamefast face / whiche shalbe wyse in darcke speakinges.

He shalbe mighty and stronge / but not in his own strēgth. He shal destroy aboue measure / and al that he goeth about / shal prospere: he shal slaye the stronge and holy people. And thorowe his craftines / falshede shal prospere in his hande / his herte shalbe proude / & many one shal he put to death in his welthinesse. He shal stande vp against the prince of princes / † But he shalbe destroyed without hande. And this vision that is shewed vnto the / is as sure as the euenynge and the morninge. † Therfore wryte thou vp this sighte / for it wilbe longe or it come to passe. Dan. viij. c ij. Mac. iij. d ij. Thes. ij. d Esa. viij. d

Upon

Upon this was I Daniel very faynte / so that I laye sicke certayne dayes: But whan I rose vp / I wente aboute the kynges busynes / and maruayled at the vision / neuertheles / no man knewe of it.

The. IX. Chapter.

A IN the fyrst yeare of Darius the sonne of Ahasuerus / † whiche was of the sede of
Dan. v. c the Medes / and was made kynge ouer the realme of the Caldees: Yee / euen in the fyrste yeare of his raigne. I Daniel desyred to know the yearly numbre out of the bokes / whereof
Jere. xxv. b Jer. xxix. b the Lorde spake vnto † Jeremy the prophet: that Jerusalem shoulde lye wayst lxx. yeares: and I turned me vnto God the Lorde for to praye / and make myne intercessiō with fastinge / sackecloth / and ashes. I prayed before the Lorde my God / and knowleged / sayinge.

ij. Esd. j. a and ix. e † O Lorde / thou greate and feerful God thou that kepest conuenaunt and mercy with them / which loue the / and do thy commaundementes: † We haue synned / we haue offended / we haue bene disobedient & gone backe: yee / we haue departed from all thy preceptes and iudgementes.
Baruch. j. a

We wolde neuer folowe thy seruauntes the prophetes / that spake in thy name to oure kynges and princes / to oure forefathers / and to al the people of the lande. † O Lord / righ-
Tren. j. d teousnesse belongeth vnto the / vnto vs pertayneth nothynge but open shame: as it is come to passe this daye vnto euery man of Juda / and to them that dwel at Jerusalem.

Yee / vnto all Israel / whether they be farre or nye: thorow oute all landes / wherein thou hast strowed them / because of the offeces that they had done againste the.

Yee / o Lorde vnto vs / to oure kynges & prynces / to oure forefathers: cuen to vs all /
Psal. cv. a † that haue offended the / belōgeth opē shame.

B But vnto the Lorde oure God / pertayneth mercy and forgeuenesse. As for vs / we are gone backe from him / and haue not obeyed the voyce of the Lorde oure God to walke in his lawes / † whiche he layed before vs by
ij. Pet. j. d Zach. vij. d his seruauntes the prophetes: yee / all Israel haue transgressed / and gone backe from thy lawe / so that they haue not herkned vnto thy voyce.

Wherfore the curse and ooth / † that is writ- Deut. xxviij.
ten in the lawe of Moses the seruaunte of xxviij.
God / (against whome we haue offended) is Leuit. xxvj.
poured vpon vs. * And he hath performed * Baru. ij. a
his wordes / which he spake against vs / and against oure iudges that iudged vs / to bringe vpon vs suche a greate plague / as neuer was vnder heauen / lyke as it is now come to passe in Jerusalem. Yee / all this plague / as it is written in the lawe of Moses / is come vpon vs. Yet made we not oure prayer before the Lord our God / that we might turne again from oure wickednesse / and to be learned in thy veritie. Therfore hath the Lorde made haist to bringe this plague vpon vs: for the Lord oure God is righteous in al his workes which he doeth: for why / we wold not harken vnto his voice.

† And nowe / o Lorde * oure God / thou C
that with a mighty hande hast brought thy Bar. ij. b
people out of Egipte / to get thy selfe a name / * Exod. xiij.
which remayneth this daye: we haue synned xiij. xiiij.
(o Lorde) and done wickedly against al thy righteousnesse: yet let thy worthfull displeasure be turned awaye (I beseche the) from thy citie Jerusalem thy holy hil. 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 lyeth wayst.

O my God / enclyne thine eare / and herken (at the lest for thyne owne sake) opē thine eyes: Beholde how we be desolate / yee / and the citie also / whiche is called after thy name: For we do not cast oure prayers before the in oure owne righteousnesse / no: but onely in the greate mercies: O Lord / heare: O forgeue Lorde: O Lorde consider / tary not ouer longe: but for thine owne sake do it / O my God: for thy citie and thy people is called after thy name.

As I was yet speakinge at my prayers / D
knowlegynge myne owne synnes / and the synnes of my people / makinge so myne intercession before the Lord my God / for the holy hilles sake of my God: whyle I was yet speakinge in my prayer / beholde / the man Gabriel

(† whome

Dani. viij. c (†whome I had sene afore in the visyō) came flyenge to me/and touched me aboute the offeringe tyme in the eueninge. He informed me/and spake vnto me: O Daniel (saide he) I am now come to make the vnderstande it: For as soone as thou began ,t to make thy prayer/it was so deuyced/and therfore am I come to shewe the. And why? † for thou arte a man greatly beloued.

Dan. x. c. d

Wherfore/ponder the matter well that thou mayest learne/to vnderstande the vision. lxx. weekes are determined ouer thy people/and ouer thy holy citie: that the wickednesse maye be consumed/that the synne maye haue an ende/that the offence maye be reconciled/and to bringe in euerlastinge righteousnesse/to fulfyll the visions and the prophetes/and to anoynte the mooste holy one. Vnderstāde this then/and marcke it wel: that from the tyme it

E

shalbe concluded/† to go and repayre Ierusalem agayne/vnto Christ (or the anoynted) prince: there shalbe seuen wekes. Then shal the stretes and walles be builded againe lxij. wekes/But with harde troublous time. After these lxij. wekes shal Christ be slayne/and they shall haue no pleasure in him. Then shal there come a people with the prynce/and destroye the cytie and the Sanctuary: and his ende shall come as the water floude. But the desolacion shall continue tyll the ende of the battayll.

† pa. xxxvj. d
j. Esd. j. a

He shal make a stronge bonde with many/ for the space of a weke: and when the weke is halfe gone/he shall put doune the slayne and meatofferinge. † And in the tēple there shalbe an abhominable desolacion/till it haue destroyed al. And it is concluded/that this waistinge shal continue vnto the ende.

mat. xxiiij. b
Mar. xiij. b

The. X. Chapter.

IN the thyrde yeare of kynge Cirus of Persia/there was shewed vnto Daniel (otherwyse called Balthasar) a matter/yee/ a true matter/but it is yet a longe tyme vnto it.

A

He vnderstode the matter wel/and perceaued what the vision was. At thesame time/I Daniel mourned for the space of thre wekes/ so that I had no lust to eate breade: as for flesh & wyne/there came none within my mouth: No/I dyd not once anoynte my selfe/till the whole thre wekes were out.

Vpon the xxiiij. daye of the fyrste moneth/ I was by the greate floude/called Tigris.

† I lifte vp myne eyes and loked: and beholde/ a man clothed in lynnyn/whose loynes were gyrded vp with fyne golde of Araby: his body was lyke the Chrysolyte stone/his face (to loke vppon) was lyke lyghtenynge/his eyes as the flame of fyre/his armes and fete were lyke a fayre glysterynge metall/but the voyce of his wordes was lyke the voyce of a multitude.

Dan. viij. b
Apoc. j. d

† I Daniel alone sawe this visyon/* the men that were with me sawe it not: but a greate fearfulnesse fel vpon them/so that they fled awaye/and hyd them selfes. I was lefte there my selfe alone/and sawe this greate vysyon/so longe till there remayned nomore strengthe within me: Yee/I lost my coloure cleane/I waysted awaye/and my strengthe was gone. Yet herde I the voyce of his wordes: and as soone as I herde it/sayntnesse came vpon me/and I fell doune flat to the grounde vpon my face. And beholde/an hād touched me/whiche set me vp vppon my knees/and vpon the palmes of my handes sayinge vnto me: † O Daniel/thou well beloued man: take good hede of the wordes that I shal saye vnto the/and stande right vp/for vnto the am I now sent.

B
Dan. viij. c
*Act. ix. a

Dan. ix. b

And when he had saide 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 vnderstande/and diddest chastē thy self before thy God: thy wordes haue bene herde. And I had come vnto the/whē thou begānest to speake/had not the prince ouer the kingdom of the Perses withstande me xxj. dayes. But lo/† Michael one of the chiefe princes came to helpe me/him haue I left by the kynge of Persia/and am come to shewe the/what shal happen vnto thy people in the latter daies: for it wilbe longe yet or the vision be fulfylled.

Iosu. v. b
Dan. xij. a

C

Nowe when he had spoken these wordes vnto me/I cast doune my heade to the grounde and helde my tunge. Behold/there touched my lippes one/very lyke vnto a man. Then opened I my mouthe/and saide vnto him that stode before me/ O my lorde/my ioyntes

ioyntes are loused in the vision/and there is nomore strength within me: How maye my lordes seruaunt thē talke with my lorde? seing there is no strength in me/so that I can not take my breth? Vpon this there touched me

Dan. ix. b

againe/one much lyke a man/† and comforted me/saynge: O thou man so wel beloued/feare not/be content/take a good hert vnto the/and stronge. So when he had spoken vnto me/I recouered/and sayde: Speake on my lorde/for thou haste refresshed me. Then sayde he/knowest thou wherfore I am come vnto the? nowe wyll I go agayne to fyghte with the prynce of the Perses. As soone as I go forth/lo/the prynce of Grekelande shal come. Neuertheles/I wyll shewe the the thinge that is fast noted in the scripture of trueth. And as for al yonder matters/there is none that helpeth me in them/but Michael youre prynce.

The. XI. Chapter.

A ND in the fyrst yeare of Darius of Media/I stode by hym/to comforte him/and to strenghte him: and nowe wyll I shewe the the trueth. Beholde/there shall stande vp yet thre kinges in Persia/but the fourth shalbe farre richer then they al. And when he is in the chiefest power of his riches/he shal prouoke euery man against the realme of Grekelande. Then shal there arise yet a mighty kinge/that shall rule with greate dominion/and do

Dan. vij. a
and viij. b
j. Mac. j.

what hym list. † And as soone as his kingdome commeth vp/it shalbe destroyed/and deuyded towarde the foure wyndes * of the heauen. They that come after him/shall not haue suche power and dominion as he: but his kyngdome shalbe seatred/yee/euen amonge other then those. And the kynge of the South shalbe mightyer then his other prynces. Agaynste him there shall one make him selfe stronge/and shal rule his dominion with greate power.

But after certayne yeares they shalbe ioyned togethe r/and the kinges doughter of the South shall come to the kynge of the North/ for to make frendship/but she shall not optayne the power of that arme/neyther shall she be able to endure thorowe his mighte but she/and suche as brought her (yee/and he that begat her/and comforted her for his tyme) shalbe deliuered vp. Out of the braunches of her rote/there shal one stande vp in his steade: which with power of armes shall go thorowe the kynges lande of the North/and handle him accordinge to his strength. As for theyr Idols and princes/with their costly iewels of golde and syluer/he shall cary them awaye captyues into Egypte/and he shall preuayle against the kynge of the North certaine yeares. And when he is come into the kynges realme of the South/he shalbe fayne to turne agayne into his owne lande. Wherfore his sonnes shalbe displeased/and shal gather together a mighty greate hooste of people/and one of them shall come/and go thorow like a waterfloude: then shall he returne/and go forth with defyenge/and boastinge vnto his owne lande.

Then the kynge of the South shalbe angrye/and shall come forth to fyghte agaynste the kynge of the North: Yee/he shall bringe a greate multitude of people together/and a greate heape shalbe geuen into his hande: these shall he cary awaye with greate pryde/ for so muche as he hath cast doune so many thousandes/neuertheless/he shall not preuayle. For the kynge of the North shall gather (of the newe) a greater heape of people then afore/and come forth (after a certayne time and yeares) with a mighty hooste and exceedinge greate good.

At thesame time there shall many stande vp against the kynge of the South/so that the wicked children of thy people also shall exalte them selfes (to fulfyl the visyon) and then fal. So the kynge of the North shall come to laye sege/and to take the stronge feneed cyties. And the power of them of the South shall not be able to abyde him/and the best men of the people shall not be so stronge/as to resyste him. Shortly/when he commeth/he shall handle hym as he list/and no man shalbe so hardy as to stande agaynste hym. He shall stande in the pleasaunte countrye/which thorow him shalbe destroied. He shal set his face with all his power to optayne his kingdom/ and to be lyke it. Yee/that shall he do/ and geue hym vnto the doughters amonge women/to destroye hym. But he shall fayle/ neither shal he optain his purpose. After this

C

shall

shall he set his face vnto the Iles / and take many of them. A prince shall stoppe him to do him a shame/Beside the confusion that cle shall come vnto him. Thus shall he turne a-gaine to his owne lande/stomble and fal/and be nomore founde: so he that came vpon him/ and dyd him violence/shal stand in his place/ and haue a pleasaunt kyngdome: and after few dayes he shalbe destroyed/and that neyther in wrath nor in battayll. In his steade there shall aryse a vyle persone / not holden worthy of a kynges dignitie: this shall come in craftely/ and optayne the kyngdome with fayre woordes: he shall fyghte agaynste the armes of the myghtye (and destroye them) yee / and agaynste the prynce of the conuenaunt.

D

So after that he hath take truce with him/ he shall handle deceatfully/ that he maye get vp/ and ouercome him with a small flocke: and so with craftinesse to get him to the fattest place of the lande/and to deale otherwyse/ then either his fathers or graundfathers did. For he shall destroye the thinge that they had robbed and spoyled/yee/& all they: substaunce: ymagenynge thoughtes agaynst the stronge holdes/ and that for a tyme. His power and herte shalbe steared vp with a greate army a-gainste the kynge of the South / where thorowe the kynge of the South shalbe moued then vnto battayl/with a greate and mighty hooste also. Neuertheleste/he shall not be able to stande/for: they shall conspyre agaynst him. Yee/they that eate of his meate / shall hurte him: so that his hooste shall fal and many be slayne doune.

These two kynges shalbe mynded to do myschiefe/and talke of deceat at one table/but they shal not prospere: for why/ the ende shall not come yet/vnto the time appointed. †The ij.Mac.v.a shall he go home againe into his owne lande with great good/and set his herte against the holy conuehaunt/he shalbe busy against it / & then returne home. At the tyme appoynted he shal come againe/and go toward the South: So shal it happen otherwyse then at the first Nu.xxiiij.d yet once agayne. And why/†the shippes of Cythim shall come vpon him / that he maye be smytten and turne againe / that he maye take indignacion against the conuenaunt of holynes/to medle against it. Yee/he shal turne him/ and drawe suche vnto him as leaue the holy conuenaunt.

He shall set mightye men to vnhalowe the E Sanctuary of strengthe / to put doune the dayly offeringe/ and to set vp the abhominable desolacion. And suche as breake the conuenaunt / shall he flatter with fayre woordes. But the people that will knowe theyr God/ shall haue the ouerhande and prospere. Those al that haue vnderstandinge among the people/ shall enfourme the multitude: and for a longe season / they shalbe persecuted with swearde/with fyre/with captyuitie/and with the takynge awaye of theyr goodes. Nowe when they fall/they shalbe set vp with a lytle helpe: but many shall cleue vnto them faynedly.

Yee/some of those which haue vnderstandinge / shalbe persecuted also: that they maye be tryed / purifyed and clensed / tyll the tyme be oute: for there is yet another tyme appoynted. The kynge shall do what him lyst/† he ij.Thes.ij shall exalte and magnifye himselfe against all that is God. Yee/he shall speake maruaylous thinges against the God of al goddes/wherin he shall prospere/so longe till the †wrath be Apoc.xv fulfylled/for the conclusiō is deuised already. He shal not regarde the God of his fathers/ But his lust shalbe vpon women: Yee/he shall not care for any God / for he shall magnifye him selfe aboue al. In his place shal he worshippe the mighty Idols: & the God whome his fathers knewe not/shal he honoure with golde and syluer / with precious stones and pleasaunt Jewels.

This shal he do/sekynge helpe and succour F at the mightye Idols and straunge goddes. Such as will receaue him/ and take hym for God/he shall geue them greate worshippe & power: yee/and make them lordes of the multitude / and geue them the lande with rewardes. In the latter tyme shall the kynge of the South stryue with hym / and the kynge of the North in lyke maner shal come against him with charrettes/horsmen/ & with greate many of shippes. He shal come into the landes/destroye and go thorowe: he shall entre also into the fayre pleasaunt lande. Many cy- Apoc.xi tes and countries shal decay/†excepte/ Edō/ Moab/ Moab/and the best of the children of Ammō/ which shall escape from his hande. He shall stretch forth his handes vpon the countries/ and the lande of Egypte shall not escape him. For thorow his goynge in / he shall haue dominion ouer the treasures of siluer and golde/ and ouer all the precious Jewels of Egypte/ Lybia/ and Ethiopia. † Neuertheless/ the tydinges out of ỳ East & the North shal trouble him/for the which cause he shall go forth to destroye and curse a greate multitude. The tentes of his palayce shall he pyrch betwixte the two sees/vpō the hill of the noble Sanctuary/ for he shall come to the ende of it / † and then shall no man helpe him.

The XII. Chapter.

AT the tyme will come also / that the † greate prince Michael / which standeth on thy peoples syde/shal aryse vp/for *there shal come a tyme of trouble / such as neuer was/ sence there begāne to be any people / vnto thatsame tyme. Then shall thy people be delyuered/ yee/ all those that be founde wrytten in the boke. † Many of thē that slepe in ỳ dust of the earth shal awake: some to euerlastinge lyfe / some to perpetual shame and reprose. *The wyse (such as haue taught other) shall glister/ as the shyninge of heauen: and those that haue instructe the multitude vnto godlynesse / shalbe as the starres/worlde without ende.

B And thou o Daniel/ shut vp these wordes/ and seale the boke til the last tyme. Many shal go aboute here and there/and then shal knowlege increace. So I Daniel loked / & beholde/ there stode other two: one vpon thys shore of the water / the other vpon yonder syde. And one of thē sayde vnto him/which was clothed in lynnyn and stode aboue vpon the waters of the floude: How longe shal it be to the ende of these wonderous workes: † Then herde I the man with the lynnyn clothes / which stode aboue vpon the waters of the floude: when he helde vp hys ryghte and left hande vnto heauen/ and sware by him which lyueth for: euer: † that it shall tary for a tyme / two tymes / and half a tyme: and when the power of the holy people is cleane scatred abroade / then shall all these thinges be fulfilled.

C I herde it well / but I vnderstode it not. Then sayde I: O my lorde/ what shall happē after that? He aunswered: Go thy waye Daniel/for these woordes shalbe closed vp and sealed till the last tyme: & many shalbe purified/ clensed and tried. But the vngodly shall lyue wickedly / † and those wicked (as many of thē Mat.xiij.b as they be) shall haue no vnderstandinge: as for suche as haue vnderstādinge/ they shall regarde it. And from that tyme forth the dayly offeringe shalbe put doune / and the abhominable desolacion set vp / there shalbe a thousande two hundreth and xc. dayes. O well is him that wayteth / and commeth to the thousande thre hundreth and fyue & thyrtye dayes. Go thou thy waye now till it be ended: take thy reste / & byde in thy lot / till the dayes haue an ende.

The ende of the prophet Daniel.

The Prophet Oseas.

This is the worde of the LORde

DE / that came vnto Oseas ỳ sonne of Beeri/ † in the dayes of Osias/Joathan/Achas and iiij.Re.xv. Ezechias kinges of Juda: and in the tyme of xv.xvj.xvij Jeroboam the sonne of Joas kinge of Israel.

The fyrst Chapter.



Irst/when ỳ Lorde spake A vnto Oseas/ he sayde vnto hym: † Go thy waye/take Leu.xxi.b an harlot to thy wyfe / and Eze.xliij.d get chyldren by her: for the lande hath cōmitted greate whoredome agaynste the Lorde. So he wente / and toke Gomer the doughter of Deblaim: which conceaued / and brought forth a sonne. And the Lorde sayde vnto him: call his name Jesrael / for I will shortly † auenge the bloude of * Jesrael vpon iiij.Re.xv.c the house of Jehu / and will bringe the kingxv.j.xvij.b dome of the house of Israel to an ende. Then *iij.re.xxj.b will I breake the bowe of Israel / in the valley of Jesrael.

B She cõceaued yet agayne/ & bare a doughter. And he saide vnto him: Cal her name Loruhama (that is/ not opteynynge mercy) for
iij.re.xvij.a † I wil haue no pytie vpon the house of Israel/but forget them/ and put them cleane out
Gen.xlix.b. of remembraunce. † Neuerthelesse/I wil haue
iij.re.xix.g mercy vpon the house of Juda / and will saue thē/euen thorow the Lorde their God. But I will not delyuer them thorowe any bowe/ swearde/battel/horses or horsmen.

C Now when she had weened Loruhama/ she conceaued agayne / and bare a sonne. Thē sayde he:call his name Lo Ami(that is to saye/ not my people) For why? ye are not my people/therfore will not I be yours. And though
Gen.xxij.c the numbre of the chyldren of Israel be † as the sandeof the see/which can neyther be measured nor tolde: Yet in the place where it is
Rom.ix.c sayde vnto them / † ye be not my people/ euen
*Joan. j.a there shall it be thus reported of them: * they
†Ezech. be the chyldren of the lyuynge God. † Then
xxxvij.c shall the chyldren of Juda and the chyldren of Israel be gathered together agayne / and chose them selfes one heade/and then departe out of the lande: for greate shalbe the daye of Jesrael.

The. II. Chapter.

A TEll your brethren that they are my people: & youre sisters / that they haue optained mercy. As for youre mother / ye shall chyde wher/ and reproue her: † for she is not my wife/
Jerc.iij.a neyther am I her housbande/ oneles she put awaye her whoredome out of my sight/ & her aduoutry frō her brestes. If no/ I shall stripe
Eze.xvj.a her naked/& set her †euen as she came into the worlde: Yee/ I shal laie her waist/ & make her lyke a wilderneſſe/& slaye her for thyrste. I shal
Joā. viij.d haue no pitie also vpon her chyldren/† for they be the chyldren of fornicacion.

Their mother hath broken her wedlocke/ &
iij.re.xvij.a she that bare thē † is come to cōfusion. For she sayde: I wil go after my louers/that geue me my water & my bread / my wol & my flax/ my oyle & my drynke. But I wil hedge her waye with thornes / & stoppe it/ ỳ she shal not fynde her foresteppes: & though she runne after her louers/yet shall she not get them: she shall seke them/ but not fynde thē: Then shall she saye:
Leui.xx.c well / † I will go turne agayne to my fyrst housbande / for at ỳ tyme was I better at ease then now. But this wolde she not knowe/ where as I yet gaue her corne/wyne/oyle/syluer & golde/† which she hath hāged vpō Baal.
Ezec.xvj.b

Wherfore now wil I go take my corne and B
wyne againe in their seaſon / & fet againe my wol and my flax / which I gaue her to couer her shame. † And now will I discouer her
Jere.xiij.c foolishnesse/ euē in the sight of her louers/ and no man shall delyuer her out of my handes.
Deu.xxj.c Moreouer/I wil take awaye all her † myrth/ her holy dayes/her newmoones/ her Sabbathes and all her solempne feastes: I will destroye her vyneyardes & fygge trees / though she sayeth: lo /here are my rewardes / that my louers haue geuen me. I wil make it a woode/ and the wilde beastes shall eate it vp: I wyll
Judi.iij.b punysh her also for the dayes of Baal / † wherein she censed him/ deckyng him with her carynges & chaynes: when she folowed her louers/and forgat me/sayeth the Lorde.
b

Wherfore beholde / I will call her agayne/ bringe her into a wildernes / & speake frendly vnto her:there wil I geue her hir vyneyardes
Josu.vij.a agayne/ yee/ and the † valley of Acho: also/ to shewe her hope and comforte. Then shall she synge there † as in the tyme of her youth / and
Judic.xi.a *lyke as in the daye when she came out of the
*Exo.xv.a lande of Egypte. Then (sayeth the Lorde) she shall saye vnto me: O my housbande/ and shall call me nomore Baal: for I will take awaye those names of Baal from her mouth/ yee/she shal neuer remembre their names anymore. † Then will I make a conuenaunt with
Leu.xxvj.c them/ with the wilde beastes / with the fooles of the ayre/and with euery thinge that creepeth vpon the earth.

† As for bowe/swearde/battayl / I wil de- Esa.ij.a
stroye/such out of the lande/ and will make thē to slepe safely. † Thus will I marry the vnto Esa.xxij.a
myne owne self for euermore: yee/euen to my self will I marry ỳ/ in righteousnes/in equite/ in louynge kindnesse and mercy. In faith also will I marry the vnto my self / and thou shalt knowe the Lorde. At thesame tyme will I shewe my self frendly and gracious vnto the heauens/ saieth the Lorde: and the heauens shall helpe the earth / and the earth shall helpe the corne/wyne and oyle / and they shall helpe Jesrael. † I will sowe thē vpō earth/ for a sede Rom.ix.c
to myne owne self/ *and wil haue mercy vpon *1 Pet.ii.a
her

her/ ỳ was without mercy. And to thē which were not my people / I wil saye: thou art my people. And he shall saye: thou art my God.

The. III. Chapter.

A THen sayde ỳ Lord to me: † Go yet thy
Ezec.xxiij.d waye & wowe an aduouterous woman/ whom thy neyghboure loueth/ as the Lorde doeth the chyldrē of Israel: howbeit/they haue
Esa.xxviij. respecte to straunge goddes/ † and loue ỳ wynekannes. So I gat her for xv. syluerlinges/
Amos vj.a & for an Homer and an half of barlye / & sayde vnto her: Thou shalt abyde with me a longe seaſon/ but se that thou playe not the harlot/ & loke thou medle with none other man / & then wil I kepe my self for the.

B † Thus the chyldren of Israel shall syt a
Dan.xv.a greate whyle without king and prince/ with-
an. iij. d out offeringe and aulter / without priesthe and reuelacion. But afterwarde shall the chyldren of Israel conuerte / and seke the Lorde their
Ezech.xxxiij. God/and † Dauid their kinge: and in the latter dayes they shal worshippe the Lord/ and hys louynge kindnesse.

The IIII. Chapter.

A HEare the worde of the Lorde / o ye chil-
dren of Israel: For the Lorde must punyth them that dwell in the lande. And why? There is no faythfulnesse / there is no mercy/ there is no knowlege of God in the lande:but swearinge / lyenge / manslaughter / theft and aduoutry haue gotten the ouerhande/and one bloudgiltynes foloweth another. Therfore shall the lande be in a miserable case / and all they that dwell therein/ shal mourne The beastes in the felde / the fooles in the ayre/ and the fishes in the see shall dye. Yet is there none that will chastē nor reproue another. The priestes which should reformme other men/are become like the people.

Therfore stombleſt thou in the daye tyme/ &
arme.iij.c the prophet with the in ỳ night. I wil bringe
Esa.v.b thy mother to sylence/ & why: † my people pe-
Bath.j.b rish/ because they haue no knowlege. Seinge then that thou hast refused vnderstandinge/ therfore wil I refuse ỳ also: so that thou shalt
B nomore be my priest. And for so much as thou haste forgotte the lawe of thy God/ I wil also forget thy children. The more they increaced in multitude / the more they sinned against me/ therfore will I chaunge their honoure into shame. † They eate vp the sinnes of my people/ Eze.xliij.d
and courage thē in their wickednesse. * Thus *Esa.xxiiij
the priest is become like the people. Wherfore a
I wil punysh them for their wicked wayes / & rewarde them accordinge to their owne ymaginacions. † They shall eate and not haue Leu.xxvj.d
ynough: They haue vsed whordome/ therfore Mich. vj.c
shall they not prosperc: & why? they haue for- Agg.j.a
saken the Lorde/and not regarded him.

Whoredome/wyne/and dronckennesse take the herte awaye. † My people are counsayll at iiij.Re.j.a
their stockes/their staffe must tell them. For an whorish mynde hath deceaued them / so that they committe fornicacion against their God.
† They make sacrifice vpon the hie mountay- iiij.re.xvij.
nes/& burne their incence vpon the hilles/yee/ b
amonge the okes/groues/ & bushes/ for there are good shadowes. Therfore your doughters C
are become harlottes / and your spouses haue broken their wedlocke. I wil not punish your doughters for beyng defyled/ and youre bydes that became whores: † seinge the fathers Nu.xxv.a
them selfes haue medled wit harlottes/ & offered with vnthriftes: but the people that will not vnderstande/must be punyshed.

Though thou Israel art disposed to play the harlot/yet shouldest not thou haue offended/o Juda:thou shouldest not haue runne to Galgala / † nor haue gone vp to Bethauen/ iij.Re.xij.b
*nor haue sworne the Lorde lyueth. For Is- *Deut.x.d
rael is gone backe like a wanton kowe. The Lorde therfore shall make her to fede / as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols / wel/ let hym go. Their dronckennesse hath put them backe / & brought them to whoredome. Their rulers loue rewardes / bringe (saye they) to their owne shame. A wynde shall take holde of their fethers / and they shalbe confounded in their offeringes.

The V. Chapter.

HEare this/ o ye priestes: take hede/o thou A
housholde of Israel: geue eare / o thou kingly house:for this punyshment will come vpō you/that are become a snare vnto Mispa/ and a spred net vnto the mounte of Thabor. They kyll sacrifices by heapes / to begyle the people therwith:therfore will I punysh them all. † I knowe Ephraim wel ynough/and Is- Eze. viij. b
rael is not hyd fro me/for Ephraim is become Jer.xxiij.d

an harlot/ and Israel is defyled. They are not mynded to turne vnto their god/for they haue an whorish herte/ so that they can not knowe the Lorde.

Ose.vij.b † But the pryde of Israel wil be rewarded him in his face/yee/both Israel and Ephraim shall fall for their wickednesse/ and Juda with
Jere.iij.d them also. † They shall come with their shepe
*Deu.iiij.c and bullockes * to seke the Lorde/ but they
Eze.xxiij.a shall not fynde him/for he is gone from them. As for the Lorde/ they haue refused him/ and brought vp bastarde children: a moneth therfore shal deuoure thē with their portions.

B Blowe with the shawmes at Gabea/ and with the trompe in Rama/ crie out at Bethauen vpon the yonside of Ben Jamin. In the tyme of the plague shall Ephraim be layed waist/ therfore vyd I faithfully warne ỹ trybes of Israell. Yet are the princes of Juda
Deut.xix.c become like thē that remoue ỹ † landmarckes/
deu.xxvij.c therfore will I poure out my wrath vpon them like water. Ephraim is oppressed/ & can haue no righte of the lawe: for why? they folowe the doctrynes of men. Therfore will I be vnto Ephraim as a moth/ and to the house of Juda as a catterpiller.

When Ephraim sawe his sickenesse/ and
iiij.re.xvj.b Juda his disease: † Ephraim wente vnto As-
ij.pa.xxviij. sur/and sent vnto kinge Jareb: yet coulde not
c he helpe you/ nor ease you of youre payne. I am vnto Ephraim as a Lyō/ and as a Lyons whelpe to the house of Juda. Euen I/ I will spoyle them/ and go my waye. I will take thē with me/and no man shall rescue them. I wil go/ & returne to my place till they waxe faynt/ and seke me.

The VI. Chapter.

A IN their aduersite they shal seke me/ & saye: Come/ let vs turne agayne to the Lorde:
Job.v.b † for he hath smitten vs/ and he shall heale vs: He hath wounded vs/ and he shall bynde vs vp againe: after two dayes shall he quickē vs/ in the thirde daye he shall rase vs vp/ so that we shall lyue in his sight. Then shall we haue vnderstandinge/ and endeuoure oure selfes to knowe ỹ Lord. He shall go forth as ỹ springe
Prou.xvj.b of the daye/ and come vnto vs † as the euetinge and morninge rayne vpon the earth.

O Ephraim/ what shall I do vnto the? O Juda/ how shall I intreate the? seyng youre loue is like a morninge cloude/ and like a dew B
that goeth early awaye. Therfore haue I cut doune the prophetes/ and lettē them be slayne for my wordes sake: so that thy punyshment shall come to light. † For I haue pleasure in lo- Matt.ix.
uinge kindnesse/ * & not in offringe: yee/ in the xij.a
knowlege of God more then in burntsacrifice. But euen like as † Adam dyd/ so haue they *Jere.vij.
brokē my conuenaunt/ & set me at naught. Ga- †Gen.iij.
lead is a citie of wicked doers/ of malicious people and bloud shedders. The multitude of the priestes is like an heape of thefes/ murtherers and bloud thursty: for they haue wrought
abhominaciō. † Horrible thinges haue I sene Jer.xxiij.
in the house of Israel/ there playeth Ephraim the harlot/ and Israel is defyled: but Juda shall haue an haruest for him self/ when I returne the captiuitie of my people.

The VII. Chapter.

WHen I vndertake to make Israel whole/ A
thē the vngraciousnesse of Ephraim and ỹ wickednes of Samaria cōmeth to light: thē go they about with lyes. At home they be theues: and without they fall to robbinge. They cōsidre not in their hertes that I remēbre all their wickednes. They go about with their owne inuencions/ but I se them wel ynough. They make the kinge and the princes to haue pleasure in their wickednes and lyes. All these burne in aduoutry/ as it were an ouen that ỹ baker heateth when he hath lefte kneadinge/ till the dowe be leuended. Euen so goeth it this daye with oure kinges and princes/ for they begynne to be woode dronken thorow wyne/ they vse familiarite with suche as deceaue them. They with the ymaginacion of B
their hert are like an ouen/ their slepe is all the night like the slepe of a baker/ in the morninge is he as hote as the flame of fyre: they are altogether as hote as an ouen.

They haue deuoured their owne iudges/ all their kinges are fallē: yet is there none of thē ỹ calleth vpon me. Therfore must Ephraim be mixte amonge ỹ Heithē. Ephraim is become like a cake ỹ no man turneth: straungers haue deuoured his strēgth/ yet he regardeth it not: he waxeth ful of gray hecres/ yet wil he not knowe it: & ỹ pride of Israel is cast doune before their face/ yet will they not turne to the Lorde their God/ nor seke him for all this.

Ephraim

C Ephraim is like a doue that is begyled/ and
re.xvj.b hath no herte. † Now call they vpō the Egyptians/ nowe go they to ỹ Assyrians: but whyle they be goynge here and there/ I shall spiede my net ouer them/ & drawe them doune as the
Sa.j.a foules of the ayre: and accordinge as they haue
bene warned/ so will I punysh thē. † Wo be
Det.ij.a vnto them/ for they haue forsaken me. They
Mat.xv.a must be destroyed/ for they haue set me at
Sa.xxij.d naught. † I am he that haue redemed them/
e.xxvij f and yet they dyssemble with me. * They call not vpon me with their hertes/ but lye houlinge vpon their beddes. Where as they come together/ it is but for meate and drynke/ & me will they not obeye. I haue taught them/ and defended their arme/ yet do they ymagin mischefe against me. They turne them selfes/ but not a right/ and are become as a broken bowe. Their princes shalbe slayne with the swearde/ for the malice of their tūges/ such blasphemies haue they learned in the lande of Egypte.

The. VIII. Chapter.

A SEt the horne to thy mouth/ and blowe: get the swiftly (as an Aegle) vnto the house of the Lorde: for they haue broken my
eu.xxxj d † conuenaunt/ and transgressed my law. Israel can saye vnto me: thou art my God/ we knowe the: but he hath refused the thing that
Re.xij. c is good/ therfore shal the enemye folowe vpon hym. † They haue ordayned kynges/ but not thorow me: they haue made princes/ and I
Gen.vij. d muste not knowe of it. † Of theyr syluer and golde haue they made them images/ to bringe them selfes to destruction.

Re.xij. b † Thy calfe (O Samaria) shalbe taken awaye/ for my wrothful indignacion is gone forth agaynste the. Howe longe will it be or they can be clensed? For the calfe came frō Israel/ the workeman made it/ therfore can it be no God/ but euen to a spyders webbe shal the calfe of Samaria be turned. They haue soune wynde/ therfore shall they reape a storme.

B Their sede shall beare no corne/ there shall no meel be made of their increace: though there be/ yet shall straungers deuoure it vp. Israel shall perish/ the Gentiles shall entreate him as a foule vessel. Sence they wente vp to the Assyrians/ they are become like a wilde asse
re.xvij a in the deserte.
Gen.xvj.b † Ephraim geueth rewardes to get louers/ therfore are they scatred among the Heythen/ there wil I gather them vp. They shall soone be weery of ỹ burthen of kynges and princes/ Ephraim hath made many aulters to do wickednes/ therfore shall the aulters turne to hys synne. Though/ I shewe thē my lawe neuer so much/ they counte it but straunge doctrine. Where as they do sacrifice/ offringe the flesh and eatinge it: the Lorde will haue no pleasure therein: but wil remembre their wickednes/ & punysh their synnes. † Israel turneth Deu.xvij d
againe in to Egypte/ they haue forgotten him iiij.re.xvij a
that made them/ they buylde churches/ and
Juda maketh many stronge cities/ † therfore iiij.re.xv b
wil I sende a fyre into their cities/ and it shall consume their palayces.

The IX. Chapter.

DO not thou triumphe (O Israel) make A
no boastinge more thē ỹ Heithē/ for thou hast committed aduoutry against thy God: straūge rewardes haste thou loued more then all corne floores. † Therfore shall they nomore Agg.ij.c
enioye the corne: floores & wynepresses/ & their swete wyne shall fayle thē. They will not dwel in the Lordes lande/ † but Ephraim turneth Ezr.iiij.c
againe into Egypte/ & eateth vncleane thinges amōge the Assyrians. They poure out no wyne for a drinkofferinge vnto the Lorde/ neyther geue they him their slayne offringes: but they be vnto thē as mourners meates/ wherein all they that eate thē/ are defyled. For the bread that they haue such lust vnto/ shall not come into the house of the Lorde. What will ye do then in the solempne dayes/ and in the feast of the Lorde: lo/ they shall get them awaye for ỹ destruction. Egypte shall receaue them/ and Noph shall bury them.

The nettles shall ouergrowe their pleasaūt goodes/ and burres shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visita- B
cion is come/ the dayes of recompensinge are at hande. As for the prophet/ ye holde him for a foule: and him that is riche in the spirete/ for a mad man: so greate is your wickednes and malice. Ephraim hath made him self a watchman of my God/ a prophet that is become a snare to do hurte in euery strete/ and abhomi-
nacion in the house of his God. They be gone Judi.xix. a
to farre/ and haue destroied thē selfes like as *j.Re.x.c
they dyd afore tyme † at Gabaa. * Therfore iiij Reg.ix.

BB iij their

their wickednes shalbe remembred / and their
synnes punyshed.

Jer.xxiij.a *Mic.xxv.a I fande Israel like grapes in the wilder-
nes/and saw their fathers as the fyrst †fygges
in ỹ toppe of ỹ figge tree. *But they are gone
to Baalpeor/& rüne awaye fro me to ỹ shame-
full Idol/ and are become as abhominable as
their louers. Ephraim flieth like a byrde/so shal
their glory also: In so much that they shall
neyther begette/ conceaue/ nor beare chyldren.

C And though they bringe vp any / yet wil I
make thē childlesse amonge men. Yee/wo shall
Ge.xlviij.a come to them/when I departe from thē. † E-
phraim (as me thinke) is planted in welthi-
nesse like as Tyrus/ but now muste she bringe
his owne children forth to the manslayer.

O Lorde thou shalt geue thē: what shalt
thou geue them? geue them an vnfrutefull
wombe and drye brestes. All their wicked-
Jos.iiij.d nesse is done † at Galgal) there do I abhorre
them. For the vngraciousnes of theyr owne
inuencions / I will dryue them out of my
house. I will loue them nomore / for all theyr
princes are vnfaithful. Ephraim is hewen
downe/their route is dryed vp/so that they shal
bringe nomore frute: yee / and though they
bringe forth any/ yet wil I slaye euen the best
beloued frute of their body. My God shall
cast them awaye / for they haue not bene obe-
dient vnto him / therfore shall they go astraye
amonge the Heithen.

The X. Chapter.

A Esa.v.a ISrael was a goodly † vyne / but he hath
brought forth vnprofitable frute: yee/ the
more frute he had/ the mo aulters he made: the
more good I dyd to theyr lande / the more
frendshippe shewed they to their ymages.
Their herte is deuyded / therfore will they be
destroyed. The Lorde shall breake downe
their ymages / he shall destroye their aulters.
Then shall they saye: we haue no kinge / for
why? we haue not feared the Lorde. And
what shall then the kinge do to vs? They com-
mon togither/and sweare vayne oothes: they
be cōfederate together / therfore groweth their
punyshment / as the wedes in the forowes of
the lande.

They that dwell in Samaria / haue wor-
shipped the calfe of Bethauen: therfore shall
the people mourne ouer them / yee/ & the prie-
stes also / that in their welthynesse reioyced
with them: and why? it shall passe awaye from
them. It shalbe brought to the Assyrian / for a B
present vnto kinge Jareb. Ephraim shall re-
ceaue full punishment: Israel shalbe cōsoun-
ded for his owne ymaginacions / Samaria
with his kynge shall vanish awaye / as the
scomme vpon the water. The hye places of A-
uen where Israel do synne/shalbe cast downe:
thistles and thornes shall growe vpon their
aulters. † Then shall they saye to the mountay- Luc.xxiij.
nes: couer vs/and to the hilles fall vpon vs. Apoc.vj.

O Israel/ thou hast synned as * Gaaba dyd *Jud.xx.
afore tyme/where they remayned: shoulde not
the battayl then come vpō the wicked childre/
as wel as vpon the Gabaonites? I will cha-
sten thē/euen after mine owne desyre/the peo-
ple shalbe gathered together ouer them/when
I punysh thē for their great wickednesse. E-
phraim was vnto me/as a kow that is vsed to
go to plowe/therfore I loued him/ and set vp-
on his fayre necke. I droue Ephraim. Juda
plowed/& Jacob played the housbande man: C
that they might sowe vnto righteousnes/ and
reape ỹ frutes of weldoinge / that they might
plowe vp their fresh lande / & sike the Lorde
til he came/and learned them righteousnes.

But now they haue plowed them wicked-
nesse / therfore shall thei reape synne / and eate
the frute of lyes. Seinge thou puttest thy con-
fidence in thine owne waye/ and leanest to the
multitude of thy worthies: there shall growe
a sedicion amonge thy people. All thy stronge
cities shalbe layed wayst/ euen as † Salmana Judi.viij.
was destroied with his familiers / thorow
him that was auenged of Baal/ in the daye of
battayl / where the mother perished with hir
chyldren. Euen so shall it go with you (o Be-
thel) because of youre malicious wickednes.
Like as the morninge goeth awaye/ so shal the
kynge of Israel passe.

The XI. Chapter.

WHen Israel was yonge / I loued hym A
† and called my sonne out of the lande of Exo.iiij.
Egypte. But the more they were called / the vj.b
more they wēte backe: *offeringe vnto Idols/ Matth.
and censynge ymages. I learned Ephraim to *Exo.xx.
go/and bare them in mine armes/but they re- b
garded not me/ that wolde haue helped them. iij Re.xi.
I led them with coardes of frendshippe/and iiij.xx.xxv.
with

with bandes of loue. I was euē he/that layed
Gen.xvj.c the yocke vpon their neckes. † I gaue thē their
foode my self/ that they shoulde not go agayn
into Egypte: And now is Assur their kinge:
For they wolde not turne vnto me. Therfore
shall the swearde beginne in their cities / the
stoare that they haue trusted vnto / shalbe de-
stroyed and eaten vp: and that because of their
B owne ymaginaciōs. My people hath no luste
Esa.x.a to turne vnto me / † their prophetes laye the
viij.b yocke vpon them but they ease them not of
Mat.xxiij. their burthen.
Luc.xj.d

What great thinges haue I geuen the/ E-
phraim? how faithfully haue I defended the/
o Israel? haue I dealt with the as with † A-
Gen.xix.c dama? or haue I intreated the like Seboim?
Deut.xxix.d No / my hert is otherwise minded. Yee / my
mercy is to feruent: therfore haue I not turn-
ed me to destroye Ephraim in my wrothfull
displeasure. For I am God and no man/ I am
euen that holy one in ỹ middest of the though
I came not within the citie.

Apoc.v.a The Lorde roareth like a Lyon that they
maye folowe him: Yee/as a † Lyon roareth he/
that they maye be afrayed / like the chyldren of
the see: that they maye be scatred awaye from
Egypte/as men scatre byrdes: & frayed awaye
(as doues vse to be) from the Assyrians lāde:
and that because I wolde haue them tary at
home/sayeth the Lord. But Ephraim goeth
abouth me with lyes / and the house of Israel
dyssembleth. Onely Juda holdeth him with
God/and with the true holy thinges.

The XXII. Chapter.

A EPhraim kepeth the ayre/ and folowe th af-
ter the Eastwinde: he is euer increasing
lyes and destruction. They be cōfederate with
Re.xvj.b the Assyrians/ † their oyle is caried into Egy-
Esa.lvij.b pte. The Lorde hath a courte to holde with
Juda / and will punysh Jacob. After their
owne wayes and accordinge to their owne
Gen.xxv.c inuencions / shall he recompence them. † He
toke his brother by the hele / when he was yet
in his mothers wombe: and in his strength
Gen.xxxij.d he wrestled with God. † He stroue with the
Aungel/and gat the victory: so that he prayed
Gen.xxv.b and desyred hym. He fande him † at Bethel/
and there he talked with vs.

Yee/the Lorde God of hoostes / euen the
Lorde him self remembred him: Then turne
to thy God / kepe merey and equite/ and hope
still in thy God. But the marchaūt hath a false B
weight in his hande / he hath a pleasure to oc-
cupie extorcion. Ephraim thinketh thus:
†Tush/I am rych/ I haue good ynough: In Apoc.iij.c
all my workes shall not one faute be founde/
that I haue offended. Yet am I the Lorde
thy God/ euen as when I brought the out of
the lande of Egypte/ and set the in thy tentes/
and as in the hye feast dayes.

I haue spoken thorow ỹ prophetes / & shew-
ed diuerse visions/ & declared my self by the
ministracion of the prophetes. But at Galaad
is the abhomination/ they are fallē to vanitie.
At Galgal they haue slayne oxen: † & as many Deut.xij.a
heapes of stones as they had in their lande fo- xiij.b
rowes/so many aulters haue they made. Ja-
cob fled into the lande of † Syria / and Israel Ge.xxviij.a
serued for a wife/and for a wife he kepte shepe.

By a prophet the Lorde brought thē out
of Egypte / and by a prophet he preserued thē.
But Ephraim hath prouoked hym to displea-
sure thorow his abhominacions: therfore shal
his bloude be poured vpon him self/ and the
Lorde his God shall rewarde him his blas-
phemies.

The XIII. Chapter.

THe abhomination of Ephraim is come A
also into Israel. He is gone backe to
Baal/ therfore muste he dye. And now they
Esa.xlvj.a synne more and more: † of their syluer / they
make them molten ymages / like the Idols of Eze.xvj.b
the Heythen / and yet all is nothinge but the Osee ij.b
worke of the craftesman. Notwithstandinge Osee viij.a
they preche of thesame: who so will kysse the
calfes/offreth to men. Therfore they shalbe as
the morninge cloude / & as the dew that early
passeth awaye: and lyke as dust that the winde
taketh awaye from the floore / & as smoke that
goeth out of the chymney.

† I am the Lorde thy God/which brought Exod.xx.a
the out of ỹ lande of Egypte: that thou shoul-
dest know no God but me onely / & that thou
shouldest haue † no Sauioure but only me Esa.xlv.b
* I toke diligently hede of the in ỹ wilderneſſe *deu.viij.a
ỹ drye lāde. † But whē they were well fedde & †deu.xxxij.
had ynough/they waxed proude / & forgat me/ b
Therfore wil I be vnto thē as a Lyon/and as B
a Leoparde in the waye to ỹ Assyrians. I will
come vpon thē as a she Beer/that is robbed of

her whelpes/ and I wil breake that stubburne herte of theirs. There will I deuoure the as a
Iob xxij.a Lyon: yee/the wilde beastes shall teare the. †O Israel thou doest but destroye thy self: In me only is thy helpe. Where are thy kinges now/ that shoulde helpe the in all thy cities? Yee/ &
j.Re. viij. a thy iudges/ of whome thou saydest: † geue me a kinge and princes? well/ I gaue the a kinge in my wrath/ and in my displeasure wil I take
C him from the againe. The wickednesse of Ephraim is bounde together/ and his sinne lieth hyd. Therfore shall sorowes come vpon him/ as vpon a woman that trauayleth. An vndiscrete sonne is he: for he considereth not/ that he shoulde not haue bene able to haue endured in the tyme of his byrth/ had not I defended him from the graue/ and delyuered him from death.

ij.Cor. xv. f †O death/ I wil be thy death: o hel/ I wil
Hebr.ij.b be thy stynge. Yet can I se no comforte/ for when he is now the goodliest amonge the brethren/ the Eastwinde (euen the wynde of the Lorde) shall come doune from the wilderneſſe/ and drye vp his conduytes/ & drinke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

iiij.re. xvij a † As for Samaria/ she shalbe made waist/ & why? they are disobedient vnto their God. They shall perish with the swearde/ their children shalbe slayne/ and their women bygge with childe shalbe rypte vp.

The XIIII. Chapter. ✠

A TVrne the now (o Israel) vnto the Lorde thy God/ *for thou hast taken a greate
Iere. xviij a fall thorow thy wickednes. Take these wordes
Eze. xviij.e with you/ when ye turne to the Lorde/ and
xxxiij.c saye vnto him: O forgeue vs all our sinnes/
*iij.Re.xj.c receaue vs graciously/ † & then will we offre
†Heb.xiij.c the bullockes of our lippes vnto the. Assur
Psal. xcj. a shalbe nomore our helper/ neyther will we ryde vpon horses any more. As for the workes of our handes/ we wil nomore cal vpon them: For it is thou that art oure God/ thou shewest euer mercy vnto the fatherlesse.

O (if they wolde do this) I should e heale their sores: yee/ with all my herte wolde I loue them: so that my wrath shoulde clene be turned awaye from them. Yee/ I wolde be vnto Israel as the dewe/ and he shoulde growe as the lylie/ and his rote shoulde breake out as Libanus. His braunches shoulde spreade out a- B broade/ and be as fayre as the olyue tree/ & smel as Libanus. They that dwell vnder his shadowe/ shoulde come againe/ and growe vp as the corne/ & florish as the vyne: he shoulde haue as good a name as the wyne of Libanus.

O Ephraim/ what haue I to do with Idols any more. I will graciously heare him/ and lede him forth. I wil be vnto ỹ as a grene fyrre tree/ vpon me shalt thou fynde thy frute. Whoso is wyse/ shall vnderstande this: and he that is right instruete/ will regarde it. For the wayes of the Lord are righteous/ suche as be godly wil walke in them: As for the wicked/ they wil stomble therein.

The ende of the prophet Oseas.

The Prophet Joel.

The fyrst Chapter.



This is ỹ worde of ỹ Lorde/ that came vnto Joel ỹ sonne of Pathuel: Heare o ye elders: pōder this well/ all ye that dwel in the lāde: if euer there happened suche a thinge in your dayes/ or in the dayes of youre fathers. Tell youre chyldren of it/ and let them shewe it vnto their chyldren/ and so they to certifie their posteritie therof. Loke what ỹ catterpiller hath lefte/ that hath the † greshopper eaten vp: what the gre- Exod.j
shopper lefte/ that hath the locuste eaten vp/ & That the locuste hath lefte/ that hath the blasting consumed. Wake vp ye dronkardes/ and wepe/ mourne all ye wynesuppers/ because of your swete wyne/ for it shalbe taken awaye from youre mouth. Yee/ a mighty & an innumerable people shall come vp into my lande: † these haue teeth like the teeth of Lyons/ and Deu.xxxij
chawes like ỹ Lyoneſſes. They shall make my vineyarde waist/ they shall pyl of the barckes of my fygge trees/ stryppe them bare/ caste them awaye/

awaye/ and make the braunches whyte.

B Make thy mone as a virgin doeth/ ỹ gyrdeth her selfe with sacke/ because of her brydegrome. For the meate and drinkeofferinge shalbe taken awaye frō the house of the Lorde: and the priestes the Lordes ministers shall mourne. The felde shalbe wasted/ the lande shalbe in a miserable case: for the corne shalbe destroyed/ the swete wyne shall come to confusion/ and the oyle vtterly desolate. The housbandmen and the wyne gardeners shall loke piteously and make lamentacion/ for the wheate/ wine/ and barley/ and because the haruest vpō the felde is so clene destroied. The grapegatherers shall make greate mone/ when the vyneyarde and figgetrees be so vterly wasted. Yee/ al the pomgranattes/ palm trees/ appletrees/ & the other trees of the felde shal wyther awaye. Thus the mery cheare of the children of men shal come to confusion.

Gyrde you/ and make your mone/ o ye priestes: mourne ye ministers of ỹ aulter: go your waye in/ and slepe in sackecloth/ o ye officers of my God: for the meat and drinkeofferinge shalbe taken awaie from the house of youre
Joel.ij.c God. †Proclayme a fastinge/ call the con gre-
C gacion/ gather the elders/ & all the inhabiters of the lande together into the house of ỹ Lorde your God/ & crie vnto the Lorde: alas alas for this daye. And why? the daye of the Lorde is at hande/ and commeth as a destroyer from the Allmighrie. Shal not the meates be taken awaye before oure eyes/ the myrth also and ioye from the house of oure God? The sede shall perish in the grounde/ the garners shal lye waist/ the floores shalbe broken doune
re. xviij.c for the corne shalbe destroyed. †O what a sy-
ghing make the cattel? the bullockes are very euel likyng/ because they haue no pasture: and the shepe are fameshed awaye.

O Lorde/ to the wyll I crye: for the fyre hath consumed the goodly pastures of the wilderneſſe/ and the flame hath brent vp all the trees of ỹ felde. Yee/ the wylde beastes crye also vnto the: for the water ryuers are dryed vp/ and the fyre hath consumed the pastures of the wilderneſſe.

The.II. Chapter.

A BLowe out the trompet in Sion/ and crie vpon my holy hil/ ỹ al such as dwell in ỹ lande/ maye tremble at it/ † for the daye of the Soph.j.c
Lorde commeth/ and is harde at hande: a Amos. v.c darcke daye/ a gloominge daye/ a cloudy daye/ yee/ and a stormy daye/ like as the morninge spredeth oute vppon the hilles: Namely/ a great and mighty people: suche as haue not bene sens the beginninge/ neither shalbe after them for euermore. Before him shalbe a consuminge fyre/ and behinde him a burninge flame. The lande shalbe as a garden of pleasure before him/ but behinde him shall it be a very waist wilderneſſe/ and there is no man that shall escape him. They are to loke vpon like barded horses/ and runne like horse men. They skyppe vp vpon the hilles/ as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe/ and as a mighty people ready to the battaill.

The folke shalbe afrayed of him/ all faces B
shalbe as blacke as a pot. These shall runne like giauntes/ and leape ouer the walles lyke men of warre. Euery mā in his goynge shal kepe his araie/ & not go out of his path. There shall not one driue another/ but eche shall kepe his owne waye. They shall breake in at the windowes/ and not be hurte: They shal come into the citie/ & runne vpon the walles: They shall clymme vp vpon the houses/ and slyppe in at ỹ windowes like a theefe. The earth shall quake before him/ yee/ the heauens shalbe moued: the †Sunne & Moone shalbe darkened/ Joel. iij.c
and the starres shal withdrawe their shyne. mat.xxiiij.c
The Lorde shall shewe his voyce before his hoost/ for his hoost is great/ strong and mighty to fulfill his commaundement. This is the great and maruaylous fearful daie of ỹ Lorde: † And who is able to abyde it? Apoc. vj.c

✠Nowe therfore saieth the Lord: † Turne you vnto me with all youre hertes/ with C
fastinge/ wepynge and mourninge: rent your Deut. iiij.c
hertes/ and not your clothes. Turne you vnto xxx.a
the Lord your god/ † for he is gracious and Ps. lxxxv.a
merefull/ longe sufferynge & of greate com- Jonc. iiij.a
passion: & ready to pardone wickednes. Then (no doubte) he also shal turne/ & forgeue/ & after his chastesninge/ he shall let youre increace remayne/ for meate & drinkofferinges vnto the Lorde youre God? † Blowe oute with Joel. j.c
the trompet in Sion/ proclaime a fasting/ call the congregacion/ & gather the people toge-

cher warne the congregacion / gather the el-
ders/bring the children and sucklinges to-
gether. Let the bridegrome go forth of his chã-
bre/and the bryde out of her closet. Let the prie-
stes serue the Lorde betwixte the porch & the
aulter/wepinge and sayinge: Be fauourable (o
Lord) be fauourable vnto thy people: let not
thine heretage be broughte to such confusion/
lest/the Heithen be lordes thereof. Wherfore
Psl.xxviij.b shoulde they saye among the Heithē: † where
is now their God?

D Then shall the Lord be gelous ouer his
lande / and spare his people: yee/the Lorde
shal aunswere/and saye vnto his people: Be-
holde/I will sende you corne/wyne and oyle/
so that ye shal haue plenty of them: & I wil no
more geue you ouer to be a reprose amõg ỹ hei-
then. ¶ Again/ as for him of ỹ North/I shal
driue him farre from you: & shute him out in
to a drye and waiste lande/his face towarde
the East see/and his hinder partes towarde
the vttermost see. The stynke of him shall go
vp/ and his fylthy corrupcion shall fal vpon
himselfe / because he hath dealte so proudly.
Feare not (o lande) but be glad and reioyce/
for the Lord wil do greate thynges. Be not
ye afrayed/ neither (o ye beastes of the felde)
for ỹ pastures shalbe grene / & the trees shal
beare their frute: the figgetrees & vineyardes
shall geue their increace.

E ¶ Be glad then (o ye chyldren of Sion) &
reioyce in the Lorde youre God/ for he hath
Leui.xxvj.a Deut.xj.b xxviij.b geuen you the teacher of rightousnes: † & he
it is that shal sende you doune shuwers of rai
ne/early and late in the fyrste moneth: so that
the garners shalbe full of corne/and the pres-
ses plenteous in wyne and oyle. And as for ỹ
yeares that the gresshopper/locuste/blastinge
and catterpiller (my great hoost/which I sent
amonge you) haue eaten vp/ I shall restore
thē to you again: so that ye shal haue ynough
to eate/and be satisfyed: and prayse the name
of the Lorde youre God/that so maruayl-
ously hath dealte with you.

And my people shal neuer be confounded
any more: Ye shall well knowe / that I am in
the myddest of Israell / and that I am youre
God: yee/and that there is none other / and
My people shall nomore be brought to con-
fusion.

† After this/wyl I poure out my spirite vpõ F
al flesshe: and your sonnes & your doughters Num.xj.f
shal prophecy: your olde mē shal dreame drea- Esa.xliij.c
mes/& your yongemen shal se visions: Yee/in Ez.xxxvij.b
those dayes I wil poure oute my spirite vpon Act.ij.b
seruauntes and maydens. I wyl shewe won
ders in heauen aboue/and tokens in the earth
beneth: blonde and fyre / and the vapoure of
smoke. The Sunne shalbe turned into darke-
nesse/ and the Moone into blond: before that
greate and notable daye of the Lorde come.
And the tyme shall come: that † whosoeuer cal Rom.x.b
leth on the name of the Lorde/shalbe saued.
For vpon the moũt Sion and at Jerusalem/
there shalbe a saluaciõ/like as the Lord hath
promised: yee/and among the other remnaũt/
whome the Lorde shall call.

The III. Chapter.

FOr take hede: In those dayes and at the A
same tyme/when I turne agayn the ca-
priuitie of Juda and Jerusalem: I shall ga-
ther all people together/and bringe them in-
to the valley of Josaphat: and there wyll I
reason with thē/because of my people & here-
tage of Israell: whome they haue scatred a-
boute in the nacions/and parted my land: yee/
they haue cast lottes for my people / the yonge
mē haue they set in ỹ brodel house/and solde ỹ
damsels for wyne / that they might haue to
drinke. † Thou Tirus and Sidon/and all ye Ezc.xxvj.c xxvij.xxviij. Amos.j.b
borders of the Philistynes: what haue ye to
do with me: Will ye defye me: wel: if ye will
nedes defye me/I shall recompence you / euẽ
vpon your/heade/and that right shortly: for ye
haue taken away my siluer & golde/ my fayre
& goodly iewels/and brought them into your
gods houses. The children also of Juda and
Jerusalem haue ye solde vnto ỹ Grekes / that
ye might bringe them farre from the borders
of their owne countries.

Beholde/therfore: I wyl rayse them oute B
of the place/where ye haue solde them † & will Jere.l.c
rewarde you euen vpon youre heade. Youre Abd.j.c
sonnes and youre doughters will I sell tho-
rowe the handes of the children of Juda/and
so they shal geue them forth to sell/vnto them
of Saba/ a people of a farre countrie: for the
Lorde him selfe hath saide it. Crie oute these
thinges amõg the Gentiles/proclayme warre/wake vp the giauntes/let them drawe nye/

let

let them come vp all the lusty warryours of
them. † Make you swerdes of youre plowe
Esa.ij.a shares/and speares of youre sickles and sithes
Let the weake man saye: I am stronge. Mus-
tre you/and come all ye Heithen rounde a-
bout: gather you together/there shal ỹ Lord
laye all thy giauntes to the grounde. Let the
people aryse/and get them to the valley of Jo-
saphat: for there wyl I syt/ and iudge al Hei-
then rounde aboute.

Apoc.xiiij.d † Laye to youre sythes / for the harueste is
rype: come/get you doune: the wynepresse is
full/yee/the wynepresses runne ouer/ for their
C wickednesse is waxen greate. In the valley
appoynted/there shalbe many/many people:
for the daye of the Lorde is nye in the val-
Joel.ij.b ley apoynted. † The Sunne and Moone shal
Esa.xiij.b be darckened/and the sterres shall withdrawe
Je.xxv.b their lyghte. * The Lorde shall roare out of
Sion/ and crye oute of Jerusalem / that the
heauens and the earth shall quake withall.
But the Lord shalbe a defence vnto his o-
wne people / and a refuge for the children of
Israell. Thus shall ye knowe/that I the Lor-
de youre God dwell vpon my holy mounte
of Sion. Then shall Jerusalem be holy/ and
there shall no straungers go thorowe her any
Amos.ix.c more. † At thatsame tyme shall the mountay-
nes droppe swete wyne / and the hylles shall
flowe with mylke. All the riuers of Juda shal
haue water ynough/and out of the Lordes
house/ there shall flowe a spryngе / to water
Jere.xlvj.a the broke of Sitim: † But Egypte shalbe lay-
Jer.xlix.b ed waist/and * Edom shalbe desolate: because
they haue dealte so cruelly with the children of
Juda/and shed innocent blonde in their lan-
de. Agayne/ Juda shal be inhabited for euer-
more/ and Jerusalem from generacion to ge-
neracion: for I wil not leaue their blon-
de vnauenged. And the Lorde
shal dwel in Sion. ¶

The ende of the prophet
Joel.

The Prophet Amos.

The fyrst. Chapter.

THese are the sermõs / that A
were shewed vnto Amos
(whiche was one of the
shepeherdes at Thecua)
vpon Israel / in the tyme
of † Osias kynge of Juda/ iiij.Re.xv.a
and in the time of * Jero- *iiij.re.xiiij.c
roboam the sonne of Joas kynge of Israell/
two yeare before the earthquake. And he said:
† The Lorde shall roare oute of Sion / and Jere.xxv.d
shewe his voyce from Jerusalem: so that the Joel.iij.c
pastures of the shepeherdes shalbe in a mise-
rable case/and the toppe of Carmel dryed vp.

Thus sayeth the Lorde: for thre and four
wickednesses of † Damascus/I wil not spare Esa.xvij.a
her: because they haue thresshed Galaad with Jere.xlix.d
yron flales: But I wyll sende a fyre into the
house of Hazael/thesame shal consume the pa
layces of Benadad. Thus wyl I breake the
barres of Damascus/and route out the inha- B
biter from the felde of Auen/and him that hol
deth the cepter oute of the pleasaunt house: so
that the people shalbe: dryuen out of fayre Si-
ria/ saieth ỹ Lord. Thus saeth ỹ Lord: For
thre & four wickednesses of † Gaza/I wil not Zach.ix.a
spare her: because they make ỹ prysoners yet
more captiue/& haue driuen them into the lan
de of Edõ. Therfore wil I sende a fyre into the
walles of Gaza/whiche shal deuoure her hou
ses. I wyll route out thē that dwel at Asdod/
and him that holdeth the cepter of Ascalon/&
stretch out myne hand ouer Accaron/that the
remnaunt of the Philistines shal perish saieth
the Lorde.

Thus sayeth the Lorde: For thre and
foure wickednesses of the citie of † Tyre / I Joel.iij.a
wyll not spare her: because they haue increa-
ced the captiuitie of the Edomites/ and haue
not remembred the † brotherly conuenaunt. iij.Reg.v.a
Therfore wyll I sende a fyre into the walles

of

C of Tyre / that shall consume her palayces.
Thus sayeth the Lorde: For thre and foure wickednesses of †Edom I wyl not spare him
Abd. j.a Because he *persecuted his brother with the
Jere. xlix.b *ge. xxvij.g swearde/destroyed his mothers wombe/bare hatred very longe/ amd so kepte indignacion allwaye by him. Therfore wyll I sende a fyre into Theman/which shal deuoure the palayces of Bosra.
Thus saieth the Lord: For thre and foure
Jere. xlix.a wickednesses of the children of †Ammon / I
Ezec. xxj. d will not spare them: because they ripte vp
xxv.a the women greate with the childe in Galaad/ to make the borders of theyr landes the wyder. Therfore I wyl kyndle a fyre in the walles of Rabbath/that shall consume her palayces with a great citie/in the daye of battail/in tempest and in the daie of storme: so that their kinge shall go into captiuitie/he and his princes together/saieth the Lord.

The. II. Chapter.

A THus sayeth the Lorde: For thre and
Esa. xv.a foure wickednesses of †Moab / I wyll
xvj.a not spare hym: because he brente the bones
Jere. xxv.a of the kinge of Edom to asshes. Therfore will
Eze. xlviij.a I sende a fyre into Moab/whiche shall consume the palayces of Carioth: so that Moab shall perish with a noyse / and the sounde of a shawme. I wil route out the iudge from amonge them / and slaye all his princes with him/saieth the Lorde. Thus saieth the Lorde: for thre and foure wickednesses of †
Mich. j.b Juda/I wyl not spare him: Because he hath caste asyde the lawe of the Lorde / and not kepte
Jer. xlviij.c his commaundementes: for why/†they wold
Ezec. xx.c nedes be deceaued with the lyes / that theyr forefathers folowed. Therfore wyll I sende a fyre into Juda / whiche shall consume the palayces of Jerusalem.

B Thus sayeth the Lorde: For thre and foure wickednesses of Israel/ I wyl not spare hym: because he hath solde the righteous for money/and the poore for showes. They treade vpon poore mens heades in the dust of the earth/and croke the wayes of the meke. The sonne and the father go to the harlot / to dishonoure my holy name: they lye beside euery aulter vpon clothes taken to pledge / and in the house of their goddes they drinke ỳ wyne of the oppressed. Yet destroyed I the Amorite before them/ †that was as hye as the Cedre trees/and as stronge as the Okes: notwithstandinge/I destroyed his frute from aboue/ and his rote from vnder. Nu. xxij.b

†Agayne: I broughte you out of the lande C
of Egypte/and led you xl. yeares thorowe the Exo. xiij.
wilderneſſe/ that ye myghte haue the Amorites lande in possession. I rayſed vp prophetes amonge youre children/and absteiners amonge youre yonge men. Is it not so / o ye chidren of Israel/saieth the Lorde: †But ye Num. vj.
gaue the absteyners wyne to drincke/*yee/ye *Jere. xj.
commaunded the prophetes / sayinge: Prophecy not. Beholde/I wil crasshe you in sonder/lyke as a wayne crasshеth/ that is full of sheaues / so that the swifte shall not escape/ neither the stronge be able to do any thinge: no/the gaunte shall not saue his owne lyfe. The archer shal not abyde / and the swifte of fote shal not escape. The horsman shal not saue his lyfe/and he that is as manly of stomacke as a giaũte/shal in that daye be fayn to runne his way naked/saieth the Lorde.

The. III. Chapter.

HEare what the Lorde speaketh vnto A
you / (o ye children of Israel) namely/ vnto all trybes / whome I broughte oute of Egypte / and sayde: You onely haue I accepted from al the generacions of the earth therfore wyl I vysct you in youre wickednesses. Maye twayne walke together / excepte Job. vj.a
they be agreed amonge them selfes: † Doeth a Lyon roare in the woode / excepte he haue a praye: Or crieth a Lyons whelpe oute of his denne / excepte he haue gotten somthinge: Doeth a byrde fall in a snare vpon the earthe where no fouler is: Taketh a man his snare vp from the grounde / afore he catche somwhat: Crie they oute Alarum with the trompet in the citie / and the people not afrayed: Commeth there any plague in a citie without it be the Lordes doynge: Nowe doeth the Lorde God no maner of thinge / but he telleth his secrete before vnto his seruauntes the prophetes. When a Lyon roareth / who will not be afrayed: Seynge then that the Lorde God himselfe speaketh/who will not prophecy:

Preache in the palayces at Asdod / and in the palayces of the lande of Egypte/ and saye gather

gather you together vpon the mountaynes of Samaria/ so shall ye se greate murthur / & violent oppression among them: for why/they regarde not the thinge that it is ryght/saieth the Lorde / they gather together, euell gotten goodes / and laye vp robbery in theyr houses.

C Therfore/ thus sayeth the Lorde God: This lande shalbe troubled and beseged rounde aboute/thy strẽgth shalbe pluckte from the/and thy palaices robbed. Thus sayeth the Lord: lyke as an hyrdeman taketh two legges / or a pece of an eare oute of the Lyons mouth: Euen so the children of Israell (that dwell in Samaria/ hauinge their couches in
Re. xvj. the corner/and theyr beddes at Damascus) ij. shalbe pluckte awaye. †Heare and beare recorde in the house of Jacob (sayeth the Lord God of hoostes) that when I begynne to visit the wickednesse of Israel / I will visit the aulters at Bethel also: so that the hornes of the aulter shalbe broken of / and fall to the grounde.

As for the wynter house / and sommer house / I wyll smyte them doune: and the houses of yuery/yee / and many other houses shall perysshe / and be destroyed sayeth the Lorde.

The. IIII. Chapter.

A HEare this worde/o ye fat kine/that be vpon the hil of Samaria: yee/that do poore men wronge/and oppresse the neady: ye that saye to youre lordes: Bringe hyther / let vs drynke. Therfore the Lorde hath sworne by his holinesse: The dayes shal come vpon you/ that ye shalbe lifte vpon speares / and youre posteritie caried awaye in fysher panyers. Ye shall get you out at the gappes one after another/and in Hermon shall ye be caste awaye/ sayeth the Lorde.

B Ye came to † Bethel for to worke vngra-
Esa. xvj.a ciousnesse/ and haue increaced youre synnes
Re. xij. c at* Galgal. Ye brought youre sacrifices in the
Ecc. iiij. c morninge/and youre tythes vnto the thyrde
Esa. ix. c daye. Ye made a thankeofferinge of leuen / ye
b promysed frewillofferinges/and proclaymed them. Suche luste had ye/o ye children of Israel/sayeth the Lorde God. Therfore haue I geuen you ydle teeth in all youre cities / and scarcenesse of breade in all youre places: yet will ye not turne vnto me/saieth the Lorde. When there were but thre monethes vnto ỳ
haruest/†I withholde the rayne frõ you: yee/ Deut. xj.b
I rayned vpon one citie/ and not vpon another: one pece of grounde was moysture vn- xxviij.b
rayne/and the ground that I rayned not vp- Jere. xiij.a
pon/was drye. Wherfore two (yee/thre) cities Joel. iij.c
came vnto one to drinke water: But they were not satisfyed / yet will ye not turne vnto me saieth the Lorde.

I haue smyten you with drouth and blastinge: and loke howe many orchardes / vineyardes/fygge trees/& olyue trees ye had: the cattirpiller hath eaten them vp. But yet wyll ye not turne vnto me/saieth the Lorde. Pestilence haue I sent amonge you/† as I dyd Exo. ix.b
in Egypte: your yonge men haue I slayne wt the swearde/and caused youre horses be take captyue: I made the stynckinge sauoure of youre tentes to come vp into your nosethrels: Yet wil ye not turne vnto me/saieth ỳ Lorde.
Some of you haue I ouerthrowen / †as I Gene. xix.c
ouerthrewe Sodome and Gomorre: so that ij. Pet. ij.b
ye were as a brande pluckt out of the fyre. Yet wil ye not turne vnto me/saieth the Lorde. Therfore/thus will I handle the agayne (O Israel) yee / euen thus wyll I handle the. Make the ready then to mete thy God o Israel. For lo/he maketh the mountaines/ he ordayneth the wynd/he sheweth man what he is aboute to do: he maketh the morninge and the darckenesse/he treadeth vpon the hye places of the earth: the Lord God of hoostes is his name.

The. V. Chapter.

HEare this worde (o ye house of Israell) I A
and why: I muste make this mone for you: The vyrgin Israel shall fall / and neuer ryse vp agayne: she shalbe caste doune vppon her owne ground/and no man shal helpe her vp. For thus sayeth the Lorde God: Where as there dwelt a M. in one cytie/there shalbe left scarce an C. therein: & where there dwelte an C. there shal scarce ten be left for the house of Israel. Neuertheles/thus saieth the Lord vnto the house of Israel: Seke after me / and ye shal lyue/but seke not after Bethel. Come not at Galgal / and go not to Barsabe: for Galgal shalbe caried awaye captiue/and Bethel shal come to naught. Seke ỳ Lorde / that ye

ye maye liue: lest/ the house of Joseph be brent
with fyre and consumed/ & lest/ there be none
to quench Bethel.

Ye turne the lawe to wormwoode/ and
cast doune righteousnesse vnto the grounde.
Job. ix. a †The Lorde maketh the seuen starres and
B the Oryons/ he turneth the nighte into daye/
Amos. ix. b and of the daye he maketh darckenesse. † He
calleth the waters of the see/ and poureth
them oute vppon the playne grounde: the
Lorde is his name. He rayseth destruc-
cion vpon the mightye people/ and bringeth
doune the stronge holde: but they owe hym
euell wyll/ that reproueth them openly: and
who so telleth them the playne trueth/ they
abhoire him. For so much then as ye oppresse
the poore/ and robbe him of his beste suste-
De. xxviij. c naunce: † therfore/ where as ye haue builded
Soph. j. c houses of square ston/ ye shal not dwel in the.
Marnaylous pleasaunte vineyardes shal ye
plante/ but the wyne of them shall ye not
drynke: and why? as for the multitude of your
wyckednesses/ and youre stoute synnes/ I
knowe them righte well. Enemies are ye of
Ero. xxiij. a the righteous/ † ye take rewardes/ ye oppresse
Mich. iij. c the poore in iudgement. Therfore the wyse
muste nowe be sayne to holde his tunge/ so
wicked a tyme is it.

Seke after the thinge that is good and
not euell/ so shall ye lyue: yee/ the Lorde God
of hoostes shalbe with you/ accordinge to
Psal. xcvj. b youre owne desyre. † Hate the euell/ and loue
Deu. xvij. a the good: set vp ryghte againe in the porte:
and (no doubte) the Lorde God of hoo-
stes shalbe mercifull vnto the remnaunte of
C Joseph. Jf no (saye: b the Lorde God/ the
God of hoostes) there shalbe mournynge in
all stretes/ yee/ they shall saye in euery strete:
alas/ alas. They shall call the housbande man
to lamentacion/ and suche as can mourne/ to
mourninge. In all vyneyardes there shalbe
heuynesse/ for I wyll come amonge you/ sai-
eth the Lorde. Wo be vnto them that de-
syre the daye of the Lorde. Wherfore wolde
ye haue it? As for that daye of the Lorde/ it
shalbe darcke/ and not cleare. Yee/ lyke as
when a man runneth from a Lyon/ and a
Beer meteth with hym: or when he com-
Joel. ij. b meth into the house/ and leaneth his hande
Soph. j. c vpon the wall/ a serpent byteth him. † Shall
not the daye of the Lorde be darcke/ and
not cleare? shall it not be cloudy/ and no shine
in it?

D † I hate and abhoire youre holy daies: and
Esa. j. b where as ye cence me when ye come toge-
Mich. vj. ther/ I will not accepte it. And though ye of-
Esa. lviij. fre me brent offeringes and meatofferinges/
Mala. j. c yet haue I no pleasure therin: As for your fat
thankeofferinges/ I wil not loke vpon them.
Away with that noyse of thy songes/ I will
not heare thy playes of musick: But se that e-
quite flowe as the water/ and righteousnesse
as a mighty streame. O ye house of Israell/
Jere. vij. a † gaue ye me offeringes and sacrifices those
Act. vij. c fourtye yeares longe in the wildernesse? Yet
Leuit. xv. haue ye set vp tabernacles to your Moloch/
iij. Reg. xj. and ymages of youre Idols Yee/ and the
sterre of youre God Rempha/ figures whiche
ye made to worshippe them. Therfore will I
cause you be caryed awaie beyonde Dama-
scus/ sayeth the Lorde/ whose name is the
God of hoostes.

The. VI Chapter.

A WO be to the† proude welthy in Sion/ to
Luc. vj. c suche as thinke them so sure vppon the
mounte of Samaria: whiche holde them sel-
ses for the beste of the worlde/ and rule the
house of Israel/ euen as they liste. Go vnto
Calne/ and se: and from thence get you to He
math the greate citie/ & so go doune to Gath
of the Philistines: be they better at ease then
these kyngdomes/ or the border of their lande
wyder then yours? Ye are taken oute for the
euel daye/ euen ye that sit in the stole of wilful-
nesse: Ye that lye vpon beddes of yuery/ and
vse youre wantonnesse vpon youre couches:
ye that eate the best lambes of the flocke/ and
the fattest calfes of the droue: † yet that synge
Job. xxj. b Esa. v. b to the lute/ and in playinge of instrumentes
*j. Reg. xvj. compare youre selfes vnto *Dauid: ye that
ij Reg. vj. drynke wine oute of goblettes/ and anoynte
youre selfes with the best oyle/ But no man is
sory for Josephs hurte. Therfore now shall ye
be the first of them/ that shalbe led awaye cap-
tyue/ and the lusty chere of the wylfull shall
come to an ende.

B † The Lorde God hath swoorne euen by
Jere. lj. c himselfe (sayeth the Lorde God of hooste:)
amos. vj. b I hate the pryde of Jacob/ and I abhoire his
Ecch. vj. palaces: and I wyl geue ouer the citie with-
all

all that is therin: so that though there remain
ten men in one house/ they shall dye. So their
nexte kynsfolkes/ & the dead buriers shal take
them/ and cary awaye their bones/ and saye
vnto him that is in the vnnermer house: is
there yet any mo by the? And he shal aun-
swere: they are all gone/ holde thy tunge (shal
eu. viij. d 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 shal decay: and
the litle houses/ that they shall cleue asun-
der. Who can runne with horses/ or plowe vp
oxen vpo the harde rockes of stone? For why/
ye haue turned true iudgemente into bitter-
nesse/ and the frute of righteousnesse into
wormwood: Yee/ euē ye that reioice in vaine
thinges: ye that saye: haue not we optayned
hornes in oure owne strēgth? Well/ take hede
o ye house of Israel/ saieth the Lord God of
hooستes: I will bringe a people vppon you/
which shall trouble you/ from the waie that
goeth towarde Hemath/ vnto the broke in the
medowe.

The. VII. Chapter.

A THe Lorde God shewed me siche a vi-
sion: beholde/ there stode one that made
gresshoppers/ euen when the corne was shu-
tyng forth/ after the king had clipte his shepe.
Nowe when they vndertoke to eate vp all the
grene thinges in the lande/ I sayd: O Lord
God be merciful/ I beseche the: who shoulde
els helpe vp Jacob that is broughte so lowe?
So the Lorde was gracious therein/ and
the Lorde sayde: well/ it shall not be. A-
gaine/ the Lorde shewed me this visyon:
beholde/ the Lorde God called the fyre to
punishe withall/ and it deuoured the greate
depe: yee/ it consumed a parte already. Then
sayde I: O Lorde God/ holde thy hande:
for who shoulde els helpe vp Jacob that is
broughte so lowe? So the Lorde was mer-
ciful therein/ and the Lord God sayde well/
it shal not be.

B Moreouer/ he shewed me this vision. Be-
holde/ the Lorde stode vppon a plastered wal/
ome call and (as a masons trowell in his hande. And
a lyne. the Lorde sayde vnto me: Amos/ what seyst
thou? I aunswered: a masons trowell. Then
sayde the Lorde: Beholde/ I wyll laye the
trowell amonge my people of Israel/ and wil
nomore spare them: but the hye hill chappels
of Isaac must be laied waist/ and the churches
of Israel made desolate: † and as for the house iiij. re. xviij. a
of Jeroboam/ I wil stande vp against it with
the swearde. Vpon this sente Amasias the
priest to Bethel vnto Jeroboam the kinge of
Israel/ sayinge: † Amos maketh the house of iij. re. xviij. b
Israel to rebel against the/ the lande can not
awaye with his wordes. For Amos saieth: Je
roboam shall dye with the swearde/ and Is-
rael shalbe led awaie captiue oute of their
owne lande. And Amasias sayd vnto Amos:
Get the hence † thou that canst se so well/ and Esa. xxx. b
flye into the lande of Juda/ get the there thy
liuinge/ and prophecy there: prophecy nomore
at Bethel/ for it is the kinges chappel/ and the
kinges courte.

Amos aunswered/ and saide to Amasias: C
† As for me/ I am neither prophet nor prophe Zach. xiij. a
tes sonne: But a keper of cattell. Nowe as I
was breakinge doune molberies/ and goy-
inge after the cattell/ the Lorde toke me/ and
sayde vnto me: Go thy waye/ and prophecye
vnto my people of Israell. And therfore/
heare thou nowe the worde of the Lorde.
Thou sayest: prophecye not against Israell/
and speake nothinge against the house of Is-
saac. Wherfore thus sayeth the Lorde.
Thy wyfe shalbe defyled in the citie/ thy sōn-
nes and doughters shalbe slaine with the
swearde/ and thy lande shalbe measured oute
with the lyne: Thou thy selfe shalte dye in an
vncleane lande/ and Israel shalbe driuen out iij. re. xvij. c
of his owne countrye.

The. VIII. Chapter.

A THe Lorde God shewed me this vi-
sion: and beholde/ there was a maunde
with sommer frute. And he sayde: Amos/
what seist thou? I aūswered: a maunde with
sommer frute. Then sayde the Lorde vnto
me: the ende commeth vpon my people of Is
rael/ I will nomore spare them. In that daie
shal the songes of the temple be turned into
sorowe/ sayeth the Lorde God. Many
dead bodyes shall lye in euery place/ and be
caste forth secretly. † Heare this/ O ye that Esa. v. b
oppresse the poore/ and destroye the nedy in
the lande/ sayinge: Whan wyl the new mo-
neth be gone/ that we maye sel vytale/ and the
Sabbath

Sabbath / yͤ we may haue scarcenes of corne: to make the Bussheles/and the syckle greater: We shall set vp false waygh̄tes/ that we may get the poore vnder vs with their money/and the neady also for shues:yee/let vs sell yͤ chaffe for corne.

Amo. vj. b †The Lorde hath sworne against̄e the pryde of Jacob: these workes of theirs wyl I neuer forget. Shall not the lande tremble/ & all they that dwell therin/mourne for this? Shal not they: destruccion come vpon them lyke a water streame/and flowe ouer them as B the floude of Egypte? †At the same time (saieth the Lord God) I shal cause the Sunne Jere. xv. b to go downe at noone/and the lande to be darcke in the cleare daye. † Youre hye feastes Tobi. ij. a will I turne to sorowe/ and youre songes to mourninge: I wyll bringe sackecloth vppon all backes/and baldnesse vpon euery heade: yee/ suche a mourninge wyll I sende them/ Jere. vj. d †as is made vpon an onely begotten sonne/ & they shall haue a miserable ende.

Beholde/ the tyme commeth (sayeth the Lorde God) that I shall sende an hunger into the earth: not the hunger of bread/not the thirste of water: but an hunger to heare the worde of the Lorde: so that they shal go from the one see to the other/ yee/ from the North vnto the East/ runnynge aboute to seke the worde of the Lorde/ and shall not fynde it. In that tyme shall the fayre virgins and the yonge men perysshe for thyrst/ yee/ euen they that sweare in the offence of Samaria/ and saye: as truly as thy God lyueth at Dan/and as truly as thy God liueth at Barsaba. These shal fal/and neuer ryse vp againe.

The IX. Chapter.

A I Sawe the Lorde standinge vppon the aulter/and he sayde: smyte the dore cheke that the postes maye shake withall. For their couetousneſſe shal fal vpon all their heades/ and their posteritie shalbe slayne with the psal. cxxxvij. a swearde. † They shall not flye awaye/ there shal not one of them escape/nor be delyuered. Abd. j. a † Thoughe/ they were buried in the hell/ my hande shal fetch them from thence: though they clymme vp to heauen/ yet shall I caste them downe: though/ they hyde them selues vpon the toppe of Carmel/yet shall I seke the oute/and bringe them from thence: Though they crepe downe fro my syghte into the depe of the see/ I shall commaunde the serpente/ euen there to byte them. If they go awaye before their enemies into captiuitie/then shal I commaunde the swearde there to slaye the.

Thus wyl I set myne eyes vpon them/for their harme and not for their wealthe. For when the Lorde God of hooſtes toucheth a lande/it consumeth awaye/ and all they that dwell therin must nedes mourne: And why? their destruccion shal aryse as euery streame/ and runne ouer them as the floude in Egipt. B †He that hath his dwellinge in heauen/ and ij. Pe. viij groundeth his tabernacle in the earth. * He *Amo. v that calleth the waters of the see/ and poureth them out vpon the playne ground/ his name is the Lorde. O ye children of Israel/ are ye not vnto me euen as the Morians/ sayeth the Lorde: haue not I brought Israel oute of the lande of Egypte/ † the Philistynes from Gene. x Capthor/ and the Syrians from Cyr? Beholde/ the eyes of the Lorde are vppon the realme that synneth/ to rote it clene out of the earthe: Neuertheleſſe/ † I wyll not vtterly Jere. xxx Zach. xiij destroye the house of Jacob / sayeth the Rom. xj Lorde.

For lo / this I promise: thoughe I sifte the house of Israel amonge all nacions (lyke as they vse to sifte in a sife:) yet shal not the smalleſt grauel stone fall vpon the earthe. But all the wicked doers of my people that say. Tush/ C the plague is not so nye to come so hastely vpon vs: those shal perisshe with the swearde. † At that tyme wyll I builde agayne the ta- Act. xv bernacle of Dauid that is fallen downe / and Micha vij hedge vp his gappes / and loke what is broken/ I shall repayre it. Yee/ I shall builde it agayne as it was afore tyme / that they maye possesse the remnaunt of Edom/ yee / and all suche people as call vpon my name with the/ sayeth the Lorde which doeth these thinges.

† Beholde/ the tyme commeth (sayeth the Lorde) that the plowman shall ouertake the mower/and the treader of grapes / him that soweth sede. † The mountaynes shall droppe Joel. iij swete wyne/and the hylles shalbe frutefull/ & I wyll turne the captiuitie of my people of Israel: they shall repayre the wayste cities/ and haue them in possession/ they shall plante vyneyardes/and drynke the wyne thereof: they shall make gardens / and enioye the frutes of the. And I wil plante them vpon their owne grounde / so that I will neuer route them out agayne from their lande / which I haue geuen them/ sayeth the Lorde thy God. ✠

The ende of the prophet Amos.

The Prophet Abdy.

The fyrst Chapter.

A THis is yͤ vision that was shewed vnto Abdy: Thus hath yͤ Lord God spoken vpon † Edom: We haue herde of the Lorde that there is an embassage sent amonge the Heithen: Vp / let vs aryse & fight agaynst them / Beholde / † I will make the small amonge the Heythen/ so that thou shalt be vtterly despysed.

The pryde of thyne herte hath lift the vp/ thou dwellest in the stronge holdes of stone and hast made the an hye seate: Thou sayest in thyne herte: who shall cast me downe to the grounde? † But/ though thou wentest vp as hye as the Aegle / & maydest thy * nest aboue amonge the starres: yet wolde I plucke the downe from thence. If the theues & robbers came to yͤ by night/thou takinge thy rest: should they not steale / till they had ynough? if the grape gatherers came vpon the / wolde they not leaue the some grapes? But how shall they rype Esau/and seke out his treasures?

B Yee/ the men that were sworne vnto the/ schall dryue the out of the borders of thyne owne lande. They that be now at one with the/shal deceaue the/and ouercome the: Euen they that eate thy bread / shall betraye the / or euer thou perceaue it. † Shal not I at the same tyme destroye the wysemen of Edom / and those that haue vnderstadinge from yͤ mount of Esau: Thy giauntes (o Theman) shalbe afrayed/for thy sorow the slaughter they shalbe all ouerthrowen vpon yͤ mount of Esau. Shame shall come vpon the/ for the malice † that thou Exo. xvij. c shewedest to thy brother Jacob: yee/ for euer- Num. xx. c more shalt thou perish/ and that because of the tyme / when thou dyddest set thyself against hym / euen when the enemies caried awaye his hooſt/ and when the aleauntes came in at his portes/ and cast lottes vpon Jerusalem/ & thou thy self wast as one of them.

Thou shalt nomore se the daye of thy brother / thou shalt nomore beholde the tyme of his captiuitie: thou shalt nomore reioyce ouer the chyldren of Juda / in the daye of their destruction / thou shalt triumphe nomore in the time of their trouble. Thou shalt nomore come in at the gates of my people / in the tyme of their decaye: thou shalt not se their misery in the daye of their fall.

Thou shalt sende out no man against their hooſt/ in the daye of their aduersytie: neyther shalt thou stande waytinge any more at the corners of the stretes / to murthur such as are fled/or to take them prysoners that remayne in the daye of their trouble. For the daye of the Lorde is harde by vpon all Heythen. † Like Jere. l. c as thou hast done/so shalt thou be dealte with- Joel. iij. b all/yee/thou shalt be rewarded euen vpō thine heade. For lykewyse as ye haue dronken vpon myne holy hill/so shall all Heythē drynke continually: yee / drynke shall they / and swalowe vp / so that ye shalbe/as though ye had neuer bene.

But vpon the mount Syon / there shall a D remnaunt escape: these shalbe holy / † and the Zach. xij. b house of Jacob shall possesse euen those that had them selues afore in possession. Moreouer/ † the house of Jacob shalbe a fyre/ the house of Jere. xlij. c Joseph a flame / and the house of Esau shalbe the strawe: which they shall kindle and consume/so that nothinge shalbe left of the house of Esau/for the Lorde himself hath sayde it. They of the South shall haue the mount of Esau in possession: and loke what lieth vpon the grounde / that shall the Philistines haue: the playne feldes shall Ephraim/ and Samaria possesse: and the mountaynes of Galaad shall Ben Jamin haue. And this hooſt shalbe the chyldren of Israels prysoners: Now what

so lieth from Canaan vnto Sarphad/and in Sepharad/that shalbe vnder the subiection of Ierusalem/and the cities of the South shall enheret it. Thus they that escape vpon the hill of Sion/shall go vp to punysh the mount of
Zach.xiiij.b Esau/and the kingdom shalbe the Lordes.

The ende of the prophet Abdy.

The Prophet Jonas.

The fyrst Chapter.

A The worde of the Lorde came vnto † Jonas the
iiij.re.xiiij.e sone of Amithay sayinge:
Jon.iij.a †Aryse/and get the to Nimue that *greate citie:and
*Gen.x.b preach vnto the/how that
Gen.xviij.c †their wickednesse is come before me. And Jonas made him ready to flye vnto Tharsis from the presence of the Lord/ & gat hym doune to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payed his fayre/and wente aborde/that he myght go with them vnto Tharsis/from the presence of the Lorde. But the Lorde hurled a greate wynde into the see/and there was a mighty tempest in the see: so that the shippe was in ieoperdy of goynge in peces. Then ỹ maryners were afrayde/and cried euery man vnto his God/& the goodes that were in the shippe/they cast it into the see to lighten it of them. But Jonas gat hym vnder the hatches/ where he layed hym doune and slombred.

B So the master of the shippe came to him and sayde vnto hym: why slombrest thou? Vp/call vpon thy God:if God (happly) will thinke vpon vs/that we perysshe not. And they sayde one to another: come/let vs cast lottes: that we maye knowe for whose cause we are
Josue vij.c thus troubled. † And so they cast lottes/and the lot fell vpon Jonas.

Then sayde they vnto him:tell vs for whose cause are we thus troubled? what is thine occupacion? whence commest thou? what countreman art thou/& of what nacion? He aunswered them: I am an Hebrue/and I feare the Lorde God of heauen/which made both the see and drye lande. Thē were the men exceadingly afrayed/and sayde vnto hym: why dyddest thou so? (for they knewe that he was fled from the presence of the Lorde/because he had tolde them) and sayde moreouer vnto hym: What shall we do vnto the/that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he aunswered thē: Take me/and cast me into the see/so shall it let you be in rest: for I wote it is for my sake/ that this greate tempest is come vpon you.

Neuertheles/the mē assayed with rowyng to bringe the shippe to lande: but it wolde not be/because the see wrought so/and was so troublous agaynst them. Wherfore they cried vnto the Lord/and sayde: † O Lord/let vs Deu.
not perysh for this mans death/neyther laye thou innocent blonde vnto oure charge: for thou (o Lorde) hast done/euen as thy pleasure was.

So they toke Jonas/and cast hym into the see/and the see lefte ragynge. And the men feared the Lorde exceadingly/doyng sacrifices/and makynge vowes vnto the Lorde.

The II. Chapter

A But the Lorde prepared a greate fyshe to
Mat.
swalow vp Jonas. † So was Jonas in the belly of the fysh thre dayes and thre nyghtes. And Jonas prayed vnto the Lorde his God/out of the fyshes belly/and sayde:
Psal.c † In my trouble I called vnto the Lorde/ & he herde me out of the belly of hell I cried/ and thou herdest my voyce. Thou dyddest cast me doune depe in the myddest of the see/and the floude compassed me aboute:yee/† all thy Psal.
waues and roules of water went ouer me/I thought that I had bene cast awaye out of thy syght:but I will yet agayne loke towarde thy holy temple.

The waters compassed me/euen to the very B
soule:the depe laye aboute me/and the wedes were wrapte aboute myne heade. I wente doune to the bottome of the hilles/and was barred in with earth for euer. But thou (o Lorde

Lorde my God) hast brought vp my lyfe agayne out of corrupcion. Whē my soule fainted wythin me/I thought vpon the Lorde: and my prayer came in vnto the/euen into thy holy tēple/They that holde of vayne vanities/ will forsake his mercy. But I will do the sacrifice with the voyce of thankesgeuynge/and will paye that I haue vowed: for why? saluacion commeth of the Lorde/And the Lord spake vnto the fysh/and it cast out Jonas agayne vpon the drye lande.

The III. Chapter.

A Then came the worde of the Lorde vnto
Jonas agayne/sayinge: †vp/and get the to Nimue that greate citie/and preach vnto thē the preachinge which I bad the. So Jonas arose/and wente to Nimue at the Lordes commaundement. Nimue was a greate citie vnto God/namely/of thre dayes iourney.

And Jonas wente to/and entred into the citie:euen a dayes iourney/and cried/sayinge: There are yet xl.dayes/and then shall Nimue
xxxviij. be ouerthrowen. †And the people of Nimue beleued God/and proclaymed fastinge/and arayed them selfes in sackecloth/as well the greate as the small of them. And the tydinges came vnto the kinge of Nimue/which arose out of his seate/and put his apparell of/and put on sackecloth/& sat him doune in asshes.

B And it was cried and commaunded in Nimue/by the auctorite of the kynge and his lor-
iij.Re.xxi.d des/sayinge: † se that neyther man or beast/ ore nor shepe/tayst ought at all: and that they neyther fede nor drinke water: but put on sackecloth both mā and beast/and crye mightely
xviij.a vnto God: †yee/se that euery man turne from his euell waye/and from the wickednesse that he hath in hande.

Who can tell? God maye turne and repēte/ and ceasse from his fearce wrath/that we perysh not. And when God sawe theyr workes/ how they turned from theyr wicked wayes:
xxxviij † he repented on the euel/which he sayde he wolde do vnto them/and dyd it not.

The IIII. Chapter.

A Wherfore Jonas was sore discontent and angrie. And he prayed vnto the Lorde/ and sayde: O Lorde/was not this my sayinge (I praye the) when I was yet in my countrey? therfore I hasted rather to flye vnto Tharsis/† for I knewe well ynough that thou Psal.xxxv.c
art a mercyfull God/full of compassion/longe sufferinge/and of greate kyndnesse/& repentest when thou shouldest take punyshment.
† And now o Lorde/take my lyfe fro me (I Joel.ij.c beseche the) for I had rather dye then lyue. iij.Re.xix.c
Then sayde the Lorde: art thou so angry? And Jonas gat hym out of the citie/and sat doune on the East syde therof:and there made hym a bothe/and sat vnder it in the shadow/ till he myght se what shoulde chaunce vnto the citie.

And the Lorde God prepared a wylde vyne/which sprange vp ouer Jonas/that he myght haue shadowe aboue his heade/to delyuer hym out of his payne/and Jonas was exceadinge glad of the wylde vyne. But vpon the nexte morow against the springe of ỹ daye/ B
the Lorde ordeyned a worme/which smote the wylde vyne/so that it wethered awaye. And when the Sunne was vp/God prepared a feruent East wynde/& the Sunne bette ouer the heade of Jonas/that he faynted agayne/and wysshed vnto his soule that he might dye/and sayde: It is better for me to dye then to liue. And God layde vnto Jonas: Art thou so angry for the wylde vyne. And he sayde: yee/very angry am I euen vnto death. And the Lorde sayde/thou hast compassion vpon a wilde vyne/whereon thou bestowedest no labour/nor maydest it growe: which sprāg vp in one nyght/& perysshed in another: And shoulde not I then haue compassion vpon Nimue that greate citie/wherein there are aboue an C. and xx thousande persones/ that knowe not theyr ryght hande from the lefte/besydes much cattel?

The ende of the Prophet Jonas.

The Prophet Micheas.

The fyrst Chapter.

A iiij.Re.xv a ij.pa.xxvij. a *iij.re.xvj. a † iiij. Reg. xviij.a. and xix. *deu. xxxij. a Esa.j.a † Esa. xxvj. a

THis is the worde of the Lorde/ that came vnto Micheas ỹ Moraſtite/in the dayes of † Jotham/ * Achas and † Ezechias kinges of Juda: which was ſheued him vpon Samaria and Jeruſalem.

Heare all ye people/ * marcke this well o earth/and all that therein is: Yee/ the Lorde God him ſelf be witneſſe amonge you euen the Lorde from his holy temple. For why: beholde/† the Lorde ſhal go out of his place/ and come doune/and treade vpō the hye thinges of the earth. The mountaines ſhall conſume vnder him/ and the valleys ſhall cleue aſunder: lyke as wax conſumeth at the fyre/ & as the waters rūne doun warde. And all this ſhalbe for the wickednesse of Jacob/ and for the ſynnes of the houſe of Jſrael.

B iij.Re. xij. c *iij. re. xj. a iiij. re. xvj. a xxj. a. Deut. xxiij. ij Reg. j. c

But what is the wickednesse of Jacob: Is not † Samaria: Which are the hie places of Juda: Is not * Jeruſalem: Therfore ſhall I make Samaria an heape of ſtones in ỹ felde/ to laye aboute the vineyarde her ſtones ſhall I caſt into the valley/ and diſcouer her foundaciens. All her ymages ſhalbe broken doune/ and all her wynnynges ſhalbe brent in ỹ fyre: yee/ all her Idols will I deſtroye: for why/ † they are gathered out of ỹ hyre of an whore/ and into an whores hyre ſhall they be turned agayne. Wherfore I will mourne/ and make lamentacion/ bare/ and naked will I go: I muſt mourne lyke the Dragons/ and take ſorow as the Eſtriches: for they: wounde is paſt remedy. And why: it is come into Juda/ and hath touched the porte of my people at Jeruſalem: alreadye. † Wepe not/ leſt/ they at Gath perceaue it.

C

Thou at Betaphra/ welter thy ſelf in the duſt and aſſhes. Thou that dwelleſt at Sephyr/ get the hence with ſhame. The proude ſhall boaſt nomore for very ſorowe: and why: her neyghboure ſhall take from her what ſhe hath. The rebellious citie hopeth/ that it ſhall not be ſo euel: but for all that/ the plague ſhall come from the Lorde/ euen into the porte of Jeruſalem. The greate noyſe of the charrettes ſhall feare them/that dwell at † Lachis/ which iiij.re.xj. is an occaſion of the ſynne of the doughter of Syon/ for in the came vp the wickednesſes of Jſrael. Yee/ ſhe ſent her courſers into the lāde of Gath.

The houſes of lyes wil deceaue the kinges of Jſrael. And as for the (o thou that dwelleſt at Moraſſa) I ſhall bringe a poſſeſſionar vpon the/ and the plague of Jſrael ſhall reach vnto Odolla. Make the balde/ and ſhaue the/ becauſe of thy tender chyldē: Make the cleane balde as an Aegle/ for they ſhalbe caried awaye captiue from the.

The. II. Chapter.

Mi.ij.a

WO vnto them/ that ymagin to do harme/ & deuyſe vngraciouſneſſe vpon their beddes/ to perfourme it in the cleare daye: for their power is against God. When they couet to haue lande/ † they take it by violence/ they iij.Re.xj. robbe men of their houſes.

Thus they oppreſſe a man for his houſe/and euery man for his heretage. Therfore thus ſaieth ỹ Lorde: Beholde/ † againſt this houſ- Amos holde haue I deuiſed a plague/wherou ye ſhal not plucke youre neckes: Ye ſhal nomore go ſo proudly/for it will be a parlous tyme. In that daye ſhall this terme be vſed/ & a mournynge ſhalbe made ouer you/ on this maner: We be vtterly deſolate/ the porcion of my people is tranſlated. Whan will he parte vnto vs the lande/that he hath taken from vs.

B Mi.iij.a

Neuertheleſſe/ † there ſhalbe noman to deuyde the thy porcion/ in the congregacion of the Lorde/ Tuſh/ holde youre tunge (ſaye they) It ſhall not fall vpon this people/ we ſhall not come ſo to confuſion/ ſaieth the houſe of Jacob. Is the ſpirete of the Lorde ſo clene awaye? or is he ſo myndes? Trueth it is/ my wordes are frendly vnto them that lyue right: but my people doeth the contrary/ therfore muſt I take parte againſt them: for they take awaye both cote/and clothe from the ſymple.

Ye haue turned youre ſelfes to fyght/ the women of my people haue ye ſhut out from their good houſes/ and taken awaye my excellent giftes/from their chyldren. Vp/get you hence/

hence/ for here ſhall ye haue no reſt.

Becauſe of their Idolatry they are corrupte/ and ſhall miſerably periſh. If I were a fleſhly felowe/ and a preacher of lyes/ and tolde them/that they myght ſyt bebbynge and bollynge/and be dronken: O that were a prophet for this people.

But I will gather the in dede (o Jacob) and dryue the remnaunt of Jſrael altogether. I ſhall cary them one with another/ as a flocke in the folde/ and as the cattel in their ſtalles/ that they maye be diſquieted 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 kynge ſhall go before thē/ and the Lorde ſhalbe vpon the heade of them.

The III. Chapter.

A Deu.xvij d Leu.xix.a Eſa.xxxj. a Eze.v.c Eſa.j.b Ecc.viij. c Act.iij.b

HEare o ye heades of the houſe of Jacob/ & ye leders of ỹ houſe of Jſrael: † Shoulde not ye knowe what were lawfull and ryght: * But ye hate the good/ and loue the euel: ye plucke of mens ſkynnes/ and the fleſh from their bones: Ye eate the fleſh of my people/ and fley of their ſkynne: ye breake their bones/ ye choppe them' in peces as it were into a cauldron/ and as fleſh into a pot. Now the tyme ſhall come/that † whē they cal vnto the Lorde/ he ſhall not heare them/ but hyde hys face from them: becauſe that thorow their owne imaginacions they haue dealte ſo wickedly.

B Eze.xxiij.d

And as concernynge the propheres that deceaue my people/ thus the Lorde ſayeth againſt them. † When they haue any thynge to byte vpon/ then they preach that all ſhalbe well: but if a man put not ſome thinge into their mouthes/ they preach of warre againſt hym.

Leu.xxviij

† Therfore youre viſion ſhalbe turned to nyght/and youre prophecyenge to darkeneſſe. The Sunne ſhal go doune ouer thoſe prophetes/ & the daye ſhalbe darke vnto them. Then ſhall the viſionſeyers be aſhamed/ & the ſoythſayers confounded: yee/ they ſhalbe fayne (all the packe of them) to ſtoppe their mouthes/ for they haue not Gods worde. † As for me/ I am Ecc.iij.a full of ſtrength/and of the ſpirete of the Lorde/ full of iudgement and boldneſſe: to ſhewe the houſe of Jacob their wickednesſe/ and ỹ houſe of Jſrael their ſynne.

C

O heare this ye rulers of ỹ houſe of Jacob/ and ye iudges of the houſe of Jſrael: yee/ that abhorre the thinge that is lawfull/ and wraſt aſyde the thynge that is straight. † Ye that Abac.ij.b buylde vp Syon with bloude/and Jeruſalem with doynge wronge. † O ye iudges/ ye geue j.Re. viij. a ſentēce for giftes: O ye prieſtes/ ye teach for lucre: * O ye prophetes/ ye prophecy for money. Eze. xxij. b Amos v. b Yet will they be taken as thoſe that holde vpon God/and ſaye: Is not the Lorde amōge vs? Tuſh/ there can no miſfortune happen vnto vs. † Therfore ſhall Syon (for youre ſa- *Jere.vj.b kes) be plowed lyke a felde: * Jeruſalem ſhall Jer.xxvj. b become an heape of ſtones/ and the hill of the *Jere ix. b temple ſhalbe turned to an hye woode. iij Re. x. b Luc.xix.d

The. IIII. Chapter.

xxj a

BVt † in the latter dayes it will come to paſſe/that the hill of the Lordes houſe ſhalbe ſet vp hyer then any mountaynes or hilles: Yee/ the people ſhal preaſſe vnto it/and the multitude of the Gentiles ſhall hayſt them thyter/ ſayinge: Come/ let vs go vp to the hill of the Lorde/and to the houſe of the God of Jacob: that he maye teach vs his waye/ and that we may walke in his pathes.

A Eſa.ij.a Leu.xxvj g

† For the lawe ſhall come out of Syon/and the worde of God from Jeruſalem/ and ſhall geue ſentence amonge the multitude of the Heythen/ and refourme the people of farre countries: ſo that of their ſweardes they ſhall make plowſhares/ & ſythes of their ſpeares. Pſa cxlix. c

† One people ſhall not lift vp a ſwearde B againſt another/ yee/ they ſhall nomore learne Eſa.xj.b to fyght: but euery man ſhall ſyt vnder his Eſa.lxv.d vyneyarde and vnder his fygge tree/ and no man to fraye hym awaye: for the mouth of the Lorde of hooſtes hath ſpoken it. Therfore/ where as all people haue walked/ euery man in the name of his owne God/ we will walke in the name of oure God for euer and euer. † At theſame tyme (ſayeth the Lorde) will Soph.iij.d I gather vp the lame and the outcaſtes/ and ſuch as I haue chaſtened: and will geue yſſue vnto the lame/ and make of the outcaſtes a greate people: † and the Lorde hym ſelf ſhalbe Luc.j.c they: kynge vpon the mount Syon/ from this tyme forth for euermore. And vnto the (O thou tower of † Eder/ thou ſtronge holde of Ge.xxxv.d the doughter Syon) vnto the ſhall it come:

euen the fyrst lordshippe/and kyngdome of the doughter Jerusalē. Why then art thou now so heavy? is there no kynge in the? are thy counsaylers awaye that thou art so payned/ as a woman in her trauayle?

C And now (o thou doughter Syon) be sory/let it greue the as a wyfe labouringe with chylde: for now must thou get the out of the citie/and dwell vpon the playne felde: Yee/vnto Babylon shalt thou go/there shalt thou be de-
Mich. v.b lyuered/ †and there the Lorde shall louse the from the hande of thyne enemies.

Now also are there many people gathered togither agaynst the/sayinge: what? Syon is cursed/we shall se oure lust vpon her. But
Esa. xliij.d they knowe not the † thoughtes of the Lorde/they vnderstande not his counsayll/that shall gather them togither as the sheaues in the barne. Therfore get the vp (o thou doughter Syon) and thresshe out the corne: For I wil make thy horne yron/& thy clawes brasse/ that thou mayest grynde many people: their goodes shalt thou appropriate vnto the Lorde/ and their substaunce vnto the ruler of the whole worlde.

The. V. Chapter.

A NAfter that shalt thou be robbed thy self/o thou robbers doughter: they shall laye sege agaynst vs/& smyte the iudge of Israel with a rodde vpon the cheke. † And thou Bethleem
Mat.ij.a Ephrata/art litle amonge the thousandes of
Joan.vij.d Juda/Out of ỹ shall come one vnto me/which shalbe the gouernoure in Israel: whose outgoinge hath bene from the begynnynge/and frō euerlastinge. In the meane whyle he plagueth thē for a season/vntill the tyme that she (which shall beare) haue borne/then shall the remnaunt of his brethren be conuerted vnto the chyldren of Israel. He shall stande fast/and
Eze.xliij.d † geue fode in the *strength of the Lorde/
Joan.x.a and in the victory of the name of the Lorde
*Rom.j.b his God: & when they be conuerted/he shalbe magnified vnto the farthest partes of the worlde.

Then shall there be peace/so that the Assyrian maye come into oure lande/and treade in oure houses. We shall bringe vp seuen shepeherdes and viij princes vpon thē: these shall subdue the lande of † Nimrod with their na-
Gen.x.b ked weapens. *Thus shall he delyuer vs from
*Mic.iiij the Assyrian/when he commeth within oure lade/and setteth his fote within oure borders. And the remnaunt of Jacob shalbe amonge the multitude of people/as the dew of ỹ Lorde/and as the droppes vpon the grasse/that tarieth for no man/and wayteth of no body.
† Yee/the residue of Jacob shalbe amonge Gen.xlix the Gentiles/and the multitude of people/ as the Lyon amōge the beastes of the woode/ and as the Lyons whelpe amonge a flocke of shepe: which (when he goeth thorow) treadeth doune/teareth in peces/and there is no man that can helpe. Thyne hande shalbe lyft vp vpon thyne enemyes/and all thyne aduersaries shall perish.

The tyme shall come also (saieth the Lorde) C that I will take thyne horses from the/ & destroye thy charrettes. I will breake doune the cities of thy lande/and ouerthrowe all thy strōge holdes. † All witchecrafte will I rote out
Deu.xviij of thyne hande/there shal no mo soyt sayenges be within the. † Thyne Idols/and thyne ima-
Naum.j ges will I destroye out of ỹ/so that thou shalt nomore bowe thy self vnto the workes of thine owne handes. Thy groues will I plucke vp by the rotes/and breake doun thy cities. Thus will I be auenged also vpon all Heythen that will not heare.

The VI. Chapter.

HErken now what ỹ Lorde saieth: † Vp/A reproue the moūtaines/and let the hilles
Esa.xlix heare thy voyce. O heare the punyshment of the Lorde ye mountaynes/and ye myghty foundacions of the earth: for the Lorde will reproue his people/and reason with Israele. O my people/what haue I done to the? or wherin haue I hurte the? geue me aunswere.
† Because I brought the from the lande of
Exo.xiij Egypte/and delyuered the out of the house of bondage: † Because I made Moses/Aa-
Num.xij ron/and Miriam to lede the. Remembre (o my people) † what Balach the kynge of
Num.xxij Moab had ymagined agaynst the/and what xxiij.xxv aunswere that Balaam the sonne of Beor gaue hym/from Sethim vnto Galgal: that ye may knowe the louynge kyndnesses of the Lorde.

What acceptable thinge shall I offre vnto B the

the Lorde? shall I bowe my knee to the hye God? Shall I come before hym with burnt-offeringes/and with calfes of a yeare olde? Hath the Lorde a pleasure in many thousande rammes/or innumerable streames of oyle? Or shall I geue my fyrstborne for myne offences/& the frute of my body for the sinne of my soule? I will shewe the (O man) what is good/and what the Lorde requireth of the: Namely/to do right/to haue pleasure in louynge kyndnesse/to be lowly/and to walke
Esa.j.d with thy God: † that thou mayest be called a citie of the Lorde/and that thy name maye be righteousnesse. Heare (o ye trybes) who
xxvi.xix.g wold els geue you such warnynge? † Shoulde
Deu.xxv.c I not be displeased/for the vnrighteous good
Prou.xx.b in the houses of the wicked/and because the
Eze.xxv.b measure is minished? Or shoulde I iustifie the false balaunces/and the bagge of deceatfull weyghtes amonge those that be full of ryches vnrighteously gotte: where the cities syns deale with falshede/speake lyes/and haue deceatfull tunges in their mouthes?

C Therfore I will take in hande to punysh the/and to make the desolate/because of thy
Deu.xxvj.d synnes. † Thou shalt eate/and not haue y-
Ose.iiij.b nough: yee/thou shalt bringe thy self doune.
gg j.a Thou shalt flye/but not escape: and those that thou woldest saue/wil I delyuer to ỹ swearde.
Deu.xxviij † Thou shalt sowe/but not reape: thou shalt presse out olyues/but oyle shalt thou not haue to anoynte thy self withall: thou shalt treade out swete must/but shalt drynke no wyne. Ye
Re.xvj.e kepe the ordinaunces of † Amri/and all these customes of the house of Achab: ye folowe their pleasures/therfore wil I make the waist/ and cause thy inhabiters to be abhorred/O my people: and thus shalt thou beare thyne owne shame.

The VII. Chapter.

A WO is me: I am become as one that goeth a gleanynge into the haruest. There are no mo grapes to eate/yet wold I fayne (with
Prou.iij.b all my herte) haue of the best frute. † There is not a godly man vpon earth/there is not one righteous amonge men. They laboure all to shed bloude/and euery man hunteth his brother to death: yet they saye they do well/when they do euell. As the prynce wil/so sayeth the iudge: that he maye do him a pleasure againe. The greate man speaketh what his herte desyreth/and the hearers alowe hym. The best of them is but as a thistle/and the moost righteous of them is but as a biere in the hedge. But when the daye of thy preachers commeth that thou shalt be visited/then shall they be waysted awaye. † Let no man belefe his
Jere.xlx.c frende/nor put his confidence in a prince. Kepe the porte of thy mouth/from her that lyeth in thy bosome: † for the sonne shall put
Mat.x.c hys father to dishonoure/the doughter shall
Deu.xxij.b ryse agaynst her mother/the doughter in
xxxiij.b lawe agaynst her mother in lawe: and a
Psa.xxxvij. mans foes shalbe euen they of his owne house-
c.liij.b holde.

Neuertheless/I will loke vp vnto ỹ Lorde B
Prou.xxix.c my God shall heare me. † O thou enemye of myne/reioyce not at my fall/for I shall get vp agayne: and though I syt in darcknesse/yet the Lorde is my lyght. I will beare the punyshment of the Lorde (for why/I haue offended hym) tyl he syt in iudgement vpon my cause/and se that I haue right. He wil bringe me forth to the light/and I shall se his righteousnesse.

She that is myne enemy shall loke vpon it/ and be cōsounded/which now sayeth: † Where
iiij.Re.xix.a is thy Lorde God? Myne eyes shall beholde her/when she shalbe troden doune as ỹ claye in the stretes. † The tyme will come/that thy
Amos ix.c gappes shalbe made vp/and the lawe shall go abroade: and at that tyme shall they come vnto the/from Assur vnto the stronge cities/ and from the stronge cities vnto the ryuer: from the one see to the other/frō the one moūtayne to the other.

Notwithstandinge/the lāde must be waysted/because of them that dwell therein/and for the frutes of their owne ymaginacions. Therfore fede thy people with thy rodde/the flocke of thine heretage which dwell desolate in the woode: that they maye be fedde vpon the mount of Carmel/Basan and Galaad as afore time. Maruaylous thinges wil I shewe them/† like as whē they came out of Egypte.
Exo.xliij.a This shall the Heithen se/and be ashamed for all their power: † so that they shall laye their
Job xxxix. hande vpon their mouth/and stoppe their ea-
d res. *They shall licke the dust like a serpent/
*Ge.viij.c

C C iiij and

and as the wormes of the earth that tremble in their holes. They shalbe afrayed of ỹ Lorde oure God/and they shall feare the.

Where is there suche a God as thou that pardonest wickednes/and forgeuest the offences of the remnaunt of thine heretage? He keepeth not his wrath for euer. And why? his delyte is to haue compassion: † he shall turne agayne/ and be mercyfull to vs: he shall put doune oure wickednesses/ and caste all oure synnes into the bottome of the see. Thou shalt kepe thy trust with Jacob/ and thy mercy for Abraham/ like as thou haste sworne vnto our fathers long ago.

Jere.ix.d

The ende of the prophet Micheas.

The Prophet Naum.

The first Chapter.

This is the heauy burthen of Niniue/ wchich Naũ of Elchos dyd wryte/ as he sawe it.

THe Lorde is a gelous God/ and a taker of vngeaunce: yee/ a taker of vengeaũce is ỹ Lorde/and wrothfull. † The Lorde taketh vengeaunce of his enemies/ & reserueth displeasure for his aduersaries. † The Lord suffreth longe/ he is of greate power/ and so innocent † that he leaueth no mã faultesse before him. The Lorde goeth forth in tempest & stormy wether/ the cloudes are the dust of hys fete. When he reproueth the see/ he driueth it vp/ and turneth all the floudes to drye lãde. Basan is desolate/ Carmel 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 dwel therein. † Who maye endure before his wrath? Or who is able to abyde his grimme displeasure. His anger taketh on lyke fyre/ and the harde rockes burst in sunder before him.

Sen.v.b
Rom.ij.a
Ex.xxxiiij.a
Jere.xxx.b
Jere.v.b
Esa.xxxiij.a
Abac.iij.a
Soph.iij.b

Ful gracious is the Lorde/ and a stronge holde in tyme of trouble/ he knoweth thẽ that put their trust in him: when ỹ flonde renneth ouer/ and destroyeth the place/ and when the darckenesse foloweth still vpon his enemies. What do ye ymagin then agaynst the Lorde on this maner? (Tush/ whẽ he hath once made an ende/ there shall come no more trouble.) For lyke as the thornes that sticke together/ & as the drye strawe/ so shall the dronkardes be consumed together/ euen when they be full. There come out of ỹ/ such as imagin mischiefe/ & geue vngracious coũsayl against ỹ Lorde.

B

Therfore thus saieth the Lorde: Let them be as well prepared/ yee/ and as many as they can/ yet shall they be hewen doune/ and passe awaye. And as for the/ I will vexe the/ but not vtterly destroye the. And now will I breake his rodde from thy backe/ and burst thy bandes in sonder. But the Lorde hath geuen a commaundement concerning the/ that there shal come nomore sede of thy name. † The carued and caste ymages will I rote out of the house of thy God. Thy graue shall I prepare for the/ and thou shalt be confounded.

Mich.v.a

The II. Chapter.

BEholde/ † vpon the mountaines come the fete of him that bryngeth good tidinges/ and preacheth peace. O Juda/ kepe thy holy dayes/ perfourme thy promyses: for Belial shall come nomore in the/ he is vtterly roted out.

A
Esa.lij.b
Rom.x.b

The scatterer shall come vp against the/ and laye sege to the castell. Loke thou well to ỹ stretes/ make thy loynes strõge/ arme thy self with all thy myght: for ỹ Lorde shall restore againe the glory of Jacob/ like as the glory of Israel. The destroyers haue broken them doune/ and marred the vyne braunches. The shylde of hys giauntes glistereth/ hys men of warre are clothed in purple. His charrettes are as fyre whẽ he maketh him forwarde/ his archers are well dyght and trimmed. The charrettes rolle vpon the stretes/ and welter in the hye wayes. They are to loke vpon like cressettes of fyre/ and go swyftly as the lightenynge.

When he doeth but warne his giauntes/ they fall in their araye/ and haistely they clymme vp the walles: yee/ the engyns of the warre are prepared al ready. The water portes shalbe opened/

B

opened/ and the kynges palayce shall fall. The quene her self shalbe led awaye captiue/ and her gentilwomen shal mourne as the doues/ & grone within their hertes. † Niniue is like a poule ful of water/ but then shal they be faine to flye. Stande/ stande/ (shal they crie) & there shal not one turne backe. Awaie with the syluer/ awaie with the golde: for here is no ende of treasure. There shalbe a multitude of al maner costly ornamẽtes. Thus must she be spoiled/ emptied & clene striped out: that their yertes may be melted away/ their knees tremble/ all theyr loynes be weake/ & their faces blacke as a pot.

Jo.vij.b
Soph.ij.c

Where is now the dwellinge of the Lyõs/ and the pasture of the Lions whelpes: where the Lyõ and the Lioness went with ỹ whelpes/ and no man frayed them awaie? But the Lyon spoyled ynough for his yongeones/ and deuoured for his Lyoness: he fylled his dennes with his pray/ & his dwellinge place with that he had rauished. Behold/ I wil vpõ the (sayeth the Lord of hoostes) and wil set fyre vpõ the charrettes/ that they shal smoke withall/ and the swearde shall deuoure thy yonge Lyons. I will make an ende of thy spoylinge from out of the earth/ & the voyce of thy messaungers shall nomore be herde.

The III. Chapter.

AHO † to that bloud thursty citie/ whiche is all ful of lyes and robbery/ and will not leaue of from rauishinge. There a man maye heare scourginge/ russhinge/ the noyse of the wheles/ the crienge of the horses/ and the rolling of the charrettes. There the horsemen get vp with naked sweardes/ and glistering speares: There lyeth a multitude slaine/ & a greate heape of dead bodies: There is no end of dead coarses/ yee/ men fall vpon their bodies: And that for the greate and manifolde whordom/ of the fayre & beutiful harlot: whiche is a maistresse of wichcraft/ yee/ and selleth the people thorow her whordom/ and the nacions thorow her wichcrafte.

Jere.xlviij.a
Ezec.xvj.d

† Behold/ I wil vpon the (saieth ỹ Lorde of hoostes) and wil pull thy clothes ouer thy heade: that I maye shewe thy nakednesse amonge the Heithen/ and thy shame among the kingdomes. I wil cast fyre vpon the/ to make the be abhorred/ and a gasynge stocke.

Yee/ al they that loke vpõ the shal starte backe/ and saie: Niniue is destroyed.

Who wil haue pitie vpon the? where shall I seke one to cõforte the? Art thou better then the great citie of Alexandria? that laye in the waters/ and had the waters rounde about it: ỹ was strongly fenced & walled with the see? Ethiopia and Egypt were her strength/ and that exceadinge great aboue measure. Aphrica an Lybia were her helpers/ yet was she driuẽ awaie/ & brought into captiuitie: her yonge children were smitten doune at the heade of euery strete/ the lottes were cast for the mooste auncient men in her/ and al her mighty men were bounde in chaynes: Euen so shalte thou also be droncken/ and hyde thy selfe/ and seke some helpe against thine enemy. Al thy strõg cities shalbe like fygge trees wt ripe fygges: whiche when a man shaketh/ they fal into the mouth of the eater.

B

Behold/ thy people within the are but women: the portes of thy lãde shalbe opened vnto thine enemies/ and the fyre shal deuour thy barres. Draw water now against thou be beseged/ make vp thy strõge holdes/ go into the claie/ tempre the morter/ make stronge bricke: † yet the fyre shal consume the/ the sweard shal destroye the/ yee/ as the locuste doeth/ so shal it eate the vp. Jt shal fal heauely vpon the as the locustes/ yee/ right heauely shal it fal vpon the euen as the gresshoppers. Thy marchauntes haue bene mothen the starres of heauen: but now shal they spreade abroade as the locustes/ & flye their waie: Thy lordes are as the gresshoppers/ & thy captaines as the multitude of gresshoppers: whiche when they be colde/ remaine in the hedges: but when the Sunne is vp/ they flye away/ and no man can tell where they are become. Thy shepeherdes are a slepe (o king of Assur) thy worthies are laied doun thy people is scatred abroade vpon the mountaines/ and no mã gathereth them together again. Thy wounde can not be hid/ thy plague is so sore. Al they that heare this of the/ shall clappe their handes ouer the. For what is he/ to whome thou haste not alwaie bene doinge hurte?

C

Esa.x.a
xxx.f.xxxj.b
Zach.x.b

The ende of the prophet Naum.

The Prophet Abacuc.

The fyrst Chapter.

A THis is the heauy burthē/ whiche the prophet Abacuc dyd se. O Lorde/
Psal.xcj.c †how longe shall I crye/ and thou wylt not heare:
Job.xix.a †How long shal I complaine vnto the suffringe
wronge/ and thou wilt not helpe? Why letteste thou me se weryenesse and laboure? Tyranny and violēce are before me/power ouergoeth righte: for the lawe is tome in peces/ and there can no right iudgement go forth.
And why? the vngodly is more set by thē the
Act.xiij.d righteous: this is the cause/that wronge iudgement procedeth. †Beholde/amonge the Heithen/and loke well: wondre at it/and be abasshed: for I wil do a thinge in youre time/ ich thoughe it be tolde you/ ye shall not beleue.

B †For lo/ I wyll raise vp the Caldees/ that
De.xxviij.c bytter and swifte people: whiche shall go as wyde as the land is/to take possession of dwellinge places/ ꝯ be not their owne. A grimme and boisteous people is it/these shal syt in iudgement and punishe. Their horses are swifter then the cattes of the mountaine/and byter
Soph.iij.a sorer then the †wolfes in the eueninge. Their horsmen come by greate heapes from farre/ they flye hastely to deuour as the Aegle. They come all to spoyle: oute of them commeth an East wynde/ whiche bloweth and gathereth their captiues like as the sande. They shall mocke the kinges/ & laugh ꝯ princes to scorn. They shal not set by any stronge hold/for they shall laie ordinaunce againste it/ and take it. Then shal they take a fresh courage vnto thē/ to go forth and to do more euel/and so ascribe
Esa.xlvj.a that power vnto †their God.
ij pa.xxviij.d But thou o Lord my God/my †holy one/
C thou art from the begynninge/ therfore shall
Ps.lxxxviij.c we not dye. O Lord/thou hast ordeined thē
Esa.j.a for a punishment/and set them to reproue the mighty. Thine eyes are clean/ thou maiest not se euel/ thou canst not beholde the thinge that is wicked. Wherfore thē doest thou loke vpon the vngodly/and holdest thy tunge/whē the wicked deuoureth the man that is better then him self? Thou makest men as the fish in the see/& like as the creping beastes ꝯ haue no gyde. They take vp al with their angle/ they catch it in their net/& gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net/and do sacrifice vnto their yarne: because that therow it their porcion is become so fat/ and their meate so plenteous. Wherfore they cast out their net again/ and neuer ceasse to slaie the people.

The. II. Chapter.

A I Stode vpon my watch/and set me vpon
Dan.ij.f my bulwork/to loke and se what he wold saie vnto me/& what aunswere I should geue him that reproueth me. But the Lord aunswered me/and saide: Write the vision playnely vpon thy tables/ that who so commeth by/maye rede it: †for the vision is yet farre of
Heb.x.d for a time/but at the last it shall come to passe/ and not fayle. †And though he tary/ yet wait thou for him/ for in very dede he will come/& not be slacke. Beholde/ who so wil not beleue/
Rom.j.b his soule shal not prospere: But the †iust shall lyue by his faith. Like as the wyne deceaueth the dronkarde/euē so the proude shal faile and not endure. He openeth his desyre wyde vp
Pro.xxx.b as the hel/†and is as vnsaciable as death. All Heithen gathered he to him/and heapeth vnto him al people.

B But shal not all these take vp a prouerbe a-
gainst him/ and mocke him with a bywordе/ and saye: Wo vnto him that heapeth vp other mens goodes? Howe longe wil he lade him self with thicke claie? O how sodenly wil they stande vp/that shal byte the/and awake/ that shal teare the in peces? yee/thou shalte be
Abd.j.c their praie. †Seinge thou hast spoyled many Heithen/therfore shal the remnaūt of the people spoyle the: because of mens bloud/ and for the wronge done in the lande: in the citie/and vnto al them that dwel therin.

Esa.v.b †Wo vnto hym/that coueteously gathereth euel gotten goodes into his house: that
Abd.j.a he maye set his †neste on hye/ to escape from the power of my sfortune. Thou haste deuysed the shame of thine owne house/for thou haste slayne to muche people/and hast wilfully offended: so that ꝯ very †stones of the wal shall
ce.xix.d crie out of it/ and the tymbre that lyeth betwixte the toyntes of the buildinge shal aunswere. †Wo vnto him that buildeth the toun
e.xviij.c with blonde/and mainteneth the citie with
um iij.a vnrighteousnesse. Behold/shal not the Lorde of hooستes bringe this to passe/ that the laboures of the people shalbe brente with a
ich. iij. c greate fyre/ and that the thinge wherupon the people haue weeryed them selfes/ shalbe
od.ix.a lost: †For the earth shalbe full of knowlege of
u xviij.c the Lordes honoure/like as the waters that couer the see.

C Wo vnto him that geueth his neighboure
n.ix.d drincke/ to get him wrothfull displeasure for his dronkennesse: †that he maye se his preuities. Therfore/with shame shalte thou be fylled in steade of honoure. Sinke thou also/til thou slambre withall: for the cuppe of the Lordes right hande shall compasse the aboute/and shamefull spewinge in steade of thy worshippe. †For the wronge that thou
re.l.c haste done in Libanus/shal ouerwhelme the/
d.j.c and the wilde beastes shal make the afrayed: because of mens bloude/ and for the wronge done in the lande/in the citie/and vnto al such as dwel therein.

What helpe than wil the ymage do/which the workman hath fashioned? Or the vaine cast ymage/wherin because the craftesman putteth his trust/therfore maketh he domme Idols? Wo vnto him/ that sayeth to a pece of wood: arise/ and to a domme stone: stande vp. For what instruccio may suche one geue? Beholde/it is layed ouer with golde and syluer/and there is no brethe in it. †But the Lorde in his holy temple is he/ whome all the
l.xx worlde shoulde feare.

The. III. Chapter.

¶ A prayer of the prophet Abacuc for the ignoraunces.

A O Lorde/when I herde speake of the/ I was afrayed. The worke that thou haste taken in hande/ shalt thou perfourme in hys tyme/ O Lorde: and when thy tyme commeth/thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth frō Theman/and the holy one from the mount of Pharan. Sela.

His glory couereth the heauens/ and the earth is ful of his praise. His shine is as the Sunne/& beames of light go out of his handes/there is his power hid. Destrucciō goeth before him/and burninge cressettes go from his fete. †He standeth/& measureth the earth: Amos ix.a
He loketh/ & the people consume awaye/ the mountaynes of the worlde fal doune to poulder/and the hilles are faine to bowe them selfes/ for his goyinges are euerlastinge & sure.

I sawe that the pauilions of the Morians/ and the tentes of the lande of Madian were vexed for weerinesse. Wast thou not angry (o Lorde) in the waters? was not thy wrath in the floudes/and thy displeasur in the see? yes/when thou satteste vpon thine horse/ and whē thy charrettes had the victory. Thou shewdest thy bowe openly/ like as thou haddest promysed with an oeth † vnto the tryGen. xlix.c
bes. Sela.

Thou diddest deuide the waters of ꝯ earth: B
When the mountaines saw the/they were afrayed/the water stream went away/the depe made a noyse at the liftinge vp of thine hāde.
The †Sūne & Moone remayned stil in their Josu.x.c
habitacion. Thine arrowes wente out glysteringe/and thy speares as the shine of the lightninge. †Thou trodest doune the lande in Jos.xj.a
thine anger/and diddest throshe the Heithen in thy displeasure. Thou cameste forth to helpe thy people/to helpe thine anointed. Thou smotest doune the heade in the house of the vngodly/& discouerdest his foundacions/ euen vnto the necke of him. Sela.

Thou cursest his scepters/ the captaine of his men of warre: whiche come as a stormy winde to scatre me abroade/& are glad when they may eat vp the poore secretly. Thou makest a waie for thine horses in the see/euē in the moude of great waters. When I heare this/ my body is vexed/ my lippes tremble at the voice therof/ my bones corrup/ I am afraied where I stande. O that I mighte reste in the daye of trouble/ that I mighte go vp vnto oure people/which are already prepared.

For the fygge trees shal not be grene/ and the vynes shall beare no fruite. The labourr
of

of the olyue shalbe but lost/ and the lande shal
bringe no corne: the shepe shalbe taken oute
of the folde/ and there shalbe no cattell in the
stalles. But as for me/ I will be glad in the
Lorde/ and will reioyce in God my Sa-
Psal.xvij.d uioure. †The Lord God is my strength/ he
shall make my fete as the fete of hartes: and
he whiche gcueth the victorye/ shall bringe
me to my hye places/ synginge vpon my
psalmes.

The ende of the prophet
Abacuc.

The Prophet Sophony.

The fyrst Chapter.

THis is the worde of the Lord/
whiche came vnto Sophony the
sonne of Chusi/ the sonne of Ge-
dolias/ the sonne of Amarias/ the
iiij.Re.xxi. sonne of Hezechias: in the tyme of † Josias
and xxiij. the sonne of *Amon kynge of Juda. I wyll
*iij.Re.xj gather vp all thinges in the lande (sayeth the
Lorde) I wyll gather vp man and beast:
I wyll gather vp the fooles in the ayre/ and
the fysh in the see (to the greate decaye of the
wicked) and will vtterly destroye the men
oute of the lande/ sayeth the Lorde. I will
stretche oute myne hande vpon Juda/ and vp-
pon all suche as dwell at Jerusalem. Thus
wyll I rote oute the remnaunt of Baal from
iiij.re.xxiij this place/ and the names of the † Kemurins/
*De.xvij.b and priestes: yee/ & *such as vpon their house
toppes worshippe and bowe them selfes vn-
to the hoost of heauen: whiche sweare † by the
Jere.v.b Lord/ and by their Malchom also: whiche
starte backe from the Lord/ and neyther seke
after the Lord/ nor regarde him.

B † Be still at the presence of the Lorde
Zach.ij.b God/ for the daye of the Lorde is at hande:
yee/ the Lorde hath prepared a slayne offe-
ringe/ and called his gestes therto. And thus
shall it happen in the daye of the Lord slaine
offeringe: I wyll vyset the princes/ † the kin- iiij.Re.xxi
ges children/ and all suche as were straunge Jer.xxxix
clothinge. In thesame daye also will I vy-
set all those that treade ouer the thresholde so
proudly/ whiche fyll their lordes house with
robbery and falshede. At thesame tyme (saye-
eth the Lorde) there shalbe herde a greate
crye from the † fyshporte/ and an houlinge ij.Esd.iij
from the other porte/ and a greate murthur
from the hilles. Houle ye that dwell in the
myll/ for all the marchaunt people are gone/
and all they that were laden with syluer/ are
roted oute.

C At thesame tyme wyll I seke thorow Je-
rusalem with lanternes/ and vyset them that
contynue in their dregges/ and saye in their
hertes: †Tushe/ the Lorde wyll do neyther Jere.i.c
good nor euell. Their goodes shalbe spoyled/ Sen.xxix
and their houses layed wayste. *They shall Jere.xxij
buylde houses/ and not dwell in them: they *amos v.
shall plante vyneyardes/ but not drynke the
wyne thereof. For the great † Daye of the Lor- Joel.ij.a
de is at hande/ it is harde by/ and commeth
on a pace. Horrible is the tydinges of the
Lordes daye/ then shall the giaunte crye
oute: for that daye is a daye of wrath/ a daye
of trouble and heauinesse/ a daye of vtter de-
struccion and misery/ a darcke and glomynge
daye/ a cloudy and stormy daye/ a daye of the
noyse of trompettes and shawmes/ against
the strong cities and hye towers. I wil bring
the people in such vexacion/ that they shall go
about like blinde men/ because they haue syn-
ned against the Lord. Their bloude shalbe
shed as the dust/ & their bodies as the myre.
† Neyther their syluer nor their golde shalbe Ezec.vij
able to delyuer them in that wrothfull daye
of the Lorde/ but the † whole lande shalbe Soph.iij
consumed thorowe the fyre of his gelousy: for
he shall soone make clene ryddaunce of all
them that dwell in the lande.

The II. Chapter.

COme together and gather you/ O ye A
frowarde people: or the thinge go forth
that is concluded/ and or the tyme be passed
awaye as the dust: or the fearfull wrath of the
Lord come vpon you/ yee/ or ỹ daie of ỹ Lor
des sore displeasure come vpon you. Seke
the Lorde all ye meke herted vpon earthe/
ye

ye that worke after his iudgment: seke righ-
teousnesse/ seke † loulynesse: that ye maye be de-
iiij.Re.xx.a fended in the wrothfull daie of the Lorde.
Jone.iij.a *For Gasa shalbe destroyed/ and Ascalon shal
*Esa xiiij.c be layed waist: They shal cast out Asdod at ỹ
Jere.xlviij.a noone daye/ and Accaron shalbe pluckt vp by
Eze.xxv.c the rotes.

Wo vnto you that dwell vpon the see coast/
ye murtherous people: the worde of the Lor
de shal come vpon you. O Canaan thou lande
of the Philistines/ I wil destroye the/ so that
there shal no man dwell in the any more: and
as for the see coast/ it shalbe hirdemens cota-
ges/ and shepefoldes: yee/ it shalbe a porcion
for suche as remayne of the house of Juda/ to
fede thereupon. In the houses at Ascalō shall
they rest towarde nyght: for the Lord their
God shall vyset them/ and turne awaye their
captinitie. † I haue herde ỹ despyte of Moab/
Esa.xv.xvj and the blasphemies of the children of Am-
Jer.xlviij.a mon: howe they haue shamefully intreated
Eze.xxv.b my people/ and magnifyed them selfes with-
in the borders of their lande. Therfore as true
ly as I lyue (sayeth the Lorde of hoostes the
God of Israel) Moab/ shalbe as Sodome/
and Ammon as Gomorra: euen dye thorne
hedges/ salt pyttes/ and a perpetuall wylder-
nesse. The residue of my folke shal spoyle the:
the remnaunt of my people shal haue them in
Zach.ij.b possession. † This shall happen vnto them for
their pride/ because they haue dealte so shame-
fully with the Lorde of hoostes people/ and
magnifyed them selfes aboue them. The
Esa.ij.c Lorde shalbe grimme vpon them/ and † de-
stroye all the goddes in the lande. And al the
Iles of the Heithen shal worshippe him/ eue-
ryman in his place.

C Ye Morians also shall perishe with my
swearde: Yee/ he shall stretch out his hande o-
Tob.xiiij.b uer the North/ and destroye Assur. As for † Ni
nine/ he shal make it desolate/ drye and waist.
The flockes and all the beastes of ỹ peple shall
lye in the myddest of it/ pellicanes/ and stor-
kes shal abyde in the vpper postes of it/ fooles
shall synge in the windowes/ and rauēs shal
sytt vpon the balckes/ for the bordes of Cedre
iiij.Re.xix.f shalbe ryuen downe. This is the proude and
Esa.xlvij.b carcelesse citie/ that sayde in her herte: † I am/
ynviij.c and there is els none. O how is she made so
Eze.xxviij waist/ that ỹ beastes lye therin: Who so goeth
and xxx.b by mocketh her/ and poynteth at her with his
fynger.

The. III. Chapter.

WO to the abhominable fylthy and cruell A
citie: whiche wyl not heare/ nor be refour
med. Her trust is not in the Lorde/ neyther
will she holde her to her God. Her rulers
within her are as roaringe † Lyons/ iudges Ezec.xxij.e
are *wolfes in the eueninge/ whiche leaue no Mich.iij.c
thinge behinde them till the morowe. Her †Abac.j.b
prophetes are lyght persones and vnfaithfull
men: her priestes vnhalowe the Sanctuary/
and do wronge vnder the pretence of the la-
we. But the iust Lorde that doeth no vn-
righte/ was amonge them/ euery morninge
shewynge them his lawe clearly/ and ceas-
ed not. But the vngodlye will not learne to
be ashamed. Therfore wyll I route oute this
people/ and destroye their towres: yee/ and
make their stretes so voyde that no man
shall go therein. Their cities shalbe bro-
ken downe/ so that no body shalbe lefte/ nor
dwel there any more.

I sayde vnto them: O feare me/ and be B
content to be refourmed. That their dwel-
linge shoulde not be destroyed/ and that there
shoulde happen vnto them none of these thin
ges/ wherewith I shall viset them. But ne-
uerthelesse/ they stande vp early/ to folowe the
fylthinesse of their owne ymaginacions. Ther
fore ye shall wayte vpon me (saieth the Lor-
de) vntill the tyme that I stande vp: for I
am determined/ to gather the people and to
bringe the kyngdomes together/ that I may
poure oute myne anger/ yee/ all my wrothful
† displeasure vpon them. *For all the worlde Naum.j.a
shalbe consumed with the fyre of my gelous- *Soph.j.c
sy. And then will I clense the lippes of the
people/ that they maye euerychone call vpon
the name of the Lorde/ and serue him with
one shoulder. Suche as I haue subdued/ and
my children also whome I haue scatred a-
broade/ shal bringe me presentes beyonde the
waters of Ethiopia.

In that tyme shalte thou nomore be con- C
founded/ because of all thy ymaginacions/
where thorow thou haddest offended me: for
I wyll take awaye the † proude boasters of Jere.l.b
thine honoure from the/ so that thou shalte
nomore triumphe/ because of my holy hill. In
the

the also wyl I leaue a smal/poore/simple people/which shal trust in the name of the Lorde. The remnaunt of Israell shall do no wickednesse/nor speake lyes: neither shall there any deceatfull tunge be founde in their mouthes. For they shalbe fed/and take their rest/& no man shal make them afrayed. Geue thankes o doughter Sion/be ioyfull o Israel: reioyce and be glad from thy whole herte/o doughter Jerusalem/for the Lorde hath taken away thy punishment/and turned backe thine enemyes. The kinge of Israel/euen the Lord him selfe is with the: so that thou needest nomore to feare any misfortune.

In that tyme it shalbe sayed to Jerusalem feare not/and to Sion: let not thine handes be slacke/for the Lord thy God is with the/it is he that hath power to saue: he hath a speciall pleasure in the/and a maruaylous loue towarde the: yee/he reioyceth ouer the with gladnesse. Suche as haue bene in heauynesse/wil I gather together/and take oute of thy congregacion: as for the shame and reprose that hath bene layed vpon the/it shalbe farre from the. And lo/in that tyme wyl I destroye
Mich. iiij. b all those that vexe the: †I wil helpe the lame/and gather vp the caste awaye: yee/I wil get them honoure and prayse in al landes/where they haue bene put to shame. At the same time wyll I bringe you in/and at the same tyme wil I gather you. I will get you a name and a good reporte among al people of the earth/when I turne backe youre captiuitie before youre eyes/sayeth the Lord.

The ende of the prophet Sophony.

The Prophet Aggeus.

The first. Chapter.

A j. Esd. vj. a Dan. v. e vj. a IN the seconde yeare of king †Darius/in the vj. moneth the fyrste daye of the moneth/came the worde of the Lorde (by the prophet †Aggeus) vnto *Zorobabel the sonne of Salathiel the prince of Juda/and to Jesua the sonne of Josedec the hye priest/sayinge: Thus speaketh the Lorde of hoostes/and sayeth: This people doeth saie: The tyme is not yet come to builde vp the Lordes house. Then spake the Lord by the prophet Aggeus and saide: †Ye your selfes can fynde time to dwell in syled houses/and shal this house lye waist? Considre nowe youre owne wayes in youre hertes (sayeth the Lord of hoostes) †ye sowe muche/but ye bringe litle in: Ye eate/but ye haue not ynough: ye drinke/but ye are not fylled: ye decke youre selfes/but ye are not warme: and he that carneth any wages/putteth it in a broken purse.

Thus sayeth the Lord of hoostes: Consydre youre owne wayes in youre hertes/get you vp to the mountayne/fetche woode/and builde vp the house: † that it maye be acceptable vnto me/and that I maye shewe myne honour/saieth the Lord. Ye loked for much/and lo/it is come to lytle: and thoughe ye bringe it home/yet do I blowe it awaye. And why so sayeth the Lorde of hoostes? Euen because that †my house lyeth so waist/ and ye renne euery man vnto his own house. Wherfore the heauen is forbidden to geue you any dewe/and the earth is forbydden to geue you encreace. †I haue called for a drouth both vpon the lande/and vpon the mountaines/vpon corne/vpon wyne and vpon oyle/vpon euery thinge that the ground bringeth forth/vpon men and vpon cattel/yee/and vpon al handy laboure.

Nowe when Zorobabel the sonne of Salathiel/and Jesua the sonne of Josedec the hye priest with the remnaunt of the people/herde the voyce of the Lorde their God/and the wordes of the prophet Aggeus (lyke as the Lorde their God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes aungel sayed in the Lordes message vnto the people: †I am with you/saieth the Lorde. * So the Lorde waked vp the spirete of Zorobabel the prynce of Juda/and the spirete of Jesua the sonne of Josedec the hye prieste/and the spirete of the remnaunt of all the people: that they came and laboured in ỹ house of the Lord of hoostes their God.

The

j. Esd. v. *j. Esd. iij. iiij. v.

Jere. xxij. b

Leu. xxvj. d Mich. vj. c Osee. iiij. b Mala. iij. b

B

iij. Re. viij. b

j Cor. iij. b vj c

ij. Cor. vj. c

De. xxviij.

C

Jere. xj. c

Deut. vij. b

Agg. ij. a

Jere. xlvj. c

j. Esd. v. a

The. II. Chapter.

A UPon the xxiiij. daye of the sixte moneth/in the seconde yeare of kynge Darius/the xxj. daye of the seuenth moneth/came the worde of the Lorde by the prophet Aggeus sayinge: speake to Zorobabel the sonne of Salathiel prynce of Juda/and to Jesua the sonne of Josedec the hye priest/ and to the residue
Esd. iij. c of the people/and saye: †Who is lefte among you/that sawe this house in her fyrste beuty? But what thynke ye now by it? Is it not in youre eyes/euen as though it were nothing?
De. xxxj. b Josue j. b Neuertheless †be of good chere/o Zorobabel (sayeth the Lorde) be of good comforte/o Jesua thou sonne of Josedec hye priest: take good hertes vnto you also/all ye people of the lande/saieth the Lorde of hoostes/ and do accordynge to the worde/†for I am with you
Agg. j. e (sayeth the Lorde of hoostes) lyke as I agreed with you/when ye came oute of the lande of Egypt: and my spirete shalbe among you/feare ye not.

B For thus saieth the Lord of hoostes. †Yet
Hebr. xij. d once more wil I shake heauen and earth/the see and the drye lande: Yee/I will moue all Heithen/and the comforte of all Heithen shall come/and so will I fyl this house with
Deu. vij. b honoure/saieth the Lorde of hoostes. † The syluer is myne/and the golde is myne/saieth the Lorde of hoostes. Thus the glory of the last house shalbe greater then the fyrst/saieth the Lord of hoostes: and in this place wil I geue peace/saieth the Lord of hoostes.

The xxiiij. daye of the ix. moneth in the seconde yeare of kynge Darius/came the worde of the Lorde vnto the prophet Aggeus/ sayinge: Thus saieth the Lord God of hoostes: Axe the priestes concerninge the lawe/& saye: If one beare †holy flesh in his cote lappe/& with his lappe do touche the bread/pottage/wyne/oyle/or any other meate: shall it be holy also? The priestes aunswered/and sayde: No. Then saide Aggeus: Now if one beynge defiled with a dead carcase/touch any of these shal it also be vncleane? The priestes gaue aun-

swere and saide: †yee/it shalbe vncleane. The Aggeus aunswered/and saide: Euen so is this people and this nacion before me/sayeth Leuit. v. a the Lorde: and so are all the workes of their g. d handes/yee/and al that they offre is vncleane. Viu. x. x. d

And now (I praye you) consydre from this daye forth/and how it hath gone with you afore: or euer there was layed one stone vpō a- C nother in the tempe of the Lord: † that whē Agg. j. a ye came to a corne heape of xx. bushels/there were scarce ten: and that when ye came to the wynepresse for to poure out l. pottes of wyne/ there were scarce xx. For I smote you with heate/blastinge/and hayle stones in all the labours of youre handes: yet was there none of you that wolde turne vnto me/saieth the Lorde. Consydre then from this daye forth/ and afore/namely/from the xxiiij. daye of the ix. moneth/vnto the daye that the foundacion of the Lordes temple was layed: Marcke it well. † Is not the sede yet in the barne? haue not the vynes/the fyggetrees/the pomgranates/and olyue trees bene yet vnfrute- Zach. viij. full? But from this daye forth/I shall make them to prospere.

Moreouer/the xxiiij. daye of the moneth came the worde of the Lorde vnto Aggeus againe/sayinge: Speake to Zorobabel the prince of Juda/and say: I wil shake both heauen and earth/and ouerthrow the seate of the kingdomes/yee/and destroy the mighty kingdome of the Heithen. I will ouerthrowe the charrettes/and those that syt vpon them/so that both horse and man shal fal doune/euery man thorow his neighbours swearde. And as for the/o Zorobabel (saieth the Lorde of hoostes) thou sonne of Salathiel/my seruaūt: I will take the (saieth the Lord) at the same time/and make the as a seale/ for I haue chosen the/saieth the Lord of hoostes.

The ende of the prophet Aggeus.

The

The Prophet Zachary.

The fyrst Chapter.



IN the eyghte moneth of the seconde yeare of kinge Darius/ came the worde of the Lorde vnto † Zachary the sonne of Barachias/ the sonne of Addo/ the prophet/ sayinge: The Lorde hath bene sore displeased at youre fore fathers. And saye thou vnto them: thus sayeth the Lorde of hoostes. †Turne you vnto me (saieth the Lorde of hoostes) and I wyll turne me vnto you/ saieth the Lorde of hoostes. †Be not ye like youre forefather/ vnto whome the prophetes cried afore tyme/ sayinge: Thus sayeth the Lorde God of hoostes: †Turne you from youre euell wayes/ and frō youre wicked ymaginacions. *But they wolde not heare/ nor regarde me/ sayeth the Lorde. What is now become of your forefathers and the prophetes? are they yet stil a liue? But dyd not my wordes and statutes (whiche I commaunded by my seruauntes the prophetes) touche your forefathers? Upon this/ they gaue answere and sayde: lyke as the Lorde of hoostes deuysed to do vnto vs/ accordinge to oure owne wayes and ymaginacions/ cuē so hath he dealte with vs.

Mat. xxiij. c

Jere. xxxj. a
Mala. iij. b

Jere. xliij. c
Psa. lxxviij. a

Osee. xiij. a
Tob. xiij. b
*eze. xxxiij. b
Jer. xliij. a
xxxv. c

B Upon the xxiiij. daye of the xj. moneth (whiche 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/ sayinge: I sawe by nighte/ and lo/ there sat one vpon a †reade horse/ and stode stil amonge the Myrtetrees/ that were beneth vpon the grounde/ and behynde him were there reade/ specled and white horses.

Zach. vj. a
Apo. vj. a

Then sayde I: O my Lorde/ what are these? And the aungel that talked with me/ sayde vnto me: I will shewe the what these be. And the man that stode among the Myrtetrees/ aunswered and sayde: These are they/ whome the Lorde hath sent to go thorowe the worlde. And they aunswered the aungell of the Lorde/ that stode amonge the Myrtetrees/ and saide: We haue gone thorowe the worlde: and beholde/ all the worlde dwell at ease/ and are careles.

Then the Lordes aungel gaue aunswere and sayde: O Lorde of hoostes/ howe longe wilt thou be vnmercifull to Jerusalem and to the cities of Juda? †with whome thou hast bene displeased nowe these lxx. yeares. So the Lord gaue a louynge and a comfortable aunswere/ vnto the aungel that talked with me.

Jere. xxx. b
xxxix. b
j. Esdr. i

C And the aungell that commoned with me/ sayde vnto me: Crie thou/ and speake/ thus saieth the Lorde of hoostes: I am exceadinge gelous ouer Jerusalem and Sion/ and sore displeased at the careles Heithen: for where as I was but a litle angrie/ they did them yet best that I mighte destroye them. Therfore thus sayeth the Lorde: † I wyll turne me againe in mercy towarde Jerusalem/ so that my house shalbe builded in it/ sayeth the Lorde of hoostes: yee/ and the plommet shalbe layed abroade in Jerusalem/ sayeth the Lorde of hoostes.

Zach. viij. a

Crie also/ and speake: thus sayeth the Lorde of hoostes: My cities shalbe in good prosperite agayne/ the Lorde shall yet comforte Sion/ and chose Jerusalem. Then lifte I vp myne eyes and sawe/ and beholde/ foure hornes. And I sayde vnto the aungel that talked with me: what be these? he aunswered me: These are the † hornes/ whiche haue scatred Juda/ Israel and Jerusalem abroade. And the Lorde shewed me foure carpenters. Then sayde I: what wyll these do? He aunswered/ and said: Those are the hornes/ which haue so strowed Juda abroade/ that no man durst lifte vp hys heade: But these are come to fraye them awaye/ and to caste oute the hornes of the Gentiles/ whiche lifte vp their horne ouer the lande of Juda/ to scatre it abroade.

Dan. vij. a

The. II. Chapter.

A LIfte vp myne eyes againe/ and loked: and beholde/ † a man with a measure lyne in his hande. Then sayde I: whether goest thou? And he sayde vnto me: To measure

Ezec. xlvij. a
Apoc. xxj. a

sure Jerusalem/ that I maye se how longe & how broade it is. And beholde/ the aūgel that talked with me/ wente his waye forth. Then went there out another aungel to mete him/ & saide vnto him: Runne/ speake to this yongeman/ & saye: Jerusalē shalbe inhabited without any wall/ for ỹ very multitude of people & cattel ỹ shalbe therein. † Yee/ I my self (saieth the Lord) wil be vnto her a wal of fyre roūde about/ and wil be honoured in her.

iiij. d
ix. a

O get you forth/ O flye frō the lande of the North (saieth ỹ Lorde) yee/ † whome I haue scatred into the four wyndes vnder heauen/ saieth the Lorde. Saue thy self/ o Sion: thou that dwellest with the doughter of Babylon/ for thus saieth the Lorde of hoostes: With a glorious power hath he sent me out to ỹ Heythen/ which spoyled you: † for who so toucheth you/ shal touche the apple of his owne eye. Beholde/ I will lift vp myne hande ouer them: *so that they shalbe spoyled of those/ which afore serued them and ye shall knowe/ that the Lorde of hoostes hath sent me.

xij. b
B
ij. a
xv. c
xvj. b
ix. a
xiiij. a

✣ Be glad & reioyce/ o doughter Sion: for lo/ † I am come to dwell in the myddest of the sayeth the Lorde. At thesame tyme there shall many Heithen cleue to the Lorde/ and shalbe my people. Thus will I dwell in the myddest of the/ and thou shalt knowe ỹ the Lorde of hoostes hath sent me vnto ỹ. The Lord shall haue Juda in possession for his parte in the holy grounde/ and shall chose Jerusalem yet agayne. † Let all flesh be stil before the Lorde/ for he is rysen out of hys holy place.

xxv. a
xxviij.
ij. b

The III. Chapter.

A AND he shewed me Jesua ỹ hye priest/ standinge before the aungel of the Lord/ † & Sathan stode at his right hande to resist him. And the Lord saide vnto Sathā: The Lorde reproue the (thou Sathan) yee/ the Lord that hath chosen Jerusalem/ reproue the. Is not thys a brande/ taken out of the fyre? Now Jesua was clothed in vncleane rayment/ and stode before the aungel: which aunswered and sayde vnto those that stode before him: take awaye the foule clothes from him. And vnto him he sayde: Beholde/ I haue taken awaye thy synne from the/ and will decke the with chaūge of rayment. He saide moreouer: set a fayre myter vpō his heade. So they set a fayre myter vpon his heade/ and put on clothes vpon him/ and the aungel of the Lorde stode there. Then the aungel of the Lorde testified vnto Jesua and spake/ thus sayeth the Lorde of hoostes: If thou wilt walke in my wayes/ & kepe my watch: thou shalt rule my house/ and kepe my courtes/ and I will geue the place amonge these that stande here. Heare o Jesua thou hye priest/ thou & thy frendes ỹ dwell before ỹ/ for they are wōderous people. Beholde/ I wil bringe forth the † braunch of my seruaūt: Esa. xlvij. & for lo/ the *stone that I haue layed before Jesua: vpō one stone shalbe vij. eyes. Beholde/ I wil hewe him out (saieth ỹ Lord of hoostes) and take awaye the synne of that lande in one *Esa. daye. Then shall euery man call for his neyghboure vnder the vyne/ & vnder the fygge tree/ saieth the Lorde of hoostes.

Zach. vj. b
Jere. xxiij. c
xxxiij. c
Esa. xxxvij. a
j. Pet. ij. a

The IIII. Chapter

A AND the aungel that talked with me/ came againe/ and waked me vp (as a man that is rayse out of his slepe) and saide vnto me: What seist thou? And I saide: I haue loked/ & beholde: a candelsticke all of golde/ with a boll vpon it/ & his vij. lampes therein/ & vpō euery lampe vij. stalkes: And † ij. olyue trees therby/ one vpon the right syde of the boll/ & the other vpon the left syde. So I aunswered/ & spake to the aungel that talked with me/ sayinge: O my lorde/ what are these? The aungel that talked with me/ aunswered and sayde vnto me: knowest thou not what these be? And I saide: No my lorde. He aunswered/ and saide vnto me: This is the worde of the Lorde vnto Zorobabel/ sayinge: † Neyther thorow an hooste of men/ nor thorow strength/ but thorow my sprete/ sayeth the Lorde of hoostes. What art thou (thou great mountayne) before Zorobabel? thou must be made euen. And he shall bringe vp the fyrst † stone/ so that men shall crie vnto him: good lucke/ good lucke.

Apo. xj. a
Esa. xj. a
Esa. xxviij. c
B
Phil. j. a
Deut. xviij. d

Moreouer/ the worde of the Lorde came vnto me/ sayinge: † The handes of Zorobabel haue layed the foundacion of this house/ his hādes also shall fynishe it: † that ye may know/ how that the Lorde of hoostes hath sent me vnto you. For he that hath bene despysed a litle season/ shall reioyce/ when he seyth the tinne weight in Zorobabels hande. The vij. eyes are ỹ Lordes/ which go thorow ỹ whole worlde.

Then aunswered I / & saide vnto him: What are these two olyue trees vpon the right and left syde of the candelsticke? I spake moreouer / & saide vnto him: what be these ij. olyue braūches / which (thorow the two golden pipes) empty them selfes into the golde? He aunswered me/and sayde: knowest thou not what these be? And I sayde: No my lorde. Then saide he: † These are the two olyue braunches / that Apoc.xj.a stande before the ruler of the whole earth.

The V. Chapter.

A GO I turned/me liftinge vp myne eyes/ and loked/& beholde/a flienge boke. And he saide vnto me: what seist thou? I aunswered/I se a flienge boke of xx. cubites longe and x. cubites broade. Then saide he vnto me: This is the curse that goeth forth ouer the whole earth: For all theues shalbe iudged after this boke / & all swearers shalbe iudged accordinge ij.Thes. ij.b to thesame. † I will bring it forth (saieth the Rom.j.d Lorde of hoostes) so that it shall come to the house of the these/and to the house of him/that falsely sweareth by my name: & shall remaine in his house / and consume it with the tymbre & stones therof. Then the aungel that talked with me/wente forth / and sayde vnto me: lifte vp thine eyes and se / what this is that goeth forth. And I sayde: what is it? He aūswered: this is a measure goyinge out. He sayde moreouer: Euen thus are they (that dwell vpon B the whole earth) to loke vpon. And beholde/ there was lift vp a talent of leade: & lo / a woman sat in the myddest of the measure. And he sayde: This is vngodlynesse. So he cast her into the myddest of the measure / and threwe the lompe of leade vp into an hole.

Then lift I vp myne eyes/& loked: and beholde/ there came out ij. women / & the wynde was in their wynges (for they had wynges like the wynges of a Storke) and they lift vp the measure betwixte the earth and the heauen. Thē spake I to the aūgel that talked with me: whether wil these beare the measure? And Gen.x.b he sayde vnto me: into the lande of † Synear / to buylde them an house / whiche when it is prepared / the measure shalbe set there in his place.

The VI. Chapter.

A MOreouer I turned me / lifting vp myne eyes/& loked/and behold/ there came iiij. charrettes out frō betwixte two hilles / whiche hilles were of brasse/In the fyrste charret were † reade horse/ In ỹ second charret were blacke Zach.j.b horse. In the thirde charret were whyte horse/ Apoc.vj. In the fourth charret were horses of diuerse colours and stronge. Then spake I/and sayde vnto the aungel that talked with me/ O lorde/ what are these? The aungel aunswered/& saide vnto me: These are the iiij. wyndes of the hea- Jere.xlix. uen/whiche be come forth to stande before the ruler of all the earth. That with ỹ blacke horse went into the lande of the North/and ỹ whyte folowed thē / & the speckled horses wente forth towarde the South. These horses were very stronge/ and went out: and sought to go and take their iourney ouer the whole earth. And he saide: get you hence/ & go thorow ỹ worlde. So they wente thorowout the worlde. Then cried he vpon me/and spake vnto me/sayinge: Behold/these that go towarde ỹ North / shall still my wrath in the North countrie.

And ỹ worde of the Lord came vnto me/ B sayinge: Take of the prysoners that are come from Babylon: namely/ Heldai/Tobias / and Idaia: & come thou thesame daye/ & go into ỹ house of Iosias the sonne of Sophony. Then take golde and syluer / & make crounes therof/ & set them vpon the heade of Jesua the sonne of Josedec the hye priest / & speake vnto him: Thus saieth the Lord of hoostes: Behold/the man whose name is the † braunch: and he that Zach.iij. shall springe vp after him/* shall builde vp the *Psal.cx. temple of the Lord/ yee / euen he shall builde vp the temple of the Lorde. † He shal beare Apoc.iii. the prayse/ he shall syt vpō the Lordes trone/ v.b and haue the dominacion.

† A priest shall he be also vpon his trone/ & Psal.cix.a a peaceable coūsayll shalbe betwixte thē both. Heb.v. And the crounes shalbe in the temple of the vij.viij.c Lord/for a remembraunce vnto Helem/Tobias/Idaia/and Hen the sonne of Sophony. And suche as be farre of/ shal come and builde the temple of the Lorde: that ye maye know/ how that the Lorde of hoostes hath sent me vnto you. And thys shall come to passe / if ye will herken diligently vnto the voyce of the Lorde your God.

The. VII. Chapter.

IT happened also in the fourth yeare of A Kinge Darius/that the worde of ỹ Lord came

came vnto Zachary in the fourth day of the ix. moneth/whiche is called Casleu: what time as Sarasar and Rogomelech / and the men that were with them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the priestes / whiche were in the house of the Lorde of hoostes / and to the prophetes: re.xxv.b Shoulde I wepe in the † fyfte moneth / and absteine as I haue done now certaine yeares? Then came the worde of the Lord of hoostes vnto me/sayinge: Speake vnto all the people of the lande/and to the priestes: and saye: when re.xlj.a ye fasted and mourned in the v. and † vij. mo- re.xxv.d neth (now this lxx. yeares) dyd ye faste vnto me? When ye dyd eate also and drinke/ dyd ye not eate and drynk for your owne selfes. 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 rounde about her: whē there dwelt men/ both towarde the South and in the playne countries?

B And the worde of the Lord came vnto Za- B chary / sayinge: Thus sayeth the Lorde of ch.vij.c hoostes: † Execute true iudgement: shewe xx.xxij.c mercy and louynge kyndnesse / euery man to iii.j.g his brother: So the wydowe/the fatherlesse/ b xxiiij.a the straunger/and poore no wrong/ and let no re.vij.a man ymagen euel agaynste hys brother in his Jer.vij.c hert.* Neuertheles/they wolde not take hede/ but turned their backes / and stopped their eares/that they should not heare. Yee/they made their hertes as an Adamant stone / lest / they Oct.j.d shoulde heare the lawe and wordes / † whiche the Lorde of hoostes sente vnto them in his holy spirite by the prophetes afore tyme.

Wherfore the Lorde of hoostes was very re.xj.b wroth at them. And thus is it come to passe/ that † like as he spake/& they wolde not heare: euen so they cried / and I wolde not heare (sayeth the Lorde of hoostes) but scatered them amōge all Gentyles/ whom they knewe not. Thus the lande was made so desolate/ that there trauayled no man in it/neyther to nor fro / for that pleasaunt lande was vtterly layed waist.

The. VIII. Chapter.

A SO the worde of the Lorde came vnto me/sayinge: Thus sayeth the Lorde of hoostes: I was in a greate gelousy ouer Siō/ yee / I haue bene very gelous ouer her in a greate displeasure / † thus sayeth the Lorde of hoostes: I will turne me agayne vnto Siō/ and will dwell in the myddest of Jerusalem: † so that Jerusalem shalbe called a faithfull & Esa.j.b true citie/the hill of the Lord of hoostes/ yee/ an holy hill.

Thus saieth the Lorde of hoostes: There shal yet olde men & women dwel again in the stretes of Jerusalē: yee/& suche as go with staues in their handes for very age. The stretes of the citie also shalbe full of yonge boyes and damsels / playinge vpon the stretes.

Thus sayeth the Lorde of hoostes: if the residue of this people thynke it to be vnpossible in these dayes/† shoulde it therfore be vn- Mat.xix.b possible in my sight / sayeth the Lord of hoo- B stes? Thus sayeth the Lorde of hoostes: Behold/ I will delyuer my people from the lāde of the East and West / and will bringe them agayne: that they maye dwell at Jerusalem. † And they shalbe my people / and I will be Jere.xxxj.f their God / in trueth and righteousnesse. & Heb.viij.c Thus saieth the Lorde of hoostes: let youre Apoc.xxj.b handes 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 hoostes house / that the temple maye be buylded. For why? † before Agg.j.a these dayes neyther men nor cattel coulde wynne any thynge / neyther might any man come in and out in reste for trouble: but I let euery man go agaynst his neyghboure.

Neuertheless/I will now intreate the residue of this people nomore/as afore time (saieth the Lord of hoostes/) † but they shalbe a sede Agg.ij.c of peace. The vyneyarde shall geue her frute/ ỹ grounde shall geue her increace / and the heauens shal geue their dew/and I shal cause the remnaunt of this people / to haue all these in possession. And it shall come to passe / that like C as ye were a curse amonge the Heithen. (O ye house of Juda/and ye house of Israel) Euen so will I delyuer you / ỹ ye shalbe a blessinge: feare not/but let youre handes be stronge.

For thus saieth the Lorde of hoostes / like as I deuised to punysh you / what tyme as youre fathers prouoked me vnto wrath/ (saieth the Lorde of hoostes) and spared not: Euen so am I determined now in these dayes / for

to do well vnto the house of Juda and Jerusalem/therfore feare you not. Now the thinges
Ephe.iiij. c that ye shall do/are these: † Speake euery man
Zach. viij. b the trueth vnto his neyghbour/execute iudge-
Mala.j.b ment truly & peaceably within youre portes/
none of you ymagin euell in his hert agaynste
his neyghbour/and loue no false oothes: for all
these are the thinges that I hate/sayeth the
Lorde. And the worde of the Lord of hoo-
stes came vnto me/saying thus saieth ỹ Lord
D of hostes: The feast of ỹ fourth moneth/ỹ feast
of the fifth/ the feast of the seuenth / and ỹ feast
of the tenth/shalbe ioye & gladnesse/ and pro-
sperous hye feastes vnto the house of Juda:
Onely/loue the trueth and peace.

Thus saieth the Lorde of hoostes: There
shal yet come people/& the inhabiters of many
cities: and they that dwell in one citie/shall go
Esa.ij.a to another/sayinge: † Vp/let vs go/ and praye
Psal.cxxj.a before the Lord/let vs seke ỹ Lorde of hoo-
Jerc.xxxj.a stes/I will go with you. Yee/much people and
mighty Heythē shall come and seke the Lor-
de of hoostes at Jerusalē/ and to praye before
the Lord. Thus saieth the Lord of hoostes:
In that tyme shall ten men (oute of all maner
of languages of the Gentiles) take one Jewe
by the hemme of hys garment/ and saye: we
will go with you/ for we haue herde that God
is amonge you.

The. IX. Chapter.

A THe worde of the Lorde shalbe receaued
at Adrach/ and Damascus shalbe his of-
feringe: for the eyes of all men and of the try-
bes of Jsrael shal loke vp vnto the Lord. The
borders of Hemath shalbe harde therby / Ty-
rus also and Sidon/ for they are very wise.
Jone iij. a † Tyrus shall make her self stronge: / heape vp
syluer as the sande / and golde as the claye of
the stretes. Beholde/the Lorde shall take her
Exo. xiiij. c in/and haue her in possession: † he shall smyte
doune her power into the see/ and she shalbe
consumed with fyre. This shall Ascalon se/and
Jer. xlvij. a be afrayed. † Gaza shalbe very sory /so shall
Amos j.b Accaron also/because her hope is come to con-
fusion. For the kinge of Gaza shall perish/and
at Ascalon shall no man dwell.

Straungers shall dwell at Asdod / and as
Act. xv.b for the pryde of the Philistines / I shall rote it
j. Cor. viij. c out. † Their blonde wil I take awaye frō their
x.c mouth/and their abhominacions from amōg
their teeth. Thus they shalbe lefte for oure
God/yee/they shalbe as a prince in Juda/ and
Accaron like as Jebusi. And so will I com-
passe my house rounde aboute with/ my men
of warre / goynge to and fro/that no oppres-
soure come vpō them any more. For that haue
I sene now with myne eyes.

† Reioyce thou greatly / o doughter Sion: B
be glad / o doughter Jerusalem. For lo/thy Esa.lxij.e
kynge commeth vnto the / euen the righteous Mat. xxj.a
and Sauioure: Lowly and symple is he/ he Joan xij.b
rydeth vpon an asse / and vpon the foale of an
asse. I will rote out the charrettes from E-
phraim/ and the horse frō Jerusalem / the bat-
tayl bowes shalbe destroyed. He shall geue
the doctrine of peace vnto the Heithen / † and Psal.lxxij.b
his dominion shalbe from the one see to the
other/and from the floudes to the endes of the
worlde.

Thou also thorow the blonde of thy conue-
naūt: shalt let † thy prysoners out of the *pytte/ Esa.xlij.a
wherein is no water. Turne you now to the *Apoc.xx.a
stronge holde/ye that be in yryson/† and longe † Ro. viij.c
sore to be delyuered: And this daye I bringe
the worde / that I will rewarde the dubble a-
gayne. For Juda haue I bent out as a bowe
for me/and Ephraim haue I filled.

Thy sonnes (o Syon) will I rayse vp a- C
gaynst the Grekes / and make the as a giaun-
tes swearde / ỹ Lord God shalbe sene aboue
thē/ and his dartes shall go forth as the ligh-
tenynge. The Lorde God shall blowe the
tromper / and shall come forth as a storme out
of the South.

† The Lorde of hoostes shall defende thē/ Zach.ij.a
they shall consume and deuoure/ and subdue
thē with † slynge stones. They shall drynke j.Re. xvij.f
& rage / as it were thorow wyne. They shalbe
fylled lyke the basens/ and as the hornes of the
the aulter. The Lorde their God shall dely-
uer them in the daye as the flock of his people:
for the stones of his Sanctuary shalbe set vp
in his lande. O how prosperous and goodly a
thynge shall that be? The corne shall make the
yongemen chearefull / and the new wyne the
maydens.

The X. Chapter.

PRaye ỹ Lord then betymes to geue you A
the latter rayne/† so shal the Lord make Deu. xxviij.c
cloudes/and geue you rayne ynough for al the
increace

increace of ỹ felde: For vayne is the aunswere
of Idols. The soythsayers say lyes/and tel but
vayne dreames: the comfort that they geue/ is
nothynge worth. Therfore go they astraye like
a flocke of shepe/and are troubled/because they
Eze.xxxiij.a haue no † shepeherde. My wrothfull displea-
sure is moued at the shepeherdes / and I will
vyseth the goates. For the Lorde of hoostes
will graciously vyset his flocke (the house of
Juda/) and hold them as a goodly fayre horse
Gen.xlix.b in the battayl. Out of † Juda shall come the
*Esa.xxij.d helmet/ *the nayle/the battelbowe/ and all the
princes together. They shalbe as the giauntes/
which in ỹ battayl treade doune the myre vpō
the stretes. They shall fyght / for the Lorde
shalbe with them / so that the horsmen shalbe
confounded.

B I wil comforte the house of Juda/and pre- B
serue the house of Joseph. I will turne them
also / for I pitye them: and they shalbe like as
they were/when I had not cast them of. For
I the Lorde am their God / and will heare
them. Ephraim shalbe as a giaunt / and theyr
herte shalbe cherefull as thorow wyne: Yee/
their herte shall reioyce in the Lorde. I will
blowe for them/and gather them together/ for
I will redeme thē. They shall increace/as they
increaced afore. I will sowe them amonge the
people/that they maye thinke vpon me in farre
countries: they shall lyue with their children/
and turne agayne. I will bringe them againe
also from the lande of Egypte / and gather
them out of Assyria. I will carrye them into
the lande of Galaad and to Libanus / and
they shall wante nothynge. He shall go vpon
the see of trouble / and smyte the see waues:
so that all the depe floudes shalbe dryed vp.
Esa.x.a The proude boastinge of † Assur shalbe cast
*Eze.xxix. doune/ and the cepter of * Egypte shalbe ta-
a ken awaye. I will comforte them in the Lor-
de / that they maye walke in his name / saieth
the Lorde.

The XI. Chapter.

A OPen thy dores (o Libanus) that the fyre
maye consume thy Cedre trees. Houle ye
fyrre trees / for the Cedre is fallen / yee /all the
proude are waysted awaye. Houle (o ye Oke-
trees of Basan) for the myghty stronge wood
is cut doune. Men maye heare the shepehe-
rdes mourne/for theyr glory is destroyed. Men
maye heare the Lyons whelpes roare / for the
pryde of Jordane is waysted awaye.

Thus sayeth the Lorde my God: Fede the
shepe of the slaughter / whiche shalbe slayne of
those that possesse them: yet they take it for no
synne/but they that sell them/saye: The Lord
be thanked/I am ryche: Yee/theyr owne shepe-
herdes spare them not. Therfore will I no-
more spare those that dwel in the lande (saieth
the Lorde) but lo/ I will delyuer the people/
euery man into his neyghbours hande / and
into the hande of his kynge: that they maye
smyte the lande / and out of their handes will
not I delyuer them.

I my self fedde the slaughter shepe (a poore B
flocke verely) and toke vnto me two staues: the
one I called louynge mekenesse / the other I
called wo/and so I kepe the shepe. Thre shepe-
herdes destroyed I in one moneth / for I
might not awaye with them/neither had they
any delyte in me. Thē sayde I: I will fede you
nomore/† the thynge that dyeth/let it dye/and Apoc xxij.c
that will perysshe/let it perysh: and let the rem-
naunt eate / euery one the flesh of his neygh-
boure. I toke also my louynge mekestaff/ and
brake it / that I myght disanull the † conue- Osee ij.c
naunt/which I made with all people. And so
it was broken in that daye.

Then the poore symple shepe that had a re-
specte vnto me / knewe therby that it was the
worde of the Lord. And I sayde vnto them:
if ye thynke it good / bringe hyther my price:
if no/then leaue. † So they wayed doune xxx. C
syluer pens / the value that I was prysed at. Mat. xxvij
And the Lord sayde vnto me: cast it vnto the a
potter (a goodly price for me to be valued at
of thē) and I toke the xxx syluer pens/and cast
them to the potter/in the house of the Lorde.

Then brake I my other staf also (namely
wo) that I myght louse the brotherheade be-
twixte Juda and Jsrael. And the Lord sayd
vnto me: Take to the also the staf of a foolysh
shepeherde: for lo/I will rayse vp a shepeherde
into the lande / which shall not seke after the
thynges that be lost / nor care for such as go a-
straye: he shall not heale the wounded/ he shall
not norysh the thynge that is whole: but he
shall eate the flesh of such as be fat / and teare
their clawes in peces.

O Idol shepeherde/that leaueth the flocke.

The swearde shall come vpon his arme / and vpon his right eye. His arme shalbe cleane dryed vp/& his right eye shalbe sore blinded.

The XII. Chapter.

The heauy burthen which the Lord hath deuysed for Israel.

A THis sayeth the Lorde / which spred the heauens abroade / layde the foundacion
Esa.xl.c xliij.c.xlv.b of the earth / * and geueth man the breath of
*Gene.ij.b lyfe: Beholde/I wil make Jerusalem a cuppe of surfet/ vnto all the people that are rounde
Zach.xiij.c aboute her: †Yee/Juda him self also shalbe in the sege agaynst Jerusalem. At thesame tyme will I make Jerusalem an heauy stone for all people/so that all such as lift it vp/ shalbe torne and rente/and all the people of the earth shalbe gathered together against it.

In that daye (sayeth the Lorde) I will 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 Juda/ and smyte all the horses of the people with blyndnesse. And the princes of Juda shall saye in
B they: hertes: The inhabiters of Jerusalem shall geue me consolacion in the Lorde of
Abd.j.b hoostes their God. †In that time wil I make
Amos j.a the princes of Juda lyke an hote burnynge wood / and lyke a cresshet of fyre amonge the strawe: so they shall consume all the people rounde aboute them / both vpon the ryght hande and the left. Jerusalem also shalbe inhabited agayne: namely / in thesame place where Jerusalem standeth.

The Lord shall preserue the tentes of Juda lyke as afore tyme: so that the glory of the house of Dauid/and the glory of the cities of Jerusalē/ shalbe but litle regarded/ in comparison of ỹ glory of Juda. In that daye shall the Lorde defende the cities of Jerusalē: so that the weakest then amonge them shalbe
j.Re.xvij.f as † Dauid: and the house of Dauid shalbe like as Gods house / and as the aungel of the Lorde before them.

C At thesame tyme will I go aboute to destroye all such people as come agaynst Jerusalem. Moreouer/ vpon the house of Dauid
Eze.xxxvj.d and vpon the cities of Jerusalem/ †will I poure out of the spirite of grace and prayer: so that * they shall loke vpon me / whome they haue pearsed: and they shall bewepe hym/ as men mourne for their only begotten sonne: Yee/& be sory for hym/as men are sory for their fyrstchylde.

Joel.ij.f Act.ij.b *Joā.xix.d

† Then shall there be a greate mourninge at Jerusalem/* lyke as the lamentacion at Adremmon in the felde of Maggadon. And the lande shal bewayle euery kynred by them selfes: The kynred of the house of Dauid them selfes alone/ & their wyfes by them selfes: The kynred of the house of † Nathan them selfes alone / and their wyfes by them selfes: The kynred of the house Leuy them selfes alone/ and their wyfes by them selfes: The kynred of the house of Semey them selfes alone / and their wyfes by them selfes: In lyke maner all the other generacions / euerychone by them selfes alone/and their wyfes by them selfes.

Luc.xxiij.c *ij.Par. xxxv.e

The XIII. Chapter.

A IN that tyme shal the house of Dauid/and the citiesyns of Jerusalem haue an open † welle to wash of sinne and vnclennesse. And
Eze.xlvij.a Zach.xiij.b Joan.xix.d *Esa.ij.c Eze.xxx.c †Jer.xxiij.c thē (sayeth ỹ Lord of hoostes) * I wil destroy the names of Idols out of the lande: so that they shall nomore be put in remembraunce.

† As for the false prophetts also / & the vncleane spirite. I shal take them out of the lande: So that if any of them prophecy any more/his owne father and mother that begat hym/ shal saye vnto hym: †Thou shalt dye/for thou speakest lyes vnder the name of the Lorde: Yee/ his owne father and mother that begat hym/ shall wounde hym/whē he propheceyeth. And then shall those propheres be cōfounded/euery one of his vision when he prophecieth: neyther shall they weare sackeclothes anymore/to deceaue men withall. But he shalbe fayne to say: † I am no prophet: I am an housbande man / for so am I taught * by Adam fro my youth vp. And if it be sayde vnto hym: How came these woundes then in thyne handes? He shall aunswere: Thus am I wounded in the house of mine owne frendes.

Zach.xiij.d Deu.xiij.b B Amos vij.c *Gen.iij.d

Aryse (o thou swearde) vpon my shepeherde/and vpō the prynce of my people / saieth the Lorde of hoostes: † Smyte the shepeherde/ mat.xxvj.c mar.xiij.d

herde / and the shepe shalbe scatred abroade/ and so/ will I turne myne hande to the litle ones. And it shall come to passe (sayeth the Lord) that in all the lande two partes shalbe
Amos ix.b roted out/ † but the thyrde parte shall remaine
*Job xxiij. therein. * And thesame thyrde parte will I
c bringe thorow the fyre / and will clense them
Esa.xlij.a as the syluer is clensed. Yee/and trye them/like
Psal.xvj.a as golde is tryed.
xxv.a.lxv.b Then shall they call vpon my name / and I
j.Pet.j.b will heare them. I will saye/it is my people.
Pro.xvij.a And they shall saye/Lorde my God.
Sap.iij.a
Eccle.ij.a

The XIIII. Chapter.

A BEholde/the daye of the Lorde commeth/ that thou shalt be spoyled and robbed / for I gather together all the Heythen to fyght against Jerusalē/so that the citie shalbe wōne/ the houses spoyled / and the women defyled. The half of the citie shall go awaye into captiuitie/ and the residue of the people shall not be caried out of the citie.

After that shal the Lorde go forth to fight agaynst those Heithen/ as men vse to fyght in the daye of battayl. Then shall his fete stande vpon the mount Oliuete / that lieth vpon the East syde of Jerusalē. And the moūt Oliuete shall cleue in two / Eastwarde & Westwarde/ so that there shalbe a greate valley / & the half mount shall remoue towarde the North / and the other half towarde the South.

And ye shall flye vnto the valley of my hilles/for the valley of the hylles shall reach vnto
Amos j.a Asall. Yee / flye shall ye / † lyke ye fled for the
B earthquake in the dayes of Osyas kynge of Juda. And the Lorde my God shall come/ and all sayncres with hym. In that daye shall it not be lyght / but colde and frost. This
mat.xxiiij.c shalbe that speciall daye / † whiche is knowen vnto the Lorde / neyther daye nor nyght/ but aboute the euenynge tyme it shalbe lyght.
Zach.xiij.a † In that tyme shall there waters of lyfe
Apo.xxij.a runne out from Jerusalem / the half parte of them towarde the East see / and the other half towarde the vttermost see / and shall
Abdy j.d continue both sommer and wynter. † And the Lorde him self shalbe kynge ouer all the earth.

At the tyme shall there be one Lorde onely/ and his name shalbe but one. Men shall go aboute the whole earth as vpon a felde / from Gibea to Remmon / and from the South to Jerusalem. She shalbe set vp/vnd inhabited in her place. From Ben Jamins porte / vnto the place of the fyrst porte/ and vnto the corner porte/and from the tower of † Hanancel/vnto Esd.iij.a ỹ kynges wynepresses. There shall mē dwel/ Jere.xxxj.f and there shalbe nomore cursynge / but Jerusalem shalbe safely inhabited.

Thys shalbe the plague / wherwith the C Lorde will smyte all people that haue fought agaynst Jerusalem/ Namely/ theyr flesh shall consume awaye / though they stande vpon theyr fete / theyr eyes shall corruppe in theyr holes / and theyr tunge shall consume in their mouth.

At that daye shall the Lord make a greate sedicion amonge them / so that one man shall take another by the hande / and laye his handes vpon the handes of his neyghboure. †Ju Zach.xij.a da shall fyght also against Jerusalem / and the goodes of all the Heythen shalbe gathered together rounde about: golde and syluer/ and a very greate multitude of clothes. And so shall this plague go ouer horses/ mules/camels/ asses/ and all the beastes that shalbe in the hoste/ lyke as yonder plague was.

Euery one that remayneth then of all the people/ which came agaynst Jerusalem / shall go vp yearly to worshippe the kyng/(euen the Lorde of hoostes) †and to kepe the feast of ta- Nu. xxix.b bernacles. And loke what generacion vpon Leu. xxiij.f earth goeth not vp to Jerusalem / for to wor- iij.Esd.v.e shippe the kynge (euen the Lord of hoostes) ij.Mac.j.b vpon thesame shall come no rayne. If the kinred of Egypte go not vp and come not/ it shal not raine vpon them nother. D

Thys shalbe the plague/wherwith ỹ Lorde will smyte all Heythen / that come not vp to kepe the feast of tabernacles: Yee/this shalbe the synneplague of Egypte / and the synneplague of all people/that go not vp to kepe the feast of the tabernacles.

At that tyme shall the rydinge gear of the horses be holy vnto the Lord / and the kettels in the Lordes house shalbe lyke the basens before the aulter: yee/all the kettels in Jerusalē and Juda/shalbe holy vnto the Lord of hoostes / and all they that slaye offerynges / shall

come and take of the/ and dight them therein. And at that tyme there shalbe no mo Cananites in the house of the Lorde of hooستes.

The ende of the prophet Zachary.

The Prophet Malachy.

The fyrst Chapter.

The heauy burthen which the Lorde sheweth agaynst Israel by Malachy.

A Gen.xxv.c



I Haue loued you/saieth the Lorde: & yet ye saye: wherein hast thou loued vs? † Was not Esau Jacobs brother/ saieth the Lorde? † yet haue I loued Jacob/ and hated Esau: * Yee / I haue made his hilles waist/and his heretage a wylderneſſe for Draggons. And though Edom sayde: well/ we are destroyed / we will go buylde vp agayne the places that be wayſted: yet (sayeth the Lorde of hooستes) † what they buylded / that brake I doune: so that it was called a cursed lande/and a people whome the Lorde hath euer bene angry withall.

Rom.ix.b *Josue xxiij.a Ge.xxxvj.a Abdy.j.a

Youre eyes haue sene it / and ye youre selfes must confeſſe / that the Lorde hath brought Exod.xx.a his lande of Israel to greate honour. † Shoulde not a sonne honoure his father? and a seruaũt deu.xxxij.a his master / † if I be now a father/ where is myne honour? if I be the Lorde/ where am I feared? sayeth the Lorde of hooستes.

B Now to you prieſtes that despyse my name. And if ye saye: wherein haue we despyſed thy name? In this/ that ye offre vncleane bread vpon myne aulter. And if ye wil saye: Wherin haue we offered any vncleane thynge vnto the? in this that ye saye the aulter of the Lorde is not Leu.xxij.c to be regarded. † If ye offre the blynde/ is not Eze.xliij.c that euel? and if ye offre the lame & syckę/ is not that euel? offre it vnto thy prince / shal he be content with the? or accepte thy persone/ sayeth the Lorde of hooستes?

And now make youre prayer before God/ that he maye haue mercy vpõ vs: for such thinges haue ye done. Shal he regarde youre perſones (thinke ye) sayeth he Lorde of hooستes? Yee / what is he amonge you that will do so much as to shut the doores/ or to kyndle the fyre vpõ myne aulter for naught? I haue no pleaſure in you/ sayeth the Lorde of hooستes: † and Esa.j.b as for the meatofferinge / I will not accepte it C at youre handę. † For from the ryſynge vp of Psal.cxiij.a the Sunne vnto the goynge doune of the ſame/ my name is greate amonge the Gentiles: Yee / in euery place shall there sacrifice be done / and a cleane meatofferinge offred vp vnto my name: for my name is greate amõge the Heythen / sayeth the Lorde of hooستes. But ye haue vnhalowed it/ in that ye saye: the aulter of the Lorde is not to be regarded/ and the thynge that is set therupon / not worthy to be eaten.

Now saye ye: It is but laboure and trauayle / and thus haue ye thought scorne at it/ (saieth the Lorde of hooستes) offeringe robbery/ yee/ the lame & the syckę. Ye haue brought me in a meatofferinge / shoulde I accepte it of youre handę/ sayeth the Lorde? Cursed be the diſſembler/ which hath in his stocke one that is male/ and when he maketh a vowe / offereth a spotted one vnto the Lorde. For I am a greate kynge (sayeth the Lorde of hooستes) and my name fearfull amonge the Heithen.

The II. Chapter.

A Nd now (o ye prieſtes) this commaundement toucheth you: if ye will not heare it/ nor regarde it / to geue the glory vnto my name (sayeth the Lorde of hooستes) † I will Deut. send a curſe vpon you / and will curse youre xxviij.b blessinges: yee/ curse them will I if ye do not take hede. Beholde / I shall corruppe youre sede/ and cast dounge in youre faces: euen the dounge of youre solempne feaſtes / and it shall cleue fast vpon you. And ye shall knowe/ that I haue sent this commaundement vnto you: that my † couenaunt which I made with Nu.xxv.c Leui / myght stande / sayeth the Lorde of hooستes.

I made

I made a cõuenaunt of lyfe and peace with him: this I gaue him/ that he myght stande in awe of me: and so he dyd feare me/ and had my name in reuerẽce. The law of trueth was in his mouth/ and there was no wickednesse founde in his lippes. He walked with me in peace and equite/ and dyd turne many one a- Osee.iiij.b waye from theyr synnes. † For the prieſtes lippes shoulde be sure of knowlege/ that mẽ may seke the lawe at his mouth/ for he is a messaũ- B ger of the Lorde of hooستes. But as for you/ ye are gone clene out of the way / & haue caused the multitude to be offended at the lawe: De.xxxiij.b † ye haue broken the cõuenaunt of Leui/ saieth the Lorde of hooستes. Therfore wil I also make you to be despyſed/ and to be of no reputacion amõg al the people: Because ye haue not kepte my wayes/ but bene parcial in the lawe.

Ephe.iiij.a *Jac.vij.b viij.c

† Haue we not al one father? Hath not one God made vs? * why doeth euery one of vs then despyse his owne brother/ & so breake the cõuenaunt of our fathers? Now we hath Juda offended: yee/ the abhominaciõ is done in Is- j.Esd.ix.a racl and in Jerusalem/ † for Juda hath defyled the Sanctuary of the Lorde/ which he lo- Leuit.xxj.c ued/ and hath kepte the doughter of a straung God. But the Lorde shal destroye the man that doeth this (yee/ both the mayster and the scolar) oute of the tabernacle of Jacob / with him that offreth vp meatofferinge vnto the Lorde of hooستes. Now haue ye brought it to this point agayn/ that the aulter of the Lorde is couered with teares / wepinge & mourninge: so that I wil nomore regard the meat- offeringe/ neyther wil I receaue or accepte any thinge at youre handes.

C And yet ye saye: wherfore? Euen because that were as the Lorde made a conuenaunt betwixte the & the wife of thy youth/ thou hast Gene.ij.d despyſed her: † Yet is she thine owne compa- nyon and married wyfe.

The one: This the in terpreters reken to be spoken of Abraham. De.xxiiij.a Jere.iij.a

So dyd not he the one/ & yet had he an excel- lent spirete. What dyd thẽ the one? He sought the sede promiſed of God. Therfore loke well to your spirete/ & let no mã despyse the wyfe of his youth. If thou hatest her/ † put her away/ sayeth the Lorde God of Israel/ & geue her a cloring for the scorn/ saieth the Lorde of hoo- stes. Loke wel thẽ to your spirete/ & despyse her not. Ye greue the Lorde with your wordes/ &

yet ye saie wherwithal haue we greued hym? In this/ that ye saie: All that do euel/ are good in the syght of God/ & such please him. Or els where is the God that puniſheth?

The.III. Chapter.

BEholde/ † I will sende my messaunger/ which shal prepare the waye before me: and the Lorde * whome ye wolde haue/ shall soone come to his temple / and the messaun- ger of the conuenaunt whome ye longe for. A Matt.xj.b Marc.j.a Luce.vij.c *Gen.xlix.a v.d Esa.lxiij.a

Beholde/ he cõmeth sayeth ỹ Lord of hoo- stes. But who may abide the day of his com- minge? Who shalbe able to endure / when he appeareth? For he is like a goldsmithes fyre/ & lyke wasshers sope. He shall set him doune to trye & to clense the syluer/ he shall pourge the children of Leui/ & purifye thẽ lyke as golde & syluer/ that they maye bringe meatofferinges vnto the Lorde in rightcousnes. Then shall ỹ offeringe of Juda & Jerusalem be acceptable vnto the Lorde/ like as frõ the beginninge/ & in ỹ yeares afore tyme. † I wil come & punish you/ & I my selfe wil be a swift witnes against the witches/ against the aduouterers/ against false swearers: yee/ & against those/ that wrõ- geously kepe backe ỹ hyrelinges deuty: which vexe the wyddowes / & the fatherleſſe / & op- preſſe the straunger/ & feare not me/ sayeth the Lorde of hooستes. For I am the Lorde that chaunge not / & ye (o children of Jacob) will B not leaue of: † ye are gone awaye fro mine or- Deu.xxxj.f dinaunces/ and sens the tyme of youre forefa- iiij.re.xvij.c thers haue ye not kepte them.

† Turne you now vnto me/ & I will turne Zach.j.a me vnto you/ saieth the Lorde of hooستes. Ye say: Wherin shal we turn? Should a mã vse falshede & deceate vb God/ as ye vse falshede & deceat with me? Yet ye say: wherin vse we de- ceate with the? In † tithes & heaue offeringes. Leu.xxvij.d *Therfore are ye cursed with penury/ because *Ag.j.a.b ye diſſemble with me al the sorte of you.

Bringe euery tythe into my Barne / ỹ there may be meat in myne house: & proue me with all (saieth the Lorde of hooستes) if I will not open the windowes of heauen vnto you/ and poure you out a blessinge with plenteousnes. Yee/ I shal repr̃one the consumer for youre sa- kes/ so that he shal not eat vp the frute of your ground/ neither shal the vineyarde be baren in the feldę saieth the Lorde of hooستes: In so

much,

much that al people shal saye/ that ye be blessed/ for ye shalbe a pleasaunt lande/ sayeth the
c Lord of hoostes.
Ye speake hard wordes against me/ sayeth the Lorde. And yet ye saye: What haue we spoken against ther: Ye haue saieth: It is but lost
Job. xxj. b labour to serue God: †What profyt haue we
Psa. lxxij. b for kepinge his commaundementes/ and for walkinge humbly before the Lord of hoostes:
Job. xxj. a †Therfore maye we saye/ that the proude are
Jere. xij. a happye/ and that they which deale with vngodlynesse/ are set vp: for they tempte God/ & yet escape.
But they that feare God/ saye thus one to another: The Lorde consydreth and heareth it. Yee/ it is before him a memorial boke written for such as feare the Lord/ and remembre his name. And in the daye that I wyll make (saieth the Lord of hostes) they shalbe mine owne possession: & I wil fauoure them/ like as a man fauoureth his owne sonne/ that doeth him service. Turne you therfore/ and consydre what difference is betwixte the righteous & vngodly: betwixt him that serueth God/ and him that serueth him not.
D †For marcke/ the daie commeth that shall
Psal. xcij. a burne as an ouen: and al the proude/ yee/ and all such as do wickednesse/ shalbe straw: and the daye that is for to come/ shall burne them vp/ (sayeth the Lorde of hoostes) so that it shall leaue them neither rote nor braunch. But vnto you that feare my name/ shal the Sunne of righteousnesse arise/ and health shalbe vnder his wynges. Ye shal go forth/ and multiplie as the fat calfes. Ye shal treade doune the vngodly: for they shalbe like the asshes vnder the soles of your fete/ in the day that I shal make/ saieth the Lorde of hoostes. Remembre the
De. iiij. v. ix lawe of Moses my seruaunt/ † which I committed vnto him in Oreb for al Israel with the statutes and ordinaūces. Behold/ I wil sende
Matt. xj. b you †Elias the prophet/ before the comminge
xvij. b of the daye of the great/ and fearfull Lorde.
*Luce. j. c *He shall turne the hertes of the fathers to their children/ and the hertes of the children to theyr fathers that I come not/ and smyte the earth with cursinge.

The ende of the prophet Malachy.

Here endeth the boke of the prophetes.

APOCRIPHA

The bokes and treatises which amonge the fathers of olde are not rekened to be of like authoritie with the other bokes of the Byble/ neyther are they founde in the Canon of the Hebrue.

The translatoure vnto the reader.

THese bokes (good reader) which be called Apocrypha/ are not iudged among the doctoures to be of lyke reputacion with the other scripture/ as thou mayest perceaue by S. Jeronyme in Epistola ad Paulinū. And the chiefe cause therof is this: there be many places in them/ that seme 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 despysed/ or litle set by/ or that I shoulde thinke them false/ for I am not able to proue it: Yee/ I doubte not verely/ if they were equally conferred with the other open scripture (tyme/ place and circumstaunce in all thinges consydered) they shoulde neyther seme contrary/ nor be vntruly and peruersly aledged. Trueth it is: A mans face can not be sene so well in a water/ as in a fayre glasse: neyther eā it be shewed so clearly in a water that is stered or moued/ as in a styl water: These & many other darcke places of scripture haue bene sore stered and myxte with blynd and coueteous opinions of mē/ which haue cast such a myst afore the eyes of the symple/ that as longe as they be not conferred with the other places of scripture/ they shall not seme otherwyse to be vnderstande/ then as coueteousnes expoundeth them. But whosoeuer thou be that readest scripture/ let the holy ghoost be thy teacher/ and let one text expounde another vnto the: As for suche dreames/ visyons and darcke sentēces 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 spirite of God (whiche is the author therof) shal lede the in al trueth.

As for the prayer of Salomon (which thou fyndest not herein) the prayer of Azarias/ and the swete songe that he and his two fellowes songe in the fyre: the fyrst (namely the prayer of Salomon) readest thou in the eyght chapter of the thirde boke of the kinges/ so that it appeareth not to be Apocryphum: The other prayer and songe (namely of the thre children) haue I not founde amonge any of the interpreters/ but onely in the olde latyn texte/ whiche reporteth it to be of Theodorions translacion. Neuertheles/ both because of those that be weake and scrupulous/ and for their sakes also that loue suche swete songes of thankesgeuinge: I haue not left them out: to the intent that the one shoulde haue no cause to complayne/ and that the other also myghte haue the more occasyon to geue thankes vnto God in aduersyte/ as the thre chyldren dyd in the fyre.

Grace be with the. Amen.

The

The thirde boke of Esdras.

The fyrst.Chapter.

And Josias †helde ỹ feaste of Easter in Jerusalē vnto the Lorde / & slew the Passeouer the fourtenth day of ỹ fyrst moneth. Be set ỹ priestes also in ordre (according to their dailye courses) being arayed in longe garmentes in the temple of the Lorde. And he spake vnto ỹ Leuites ỹ holy ministers of Israell / that they should halow them selfes vnto the Lorde / to set ỹ holy Arke of the Lorde / in the house that king Salomon the sonne of Dauid had builded and saide: Ye shal nomore beare the Arke vpon your shoulders. Now serue your Lorde & take the charge of his people of Israel / after your villages and youre tribes: accordinge as king Dauid the king of Israel hath ordeined / & accordinge as Salomon his sonne hath honorably prepared: Yee / loke ỹ ye all do seruyce in the temple / accordinge to the ordring & distribucion of the principal mē / whiche are appointed out of the tribes / to do seruice for the †childrē of Israel. †Byl ỹ Passeouer / & prepare offeringes for your brethrē / & do accordinge to ỹ cōmaundement of ỹ Lorde / which he gaue vnto Moses. And vnto ỹ people ỹ was fōūd / Josias gaue thirty thousād of shepe / lambes / kyddes & goates / & thre thousand oxen. These the kyng (of his kingly liberality) gaue vnto the people / according as he had promised: & to the priestes (for the Passeouer) he gaue two thousand shepe & an hundreth oxen. Moreouer Jechonias / & Semeias and Nathanaell brethrē / & Hasabias / Jehiel / & Josabad / gaue them to the Passeouer / fyue thousande shepe & fyue hundreth bullockes.

And whan these thinges were brought to passe / the priestes and the Leuites stode goodly in their ordre / and had the vnleuēded bread thorowout the tribes. And after the ordringe of the principal men in the trybes / they offred vnto the Lorde in the syghte of the people / accordinge as it is wrytten in the boke of Moses / †and so they rosted the Easterlamb / as accordinge was. As for the thankeofferinges & the other / they dight them in kettels & pottes / & set them before the people with good will / and afterwarde before thē selfes and the priestes. For the priestes offred the fat / vntyll the tyme was expyred / but the Leuites prepared for them selfes / and for their brethren the chyldren of Aaron. The syngers also the chyldren of Asaph stode in theyr ordre / accordinge as Dauid had deuysed. So dyd Asaph / Zacharyand Jedithun / which were appoynted by the king. Moreouer the porters and porekepers stode by ỹ dores and ỹ diligently / so that none wente out of his standinge and seruice for theyr brethren (the Leuites) prepared for them. Thus were all thinges perfourmed / that belonged to the offringe of the Lorde. In that daye they helde the Passeouer / and offred thankeofferinges beside the sacrifyce of the Lorde / accordinge to the commaundement of kynge Josias.

So the childrē of Israel which were then present / helde an honorable Passeouer / and ỹ feast of swetebread seuē daies longe. Yee / such a Passeouer was not kepte in Israel / from the tyme of the prophet Samuel. And al the kinges of Israel helde not such an Easter / as this which kyng Josias helde / and the priestes / the Leuites / the Jewes / and all Israel of all thē ỹ were at Jerusalē. In the eyghtenth yeare of ỹ raygne of Josias was this Passeouer kepte. And with a perfecte herte dyd kynge Josias ordre all his workes (before the Lorde) & the thinges that were wrytten of hym in tymes past / concerning those that sinned & were vngodly agaynst the Lorde before all people / & that sought not the worde of the Lorde vpon Israel. †After all these actes of kyng Josias / Pharao the kynge of Egypte wente vp / & came towarde Carcamis by Euphrates / and Josias wente to mete him. Then sente the kynge of Egypte vnto Josias / saying: What haue I to do with the / o kynge of Juda? I am not sent of the Lorde to fight against the / for my warre is vppon Euphrates / go thou thy waye home agayne in all the haiste. And Josias wolde not turne agayne vpon his charrette / But vndertoke to fyght agaynst him: & herkened not vnto ỹ worde of the prophet / which he tolde him out of the mouth of God / but pitched a battayl against him in the felde of Mageddo. And the prynces preassed to kynge Josias. Then saide the kynge vnto his seruauntes: †Cary me awaye oute of the battayl / for I am sore wounded. And immediatly his seruauntes toke hym awaye oute of the front of the battayll. Then sat he vp vpon the seconde charret / came to Jerusalem / dyed / and was buried in hys fathers sepulchre. And in all Jewry they mourned for Josias / yee / ỹ rulers also with their wyfes made lamentacion for him vnto this daie: And this was done euer still in Israel.

These thinges are wrytten in the boke of the stories of the kinges of Juda: namely / all the actes and workes of kynge Josias / his kinglye power and maiesty / his vnderstandinge in the lawe of God / and what he dyd yee / and thinges which are not wrytten in the boke of the kinges of Israel and Juda. †And the people toke Jechonias the sonne of Josias / and made him kinge in the steade of Josias his father whan he was thre and thirtie yeare olde. And he raigned ouer Israel thre monethes. And the kynge of Egypt put him doune / that he shoulde not raigne in Jerusalem / and rayséd vp a taxing of the people: namely an hundreth talentes of syluer / & one talent of golde. The king of Egypte also made Joachim his brother kynge of Juda and Jerusalem. As for them of the kinges counsaill with the kynge him selfe and Jaraceles his brother / he toke them / and caried them awaie prysoners into Egypte. Fyue and twentye yeare olde was Joachim whan he was made kynge in the lande of Juda and Jerusalem / and he dyd euel before the Lorde. †After this / Nabuchodonosor the kynge of Babilon came vp / bounde him with bandes of yron / & caryed him vnto Babilon. Nabuchodonosor also toke all the †vessell that were halowed in the temple of the Lorde / and all the iewels / & caried them vnto Babilon / and brought thē into his owne temple at Babilon. Of his vncleances and vngodlines / it is wrytten in the boke of the actes of the kynges. And Joachim his sonne raygned in his steade: He was made kyng beinge eyghtene year olde / and raigned but thre monethes and ten dayes in Jerusalem / and dyd euell before the Lorde. So after a yeare / Nabuchodonosor sent and caused him to be brought vnto Babilon with the holy vessels of the Lorde / and made Sedechias his brother kyng of Juda and Jerusalem / whan he was one and twenty yeare olde: and he raigned eleuen yeare.

And he dyd euel also in the sight of ỹ Lorde / & cared not for the wordes †that were spoken vnto him by the prophete Jeremye at the mouth of the Lorde. And were as he had made an ooth vnto kynge Nabuchodonosor / he forswore him selfe / & fel from him / hauing a stif necke & hert / & transgressed al the statutes & ordinaunces of the Lorde God of Israel. The rulers also and heades of the people of ỹ Lorde dyd much euel / and became vngodly more thē the Heithē / being defyled in al maner of abhominacions: Yee / & defyled ỹ holy temple of ỹ Lorde at Jerusalē. And the God of their fathers sente his messaungers vnto them / to turne them backe / & to cal thē againe from their synnes: for he wold fain haue spared them for his holy tabernacles sake. Neuertheles / they had his messaungers in derision: & loke what God spake vnto thē by his prophetes / they made but a sporte of it. This drew on so longe / tyl the Lorde was wrath with his people for their vngodlinesse / and tyll he caused the kinges of the Caldees to come vp / which slew their yonge mē with the sweard / yee / euen in the compasse of their holy temple / †and spared no body / neither yonge nor olde / neither maiden nor yonge mā: but they were al delyuered into the power of the kinges of the Caldees / & al the holy vessels of ỹ Lorde / and the kynges treasures toke they / and caried them vnto Babilon. As for the house of the Lorde / they brent it / and brake doune the walles of Jerusalem / set fyre vpon her towres / destroyed all her noble buildinges / and brought them to naught / and the people that were not slaine with the sweard / they caried vnto Babilon.

Thus became they the pryfoners & bōde mē of the kyng of Babilon / tyl they were delyuered / & raygned for them selfes / when the wordes of the Lorde were fulfilled / †whiche he and promised.

promyſed them by the mouth of the prophete Jeremy/and tyl the lande had her reſt: namely/ all the tyme that it laye wayſt/had it reſte and quietnes ſeuen and ſeuentye yeares.

The II. Chapter.

ij pa. xxxvjd
j. Esd. j. a

A NOwe whan kynge Cyrus raygned ouer the Perſians/& whan the Lord wolde perfourme the worde that he had promyſed By the mouthe of the prophete Jeremye: the Lord rayſed vp the ſprete of Cyrus/ the kinge of the Perſians/ſo that he cauſed this writing to be proclayned thorowoute his whole realme: ſayinge: Thus ſayeth the kyng of ỹ Perſians: The Lorde of Iſrael that hye Lorde hath made me kyng of the lande/& commaũded me to Builde him an houſe at Jeruſalem in Jewry. If there be any nowe of youre people/the Lord be with him/ and go vp with him to Jeruſalem. And all they that dwell rounde aboute that place/ ſhall helpe them/ whether it be with golde/ with ſyluer/ with giftes/ with horſes & neceſſary cattell/and all other thinges that are brought with a fre wil to the houſe of the Lord at Jeruſalem.

B Then the principall men out of the trybes and villages of Juda and Ben Jamin ſtode vp: ſo did ỹ prieſtes alſo & the Leuites (whom the Lord had moued) to go vp/ & to buylde the houſe of the Lorde at Jeruſalem. And they that were about them/helped them with all maner of golde and ſyluer/and cattell alſo/ and with many liberall giftes: and this did many one/whoſe mynde was ſtered vp therto. Kynge Cyrus alſo brought forth the † veſſels and ornamentes/that were halowed vnto the Lorde (whiche Nabuchodonoſor the kynge of Babilon had caried awaye from Jeruſalem/ and conſecrated them to his Idoll and ymage) and delyuered them to Mithridatus his treaſurer/ and by him they were deliuered to Salmanaſar the debyte in Jewry. And this was the numbre of the: Two thouſande and iiij.C. ſyluer boules. xxx. ſyluer baſens xxx baſens of golde ij M. and iiij.C. veſſels of ſyluer/and a thouſande beſyde. All the veſſels of golde and ſiluer were v. M. viij.C. and lx. Theſe were numbred vnto Salmanaſar/and them that were come agayne with him to Jeruſalem out of the captiuitie of Babilon. Now in the tyme of kynge Artaxerſes the kynge of Perſia/theſe men: Balenus/and Mithridatus/ Sabellius/ Rathimus/ Balthemus/ Semelius the ſcribe/and other that dwelt in Samaria/ & in other places vnder ỹ dominion thereof. Wrote a letter vnto kynge Artaxerſes/ wherein they complayned vnto the kynge of them in Jewry and Jeruſalem. The letter was made after this maner.

C Syr/thy ſeruauntes Rathimus the ſtory wryter/Sabellius the ſcrybe/and other iudges of thy courte in Celoſyria and Phenices. Be it knowen & manifeſt to our lord the king/ that the Jewes which are come vp from you vnto vs into the rebellious and wicked citie/ beginne to Builde it againe/ and the walles aboute it/and to ſet vp the temple of the new. Nowe if this citie and the walles thereof be ſet vp again/they ſhal not onely refuſe to geue trybutes and taxinges/But alſo rebell vtterly agaynſt the kynge. And for ſo muche as they take this in hande nowe aboute the temple/ we thought it reaſon/to thinke no ſcorne of it/ But to ſhewe it vnto our lorde the kynge/and to certifye him thereof: to the intent that if it pleaſe the kyng/he maye cauſe it be ſought in the bokes of olde: and thou ſhalte fynde ſuche warninge writte/and ſhalt vnderſtande/that this citie hath alwaye ben rebellious and diſobedient/ that it hath ſubdued kinges and cities/and that the Jewes which dwell therin/ haue euer bene rebellious/obſtinate/vnfaithfull/and fightinge people/for the which cauſe this citie is waſted. Wherfore nowe we certifye oure lorde the kynge/ that if this citie be Builded and occupied againe/and the walles thereof ſet vp a new/thou canſte haue no paſſage into Celoſyria and Phenices.

D Then wrote the kynge to Rathimus the ſtory wryter/to Balthemus/ to Sabellius the ſcribe/and to the other officers and dwellers in Syria and Phenices/after this maner: I haue red the epiſtle whiche thou ſenteſt vnto me/and haue commaunded to make diligent ſearch/ and haue founde that the citie hath euer reſiſted kynges/ that theſame people are diſobedient/& haue cauſed much warre/ and the mighty kinges haue raigned in Jeruſalē/ which alſo haue rayſed vp taxinges of Syria and Phenices. Wherfore/I haue commaunded thoſe people/that they ſhal not buylde the citie/ that they make no more in it/ and that they procede no further with the buildinge: for ſo muche as it might be the cauſe of warre and diſpleaſure vnto kinges.

Nowe whan Rathymus and Sabellius the ſcribe and the rulers in the lande had red the wryting of kynge Artaxerſes/ they gat them together/and came in all the haiſt to Jeruſalem with an hooſt of horſemen/and with muche people of fotemen/and forbad them to Builde. And ſo they left of from buyldinge of the themple/vnto the ſeconde yeare of kynge Darius.

The III. Chapter.

A KYnge Darius made a greate feaſte vnto his ſeruauntes/vnto all his courte/and to all the officers of Media and Perſia/yee/and to all the debytes and rulers that were vnder hym/ from India vnto Ethiopia/ an hundreth and xxvij. countries. So whā they had eaten and dronken/beinge ſatiſſyed/and were gone home againe/Darius the kynge wente into his chaumbre/layed him doune to ſlepe/ and ſo awaked.

Then the thre yonge men that kepte the kynges perſone/and watched his body/ commoned amonge them ſelfes/and ſpake one to another: Let euery one of vs ſaye some thing/ and loke whoſe ſentence is wyſer and more excellent than the other/vnto him ſhall kynge Darius geue greate gyftes/ and clothe hym with purple. He ſhal geue him veſſels of gold to drynke in/ clothes of golde and couerinʒes: he ſhall make him a coſtly charret and a bridle of golde/he ſhall geue him a bonet of whyte ſylke/ and a chayne of golde about his neck: yee/ he ſhalbe the ſeconde and principal nexte vnto kynge Darius/ and that becauſe of his wiſdome/and ſhalbe called the kinges kynſman.

B So euery one wrote his meaninge/ ſealed it/and layed it vnder the kinges pelowe/ and ſaide: whan the kynge aryſeth/ we wyll geue him oure wrytinges: and loke whoſe worde the kynge and hys chiefe lordes iudge to be the mooſt wyſely ſpoken/ theſame ſhall haue the victorye. One wrote: wyne is a ſtronge thinge. The ſeconde wrote: The kyng is ſtrōger. The thirde wrote: women haue yet more ſtrenghte/ But aboue all thinges the trueth beareth awaye the victorye. Nowe whan the kinge was ryſen vp/they toke their writinges and delyuered them vnto him/ and ſo he red them. Then ſente he forth to call all his chiefe lordes/all the debites and rulers of the countries of Media and Perſia. And whan they were ſet doune in the counſaill/the writinges were red before them. And he commaunded to call for the yonge men/that they might declare their meaninges them ſelfes By mouth. So when they were ſent for/and came in/the kyng ſaide vnto them: ſhewe vs and make vs to vnderſtande/what the thynges are that ye haue wytten.

C Then beganne the firſt (which had ſpoken of the ſtrength of wyne) and ſaide: O ye men/ Twyne is maruaylous ſtronge/& ouercōmeth them that drinke it: it deceaueth the mynde/ & bringeth both the poore man & the kynge to dotage and vanitie. Thus doeth it alſo with the bondmā and with the fre/ with the poore and rich: it taketh away their vnderſtanding/ and maketh them careles and mery/ ſo that none of them remembreth any heauines/ det/ or duetie: It cauſeth a man to thinke alſo ỹ the thinge which he doeth/is honeſt & good: & remembreth not that he is a kynge/ nor that he is in auctorite/ & that he ought not to do ſuch thinges. Moreouer/whan men are drinkinge/they forget all frendſhip/all brotherly faithfulneſſe & loue: but as ſoone as they are dronken/they drawe oute the ſweard and wil fyght: & whan they are layed doune from the wyne/& ſo ryſen vp againe/ they can not tell what they dyd. Judge ye now/ Is not wyne the ſtrongeſt? For who wolde els take in hāde to do ſuche thinges? And whan he had ſpokē this/he helde his tunge.

Pro. xx. a

The. IIII. Chapter.

A THen the ſeconde (whiche had ſayde that the kynge was ſtronger) beganne to ſpeake/ſayinge: O ye men/ are not they the ſtrongeſt and mooſt excellent/ that conquere the lāde & the ſee/& all that is in the ſee & in the earth? Now is the kyng lord of all theſe thinges/& hath dominion of thē all: & loke what he commaundeth/it is done. If he ſende his men forth a warfare/ they go & breake doune hilles/walles & towers. They are ſlaine/and ſlaye (other men) them ſelfes/& ouerpaſſe not the

the kynges worde. If they get the victory/they bringe the kynge all the spoyle. Likewise/ the other that medle not with warres and fyghtinge/but tyll the grounde: whan they reape they bringe tribute vnto the kynge. And if the kynge alone do but commaunde to kyll/ they kyl: if he commaund to forgeue/they forgeue: if he commaunde to smyte / they smyte: if he byd dryue awaye/they dryue awaye: if he commaunde to buylde/they buylde: if he commaunde to breake doune/ they breake doune: if he commaunde to plante/they plante. The common people and the rulers are obedient vnto him. And the kyng in the meane season sytteth him doune/eateth an drinketh/and taketh his rest: then kepe they watch rounde aboute the kynge / and not one of them darre get him out of the waye to do his owne busynes/but muste be obedient vnto the kynge at a word. Judge ye now o ye men/ how should not he go farre aboue / vnto whome men are thus obedient? And whan he had spokē this/
B he helde his tunge. The thirde (whose name was Zorobabel/which had spoken of women and of the trueth) beganne to saye after this maner: O ye men/it is not the great kynge/ it is not the multitude of men / neyther is it wyne that excelleth. Who is it then/that hath the lordshippe ouer them? Haue not women borne the kynge / and all the people that rule these thinges? Haue not womē borne them/ and brought them vp that plante the vynes/ whereoute the wyne commeth? They make garmentes for all men/they geue honour vnto all men/and without women can not men lyue. If they gather golde and syluer and all precious thinges / and se a fayre and welfauoured woman / they leaue altogether / and turne their eyes onely vnto the woman/ and gape vpon her / and haue more desyre vnto her/then vnto the syluer and golde/or any maner of precious thinge. †A man leaueth his
Gene. ij. d Matt. xix. a j. Cor. vj. d Ephes. v. c
father that broughte hym vp / he leaueth his owne natural countrye/and cleueth vnto the woman: yee / he ieoperdeth his lyfe with the woman/ and remembreth neyther father/nor mother/nor countrye. By this then ye muste nedes knowe / that women haue the dominion ouer you.

Doeth it greue you? A man taketh his sweorde and goeth his waye to steale/ to kyll/ to murther/to sayle vpon the see/and seyth a Lyon/and goeth in the darcknesse: and when he hath stolen/deceaued and robbed/he brengeth it vnto his loue. Agayne/ a man loueth his wyfe better then father and mother: yee/ many one there be that renne oute of theyr wyttes/and become bondmen for theyr wyfes sakes: many one also haue perysshed / and haue bene slayne/ and haue synned because of women.

And nowe beleue me / I knowe a kynge C which is greate in his power / and all landes stande in awe of hym/and no man darre laye hande vpon hym: yet dyd I se / that Apame (the doughter of the greate kyng Bartacus) the kynges concubyne / sat besyde the kynge vpon the right hande/and toke of his croune from his heade/and set it vpō her own heade/ and smote the kynge with her lefte hande. Moreouer/ the kynge loked vppon her with open mouth: if she laughed vppon him / he laughed also: but if she toke any displeasure with hym/the kyng was fayne to flatter her/ and to geue her good wordes/tyl he had gotten her fauoure agayne.

O ye men/are not women then stronger? Greate is the earth/& hye is the heauen that do these thinges. Then the kynge and the princes loked one vpon another. So he beganne to speake of the trueth: O ye men / are not women stronger? Greate is the earthe/ hye is the heauen/swyfte is the course of the Sunne/he compasseth the heauen rounde about/†and fetcheth his course agayne to his Eccle. j. c owne place in one daye. Is he not excellente that doeth this? yee/ greate is the trueth / and stronger then al thinges. All the earth calleth vpon the trueth / the heauen prayseth it / all workes shake and tremble at it / and with it is not vnrighteous thinge. Wyne is vnrighteous/the kynge is vnrighteous/women are vnrighteous/al 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 & perisshe. †As for the trueth it endureth/and is Esa. xl. a alwaye strongest it lyueth and conquereth for Psal. cxvij euermore worlde without ende.

The trueth acceptyth no persones/it putteth no

no difference betwixte rych or poore/betwixte the myghty or symple / but doeth right vnto euery man/ whether they be euel or good/and all men are louyngly dealt withal in the workes of it. In the iudgement of it there is no vnrighteous thynge/ but strength/kingdom/ and power and maiestie for euermore. Blessed be the God of trueth.

And with that he helde his tunge/ & all the people cried and saide: Greate is the trueth/& aboue all. Then saide the kinge vnto hym: Axe what thou wilt / more then is appoynted in ỹ wrytinge/ and I shall geue it the/ for thou art founde wyser then thy cōpanyons: thou shalt syt nexte me/and be my kynsman. Then saide he vnto the kinge: Remembre thy promyse & vowe/ which thou hast vowed and promysed (in the daye whan thou camest to the kingdome) to buylde vp Jerusalem / and to sende agayne all the vessels and Jewels / that were taken awaye out of Jerusalem: which Cyrus separated/whā he offred in Babylon/ & wolde sende them agayne. And thy mynde was to buylde vp the temple / which the Edomytes brent/ whan Jerusalem was destroyed by the Caldees. This onely (O kinge) is the thynge that I require / this is the maiestey / which I desyre and axe of the: that thou perfourme the vowe / which thou with thyne owne mouth hast made vnto the kynge of heauen.

E Then Darius the kynge stode vp / and kyssed hym / † and wrote a letter vnto all the de-
j. Esd. ij. b
vj. Esd. vj. d
bytes and shrefes / to al the lordes and nobles/ that they shoulde conueye him forth/and all them that wolde go vp with hym. He wrote a letter also vnto all the shrefes that were in Celosyria & Phenyces / and vnto Lybanus / that they shoulde harle cedretrees from Lybanus vnto Jerusalem / to buylde the citie withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme into Jewry because of the fredome/ that no officer/nor ruler/ nor shrefe shoulde come to theyr dores: and that all their lande / which they had conquered / shoulde be fre / and not trybutary: And that the Edomytes shoulde geue ouer the cities and vyllagies of the Jewes / which they had taken in: yee/ and that they shoulde yearly geue xx talentes to the buyldinge of ỹ temple/ vntyl the tyme that it were fynyshed: and to the dayly halowinge of the brentofferinges (as it is commaunded) ten talentes yearly also: And that all they which come from Babylon to buylde the citie / shoulde haue fre libertie / they and their chyldren / and all the priestes.

He wrote the greatnesse also/and cōmaunded that the holy garment shoulde be geuen F them/wherein they ministred: and wrote that commaundementes shoulde be geuen to the Leuites / vntill the daye that the house were fynished and Jerusalem buylded vp: and cōmaunded that all they that watched the citie/ shoulde haue their porcions and wages.

He gaue ouer also all the vessel that Cyrus had separeted from Babylon: and all that Cyrus had geuen in commaundement / thesame charged he also / that it shoulde be done & sent vnto Jerusalem. Now whan this yonge man was gone forth / he turned his face towarde Jerusalem / and praysed the kinge of heauen/ and sayde: Of the commeth victory / † of the Eccli. j. a cōmeth wysdome and clearnesse / and I am thy seruaunt. Blessed art thou/ which hast geuen me wysdome/the will I prayse/O Lorde/thou God of oure fathers.

And so he toke the letters / and wente vnto Babylon: And whan he came there / he tolde this vnto all his brethren that were at Babylon/and they praysed the God of their fathers/ that he had geuen them refresshing & liberte to go vp/and to buylde Jerusalē and the tēple (which is there called after the name of the Lorde) and they reioyced with instrumentes and gladnesse seuen dayes longe.

The V. Chapter.

After this/ where the princial men of al the A vyllagies chosen in the trybes & kinredes/ j. Esd. ij. a that they shoulde go vp with their wyfes and children/with their seruauntes and maydens/ with all their cattel and substaunce. And Darius the kinge sent with thē a thousande horsmen/to conueye them safely vnto Jerusalem: and their brethren were glad / playinge vpon instrumentes/and synginge.

And these are the names of the men/ which wente vp out of the vyllagies accordinge to he trybes. Of the priestes / the sonne of Phineas/ the sonne of Aaron: Jesus the sonne of Josedec/ Joachim ỹ sonne of † Zorobabel the Mat. j. b

 sonne

sonne of Salathiel (of the kinred of Dauid/ out of the kinred of Phares/of the trybe of Ju
iij.Esd. iiij. da) † which spake wonderfull thinges vnder
b Sarius ỹ kinge of Persia/in the seconde yeare of his raygne in the first moneth of Nisan.

These also are they of Jewry/which came vp and turned agayne vnto Jerusalē/ out of the captiuitie that Nabuchodonosor the kinge of Babylon had brought vnto Babylon. And euery mā sought his porciō againe in Jewry/ his citie/ they that came with Zorobabel/ and with Jesus/Nehemias. Saraias/Raelaias/ Elimeus/Emmanius/Mardocheus/ Beelsc-rus/Mechpsa/Rochor/Oliorus/Emonias/ one of their princes.

B And the nūbre of them /accordinge to their kinredes and rulers/was: The children of Phares/two thousandes an hundreth/ & lxxij. The children of Ares iij. M. an C. and lvij. The children of Femo/an C. and xlij. In the sonnes of Jesus and Joabes/ a M. iij. C. & two. The sonnes of Benui ij. M. iiij. C. and lxx. The sonnes of Chorobaij. C. and v. The sonnes of Banica/ an C. and lxvij. The sonnes of Rebech iij. C. and thre. The sonnes of Archad iij. C. and xxvj. The sonnes of Cham xxxvij. The sonne of Zoroar ij. M. and lxvij. The sonnes of Adinu iiij. C. and lxj The sonnes of Adarectis an C and vij. The sonnes of Ciaso and Zsilas/an C. and vij. The sonnes of Azorce iiij. C. and xxxix. The sonnes of Jedarbone/ an C. and xxxij. The sonnes of Hananias/an C. and xxx. The sonnes of Asom xc. The sonnes of Marsar iij. C. and xxij. The sonnes of Zabarus xcv. The sonnes of Sepholemon/ an C. and xxiij. The sonnes of Nepopas lv. The sonnes of Bechanatus/ an C. and lvij. The sonnes of Zebethanus/ an C. and xxxij. The sonnes of Ercarpatros/ (which is called also Enohadies and Modias) iiij C. and xxiij. Of them of Gramos/ and Gabea/ an C. and xxj. Of them of Besselon/ and Ecagge lxv. Of thē of Bastharus/an C. and xxij. Of them of Bechenobes lv. Of the sonnes of Lyptis/ there were an C. and lv. Of the sonnes of Lybonnus iij C. and lvij. Of the sonnes of Sychem iij. C. and lxx. Of the sonnes of Suadon and Elimon iij. C. and lxxviij Of the sonnes of Ericus ij. M. an C. and xlv. The sonnes of Anaas/ thre hundreth and lxx.

The priestes: The sonnes of Jeddus. The C
sonnes of Esther. The sonnes of Elasib iij. C. and lxxij. The sonnes of Emerus ij. C. and lij. The sonnes of Fasurius iij. C. and lvij. The sonnes of Carea ij. C. and xxvij. The Leuites: The sonnes of Jesus in Cadmihel and Banus/ and Serebias/ and Edeas seuenty and foure.

The whole numbre of these from xij. yeares/was iij. M. iiij. C. and lxij. Of the sonnes/ doughters and wyfes/ the whole summe was iiij. M ij. C. and xlij. The sonnes of the priestes that prayscd God in the temple: The sonnes of Asaph/ of whome there were an C. and xxviij. But the dore kepers were: The children of Esmenus: The children of Aser: The children of Amon: The children of Acuba/Topa: The children of Tobi: an C. and xxxix. in all.

The priestes that serued in the temple: The sonnes of Sel/the sonnes of Gaspha/ the sonnes of Tobloch/ the sonnes of Caria/the sonnes of Sub/ the sonnes of Heliu/ the sonnes of Labana/the sonnes of Armacha/the sonnes of Acub/ the sonnes of Vtha/ the sonnes of Cetha/the sonnes of Aggab/ the sonnes of Obay/the sonnes of Anani/ the sonnes of Canna/ the sonnes of Geddu/ the sonnes of An/ the sonnes of Radin/the sonnes of Desanon/ the sonnes of Nechoba/ the sonnes of Casebа/ the sonnes of Goza/ the sonnes of Ozul/ the sonnes of Sinona/ the sonnes of Atra/ the sonnes of Hastem/ the sonnes of Asiana/ the sonnes of Maney/ the sonnes of Nasisin/ the sonnes of Accufa/ the sonnes of Agista/ỹ sonnes of Azur/ the sonnes of Fauon/ the sonnes of Phasalon/the sonnes of Meeda/the sonnes of Susa/ the sonnes of Cared/ the sonnes of Barcus/ the sonnes of Sarea/ the sonnes of Coesy/the sonnes of Nasit/the sonnes of Agista/ the sonnes of Pedon: Salomon his sonnes/the sonnes of Asophot/the sonnes of Phasida/the sonnes of Celi/ the sonnes of Sedon/ the sonnes of Gaddahel/ the sonnes of Zapheus/the sonnes of Aggia/the sonnes of Sachareth/ the sonnes of Sabathen/ the sonnes of Saroneth) the sonnes of Malsit/ the sonnes of Ama/ the sonnes of Sasus/ the sonnes of Addus/ the sonnes of Suba/ the sonnes of Eura/ the sonnes of Rahotis/ the sonnes of

Phaspha/

Phaspha/ the sonnes of Malmon. All these ministred in the Sanctuary/& were seruauntes of Salomon: euen iiij C. and lxxxij.

D These folowinge are they/ that wente vp frō Chelmellat Thelarsa (whose princes were Carmelā/ and Careth) and myght not shewe forth their cities and kynredes/how they were of Israel: The sonnes of Salarus/ the sonnes of Tuben/the sonnes of Nechodiacus. Of the priestes that executed the office of the priesthode/ and were not founde: The sonnes of Obia/ the sonnes of Achisos/the sonnes of Addin/ which married one of ỹ doughters of Phargeleu/ and were named after hym. The writinge of thesame kynred was sought in ỹ register of their generacion/ but it was not founde: and therfore were they forbydden to execute the office of the priesthode. Vnto these sayde Nehemias/ and Asthatas/ that they shoulde haue no porcion in the Sanctuary/ tyll there rose vp an hie priest/ that were well instructe in the playne clearnes and trueth. Of all Israel (besyde seruauntes and maydens) there were xlij. M. iij. C. and xl. Now were there of seruauntes and maydens vij. M. iij. C. and xxxvj. Of syngynge men and syngynge women/ there were ij. C. and lxv. Foure hundreth/ and xxxv. camels. Seuen thousande and xxxvj. horses. Two hundreth thousande/ and xlv. mules. Fyue thousande and xxxv. asses.

Their heades also/and the rulers in the trybes/ whā they came to Jerusalem/and wolde buylde and set vp the temple of God agayne in his place/ they gaue (after theyr habylite) vnto the temple/to the treasure & to the seruice of the Sanctuary xij. M. poūdes of golde/ v. thousande of syluer/ and an hundreth priestes garmentes. And so dwelt the priestes/and the Leuites/and the people that wente out of Jerusalem/ and in the countrie there aboute/ the syngers also/and the porters/ euery one of Israel in his owne lande.

j.Esd.iij.a † So whā the seuenth moneth came/ & whā the children of Israel were euery mā at his busynes/ they came all with one consent into the courte/ which was before the East dore. And there stode Jesua the sonne of Josedec/ & his brethren the priestes/ and Zorobabel the sonne of Salathiel/ and his brethren/ settinge vp an aulter/ to offre brentsacrifices vpon it/ as it is writtē in the lawe of Moses ỹ man of God.

There came people also of other countries/ E
& the Heithen out of al landes/set vp the aulter in his place/ and offred sacrifices & brent offeringes vnto the Lorde in the morninge. And so they helde the feast of tabernacles/ † as Leui. xxiij. f it is cōmaunded in ỹ lawe. And dayly offred they as accordinge 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 offeringes j.Esd.iij.b vnto the Lord/ beganne at the new Moone of the seuenth moneth to offre vnto God/ for the temple of the Lord was not yet buylded. And they gaue vnto the masons/ and carpenters/ money/meate/and drynke with chearfulnesse. Vnto them of Sydon also/ and Tyre they gaue cartes/ that they shoulde carry Cedretrees from Lybanus to be teastes and beames/ and that they shoulde make shippes in the hauen of Joppa/accordinge as it was appoynted and ordeyned/ by Cyrus kinge of the Persians.

And in the second yeare they came into the temple of God at Jerusalem. † In the seconde Eccl. xliv. b moneth beganne Zorobabel the sonne of Sa- and c.
lathiel/and Jesua the sonne of Josedec/& their brethren the priestes and Leuites/ and all they that were come vnto Jerusalē out of the captiuitie of Babylon/ and layed the foundacion of the temple of God/ in the new Moone of the seconde moneth in the seconde yeare that they were come into Jewry and Jerusalem. And they appoynted the Leuites (that were F
aboue xx. yeare olde) vnto the seruice of the Lorde: so Jesua and his sonnes and his brethren all the Leuites stode together/ and performed the lawe & ordinaunce/ in the house of the Lorde.

And the priestes stode and had their garmentes and trompettes/ and the Leuites/ the sonnes of Asaph had cymbals/geuynge thankes and prayses vnto the Lord/ † accordinge j.Pa. xvij. b as Dauid the kinge of Israel had ordeyned. And the songe that they dyd synge vnto the Lorde/was after this maner: † O synge vn- Ps cxxxv. a to the Lord/ for he is gracious/ & his goodnes vpon Israel endureth for euer. And al the people blew out with trompettes/ and sunge

with loude voyce/prayſinge the Lorde together in the roaringe vp of the houſe of the Lorde. There came alſo from amonge the prieſtes and Leuites the rulers and elders/accordinge to the trybes and kynredes (ſuch as had ſene the houſe afore) to the buyldinge of this temple with greate crie and greate mourninge/many alſo with trompettes and greate ioye/in ſo much that the trompettes myght not wel be herde for the wepynge and mourninge. For the common people blew goodly vpon the trompettes.

G †Then came the enemies of the trybes of
j.Eſd.iiij.a Juda and Ben Jamin/to knowe what that trompettinge and noyſe of ſhawmes might be. And they perceaued ỹ it was they which were come againe out of captiuitie/and wolde buylde the temple a new vnto ỹ Lorde God of Iſrael. So they wente to Zorobabel/and Jeſua/and to the rulers of the vyllages/and ſaide vnto them: Shall we buylde with you alſo? for we lykewyſe haue herde youre Lord/and we walke after theſame maner/from the dayes of Aſbazareth the kinge of Aſſyria/which brought vs hither. Then Zorobabel & Jeſua/and the rulers of the vyllages of Iſrael ſaide vnto thē: It is not mete that ye ſhoulde buylde the temple of oure God with vs: we oure ſelfes alone will buylde vnto the Lord/
j.Eſd.j.a. †like as Cyrus the kinge of the Perſians hath commaunded vs.

But the Heithen in the lande layed them ſelfes againſt thoſe that were in Jewry/helde vp the buyldinge frō them/layed wayte vpon them priuely/ſtopped ſuch as brought any thinge to thē/forbad them to buylde/and hindereth thoſe that made them paſſage/that the buyldinge ſhoulde not be finiſhed: & this continued ſo longe as kinge Cyrus lyued: and ſo they put of the buildinge for the ſpace of two yeare/vntill the raigne of kinge Darius.

The VI. Chapter.

A Notwithſtandinge/in the ſeconde yeare of
j.Eſd.v.a the raygne of Darius/†Aggeus & Zachary the ſonne of Addo prophecied vpon thē in Jewry and Jeruſalem/in the name of the God of Iſrael. Then Zorobabel the ſonne of Salathiel/and Jeſua the ſonne of Joſedec
Agg.j.c ſtode vp/†and beganne to buylde the houſe of the Lord at Jeruſalem/when the prophetes of the Lorde helpeth them.

At theſame tyme came Syſennes the vnderſhreſe in Syria & Phenices/with ỹ landlordes and his companions/and ſaide vnto them: Who hath bydden and commaunded you to buylde the houſe/to make the rofe and all other thinges agayne? And who are the workemen that builde them? Neuertheles/the elders of the Jewes had ſuch grace of ỹ Lorde/that they wolde not be let (though they were prouoked therto) but buylded on ſtill/vntill the time that kinge Darius were certified therof/and an aunſwere receaued from him. The letter that theſe men ſent vnto kinge Darius/was after this maner.

Syſennes the vnderſhreſe in Syria/and B
Phenices/and the lādlordes with their cōpanions/which are head rulers in Syria/& Phenices ſende their ſalutacion vnto Darius the kinge. We certifie oure lorde the kinge/that we came into the lande of Jewry/and wente to Jeruſalē: where we founde them buildinge the greate houſe of God & the temple/with greate coſtly freſtone/and with goodly timbre for the walles: yee/they make greate haiſt with the worke/and helpe one another/and it goeth forth proſperouſly in their handes/and with greate diligence and worſhippe is it made.
Then axed we the elders/who had commaunded them to make vp the houſe and the buildinge: and this we dyd/to the intent that we myght certifie the perfectly/and wryte vnto the/the names of thoſe that were the rulers of the worke. So they gaue vs this aunſwere: we are the ſeruauntes of the Lorde/which made heauen and earth: and as for this houſe it hath bene buylded and ſet vp afore tyme by the greate and myghty kinge in Iſrael. iij.Re.vj.a
But whan oure fathers prouoked God vnto wrath/and ſynned againſt the God of Iſrael/
†he gaue them ouer into the power of Nabuchodonoſor kinge of Babylon the kinge of the Caldees/which brake doune the houſe & brent it/and caried awaye the people priſoners vnto Babylon. iiij.re.xxiiij. and xxv. Jere.xxxix. lij.

†Neuertheles/in the fyrſt yeare that kinge C
Cyrus raygned at Babylon/Cyrus the kinge j.Eſd.v.c
wrote and cōmaunded to builde vp this houſe againe: and all the ornamentes that Nabuchodonoſor caried awaye from Jeruſalē vnto Babylō/appropriated vnto his owne temple: thoſe brought Cyrus forth agayne/and deliuered them to Zorobabel/and to Salmanaſar the vnderſhreſe/commaundinge them that they ſhoulde bringe thoſeſame ornamentes agayne to Jeruſalem into the temple/and to begynne from that tyme forth/to buylde the temple againe in his owne place. Then Salmanaſar layed the foundacīō of the Lordes houſe at Jeruſalem/and euer ſence haue they buylded/and yet is it not ended. And therfore (O kynge) if thou thinkeſt it good/let it be ſought in the lybraries/& rolles of kinge Cyrus: if it be fōūde then/that it is done with the counſayl/and conſent of kinge Cyrus/and if oure lorde the kinge be ſo mynded/let hym wryte vnto vs therof.

D †Then cōmaunded kynge Darius to ſeke
j.Eſd.vj.a in the lybraries: and ſo at Ægbathanis in a litle citie in Media there was fōūd ſuch a wry-
iij.Eſd.iiij. c tinge: †In the fyrſt yeare of the raigne of Cyrus/theſame kinge Cyrus commaunded that the houſe of the Lorde at Jeruſalem ſhoulde be buylded agayne (and odoures to be made there contynually vnto the Lorde) whoſe height ſhalbe ten cubites/ỹ bredth lx. cubites/and foure ſquare with thre hewē ſtones/with a lofte of tymbre of theſame countrie/yee/with a new loft/and the expences therof to be geuen of the houſe of king Cyrus. And the ornamentes of golde and ſyluer/that Nabuchodonoſor toke out of the houſe of the Lorde at Jeruſalem/ſhalbe ſet agayne in the temple at Jeruſalem/where they were afore. Syſennes alſo the vnderſhreſe in Syria and Phenices/the princes/and their companions/and the other that be head rulers in Syria and Phenices/ſhall not medle nor haue any thynge to do with that place.

E †Cyrus haue commaunded alſo/that they
ſhall builde the houſe of the Lord whole vp: and haue ordeyned them to helpe thoſe that be come out of captiuitie/tyll the houſe of the Lorde be fynyſhed: and out of the tribute and taryinge that is yearly rayſed vp in Syria and Phenices/diligently to geue them a certayne ſumme/to the offeringe of ỹ Lorde: and theſame to be delyuered vnto Zorobabel the officer: that he therwithal maye ordeine oxen/rammes/lambes/and corne/ſalt/wyne and oyle/and that continually euery yeare: after the expences which the prieſtes that be at Jeruſalem/ſhew to be made daylye: †this j.Eſd.vj.b
ſhalbe geuen vnto them without delaye/that they maye offre ſacrifices daylye to ỹ hyghest God/for the king and for his ſeruauntes/and to praye for theyr lyfes. Let it be proclaymed alſo on euery ſyde/that whoſoeuer breaketh or deſpyſeth this commaundement of the kinge/ſhalbe hanged vpon a galow (made of his owne good) and al his gooodes ſhalbe ſeaſoned vnto the kynge. The Lorde therfore (whoſe name is there called vpon) rote out and deſtroye all the kinges & people/that vndertake by violence to hinder theſame/or to deale vncurteouſly with the houſe of ỹ Lord at Jeruſalē. I Darius the kinge haue ordeyned/that theſe thinges ſhalbe done with all diligence.

The. VII. Chapter.

A Then Syſennes the vnderſhrefe in Celo-
ſyria and Phenices/and the other landlordes with their companyons/obeyed ỹ thinges that kinge Darius had ordeined/were diligent in the holy workes/& where felow helpers with the olde rulers of the Jewes. And ſo the worke of the Sanctuary wente forth & proſpered/whan Aggeus and Zachary prophecied. And they perfourmed all thinges thorow the commaundement of the Lorde God of Iſrael/and after the deuice of Cyrus/Darius/and Artaxerſes kinges of Perſia.

And thus was oure houſe fynyſhed/vnto B
the xxiij. daye of the moneth Addar in the vj. yeare of kinge Darius. And the childrē of Iſrael the prieſtes & the Leuites/& the other that were come out of captiuitie/and ſuch as were ioyned vnto them/dyd accordinge as it is wrytten in the boke of Moſe. And in the dedicacion of the temple they offred an hundreth oxen/an C. rammes iiij. C. lambes/& xij. goates for the ſynnes of all ỹ people of Iſrael/after the nūbre of the trybes of Iſrael. The prieſtes alſo & the Leuites ſtode araied in their prieſtly garmētes after the trybes/ouer all ỹ workes of the Lorde God of Iſrael/accordinge to the boke of Moſes/and the porters by all ỹ dores.

And the children of Iſrael (with thoſe that C
were come out of captiuitie) helde the Paſſeouer the xiiij. daye of the fyrſt moneth/whā the

prieſtes and the Leuites were ſanctified. They that came out of captiuitie/ were not all ſanctified together: but the Leuites were all ſanctified together. And ſo all they that came out of captiuitie/ killed the Easter lambe for theyr brethren/ for the prieſtes & for them ſelfes. And the children of Iſrael that came out of captiuitie/ and eſcaped from all the abhominacions of the Heythen/ ſought the Lorde/ and kepte the feaſt of vnleuended bread vij. dayes longe/ eatinge and drynkinge/ and were mery before the Lorde: that the Lorde had turned the deuyce of the kynge of Aſſyria/ and cõforted their handes to the workes of the Lorde God of Iſrael.

The. VIII. Chapter.

A j. Eſd. vij. a AND after him/ whan Artaxerſes the kinge of the Perſians raygned/ there wente vnto him Esdras ỹ ſonne of Sarayas/ the ſonne of Azarias/ the ſonne of Helchia/ the ſonne of Sallum/ the ſonne of Sadoc/ the ſonne of Achitob/ the ſonne of Amarias/ the ſonne of Azarias/ the ſonne of Boccus/ the ſonne of Abiſu/ the ſonne of Phineas/ the ſonne of Eleazar/ the ſonne of Aaron the firſt prieſt. This Esdras wente vp from Babylõ (for he had good vnderſtandinge in the lawe of Moſes/ that was geuen of the Lorde God of Iſrael to be taught/ and done in dede.) And the kinge fauoured him/ and dyd him greate worſhippe and honour after all his deſyres. There wente vp with him alſo certayne of the children of Iſrael/ of the prieſtes/ of the Leuites/ of the ſingers/ porters/ and miniſtres of the temple at Jeruſalem.

In the vij. yeare of the raygne of kinge Artaxerſes/ in the v. moneth/ that is in ỹ vij. yeare of the raigne/ they wente from Babylon in the newmoone of the v. moneth/ & came the hye waye to Jeruſalem after his cõmaundement/ lyke as ỹ Lorde had proſpered theyr iourney. For in theſe Esdras gat greate inſtructiõ/ that he ſhoulde leaue none of the thinges behinde/ which were in the lawe and cõmaundementes of God. And he taught whole Iſrael all righteouſnes and iudgement.

Then came the Secretaries of kinge Artaxerſes and deliuered the wrytinges (that were come frõ Artaxerſes the kinge) to Esdras the prieſt/ and reader of the lawe of the Lorde: And this is the copye of the letter: Kinge Artaxerſes ſendeth his greting vnto Esdras the prieſt and reder of the lawe of the Lorde: Of frendſhippe and good will I haue ordeyned and charged/ yf there be any of the Jewes/ of the prieſtes and Leuites in my realme/ which deſyreth/ and is content to go with the vnto Jeruſalem/ that he maye do it. Therfore yf any be minded to beare ỹ company/ let them come togerther/ and go with the/ lyke as I am content and my vij. frendes my counſaylers:) to ſe what they do at Jeruſalem and in Jewry/ and kepe the thinges accordinge as thou haſt in the lawe of the Lorde: and to bringe the giftes vnto God the Lorde of Iſrael/ that B I and my frendes haue promyſed to Jeruſalem/ and all the ſyluer and golde that is in the countrie of Babilon/ vnto the Lorde to Jeruſalem/ with the thinge that is geuen for the people in the Lordes temple at Jeruſalem: Yee/ that theſame ſyluer & golde maye be gathered/ and oxen/ rammes/ ſhepe/ and goates/ and other that belonge to theſe thinges/ and that they maye offer ſacrifices vnto ỹ Lorde/ vpon the aulter of they: Lorde/ which is at Jeruſalem.

And whatſoeuer thou and thy brethrẽ will do with ỹ ſyluer and golde/ that do after thy mynde/ and after the commaundement of the Lorde thy God: and lykewyſe with all the holy veſſels/ that are geuen the for the ſeruyce of the houſe of ỹ Lorde thy God: and other thinges whatſoeuer is neceſſary for the to the worke of the temple of thy God/ that ſhalbe geuen the of ỹ kynges treaſure: and loke what thou with thy brethrẽ wilt do with the golde and ſyluer/ that do after the will of the Lord. And I kinge Artaxerſes haue commaunded the kepers of the treaſures in Syria and Phenices/ that whatſoeuer Esdras the prieſt and reder of the lawe of the Lorde doeth wryte it ſhalbe geuen him: till an C. talentes of ſyluer/ and of golde in like maner: Of corne alſo an C. meaſures/ and tyll an hundreth veſſels of wyne/ & other plenteous thinges without numbre. Let all thinges be done after the lawe of the hygheſt God/ that the wrath of God aryſe not in the realme of the kinge and of his ſonnes. I cõmaunde you alſo/ that ye require no taxinge nor tribute of the prieſtes/ Leuites/ ſyngers/

ſyngers/ and miniſtres of the temple/ nor of the wryters/ and that no man haue auctorite to medle any thynge agaynſt them. As for the (O Esdras) ſet thou iudges/ and arbitrers in the whole lande of Syria and Phenices/ after the wyſdome of God: and learne all ſuch as are ignorant in the lawe of God thy Lorde: and let all them that offende agaynſt the lawe/ be punyſhed: whether it be with death/ with payne/ to be condemned in money/ or to banyſhed.

Then ſayde Esdras the wryter: Bleſſed be the God of oure fathers/ that hath geuen ſo good a minde & will into the hert of the kinge/ to magnifie his houſe that is at Jeruſalem/ and hath made me to be accepted in the ſyght of the kynge/ of his counſayll/ of his frendes/ and of his nobles. And ſo I was ſtedfaſt in my mynde/ accordinge as the Lord my God C helped me/ and I choſe out men of Iſrael/ to j. Eſd. viij. a go vp with me. † And theſe are the heades (after their kinredes/ and houſes of their fathers) that wente vp with me from Babylon/ out of the kingdom of Artaxerſes: Of the ſonnes of Pharez/ Gerſonius. Of the ſonnes of Siemarith/ Amenus. Of the ſonnes of Dauid/ Accus the ſonne of Cecilia.

Of the ſonnes of Phares/ Zachary: & with him there turned agayne an hundreth & fiftie men. Of the ſonnes of the captayne of Moabilon/ Zaraci/ and with him ij. C. and l. men. Of ỹ ſonnes of Zachnes/ Jechonias/ Zecholi/ and with him ij. C. and l. men. Of the ſonnes of Salamaaſias/ Gotholic/ and lxx. with him. Of the ſonnes of Zaphacia/ Zarias Miheli/ and with him lxxx. Of the ſonnes of Job/ Abdias Jeheli/ and with him ij. C. and xij. men. Of the ſonnes of Bania/ Salimoth the ſonne of Joſaphia and with him an C. and lx. men. Of the ſonnes of Beer/ Zachary/ Bebey/ and with him ij. C. and viij. men. Of the ſonnes of Eſcad/ Joannes/ Ezechan/ and with him C. and x. men. Of the ſonnes of Adonicam thoſe that were the laſt/ and theſe are their names: Eliphalãm the ſonne of Gebel & Semeias/ and with him lxx. men. All theſe called I together by the water Thia/ where we pitched oure tentes thre dayes/ and there I muſtered them.

I. Eſd. viij. a † As for the ſonnes of the prieſtes & Leuites/ I founde none there. Then ſent I vnto Eleazar/ and Ecclom/ and Maſmã/ and Malobam/ and Enaathan/ and Samea/ and Joribimathan/ Eunagan/ Zachary Moſollamum (theſe were the leders and men of experience) & I ſent them worde/ that they ſhoulde come vnto Loddeus/ which was by the place of the treaſury/ and commaunded them that they ſhoulde ſpeake vnto Loddeus and to his brethren/ and to thoſe that were in the treaſury/ to ſende vs ſuch men/ as might execute ỹ prieſtes office in the houſe of ỹ Lord oure God. And with the mighty hande of oure Lorde God/ they brought vnto vs men of good experience/ from amonge the ſonnes of Mooſius/ the ſonne of Leui/ ỹ ſonne of Iſrael/ Sebeiam and the ſonnes and his brethren Asbin/ and Anim/ of whome there where xviij. From amonge the children of the ſonnes of Cananeus/ and their ſonnes were xx. mẽ. And of them that ſerued in the tẽple/ whome Sauid had ordeyned/ and the principal men that miniſtred for the worke vnto the Leuites in ỹ temple ij. C. and xx. men: whoſe names are all tokened vp in wrytinge.

† Then commaunded I a faſtinge vnto the yonge men before the Lorde/ that I myght j. Eſd. viij. e deſyre of him a proſperous iourney/ & a good waye for vs/ yea for vs/ for oure children/ and for the cattell/ becauſe of the layinges wayte: and I durſt not require of the kinge horſmen and fotemen/ to conueye vs ſafely againſt oure enemies/ for we had ſayde vnto the kinge/ that the power of the Lorde oure God ſhoulde be with them/ that ſeke him with their whole hert. And therfore we beſought God oure Lorde earneſtly becauſe of theſe thinges/ and he was mercifull vnto vs/ and herde oure prayer. And I ſeparated from amonge the rulers of the people/ and from the prieſtes of the temple xij. men/ and Sebeia/ and Aſania and ten men of their brethren with them. And I wayed them the golde and the ſyluer/ and all the prieſtly ornamentes of the houſe of our God/ which the kynge and his counſayll/ and his princes/ and whole Iſrael had geuen. And whan I had wayed it/ I gaue them an C. and l. talentes in ſyluer/ an C. talentes of ſyluer veſſel/ an C. talentes of golde/ and of golden veſſel ſeuen tymes twenty/

and vessels of other metall (yce/ of good metall) with glisteringe as the golde/and sayde vnto them: ye also are holy vnto the Lorde/ and the vessels are holy/ and the golde and the syluer is promysed vnto the Lorde the God of our fathers. Be diligent now/and kepe it/ vntill the tyme that ye delyuer it to the rulers of the people/ to the priestes/ to the Leuites/ and to the principall men of the cities of Israel in Jerusalem/ and in the chaumbre of the house of oure God.

E †So the priestes and the Leuites which receaued of me the golde/ the syluer/ and the
j. Esd. viij d vessel/brought into Jerusalem into the temple of the Lorde. And from the ryuer Thia we brake vp the xij. daye of the fyrst moneth tyll we came to Jerusalem. And whan the thyrde daye was past/the weyed golde & syluer was delyuered in the house of ỹ Lorde the fourth daye/ vnto Marimoth the sonne of Jor the priest/ and with him was Eleazar the sonne of Phineas/ and with them were Josabdus the sonne of Jesnet. Medias and the sonne of Banus/& certayne of ỹ Leuites to the numbre and to the wayght: and the wayght of them was written vp thesame tyme. As for those that were come out of captiuitie/ they offred sacrifice vnto the Lorde the God of Israel: euen xij. oxen for all Israel/ lxxxvj. rammes/ lxxij. shepe/ xij. goates for synne/ xij. kine for a thankeofferinge/al to the sacrifice of the Lorde. And the kynges commission delyuered they vnto the stewardes/ and debytes of the kinge/ and to the vndershrefes in Celosyria/ and Phenices.

j. Esd. ix. a †Now whan these thinges were done/ the rulers came vnto me/and sayde: The generacion of Israel/the princes/ the priestes & Leuites/the straunge people/and indwellers of the lande/ haue not put awaye their vncleanesse/ from the Cananites/ Hethites/ Pheresites/ from the Moabites/ Egypcians/ and Edomites. For both they and theyr sonnes haue mengled them selfes with the doughters of thē/ & the holy sede is mixte with the outlandysh Heythen/and sens the begynninge of theyr raygne/haue the rulers and heades bene partakers of their wickednesse.

As soone as I had herde these thinges/immediatly I rent my holy garmētes/ and pulled out the heere of my heade & my beerd/ and sat me downe sorowfull and heauy. So al they that were moued thorow ỹ worde of the God of Israel/came vnto me: and I sat still full of heauynes vntyll the euenynge sacrifice. Then stode I vp from fastynge/ hauinge rente clothes and the holy garment/ kneled downe vpō my knees/ helde out my hādes vnto ỹ Lord/ and sayde: O Lorde/ I am confounded and f
ashamed before thy face/for oure sinnes are become many vpon oure heades/ and our wickednesses are exalted vnto the heauen: for sens the tyme of our fathers we are in greate synne vnto this daye. And for the synnes of vs and our fathers/ we with oure brethren and with oure priestes haue bene delyuered vnto the kinges of the earth/ into the swearde/ and into the captiuitie/ and became a spoyle with confusion & shame vnto this daye. And now O Lorde God/ how greate is the mercy that we haue gotten of the? in that thou hast left vs a rote and a name in the place of thy Sanctuary/ to discouer our light in the house of the Lorde our God/ and geuen vs meate at all tymes of our ministracion. And whan we were in captiuitie/ we were not forsaken of the Lorde oure God: but he made the kinges of Persia gracious and fauourable vnto vs/ so that they gaue vs vytayles and meate/ yee/ & leaue to builde vp the temple of oure Lorde God agayne/to repayre the wayfred places of Syon/and to dwell in Jewry and Jerusalem. And now O Lorde/what shall we saye/ hauynge all these thynges in possession? For we haue broken thy cōmaundementes/ which thou ganest vnto vs by the handes of thy seruauntes the prophetes/ sayinge: The lande that ye go vnto/ and that is geuen you for an heretage to haue in possession/ is defyled with the vnclennes and fylthynes of the Heythen/ and with theyr abhominacion haue they polluted it altogether. † Therfore shall ye not Deut. vij
ioyne youre doughters vnto their sonnes/ nor and xxiij
marry your sōnes vnto their doughters: Moreouer/ ye shall neuer seke to make peace with them/ that ye may increace and eate the best in the lande/ and that ye maye deuide the inheritaunce of the lande vnto your childrē for euermore. As for the thinge that now happeneth vnto vs/ it commeth all for our wicked workes and greate synnes/ yet haste thou geuen vs suche a rote/ that we are come againe into oure owne lande: and we are so wicked/ that we haue broken thy statutes and commaundementes againe/& mengled our selfes with the vncleanes of ỹ outlandish Heythē. O Lord/art thou angry with vs? wilt thou rote vs cleane out? that oure rote & name remain no more? O Lord God of Israel/thou art true/for oure rote endureth yet vnto this present daye. And beholde/now are we before the in oure synnes/ nowe can we not stande before the in them.

G †And whan Esdras with this prayer had
Esd. x. a knowleged the synne/ wepinge/ and lyenge flat vppon the grounde before the temple/ there gathered vnto hym from Jerusalem a greate multitude of men and womē/of yonge men and maydens/ for there was a very greate wepinge and mourninge in the cōgregacion. So whan Jechonias the sonne Jehely one of the chyldren of Israell cryed/ he sayde vnto Esdras: we haue synned agaynst the Lorde/ because we haue maryed outlandishe womē of the Heythē. Now art thou ouer all Israel. We wyll sweare an ooth therfore vnto ỹ Lord/that we shal put awaye all oure wyfes whiche we haue taken of the Heythen with theyr chyldren lyke as it is appoynted the by oure forcelders. Stande vp then/ open thou it and declare it playnely vnto vs/ accordinge to the lawe of the Lorde: for the matter belongeth vnto the/ and we wyll helpe the/ quyte thy selfe manly. So Esdras arose/ and toke an ooth of the rulers of the priestes/ and of the Leuytes and of all Israell/to do after these thynges/ and they sware.

The IX. Chapter.

A THen Esdras stode vp from the courte of
Esd. x. b the temple without/ and wente into the chaumber of Jonathas the sonne of Nasabus/and remayned there/ and ate no meate nor dranke drynke/ for the multitude of the wickednes of ỹ people. And there was made a proclamacion in al Jewry and at Jerusalē/ for al such as were gathered at Jerusalem out of captiuitie/that whosoeuer came not to Jerusalem within two or three dayes (according to the iudgment of the olde lordes of the cō-

saill) his goddes shoulde be taken from him/ and he excluded from the congregacion of the captiuitie. And in thre dayes were al they of ỹ tribe of Juda/& Ben Jamin gathered together at Jerusalē/the xx. daie of the ix. moneth. And the whole multitude sat tremblinge in ỹ courte of the temple/ for it was wynter. So Esdras arose vp/ and sayde vnto them: ye haue done vnrightcously/ in that ye haue taken outlandishe wyfes to marriage/ and so to increace the synnes of Israell. And nowe knowlege thesame/ and geue prayse vnto the Lorde God of oure fathers/ and perfourme his wyll/ departinge from the Heythen of the lande/ and from the outlandishe wyfes. Then cryed the whole multitude with loude voyce/ and sayde: lyke as thou hast spoken/ so wyll we do: But for so muche as the S
people are many/ and the wynter here/ we maye not stande without the house: agayne/ this worke is not a thinge that can be finysshed in a daye or two/ for we be many that haue synned in these thinges: Ordeyne therfore/ that the rulers of the multitude and all they that dwell with vs/ & as many as haue outlandishe wyfes/ the priestes also/ and iudges of euery place/ maye stande in the tyme appoynted/ tyl they louse vp the wrath of the Lord in this busynes.

Then Jonathas the sonne of Ezeli/ and Ozias/ and Thecam receaued the charge of this matter/ and Bozoramus/ and Leius/ and Sabatheus helped them therto. After this/ all they stode vp that were come oute of captiuitye. And Esdras the priest chose vnto him the principall men from amonge the fathers/accordinge to theyr names/and in the new moone of the tenth moneth they sat together to examen this matter. And so the matter was a determynge (concerninge the men that had outlandishe wyfes) vntyll the new moone of the fyrste moneth. And of the priestes that had myxte them selfes with outlandyshe wyfes/ there were founde: †Of
j. Esd. x. d the sonnes of Jesu the sonne of Josedec and his brethren/ Mazeas/ Eleazer/ Joribus and Joadeus/ which offred them selfes to put awaye theyr wyfes/ and to offre a ramme for theyr ignorance. And of the sonnes of Semmeri/ Masseas/ and Esses/ and Jeelech/

E E v Azarias

Azarias. Of the sonnes of Fosera / Lymosyas / Hismaen / Nathanea / Jussio / Jeddus / and Talsas. And of the Leuytes / Josabdus / Semeis and Colnis / Caletas / Facteas / Colnas and Elionas. Of the syngers of the
c Sanctuary / Eliarib / Zackarus. Of the porters / Sallumus and Tolbanes. And of Israel / of the chyldren of Foro / Osy and Remias / and Geddias and Melchias / Michelus / Eleazarus / Jemmebias and Bannas. And of the chyldren of Jolaman / Chanias / Zachary / Jetzrelus / Joddius / Erimoth and Elias. And of the sonnes of Jathoim. Eliadas / Liasamus / and Jochias / Karimoth / Sabdis and Tebedias. And of the sonnes of Zebes / Johannes / Amanias / Zabdias and Emeus. And of the sonnes of Bannus / Olammus / Maluchus / Jeddus / Jasub / Asabus and Jerimoth. And of the sonnes of Addin / Naatus and Mooſias and Caleus / and Raanas / Maasuas / Mathathias / Besel / Bannus and Manasses.

And of the sonnes of Naue / Nones / Aseas / Melchias / Sameas / Simon / Ben Jamin / Malchus and Marras. And of the sonnes of Asom / Carianeus / Mathathias / Bannus / Eliphalach / Manasses / Semey. Of the sonnes of Bannus / Jeremy / Moodias / Abramas / Johel / Baneas / Peliaas / Jona / Marimoth / Eliasib / Mathaneus / Elias / Oriz as / Sielus / Semedius / Zambris / and Joseph. Of the sonnes of Nobeus / Idelus / Mathathias / Sabadus / Zecheda / Sedmi Jesseus and Baneas. All these had taken outlandish women to marriage / and they put them awaye with theyr chyldren.

The prieſtes and Leuites / and al they that were of Israel / dwelt at Jerusalem and thorowout al the lande / in the new moone of the
S seuenth moneth / and the chyldren of Israell
ij. Esd. viija were in their dwellynges. † And the whole multitude came together vpon the floore at the East syde of the holy porte of the temple. And they spake vnto Esdras the hie prieste & reder / that he wolde brynge the lawe of Moses / whiche was geuen of the Lorde God of Israel. So Esdras the hye priest broughte the lawe vnto the whole multitude / to man and woman / and to all prieſtes / ỹ they might heare the lawe / in ỹ new moone of the seuēth moneth. And he red in the floore / that is before the holy porte of the temple / frō the morninge early vntyll the eueninge / before men and women. And they applied theyr mynde all vnto the lawe.

And Esdras the prieste and reder of the lawe stode vp vpō a scaffolde of wood / which was made therfore: and vppon his righte hande there stode by hym Mathathias / Samus / Ananias / Azarias / Urias / Ozechias / & Balsamus: Vpon his lefte hande stode Faldeus / Misael / Malachias / Abuschas / Sabus / Nabadias and Zachary. Then toke Esdras the boke before ỹ whole multitude / for he was the principall / and had in mooſt honoure of them all. And whan he had red oute the law / they stode all straight vp vpon theyr fete. So Esdras prayſed the Lorde the mooſte hye God / the Almightye God of hooſtes. And all the people aunswered / Amen: and helde
E vp theyr handes: fell doune flat vppon the earth / and prayſed the Lorde: Jesus / Beneas / Sarebias / Jaddimus / Accubus / Sabbatheus / Calithes / Azarias / Joradus / Ananias / and Philias the Leuites whiche taught the lawe of the Lorde / and red the lawe of the Lorde in the congregacion / and euery man set thoſe before that vnderstode the law. Then spake Atharathes vnto Esdras the hye priest and reder / & to the Leuites that taught the multitude / sayinge: This daye is holy vnto the Lorde: and all they that herde the law / wepte. So Esdras sayde: † Separte youre
ij Esdr. ix. ỹ waye then / and eate the best / and drynke the sweteſt / and sende giftes vnto them that haue nothinge: for this daye is holy vnto ỹ Lorde / and be not ye sory. Then wente they their waye euerychone / and dyd eate and drynke / and were mery / and send rewardes vnto thē that had nothinge / that they also myght eate with gladneſſe: for they were exceadingly reioyced / thorowe the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to hold the feaſt / accordinge to the conuenaunt of the Lorde God of Israel.

The ende of the thirde boke of Esdras.

The fourth boke of Esdras.

The fyrst. Chapter.

A Esd. viija
Esd. viij. a
THe seconde boke of the prophet Esdras / (the sōne of Sararias / the sonne of Azarias / the sonne of Helchia / the sōne of Sallum / the sonne of Sadoc / the sonne of Achitob / the son of Amerias / the sonne of Azarias / the sonne of Maraioth / the sonne of Sarahias / the sonne of Vzi / the sonne of Boccus / the sonne of Abiſu / the sonne of Phincas / the sonne of Eleazar / the sonne of Aaron / of the trybe of Leui) whiche was pryſoner in the lande of the Medes / in the raygne of Artaxerſes king of Persia.

a. lviij. a † And the worde of the Lorde came vnto me sayinge: Go thy waye / and shew my people their synfull dedes / and theyr chyldrē their wickednesſes / whiche they haue done against me / that they maye tell their chylders chyldren thesame: for the sinnes of their fathers are increaced in them. And why? they haue forgotten me / and haue offred vnto straunge goddes. Am not I euen he † that broughte them
o. viiij. c out of the lande of Egypte from the house of Bondage? But they haue prouoked me vnto wrath / and deſpyſed my counsails. Pull thou out then the heer of thy heade / and caſt all euel ouer them / for they haue not bene obediēt vnto my lawe.

It is a people without learninge / & nourtoure. How longe shal I forbeare them / vnto whome I haue done so much good? Many
o. viiij. f kinges haue I deſtroied for their sakes: † Pharao with his seruauntes / and all his power
.xxj. d haue I smytten doune and slayne. † All the
f. viij. nacions haue I deſtroyed and roted out beind xij. fore them / and in the East haue I broughte two landes and people to naught / euen Tyre and Sidon / and haue slayn al their enemies. Speake thou therfore vnto thē / saying: Thus
o. viij. f sayeth the Lorde: † I led you thorowe the see / and haue geuen you sure stretes sence the beginning. † I gaue you Moſes to be youre Exod. iij. b captayne / and * Aaron to be the prieſt: I gaue * Nu. xvij a you † light in a pyller of fyre / and greate wonders haue I done amonge you: yet haue ye † Exo. xiij. d forgotten me / saieth the Lorde.

Thus sayeth the almyghtye Lorde / † I C gaue you quayles to eate / and tentes for youre Exod. xvj. c succoure: Neuertheleſſe / ye murmured / and ascribed not the victory of youre enemies vnto my name: yee / thisſame daye do ye yet murmoure. Where are the benefytes that I haue done for you? Whan ye where hungry in the wylderneſſe / dyd ye not crie vnto me: † Why haſte thou brought vs into this Nu. xiij. a wildernes / to kil vs? It had bene better for vs to haue serued the Egipcians / then to dye in this wilderneſſe. Then had I pitie vpon your mournynges / and gaue you Manna to eate: Ye ate aungels foode. † Whā ye were thyrſty / Num. xx. b dyd not I hew the hardstone / and caused water ynough to flowe thereout? For the heate / I couered you with the leaues of the trees. A good pleasaunt fat lande gaue I you: I dyd caste oute the Cananites / the Pheresytes and Philistynes before you. What shal I do more for you / sayeth the Lorde.

Thus sayeth the almighty Lorde: † Whā S ye were in the wylderneſſe / in the water of the Exod. xv. d Amorites / beynge a thyrſt / and blaſpheming my name. I gaue you not fyre for youre blaſphemies / but caſte a tree into the water / and made the ryuer swete. What shall I do vnto the / O Jacob? Thou Juda woldeſt not obeye me. † I wyll turne me to another people / and &c. xxxij. b vnto thoſe wyll I geue my name / that they maye kepe my statutes. Seynge ye haue forſaken me / I wyl forsake you also. Whan ye deſyre me to be gracious vnto you / I shal haue no mercy vpon you. † Whan ye call vpon me / Esa. i. b I wyll not heare you. For ye haue defyled youre handes with bloude / and youre fete are swift to commyt manslaughter. Ye haue not forsaken me (in a maner) But youre owne seles / sayeth the Lorde.

Thus sayeth the almyghtye Lorde: haue E I not prayed you as a father his sonnes / as a mother her doughters / and as a norſe her yonge babes / that ye wolde be my people / and I shoulde be youre God: that ye wolde

Be my chyldren/and I shoulde be youre own
Mat. xxiij father: † I gathered you together/as an hēne
gathereth her chekens vnder her wynges.
But now what shal I do vnto / I you shall
Esa. j. a and lxvj. a cast you out fro my face. † Whā ye offre vnto
me / I shal turne my face frō you: for your so-
lēpne feaste dayes/ your new moones & your
circumcisions haue I forsaken. I sente vnto
my seruauntes the prophetes/ whom ye haue
taken and slayne/and torn their bodies in pe-
ces/whose bloude I will requyre of your han
des/sayeth the Lord.

F Thus sayeth the almyghtye Lorde/your
house must be desolate. I wyl cast you out as
the wynde doeth the strawe: youre chyldren
shall not be frutefull / for they haue despysed
my commaundement/ and done the thinge
Esa. lxv. a that is euell before me. Youre houses wyll I
Rom. x. c geue vnto a people that shall come/ † and they
that neuer herde me / shall beleue in me: and
they vnto whome I neuer shewed token/
shall do the thinge that I commaunde them.
They haue sene no prophetes / yet shall they
call theyr synnes to remembraunce / and
knowlege them. I reporte me vnto the grace
that I wyll do for the people whiche is to
come / whose chyldren reioyce in gladnesse:
and though they haue not sene me with bo-
dely eyes/yet in spirite they beleue the thinge
that I saye. And nowe Brother beholde what
Esa. xlj. d Luc. xiij. c greate worshippe/ † and se the people that cō-
Mat. viij. b meth from the East / vnto whome I wyll
geue the dukedome of Abraham / Isaac and
Jacob / of Oseas / Amos and Micheas / of
Joel/Abdy/ Jonas / Naum and Abacuc / of
Sophony/Aggeus/Zachary and Malachy/
Mala. iij. a † whiche is called also an aungel (or messaun-
ger) of the Lord.

The. II. Chapter.

A THus sayeth the Lorde: I broughte
this people oute of bondage/I gaue thē
my commaundementes by my seruauntes
the prophetes/whome they wolde not heare/
but despysed my counsayls. The mother that
bare them/ sayeth vnto them: Go youre way
ye chyldren / for I am a wydowe and forsa-
ken: I broughte you vp with gladnesse: but
with sorowe and heauynesse haue I lost you:
for ye haue synned before the Lorde youre
God/ and done the thinge that is euell be-
fore hym. ¶ But what shall I nowe do vnto
you? I am a wydowe and forsaken: go
youre waye (o my children) and axe mercy of
the Lorde. As for me o father/ I cal vppon
the for a witnesse ouer the mother of these
chyldren/ whiche wolde not kepe my conue-
naunt: that thou bringe them to confusyon/
and theyr mother to a spoyle/ that she beare
nomore. Let their names be scatred abroade
amonge the Heythen / let them be put oute
of the earth/ for they haue thought scorne of
my conuenaunt.

Wo be vnto the Assur/thou that hydest
the vnrighteous by the. Thou wicked peo- B
ple/ † remembre what I dyd vnto Sodom Gene. xix
and Gomorre/whose lande is turned to pitch
and asshes. Euen so also wyll I do vnto all
them that heare me not/sayeth the almighty
Lorde. Thus sayeth the Lorde vnto
Esdras: Tell my people / that I wyll geue
them the kyngdome of Jerusalem / which I
wolde haue geuen vnto Israel. Theyr glory
also wyll I take vnto me/ and geue them the
euerlastinge tabernacles / whiche I had pre-
pared for those.

The tree of lyfe shalbe vnto them a swete
smellynge oyntment: they shall neyther la-
boure nor be weery. Go ye youre waye / and
ye shall receaue it. Praye for youre selfes a few
dayes/that they maye dwell therein. Nowe
is the kyngdome prepared for you / therfore
watch. Take heauen and earthe to witnesse/
for I haue broken the euell in peces/and crea-
ted the good/ for I lyue sayeth ỹ Lord. Mo-
ther enbrace thy chyldren/and bringe thē vp
with gladnes: make their sete as fast as a pil-
ler/for I haue chosen ỹ/saieth the Lord.

And those that be dead wyll I rayse vp a- C
gayne from their places/ and bring them out
of the graues/ for I haue knowen my name
in Israel. Feare not thou mother of the chil-
dren/for I haue chosen the / sayeth the Lor-
de. And for thy helpe I shall sende the my
seruauntes Esay and Jeremy / after whose
counsayll I haue sanctifyed and prepared for
the/xij. trees with diuerse frutes / & as many
welles flowing with mylke and hony / & seuē
mountaines/wherupon there growe roses &
lilies/ wherin I will fyl my children ỹ ioye.
Execute iustice for the wydow/ Be iudge for ỹ
fatherles: geue to ỹ poore: defende ỹ cōfortles:

clothe

clothe the naked: heale the wounded and sick:
laugh not a lame man to scorne: defende the
crepel/and let the blynd come into ỹ syghte of
my clearnes. Kepe the olde and yonge with-
in thy walles: † wheresoeuer thou fyndest the
b. j. d dead/token them/and burye them/and I shal
D geue the fyrst place in my resurreccion. Holde
still (O my people) and take thy reste / for thy
quyetnes is come. Fede thy chyldren O thou
good norse stablish their fete: As for the ser-
uauntes whome I haue geuen the/there shal
not one of them perysshe/for I wyll seke them
from thy numbre/ vexe not thy selfe.

For whan the daye of trouble and heauy-
nes commeth/other shal wepe and be sorow-
full/But thou shalt be mery and plenteous.
The Heithen shalbe gelous / but they shalbe
able to do nothinge againste the / sayeth the
Lorde. My handes shall couer the / so that
thy children shal not se the fyre euerlastinge.
Be ioyful O thou mother with thy chyldren/
for I wyl delyuer the/sayeth the Lorde. Re-
membre thy dead children/ for I shall bringe
them oute of the earth/and shew mercy vnto
them/for I am mercyfull/sayeth the Lorde
almightye.

E Enbrace thy children / vntyll I come and
shew mercy vnto them/ for my welles runne
ouer/and my grace shal not fayle. I Esdras
receaued a charge of the Lorde vppon the
mount Oreb/that I shoulde go vnto Israel.
But whan I came vnto them/they set me at
naught/ and despysed the commaundement
of the Lorde. And therfore I saye vnto you/
O ye Heithen / that heare and vnderstande:
Loke for youre shepeherde/he shall geue you
euerlastinge rest: for he is nye at hande / that
shall come in the ende of the worlde. Be ready
to the rewarde of the kyngdome/for the euer-
lastinge lyght shall shyne vpon you for euer-
more. Flee the shadowe of this worlde/ receaue
the ioyfulnesse of youre glory. I testifye my sa-
uiour openly: O receaue the gyfte that is ge-
uen you/and be glad/ geuinge thankes vnto
hym/that hath called you to the heauenly kyng-
dome. Aryse vp/and stande fast: Beholde / the
numbre of those that be sealed in the feast of
the Lorde / whiche are departed from the
shadowe of the worlde / and haue receaued
glorious garmentes of the Lorde. Take thy
numbre O Sion/and shut vp thy puryfyed/
whiche haue fulfylled the lawe of the Lord.
The numbre of thy chyldren whome thou lō-
gedest for/is fulfylled: beseke the power of the
Lord/that thy people which haue ben called
from the beginninge/may be halowed.

† Esdras sawe vpon the mount Sion a F
greate people/whome I coulde not numbre/ Apoc. vij. c
and they all praysed the Lorde with songes
of thankesgeuynge. And in the myddest of
them there was a yonge mā of an hie statute/
more excellent then all they / and vpon euery
one of their heades he set a croune/ and was
euer hygher and hygher/which I maruayled
at greatly. So I axed the aungell and sayde:
Syr/what are these: He aunswered and said
vnto me: These be they / that haue put of the
mortall clothinge/and put on the immortall/
and haue testifyed and knowleged the name
of God. Now are they crouned / and receaue
the rewarde.

Then sayd I vnto the aungel: what yonge
persone is it that crouneth them/and geueth
them the palmes in theyr handes? So he aū-
swered and sayde vnto me: It is the sonne
of God/whome they haue knowleged in the
worlde. Then beganne I greatly to cōmende
thē/that stode so stedfastly for the name of the
Lord. And so the aungel sayde vnto me: Go
thy waye/and tel my people what maner of
thinges/and how great wonders of ỹ Lord
thy God thou hast sene.

The. III. Chapter.

IN the thirtie yeare of the fal of the citie/I A
was at Babylon/and lay troubled vpon
my bed/and my thoughtes came vp ouer my
herte: for I sawe the desolacion of Sion/ and
the plenteous wealth of them that dwelt at
Babilon: and my spirite was sore moued/ so
that I beganne to speake fearfull wordes to
the moost hyest/and sayde: O Lorde Lord
thou spakest at the begynninge / whan thou
spakest at the begynninge/whan thou plante-
dest the earth (and that thy selfe alone) & ga-
uest commaundement vnto the people / and
a body vnto Adam/which was a creature of
thy handes/ † and haste brethed in hym the Gene. ij. b
breth of lyfe: and so he lyued before the / and
thou leddest him into paradyse/which garden
of pleasure thy righthande had planted/ or

euer

uer the earthe was made. And vnto hym thou gauest commaundement to loue thy waye/which he transgressed/and immediatly thou appoyntest death in hym/and in his generacions. Of hym came nacions/trybes/
Gen.vj.b people and kynredes out of numbre. † And euery people walked after their owne wyll/ and haue done wonderfull thinges before the/and as for thy commaundementes/they despysed them.

B But in processe of tyme thou broughtest
Gene.vij.b the water floud/vpon those that dwelt in the worlde/and destroyest them. And like as the death was in Adam/so was the water floude also in these. Neuertheles/one of thē thou lefte:namely/Noe w his housholde/of whome come al righteous mē. And it happened that whā they that dwelt vpon the earth/begāne to multiplye/and had gotten many children/ and were a greate people/they beganne to be more vngodly then the fyrst.

Now whan they al lyued so wickedly before
Ge.xij.xv. the/† thou diddest chose the a mā from amōge them/whose name was Abram. Him thou loucdest/& vnto him onely thou shewdest thy wyl/and maydest an euerlastinge conuenaūt with him/promisinge him/that thou woldest
Gen.xxj.a neuer forsake his sede. † And vnto him thou
gen.xx.c gauest Isaac/ vnto Isaac also thou gauest
†ge.xxxj.a Jacob and Esau. † As for Jacob thou dydest chose him/and put backe Esau. And so Jacob became a greate multitude.

And it happened that whan thou leddest
Exod.xix.a his sede out of Egypte/† thou broughtest thē
.ut.iiij.b vp to the mount Syna/bowinge doune the heauens/settinge fast the earth/mouinge the grounde/makynge the depthes to shake/and troublinge the worlde: And thy glory wente thorow foure portes of fyre/and earth quakes and wyndes/and colde: that thou mightest geue the law vnto the sede of Jacob/and diligence vnto the generacion of Israel.

And yet tokest thou not awaye from them
that wicked hert/that thy lawe myght bringe forth frute in them. For the fyrst Adam bare a wicked herte/transgressed/and was ouercome/and so be al they that are borne of him.
Rom.viij.a † Thus remayned weakenes with the lawe in the herte 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 broughte to an ende. † Thē diddest thou rayse the vp a ser- j.Reg.
uaunt called Dauid/whome thou commaū- ij.Reg.
dest to builde a citie vnto thy name/and to offre vp incence and sacrifice vnto the therein. This was done now many yeares.

Then the inhabiters of the citie forsoke the/ D
and in all thinges dyd euen as Adam and al his generacions had done: for they also had a wicked hert. And so thou gauest thy citie ouer into the handes of thine enemies. Are they of Babilon then better and more rightcous thē thy people/that they shal therfore haue the dominion of Sion? For whan I came there/ and sawe their vngodlynes/and so great wickednesse/that it coulde not be numbred: yee/ whan my soule sawe so many euell doers (in the xxx.yeare) my hert failed me/for I sawe/ how thou suffrest them in suche vngodlines/ and sparest the wicked doers: But thine owne people hast thou roted out/& preserued thine enemies/& this hast thou not shewed me.

I can not perceaue how this happeneth. E
So they of Babilon then better then they of Sion? Or is there any other people that knoweth the/sauynge the people of Israell? Or what generacion hath so beleued thy conuenauntes/as Jacob? And yet their rewarde appeareth not/& their labour hath no frute/ For I haue gone here and there thorowe the Heithē/and I se/that they be rych and wealthy/and thinke not vpon thy commaundemētes. Weye thou therfore oure wickednesse nowe in the balaunce/& theirs also that dwel in the worlde/and so shall thy name be nowhere found but in Israel. Or where is there a people vpon earth/that hath not synned before the? Or what people hath so kept thy commaundementes? Thou shalt fynde/that Israel by name hath kepte thy preceptes/but not the other people and Heithen.

The IIII. Chapter.

AND the aungel that was sente vnto me A
(whose name was Uriell) gaue me aunswere/and sayde: Thy herte hath taken to muche vpon it in this worlde/and thou thinkest to comprehende the way of the Hyghest. Then said I: ye my lorde. And he aunswered me/& saide: I am sent to shew the thre waies/ and to set forth thre similitudes before the: wherof if thou canst declare me one/I wyll shewe the also the wayes that thou desyrest to se/and I shal shewe the frō whence the wicked hert commeth. And I sayde: tell on my Lord. Then sayde he vnto me: Go thy way/ weye me the weight of fyre/ or measure me the blast of the wynde/ or call me againe the daye that is past. Thē aunswered I and said: What man borne is able to do that? Why requirest thou such of me? And he sayde vnto me: If I shoulde axe the/how depe dwellinges are in the see: Or how great water springes are vpon the firmament? Or how greate water springes are in the beginninge of the depe? Or which are the outgoyinges of Paradise? Peraduenture thou woldest saie vnto me: I neuer wente doune yet into the depe nor in hell/neyther dyd I euer clymme vp into heauen. Neuertheless/ nowe haue I axed the but onely of fyre and wynde/& of the day/ where thorow thou hast trauayled/and from the which thou canst not be separated: and yet canst thou geue me no aunswere of them.

B He saide moreouer vnto me: Thine owne
thinges/and such as are growē vp with the/ canst thou not knowe: how shoulde thy vessel then be able to comprehende the waye of the hyghest/and now outwardly in the corrupte worlde/to vnderstande the corrupcyon: that is euydent in my syght? Then sayde I vnto him: It were better that we were not at all/ then that we should lyue in wickednesse/and to suffre/and not to knowe wherfore. He aunswered me/and sayde: I wente in a woode/ and the trees toke such a deuyce and sayde:
dic.ij.b † Come let vs go/and fyght agaynste the see/
ar.xxxc that it maye departe away before vs/and that we maye make vs yet more woodes.

The floudes of the see also in like maner toke
this deuice/and said: Come/let vs go vp/and fyght against the trees of the wood/ that we may make our lande the wyder. The thought and deuice of the wood was but vaine & nothinge worth/for the fyre came and cōsumed the wood: The thought of the floudes of the see came likewyse to naught also/for the sande stode vp and stopped them.

C If thou were iudge nowe betwixte these
two/whome woldest thou iustifye/or whome woldest thou cōdemne? I aunswered & said: Verely it is a foolish thought that they both haue deuysed. For the grounde is geuen vnto the wood/and the see also hath his place to beare his floudes. Then aunswered he me & sayde: Thou hast geuen a right iudgemente/ why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the wood/and the see to his floudes: † euen so they that dwel Esa.lv.c
vpon earth/maye vnderstande nothinge/but Joha. iij.c
that whiche is vpon earth: and he that dwel- ij.Cor.ij b
leth aboue the heauens/maye onely vnderstande the thinges that are aboue the heaues. Then aunswered I and sayde: I beseche the (O Lord) let me haue vnderstandinge: for it was not my minde to be curious of the hie thinges/but of suche as we dayly medle with all: namely/wherfore that Israel is blasphemed of the Heythen/and for what cause the people (whome thou euer hast loued) is geuē ouer/to be punished of vngodly nacions: and why the lawe of oure fathers is broughte to naught/and the written conuenauntes come to none affecte/and we passe awaye out of the worlde as the gresshoppers/and oure life is a very feare/and we are not worthy to optaine mercy. What wyl he do then vnto his name/ which is called vpon/ouer vs: Of these thinges haue I axed question.

Then aunswered he me and sayde: The D
more thou searchest/the more thou shalt maruaill/for the worlde hasteth fast to passe away/ and can not comprehende the thinges that are promised for the righteous in time to come/ † for this worlde is full of vnrighteousnesse j.Joh.v.c
and weakenes.

But as concerninge the thinges whereof
thou axest me/I wyl tell the. The euell is sowē/but the destruccio therof is not yet come. If the euel now that is sowen/be not turned vpsyde doune/and if the place where the euell is sowen/passe not awaye/then can not the thing come that is sowen with the good. For the corne of euell sede hath bene sowen in the herte of man from the beginnynge/and how much vngodlynes hath he broughte vp vnto this tyme: and how much shal he yet bringe forth/vntyl he come into the barne?

Pondre nowe by thy selfe/whan the corne E
of euel sede is cut doune/how greate a barne

shall

shal it fyll: I aunswered and sayde: Howe/& whan shall these thinges come to passe? Wherfore are oure yeares few and euel? And he aunswered me/sayinge: Haist not thou to much vpon the Hyest/for thy haystynes to be aboue him is but in vayne/thou makest to muche a do. Dyd not the soules also of the righteous are question of these thinges in their holynes sayinge: Howe longe shall I hope of this fashion? Whan commeth the frute of my barne/and my rewarde? And vpon this Jeremiel the archaungel gaue them
Apoc. vj. b aunswere/and sayde: †Euen whan the numbre of the sedes is fylled in you: for he hath weyed the worlde in the balaunce: in measure and numbre hath he measured the tyme/and moued it not/vntyll the same measure be fulfylled. Then aunswered I and sayde: O Lorde Lorde/now are we al ful of synne/and for oure sake peraduenture it is not/that the barne of the ryghteous shall not be fylled/because of the synnes of them that dwell vpon earth.

F So he aunswered me/and sayde: Go thy waye to a woman with chylde/and axe her when she hath fulfilled her ix. monethes/if her childes bed maye kepe the byrth any longer within her. Then sayde I: No Lorde/that can she not. And he sayde vnto me: In hell the secrete places of soules are lyke the preuy chaumber of a woman. For lyke as a woman that trauayleth/maketh haist/whan the tyme & necessyte of the byrth is at hande: Euen so doeth she haist to delyuer it that is committed vnto her. Loke what thou desyrest to se/it shalbe shewed the from the beginninge. Then aunswered I and sayde: If I haue founde fauoure in thy syghte/and if it be possible/and if I be mete therfore/shew me then/whether there be more to come then is past/or more past then is for to come. What is past/I knowe: but what is for to come/I knowe not.

G And he saide vnto me: Stande vp vpon ỹ rightsyde/and I shall expoũde the similitude vnto the. So I stode/and beholde/an whote burnynge ouen wente ouer before me: and it happened that whan the flame was gone by/the smoke had the vpperhande. After this there wente ouer before me a watery cloude/and sente doune muche rayne with a stormet and whan the stormy rayne was paste/the droppes remayned still. Then sayde he vnto me: lyke as the rayne is more then the droppes/and as the fyre exceadeth the smoke/euen so the measure of the thinges that are paste/hath the vpperhande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? He aunswered me/and sayde: As for the tokens wherof thou axest me/I maye tell the of them in a parte: but as touchinge thy lyfe/I maye not shewe the/for I am not sent therfore.

The. V. Chapter.

NEuerthelesse/as concerning the tokens/I marke this: Behold/the dayes shal come that they whiche dwell vpon earth/shalbe taken in a great numbre/and the waye of the trueth shalbe hyd/and the lande shalbe baren from faith: †But iniquyte shall haue the vpperhande/lyke as thou hast sene now/and as mat. xxiiij
thou hast herde longe ago. And the land that thou seyst now to haue rule/shalt thou shortly se waist. But if God graunte the to lyue/thou shalt se after the thirde trompet/that the Sunne shal sodenly shyne again in ỹ nyght/and the Moone thre tymes in the daye/and blond shall droppe out of wood/and the stone shall geue his voyce/and the people shalbe vnquiete: and euen he shall rule/whome they hope not that dwell vpon earth/and the foules shall flut/and the Sodomitish see shal cast out his fysh/and make a noyse in the nyghte/which many shall not knowe/but they shall all heare the voyce therof.

H There shalbe a confusion also in many places/and the fyre shalbe oft sente agayne/and the wylde beastes shal go they: waye/& menstreous women shal beare monsters/and salt waters shalbe found in the swete: one frende shal fyght againste another: then shal all wyt and vnderstandinge be hyd and put aside into their secrete places/and shalbe soughte of many/and yet not be founde: then shall vnrighteousnesse and volupteousnesse haue the vpperhande vpon earth. One lande also shall axe another/and say: Is righteousnesse gone thorowe the? And it shall saye: Nay. At the same

same tyme shall men hope/but nothinge optayne: they shall labour/but their wayes shall not prospere.

To shewe the such tokens I haue leue/and if thou wilt praye agayne/and wepe as now/and fast seuen dayes/thou shalt heare yet greater thinges. Then I awaked/and a fearfulnes wente thorow all my body/& my mynde was feble and carefull/so that I almost swouned withall. So the aungel that was come to talke with me/helde me/comforted me/and set me vp vpon my fete.

I And in the seconde night it happened/that Salathiel the captayne of the people came vnto me/sayinge: Where hast thou bene? and why is thy countenaunce so heauy? Knowest thou not that Israel is committed vnto the/in the lande of their captiuitie? Vp then/and eate/and forsake vs not/as the shepeherde that leaueth his flock in the handes of wicked wolfes. Then sayde I vnto him: Go thy waye fro me/and come not nye me: and he herde it: and as I sayde/so went he his way fro me. And so I fasted seuen dayes/mourninge and wepynge/like as Uriel the aungel commaũded me. And after seuẽ dayes it happened/that the thoughtes of my hert were very greuous vnto me agayne/and my soule receaued the spirete of vnderstandinge/and I begãne to talke with the moost hyghest agayne and sayde: O Lord Lorde/of euery wood of the earth and of all the trees therof/thou hast chosen the one onely vyneyarde: and of al lãdes of ỹ whole worlde/thou hast chosen the one pyt: and of all flources of the grounde/thou hast chosen the one lylie: and of all the dephtes of the see/thou haste filled the one ryuer: and of al buylded cities thou hast halowed Sion vnto thy self: and of all the foules that are created/thou hast named the one doue: and of all the cattell that are made/thou hast prouided the one shepe: and amonge all the multitudes of folkes/thou hast gotten the one people/and vnto this people whome thou louedest/thou gauest a lawe/that is proued of all.

K And now O Lorde/why hast thou geuen this one people ouer vnto many? and vpon the one rote thou hast prepared other/and why hast thou scatred thy one only people amonge many? which treade thẽ doune/yee/which haue euer withstande thy promises/and neuer beleued thy conuenauntes? And though thou werest enemye vnto thy people/yet shouldest thou punysh them with thine owne handes. Now whan I had spoken these wordes/the aungell that came to me the night afore/was sent vnto me/and saide vnto me: Heare me/and herken to the thinge that I saye/& I shall tell ỹ more. And I sayde: Speake on my Lorde. Then saide he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou the people better thẽ him that made them? And I sayde: No Lord/but of very grefe and compassion haue I spoken. For my raynes payne me euery houre/because I wolde haue experience of the waye of the moost hyghest/& to seke out parte of his iudgement. And he saide vnto me: that thou maiest not. And I said wherfore Lord? Whereunto was I born then? Or why was not my mothers childes bed then my graue? So had I not sene the mysery & trouble of Jacob/and the trauayle of my people of Israel.

L And he saide vnto me: Nũbre me the thinges that are not yet come: gather me together the droppes that are scatred abroade: make me the floures grene agayne that are wythered: open me the thinge that is closed: and bringe me forth the windes that are shut vp. Shewe me the image of a voyce/and then shall I declare ỹ ỹ thing that thou laboures to knowe. And I sayde: O Lorde Lorde/who maye knowe these thinges/but he that hath not his dwelling with mẽ? As for me/I am vnwyse: how maye I then speake of these thinges/wherof thou axest me? Thẽ sayde he vnto me: like as thou canst do none of these thinges ỹ I haue spokẽ of/Euen so canst thou not fynde out my iudgement/or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde o Lord/yet art thou nye vnto them that haue no ende: and what shall they do that haue bene before me/or we ỹ be now/or they that shall come after vs? And he sayde vnto me: I will lyken my iudgement vnto a rynge. Like as there is no slackenesse of ỹ laste/euen so is there no swiftnesse of the first. So I aunswered and sayde: Couldest thou not make those (that haue bene made/and that be now/& that are for to come) in one/that thou mightest shewe thy iudgement the sooner?

Then aunswered he me and saide: The creature maye not haist aboue the maker/ neyther maye the worlde holde thē at once/ that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruaunt/ that thou lyuinge maker hast made the creature lyuinge at once/ & the creature bare it? euen so mighte it now also beare them that be present at once. And he sayde vnto me: Axe the childesbed of a womā/ and saye vnto her: If thou bringest forth children/ why doest thou it not together/ but one after another? Praye her therfore/ to bringe forth ten children at once. And I sayde: she cannot/ but must do it one after another.

Then sayde he vnto me: Euen so haue I genen a childesbed vnto the earth/ for those that be soune vpon it by processe of tyme. For like as a yonge childe maye not bringe forth the thinges that belonge to the aged/ euen so haue I ordeyned the worlde which I made.

G And I axed and sayde: Seyng thou hast now geuen me a waye/ I will speake before ꝑ: for our mother of whome thou hast tolde me/ is yet yonge/ & now she draweth nie vnto age. He aunswered me & saide: Axe a womā ꝑ beareth childrē/ & she shall tell the. Saye vnto her: wherfore are not they (whome thou hast now brought forth) like those that were before the/ but lesse of stature? And she shall aūswere the: They that be borne in ꝑ youth of strēgth/ are of one fashion: & they that are borne in ꝑ tyme of age (whā ꝑ childesbed fayleth) are otherwyse. Considre now thy self/ how ꝑ ye are lesse of stature/ thē those ꝑ were before you/ & so are they that come after you/ lesse then ye/ as ꝑ creatures which now beginne to be old/ & haue passed ouer the strength of youth. Then saide I: Lorde I beseche ꝑ/ if I haue founde fauoure in thy sight/ shewe thy seruaunt/ by whome doest thou vyset thy creature?

The VI. Chapter.

A AND he sayde vnto me: In the beginninge whan the grounde was made/ before the worlde stode/ or euer the wyndes blew/ before it thondreth and lightened/ or euer the foundacions of Paradyse were layed/ before the fayre floures were sene/ or euer ꝑ moueable powers were stablished/ before the innumerable multitudes of aungels were gathered together/ or euer the hyghnesses of the ayre were lifted vp/ afore the measures of the firmament were named/ or euer the chimneys in Sion were hote/ & or the present yeares were sought out/ and or euer the inuencions of them that now synne/ were put asyde/ before they were sealed ꝑ now gather faith for a treasure: then did I considre and pondre all these thinges/ and they all were made thorow me/ & thorow none other: by me also they be ended/ and by none other.

Then aunswered I and sayd: which shalbe the parting asunder of the tymes? Or whan shalbe the ende of the first/ and the beginnyng of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac/ whā Jacob and Esau were borne of him/ Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde/ and Jacob is the begynninge of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) axe thou not.

I aunswered then and sayde: O Lorde ꝑ Lord/ if I haue founde fauoure in thy sight/ I beseche the/ shewe thy seruaunte the ende of thy tokens/ wherof thou shewdest me parte ꝑ last night. So he aunswered & saide vnto me: Stande vp vpō thy fete/ and heare the perfecte voyce and sounde. There shall come a greate mocion/ but the place where thou stādest shall not be moued: And therfore whan thou hearest the wordes/ be not afrayed: for of the ende shall the worde and foundacion of the earth be vnderstande. And why? ꝑ worde therof trembleth and quaketh/ for it knoweth that it muste be chaūged at the ende. And it happened/ that whan I had herde it/ I stode vp vpō my fete and herkened: and beholde/ there was a voyce that spake/ and the sounde of it was like the sounde of many waters/ and it sayde. Behold/ the dayes come/ that I wil begynne to drawe nye/ and to vysed them that dwell vpon earth/ and will begynne to make inquisicion of thē/ what they be that haue hurte equite with vnrighteousnes/ and whan the lowe estate of Sion shalbe fulfilled: and whan the worlde/ that shal vanish awaye/ shalbe ouerscaled/ then will I do these tokens.

C The bokes shalbe opened before the firmament/ and they shall se altogether/ and ꝑ children of a yeare olde shall speake with their voyces: the women with chylden shall bringe forth vntymely children of three or foure monethes olde/ & they shall lyue/ and be raysed vp: & sodenly shall the sowen places appeare as the vnsowen/ the full stoare houses shall sodenly be founde emptie/ and the trompet shall geue a sounde/ which whā euery man heareth/ they shalbe haistely afrayed. † At that tyme shall frēdes fight one against another like enemies/ and the earth shall stande in feare with them. e.p.c h.vij.a

The springes of the welles shall stande styll/ and in three houres they shall not renne. Whosoeuer remayneth from all these thinges that I haue tolde the/ shall escape/ and se my saluacion/ and the ende of youre worlde. And the men that are receaued/ shal se it/ they that haue not taisted death frō their byrth: and the hert of the indwellers shalbe chaunged/ and turned into another meaninge: for euel shalbe put out/ and deceate shalbe quenched. As for faith/ it shall florish/ corrupcion shalbe ouercome: and the trueth/ which hath bene so lōge without frute/ shalbe declared.

D And it happened whan he talked with me/ ꝑ I loked demurely vpon hym before whome I stode/ and these wordes sayde he vnto me: I am come to shewe the tyme of the night for to come.

If thou wilt praye yet more/ and faste seuen dayes agayne/ I shall tell the more thinges/ and greater then before: for thy voyce is herde before the hyest: for why? the mighty hath sene thy rightcous dealynge/ he hath sene also thy chastitie/ which thou haste had euer sence thy youth: and therfore hath he sent me to shewe the all these thinges/ and to saye vnto the: Be of good comforte/ and feare not/ and haist not with the tymes that are past to thynke vayne thinges/ and make no haist of the latter times.

And it happened after this/ that I wepte agayne/ and fasted seuen dayes in like maner/ that I mighte fulfill the thre wekes/ which he tolde me. In the eight nighte was my hert vexed within me agayne/ and I beganne to speake before ꝑ hyest: for my sprete was greatly set on fyre/ and my soul was in distresse/ and I sayde: O Lorde/ thou spakest vnto thy creature frō the begynninge/ (euen the fyrst daye) and saydest. † Let heauen and earth be made/ and thy worde was a perfecte worke. And then was there the sprete/ and the darcknesses were yet on euery syde/ and sylence: there was no mans voyce as yet from the. Thē cōmaundedest thou a fayre light to come forth out of thy treasures/ that thy worke might appeare and be sene.

E Vpon the seconde daye thou maydest the sprete of the firmament/ and commaundedest it to parte a sunder/ and to make a deuision betwirte the waters/ that the one parte might remayne aboue/ and the other beneth. Vpon the thyrde daye thou broughtest to passe/ that the waters were gathered in the seuenth parte of the earth: Sixe partes hast thou dryed vp/ and kepte them/ to the intent that men might sowe and occupie housbandrie therein. As soone as thy worde wente forth/ that worke was made. For immedialy there was greate innumerable frute/ and many diuerse pleasures and desyres of tēptacion/ floures of chaungeable colour and smell/ and this was done the thyrde daye.

Vpon the fourth daye thou cōmaundedest that the Sunne shoulde geue his shyne/ & the Moone her light: the starres diddest thou set in ordre/ & gauest thē a charge † to do seruice euen vnto mā/ that was for to be made. *Vpon the fifth daye thou saydest vnto the seuēth parte (where the waters were gathered) that they shoulde bringe forth diuerse beastes fooles and fishes. And so it came to passe/ that the dōme water & without soule/ brought forth liuinge beastes at the cōmaundement of God/ that all people might prayse thy wonderous workes/ Then diddest thou preserue two soules/ the one thou calledest Enoch/ & the other Leuiathan/ and diddest separate the one frome the other: for the seuenth parte (namely/ where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte/ which was dryed vp ꝑ thirde daye/ that he shoulde dwell in thesame parte/ wherein are a thousande hilles. But vnto Leuiathan thou gauest the seuēth parte/ namely the moyst/ and hast kepte him to deuoure what thou wilt/ and whan. Deut.iiij.e *Gen.j.c

Vpō the sixte daye thou gauest commaundement vnto ꝑ earth/ that before the it shoulde bringe forth beastes/ cattel and all that crepe/ & (besydes this) Adā also/ whome thou mayest

deste lorde of all thy creatures: Of him come we all/and the people also / whome thou hast chosen specially vnto thy self. All this haue I saide now & 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 spytle/and hast likened the aboundaunce of them vnto a droppe (that falleth) from the rofe of the house.

And now (O Lord) the Heithen which haue euer bene reputed as nothinge / haue begonne to be lordes ouer vs / & to deuoure vs:
Exo.iiij. f but we thy people † (whome thou hast called the first borne / thy only begotte / & thy feruent louer) are geue into their handes & power. If the worlde now be made for ourc sakes / why haue we not the inheritaūce in possession with the worlde? How longe shall this endure?

The VII. Chapter.

A AND it happened after that I had spoken out these wordes / there was sent vnto me an aungel (which had bene by me also the nyghtes afore) and he sayde vnto me: Vp Esdras / & heare the wordes that I am come to tell ỹ. And I saide: speake on Lord my God. Thē saide he vnto me: The see is set in a wyde place / that it might be depe & greate: but the intraunce is narow and small like a ryuer. For who wolde go into the see/to loke vpon it/and to rule it? If he wente not thorow the narow/ how might he come into the broader?

Item another. A citie is buylded and set vpon a broade felde / and is full of all goodes/ the intraunce is narow and sodaine / like as if there were a fyre at the ryght hande/ an a depe water at ỹ left / & as it were onely one straight path betwixte them both / so small / that there coulde but one man go there.

If this citie now were geuen to an ayre / & he neuer wente thorow this parlous waye/ how wolde he receaue his inheritaunce? And I sayde: It is so Lord. Then sayde he: Euen so is Israel also a portion. And why? for their sakes haue I made the worlde: and whan Adam transgressed my statutes / then was the thinge iudged that was done. Then were the intraunces of the worlde made narrow/full of sorow and trauayle: They are but few & euel/ full of perels and laboure. For the intraunces of the forewoilde were wyde and sure / and brought immortall frute.

If they now which are entred into this B worlde/ maye not comprehende these strayght and vayne thinges / much lesse maye they cōprehende and vnderstande the secrete thinges: Why disquieteste thou thy self thē / seynge thou art but a corruptible man? And what woldest thou knowe / where as thou art but mortall? And why hast thou not receaued into thine hert the thinge that is for to come / but that is present?

Then sayde I: O Lord Lorde/thou hast ordayned in thy lawe / † that the rightcous Deu.vi
should inheret these thinges/ but that the vnfaithfull and vngodly shoulde perysshe. Neuertheles / the rightcous shall suffre strayte thinges/and hope for wyde: for they that haue lyued vngodly/and suffred strayte thinges/ shal not se the wyde.

And he sayde vnto me: There is no iudge aboue God / and none that hath vnderstandinge aboue the Hyghest. For there be many that perisshe / because they despyse the lawe of God that is set before them. For God hath geuen strayte cōmaundemēt to such as come/ that they knowe what they do / and how they shoulde lyue: & if they kepte this/ they shoulde not be punyshed.

Neuertheles / they were not obedient vnto him/ but spake agaynst him: imagined vayne thinges/and purposed to synne/and saide moreouer/that there was no God/and that God regarded it not. His wayes haue they not knowen/his lawe haue they despysed/and denyed his promises: in his statutes and ordinaunces haue they not bene faithfull and stedfast/and haue not perfourmed his workes.

And therfore Esdras/ vnto the full/ plenty: C and to the emptye/emptynesse. Beholde / the tyme shall come / that these tokens which I haue tolde the / shall come to passe / and the bryde shall appeare: and the earth that now passeth awaye / shalbe shewed: & whosoeuer is delyuered from the foresayde euels / shall se my wonders. For my sonne Jesus shalbe openly declared / with those that be with him: and they that remayne / shalbe mery in soule hundreth yeares.

After thesesame yeares shal my sonne Christ dye

dye/and all men that haue lyfe: and the worlde shalbe turned into the olde silence seuen dayes/ like as in the fore iudgementes / so that no mā shall remayne. And after seuē dayes/ ỹ worlde that yet awaketh not/ shalbe rayſed vp/ & shall dye corrupte. And the earth shall restore those that haue slepte in her / and so shall the dust those that dwell in silence/ and the secrete places shall deliuer those that be committed vnto them. And the moost Hyghest shalbe openly declared vpon the seate of iudgemēt/ & all misery shall vanyshe awaye/and longe suffringe shalbe gathered together. But the iudgement shall continue / the trueth shall remayne / and faith shall waxe strōge/ the worke shall folowe/ and the rewarde shalbe shewed/the rightcousnes shall watch / and the vnrightcousnesses shall beare no rule.

D Then sayde I: † Abraham prayed fyrst for
e.xviij. d the Sodomites / * and Moses for the fathers
Exo.xxxij. c that synned in the wildernes / & he that came
after him for Israel/in the tyme of Achas and
e.xxiij b Samuel † and Saul for the destruction/ * &
.pa. vj. c Salomon for them that came into the Sanc-
j.re.viij. tuary/ † Helias for those that receaued rayne/
and for the dead that he myght lyue: and * Ezechias for the people in the tyme of Senna-
ij.Reg. xix. & xx. cherib: and diuerse other in like maner which haue prayed for many.

Euen so now/seyinge ỹ corrupte is growen vp / & wickenes increaced / and the righteous haue prayed for the vngodly / wherfore shall it not be so now also?

He aunswered me/and sayde: This present worlde is not the ende/there remayneth much honoure in it / therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme / and the begynninge of the immortalite for to come / wherein all corrupcion vanysheth/all volupteousnes is louſed/all misbelefe takē awaye / ryghteousnes growen/ and the verite spronge vp. Then shall no man be able to saue hym that is destroyed / nor to oppresse hym that hath gotten the victory. I
E aunswered then / and sayde: Thys is my fyrst and last sayinge/that it had bene better / not to haue geuen the earth vnto Adam: or els whā it was geuen him/ to kepe him that he shoulde not synne. For what profit is it for men now in this present tyme to lyue in heauynes / and after death to loke for punyshment? O thou Adā/what hast thou done? For though it was thou that synned/thou art not fallen alone/but we all that come of the. For what profite is it vnto vs/if there be promysed vs an immortall tyme / where as we medle with deadly workes? and that there is promysed vs an euerlastinge hope / where as we our selfes are euell and vayne? and that there are layed vp for vs dwellinges of health and fredome / where as we haue lyued euell? and that the worshippe of the Hyghest is kept to defende them/ which haue led a pacient life/where as we haue walked in the moost wicked wayes of all? and that there shalbe shewed a paradyse / whose frute endureth for euer / wherein the fredom & medicine / where as we shall not go in? for we haue walked in vnpleasaunt places: And that the faces of them which haue absteined / shall shyne aboue the starres / where as oure faces shalbe blacke and darcke? For whyle we lyued and dyd vnrightcously / we cōsidered not that we shoulde suffre therfore after death?

Then aunswered he me/and sayde: This is F the consideracion and thought of the battayl/ which man hath vpō earth: that if he be ouercome/he shall suffre as thou hast sayde. But if he get the victory / he shall receaue the thinge that I saye. For this is the life/ wherof Moses spake vnto the people whyle he liued/ sayinge: † Chose the life that thou mayest lyue. Neuer- Deut.xx. d
theles/ they beleued him not/ neyther the prophetes after him: No/nor me which haue spoken vnto thē / that heauynes should not reach vnto them to their destruction / like as ioye is for to come ouer those / that haue suffred them selfes to be enfourmed in saluacion.

I aunswered then & sayd: I knowe Lord/ that the hyghest is mercifull / in that he hath mercy vpon them / which are not yet in the worlde/and vpon those also that walke in his lawe: † & that he is pacient: & longe sufferinge Rom.ij.a
towarde those that haue synned in their workes: and that he is liberal to geue where as it requireth: and that he is of great mercy/ for he multiplieth his louynge kyndnesses towarde those that are present/and that are past/ and to them which are for to come. For if he multiplie not his mercies / the worlde shall not be made lyuinge/with those that dwell therein. He ge-

 ueth

ueth also / for if he gaue not of his goodnesse / that they which haue done euell / mighte be eased / the ten thousande parte of men shoulde not be made lyuinge. And if ỹ iudge forgaue not those that be healed with his worde / and if he wolde destroye the multitude that stryueth / there shoulde be very few left in an innumerable multitude.

The. VIII. Chapter.

A ND he aunswered me / sayinge: The mooste hyghest made thys worlde for many / but the worlde to come for few. I will tell the a similitude / Esdras: As whan thou axest ỹ earth / it shall saye vnto the / ỹ it geueth much moulde / wherof earthen vessels are made / but litle of it that golde commeth of.

Euen so is it with the worke of this worlde.

Mat. xx. b and xxj. b † There be many created / but few shalbe preserued. Then aunswered I and sayde: Then swalowe vp the wit (o thou soule) & deuoure the vnderstādinge / for thou art agreed to herken and to geue eare / and wyllinge to prophecie / for thou hast no longe space geuen the / but onely to lyue. O Lorde / wilt thou not geue thy seruaunt leue / that we maye praye before the / and that thou maiest geue sede vnto oure hert / and buylde oure vnderstandinge / that there maye come frute of it: and that euery one which is corrupte / and beareth the state and place of a man / maye lyue?

For thou arte alone / and we all are one worke manshippe of thy handes / like as thou hast sayde / and like as the body is fashioned now in the childesbed / and thou geuest the membres / and thy creature is preserued in fyre and water: & ix. monethes doeth thy worke suffre thy creature / which is fashioned in her: but the thinge that preserueth / and it that is preserued / shall both be kepte togeather: and whan tyme is / the chyldesbed deliuereth the thinge that is kepte and growen in her.

B For thou hast commaunded the brestes to geue mylck vnto the frute / that ỹ thinge which is created and fashioned / maye be norished for a tyme: and then thou disposest and ordrest it with thy mercy / bringest it vp with thy righteousnes / nortourest it in thy lawe / & refourmest it with thy vnderstandinge / mortifiest it as thy creature / and makest it liuynge as thy worke. Seinge then that thou destroyest hym / which with so great labours is created and fashioned thorow thy commaundement / thou couldest lyghtely ordene also / that the thinge which is made / might be preserued.

And this I speake now of all men in general / as thou knowest: but of thy people for whose sake I am sory: and of thy inheritaunce / for whose cause I mourne / and of Israel / for whome I am wofull: & for Jacob / for whose sake I am greued: therfore beginne I to praye before the / for my self and for them / for I se the fall of vs / cuen of vs ỹ dwell vpon earth. But I haue herde ỹ swiftenes of the iudge / which is to come: therfore heare my voyce / & vnderstande my wordes / & I shall speake before the.

C This is the beginninge of the wordes of Esdras / before he was receaued: O Lorde / thou that dwellest in euerlastingnesse / whose eyes are lift vp in ỹ ayre / whose stoole is exceadinge hye / whose glory & maiesty maye not be cōprehended / before whom the hooستes of heauen stāde with tremblinge / whose kepinge is turned in winde & fyre / whose worde is trew / whose talkinge is stedfast / whose commaundement is stronge / whose ordinaunce is fearfull / whose loke dryeth vp the depthes / whose wrath maketh the moūtaynes to melt awaye / and whose trueth beareth wytnes: O heare ỹ prayer of thy seruaunt / and marcke with thine eares the peticion of thy creature.

For whyle I lyue / I will speake: and so lōge as I haue vnderstandinge / I will aunswere. O loke not vpō the sinnes of thy people / which serue the in the trueth. Haue no respecte vnto the wicked studies of the Heithen / but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that haue walked faynedly before the / but vpon them / which with will haue knowen thy feare.

Let it not be thy wyll to destroye thē / which haue had beastly maners / but to loke vpō them that haue clearly taught thy lawe. Take thou no indignacion at them / which are worse thē beastes: but loue them / that alwaye put their trust in thy righteousnes and glory: for we and oure fathers haue al thesame sickenes and disease / but because of oure synnes thou shalt be called mercifull.

For if thou hast mercy vpon vs / thou shalt D be called mercifull / where as we haue no workes of

kes of righteousnes: for the righteous which haue layed vp many good workes togeather / shall out of their dedes receaue rewarde. For what is man / that thou shouldest take displeasure at him? Or what is the corruptible mortal generaciō / that thou shouldest be so rough towarde him?

re. viij. g dar. vj. f Joan. j. b † For of a trueth there is no man amonge thē that be borne / but he hath dealt wickedly: and amōge the faithfull there is none / which hath not done amysse. For in this (O Lorde) thy righteousnes & thy goodnes shalbe prayesed and declared / if thou be mercifull vnto thē / which are not rych in good workes.

Then aunswered he me / and sayde: Some thinges hast thou spoke right / and accordinge vnto thy wordes it shalbe. For I will not verely considre the worke of them / which haue synned before death / before the iudgement / before destruction / † but I will reioyce ouer the m. iiij. d worke and thought of the righteous. I wil remembre also ỹ pylgremage / the holy makinge and the rewarde. Like as I haue spoken now / so shall it come to passe. For as the housband man soweth much sede vpō the grounde / and planteth many trees / & yet alwaye the thinge that is sowen or planted is not all kepte safe / neyther doeth it all take rote: Euen so is it of them that are sowen in the worlde / they shall not all be preserued.

E I aunswered then and saide: If I haue founde grace / thē let me speake / Like as the housbande mans sede perisheth / if it receaue not rayne in due season / or if there come to much rayne vpō it: Euen so perisheth mā also / which is created with thy handes / and is like vnto thine owne image & to thy self / for whose sake thou hast made all thynges / and lykened him vnto the housbande mans sede. Be not wroth at vs (O Lorde) but spare thy people / & haue mercy vpon thine owne inheritaunce: O be mercifull vnto thy creature.

Then aunswered he me and sayde: Thinges present are for the present / and thinges to come for such as be to come. For thou wantest yet much / seynge thou maiest loue my creature aboue me / I haue oft times drawen nye vnto the / but neuer to the vnrighteous. In this also thou art maruaylous before the Hyghest / in that thou hast humbled thy self / as it becommeth the / and hast not regarded thyne owne self / that thou art had in such honoure amonge the righteous. Therfore shall greate wrechednesse and misery come vpon thē / that in the latter tyme shall dwell in the worlde / for they haue walked in greate pryde.

But vnderstande thou for thy self / and seke out glory for such as be like ther: for vnto you is paradyse opened / the tree of life is planted / the tyme to come is prepared / plenteousnes made ready: a citie is buylded for you / & a rest is prepared / yee / perfecte goodnes & wysdome. The rote of euel is marked from you / that weaknes and mote is hyd from you / and into hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye / and in the ende is shewed the treasure of immortalite. And therfore axe thou no more questions / concerninge the multitude of them that perysshe. For they haue taken liberty / despysed the Hyghest / thought scorne of his lawe / and forsaken hys wayes.

Moreouer / they haue trodē vnder foote his righteous / † & sayde in their hert that there is no God / yee / and that wittingly / for they dye. For like as the thinge ỹ I haue spoken of / is made ready for you: Euē so is thy: st and payne prepared for thē. For it was not his wil that man shoulde come to naught: but they which be created / haue defyled the name of him ỹ made them / and are vnthankefull vnto him / which prepared life for thē. And therfore is my iudgement now at hande. These thinges haue I not shewed vnto all men / but vnto few: namely vnto the / and to such as be like the. G Psal. xiij. a

Then aunswered I and sayde: Beholde O Lorde / now hast thou shewed me the multitude of the tokens / which thou wilt begynne to do at the last: but at what tyme and whan thou hast not shewed me.

The. IX. Chapter.

HE aunswered me then & sayde: Measure A thou the tyme diligently in it self / whan thou seyst that one parte of the tokens come to passe / which I haue tolde the before / so shalt thou vnderstande / that it is ỹ very same tyme / wherein the Hyghest wil beginne to vysit the worlde / which he made. And whā there shalbe sene earthquake & vproure of ỹ people in the world / thē shalt thou wel vnderstāde / ỹ ỹ mooste hyest spake of those thinges / frō the dayes that

were before the/euen from the beginninge.

For like as all that is made in the worlde/ hath a beginninge and ende/ and the ende is manifest: Euen so the tymes also of Hyghest haue playne beginninges in wonders & signes/and the ende in workinge and in tokens. And euery one that shalbe saued/ and shalbe able to escape by his workes & by faith (wherein ye haue believed) shalbe preserued frō the saide perels/ & shall se my sauiour in my lande and within my borders/ for I haue halowed me from the worlde. Then shall they be in carefulnesse/which now haue abused my waies: and they that haue cast them out despytefully/ shall dwell in paynes.

B For suche as in their life haue receaued benefites/ and haue not knowen me/ and they that haue abhorred my lawe/ whyle they had yet fredome/& whan they had yet open roume of amendement and conuersion/ and vnderstode not/but despysed it: thesame must know it after death in payne. And therfore be thou nomore carefull/ how the vngodly shalbe punyshed/ and how the righteous shalbe saued/ and whose the worlde is/ and for whome the worlde is/& whā it is. Then aunswered I and
iiij. Esd. iij. sayde: † I haue talked before & now I speake/ and wyll speake also hereafter/ that there be many mo of them whiche perish/ then shalbe saued/ like as the floude is greater then the droppes.

And he aunswered me/ sayinge: like as the felde is/ so is also the sede: as the floures be/ so are the colours also: suche as the worke mā is/ suche is also the worke: and as the housbandman is him selfe/so is his housbandrye also/ for it was ỹ tyme of the worlde. And whan I prepared for thē that are now/ or euer the worlde was made/wherein they shall dwel/then was
C there no man that withstode me. Now whan euery one was/ & the maker also in the worlde whiche is now prepared/ and the moneth that ceaseth not/ and the lawe which is vnsearcheable/their maners were corrupte. So I considered the worlde/ and behold/ there was parell/ because of the thoughtes that were come into it. And I sawe/ and spared them greatly/ and haue kepte me a wynebery of the grapes/ and a plante from amōge many generacions. Let ỹ multitude perish thē/ which are growen vp in vayne/ and let my grape and wynebery be kept euen my plante: for with great laboure haue I made it vp.

Neuertheles/if thou wilt take vpon the yet seuen dayes mo (but thou shalt not faste in them) go thy waye then into the felde of floures/where no house is buylded/ and eate onely of the floures of the felde/taist not flesh/ drinke no wyne/ but eate floures onely. Praye vnto the Hyghest continually/ so will I come/and talke with the.

So I went my waye/& came into the felde D which is called Ardach (like as he cōmaunded me) and there I sat amonge the floures/ and ate of the herbes of the felde/ and the meate of thesame satisfied me. After seuen dayes I sat vpon the grasse/ & my hert was vexed within me like as afore: & I opened my mouth/ and beganne to talke before the Hyghest/ & saide: O Lorde/thou that shewest thy selfe vnto vs/ thou hast declared and opened thy self vnto oure fathers in the † wyldernes/ in a place Exo.xvij. where no man dwelleth/in a baren place/whā and xx. they came out of Egypte/ & thou spakest say- Deut.i. inge: Heare me O Israel/ & marke my wordes thou sede of Jacob. Beholde/ I sowe my lawe in you/and it shall bringe frute in you/ & ye shalbe honoured in it for euer. For oure fathers which receaued the lawe/ kepte it not/ & obserued not thy ordinaunces and statutes/ & the frute of thy lawe was not declared: for it might not/for why? it was thine. † For they Exo.xx. that receaued it/perished/because they kept not the thinge that was sowen in them.

It is a custome whan ỹ grounde receaueth sede/or the see a ship/ or a vessel meate & drinke/ that whan it perisheth or is broken wherein a thinge is sowē/ or wherein any thinge is put: the thinges also perishe & are brokē/ which are sowen or put therein. But vnto vs it hath not happened so: for we ỹ haue receaued the lawe/ perish in sinne/ & oure hert also which receaued the lawe: notwithstandinge † the lawe pe- Esa.xl. risheth not/but remayneth in his laboure. ij. Tim.

And whan I cōsidered these thinges in my hert after this maner/ I loked about me with mine eyes/& vpō ỹ righte syde I sawe † a wo- iiij. Esd. man/which mourned sore/made great lamentacio/& wept vehemently loude voyce/ her clothes were rent in peces/& she had asshes vpō her heade.

Then

E Then let I my thoughtes go/ that I was in/and turned me vnto her/and saide: wherfore wepest thou? why art thou so sory and discomforted? And she saide vnto me: Syr/ let me bewayle my selfe and take yet more sorowe: for I am sore vexed in my minde/ and brought very lowe. And I saide vnto her: what ayleth ỹ? Or who hath done any thing to the? tell me. She saide: I haue bene vnfruteful and baren/and haue had an housbande thirtie yeares. And these xxx. yeares I do nothinge els daye and night & al houres/ but make my prayer to the Hyghest. After thirtie yeares God herd me thy handmaiden/ loked vpon my misery/ considred my trouble/ and gaue me a sonne/and I was glad of him/ so was my housband also & al my neighbours/ and we gaue greate honour vnto the mighty. And I norisshed hym with greate trauayle. So whan he grewe vp/ and came to the tyme that he shoulde haue a wyfe/ I made a feast.

The. X. Chapter.

A And it happened that whan my sonne wente into his chaumber/ he fel doune/ and dyed: then ouerthrewe we all the lyghtes/ and all my neighbours rose vp to cōforte me. Thē toke I my rest vnto the seconde daye at night: and whan they had al rested/ ỹ they myght comforte me/ I rested also/and rose vp by nighte/ & fled/& am come hither into this felde/ as thou seyst: and am purposed not to come in the citie/but to remain here/and neyther to eate nor drynke/ but continually to mourne and to fast vntill I dye.

Then let I my meditacions and thoughtes fall/that I was in/and spake to her in displeasure: Thou foolishe woman/ seist thou not oure heauynesse & mourninge/ and what happeneth vnto vs: howe Sion our mother is all wofull and sory/ and how she is clene broughte doune & in misery? seyng we be all now in heauynes/& make oure mone (for we be al sorowful.) As for the heauines that thou takest/it is but for one sonne. Demaunde the earth/& she shal tel the/ ỹ it is she which ought (by reason) to mourne/for the fal of so many that grow vpon her. For from the beginning al mē are borne of her/& other shal come: and beholde/they walke almoost all into destruc-
cion/and many of them shalbe roted out.

Who shoulde then (by reason) make more mourninge then she/that hath lost so greate a multitude: and not thou/ whiche art sory but for one. But if thou woldest say vnto me: My mourninge is not like the mourninge of the earthe/ for I haue loste the frute of my body/which I bare wh heauynes: as for ỹ earth/ accordinge to the ordinaunce of ỹ earth onely/ so that many are gone awaye in her/ as it is B
come to passe: Then saide I vnto her/like as thou hast borne with trauaile & sorow/euen so the earth also from the beginning/geueth her frute vnto mā/for him that made her. † And Heb.xij.a
therfore witholde thy sorowe and heauynes by thy self/and loke what happeneth vnto the/ beare it strongly. For if thou iudgest ỹ marke and ende of God to be righteous and good/ and receauest his counsail in time/ thou shalt be commaunded therin. Go thy way then in to the citie to thy housbande.

And she sayde vnto me: that wil I not do/ I wil not go in the citie/But here will I dye. So I commoned more with her/and sayde: Do not so/But be counsayled/& folow me: for how many falles hath Sion? Be of good cōforte because of the sorow of Jerusalem. For thou seist that oure Sanctuary is laied waist/ our aulter broken/our temple destroyed/ oure playinge of instrumentes and singing layed doune/the thankesgeuinge put to sylence/our myrth is vanished awaye/the lighte of oure candelstick is quēched/ỹ Arke of the cōuenaūt is taken from vs/al our holy thinges are defyled/& the name that is called vpon ouer vs/ is dishonoured/ our childrē are put to shame/ oure priestes are brent/our Leuites are carried away into captiuitie/our virgins are defyled/ and our wyfes raunshed/our righteous men spoyled/and oure children destroied/our yonge men are broughte in bondage/ and oure strōge worthies are become weake: & Sion (whiche seale is the greatest of al) is louse vp frō her worshippe: for she is delyuered into the handes of them that hate vs.

And therfore shake of the greate heauines/ C
and put away the multitude of sorowes: that the myghtye maye be mercyfull vnto the/ and that the Hyghest maye geue the reste frō thy laboure and trauayle. And it happened/

that whā I was talking with her/her face did
shine and glister/so that I was afrayed of her
and mused what it myght be. And immediatly she cast out a greate voyce/very fearful/
so that the earth shoke at the noise of ỹ womā:
and I loked/and beholde/the woman appeared vnto me nomore: but there was a citie
buylded/ and a place was shewed from the
grounde and foundacion.

Then was I afrayed/ & cried with a loude
voyce/and sayde: where is Uriel the aungell/
iiij.Es.iiij.a † which came to me at ỹ fyrst? For he hath caused me to come in many consideracions and
hye thoughtes/and myne ende is turned too
corupcion/and my prayer to rebuke. And as
I was speakynge these wordes/he came vnto me/and loked vpon me/and I laye as one
that had bene dead/and myne vnderstāding
was altered/& he toke me by the ryghthande/
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 haste
iiij.Es.ix.a forsaken me: and I haue done † accordinge
vnto thy wordes/I wente into the felde/ and
there haue I sene a thynge/ that I am not
able to expresse. He sayd vnto me: Stande
vp and be manly/ and I shall geue the exortacion.

D Then sayde I: Speake vnto me my Lorde/ forsake me not/lest/I dye in vayne: for I
haue sene that I knewe not/ and herde that
I do not knowe. Or shall my vnderstanding
be deceaued/ and my mynde? But nowe I
beseche the/that thou wilt shewe thy seruaūte
of this wonder. He aunswered me then/
and sayde: heare me/ and I shall enfourme
the/and tell the wherfore thou art afrayed/for
the Hyghest hath opened many secrete thinges vnto the.

He hath sene that thy waye is ryght/ and
that thou takest sorowe continually for thy
people/ and makest greate lamentacyon for
Syon: and therfore vnderstande the vysyon/
whiche thou saweste a lytle whyle ago after
this maner: Thou saweste a woman mournynge/and thou hast comforted her: Nevertheless/now seist thou the lykenes of the woman nomore/But thou thoughteste there was
a cytie builded: and lyke as she tolde the of
the fall of her sonne/ so is this the aunswere:
The woman whome thou saweste/ is Syon:
and where as she tolde the/that she hath bene
thyrtie yeares vnfrutefull and baren/ those
are the xxx. yeares/wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylded her/and offred/ and then bare the baren
a sonne. And where as she tolde the/ that she
norysshed hym with labour/ that was the
dwellynge of Jerusalem. But where as the
sonne dyed in her chaumber/ that is the fall
of Jerusalem. And thou saweste her lykenesse/ &
how she mourned for her sonne: and what
els happened vnto her/ I haue shewed the.
And nowe God seith that thou art sory in
thy mynde/and suffreste from thy hert for her/
and so hath he shewed the her clearnesse/ and
the fayrnes of her beutye.

And therfore I bad the remayne in the
felde/where no house is buylded. For I knew
that the Hyghest wolde shewe this vnto the/
therfor I cōmaunded the to go into the feld:
where no foundacion nor buildinge is. For
in the place where the Hyghest wyll shewe
his cytie/ there shalbe no mans buyldinge.
And therefore feare not/ and let not thyne
herte be afrayed/ but go thy waye in/ and se
the glorious and fayre buyldynge/ and howe
greate it is/ and howe greate thou thynkest it
after the measure of thyne eyes/ and then
shalte thou heare as muche as thyne eares
maye comprehende. For thou art blessed aboue many other/ and arte called with the
Hyghest as the fewe. But to morowe at
nyght thou shalte remayne here/ and so shall
the Hyghest shewe the visyons of hye thinges/which he wyll do vnto them that dwell
vpon earth in the last daies. So I slepte the
same night/like as he commaunded me.

The.XI.Chapter.

THen saw I a dreame: and behold/ there
came vp from the see an Aegle/ whiche
had xij. wynges and thre heades: And I saw/
and beholde/he spred his winges ouer all the
earth/and al the wyndes of the ayre blewe in
them/ and so they were put together agayne.
And I behelde/ and oute of his fethers there
grewe other lytle contrarye fethers: the heades rested. The head in the middest was greater then the other/yet rested it not the residue.

Moreouer/I sawe that the Aegle flewe
with his wynges/and raygned vpon earthe/
and ouer all them that dwel vpon the earth:
and I sawe that all thinges vnder heauen
were subiecte vnto him/and no man spake against him/no/not one creature vpon ỹ earth.
I sawe also that the Aegle stode vp vpon his
clawes/and gaue a soūde with his fethers/
and a voyce sayinge after this maner: watche
not altogether/ slepe euery man in his owne
place/and watch for a time/But let the heades
be preserued at the last. Neuertheless/ I sawe
that the voyce wente not out of his heades/
But from the myddest of his bodye. And I
B numbred his contrarye fethers/ and beholde/there were eyghte of them. And I loked/and beholde/ vpon the ryghteside there
arose one fether/and raygned ouer al ỹ earth.
And it happened that whan it raygned/ the
ende of it came/and the place thereof appeared nomore. So the nexte folowinge stode
vp and raygned/ and had a greate tyme:
and it happened/ that whan it raygned/ the
ende of it came also lyke as the fyrst/ so that it
appeared nomore.

Then came there a voyce vnto it/and sayd:
Heare thou that haste kepte in the earthe so
longe/this I say vnto the/Before thou beginnest to appeare nomore: There shall none after the attayne vnto thy tyme/no/ not halfe
the time Then arose the thirde/ and raygned
as the other afore/ and appeared nomore also.
So wente it with all the residue one after another/so that euery one raigned and then appeared nomore. Then I loked and beholde/in
processe of time the fethers that folowed were
set vp vpō the rightsyde/ that they might rule
also: and some of them ruled/ but within a
C whyle they appeared nomore: for some of thē
were set vp/But ruled not. After this I loked/
and beholde/the xij. fethers appeared nomore
and the two wynges: and there was nomore
vpon the Aegels body/But two heades that
rested/and sixe fethers. Then sawe I also/that
the sixe fethers were parted in two/ and remayned vnder the heade/that was vpon the
ryght syde/ for the foure continued in theyr
place. So I loked and behold/they that were
vnder the wynges/ thought to set vp themselfes/and to haue the rule. Then was there
one set vp/but shortly it appeared nomore/ &
the seconde were sooner awaye then the first.
And I behelde/and lo/the two thought also
by themselfes to raygne: and whan they so
thoughte/ beholde/ there waked one of the
heades that were at rest/namely/it ỹ was in
the myddest/ for that was the greater of the
two heades. And then I sawe/ that the two
heades were fylled with hym/ and the heade
was turned with them that were by hym/
and ate vp the two vnderwynges that wold
haue raigned.

But this heade put the whole earth in fea- D
re/and bare rule in it/ouer al those that dwelt
vpon earth with muche labour/and he had
the gouernaunce of the worlde ouer all the
fooles that haue bene. After this I loked/
and beholde/the heade that was in the myddest/ sodenly appeared nomore lyke as the
wynges: then came the two heades/ whiche
ruled vpon earth/and ouer those that dwelte
therein. And I behelde/and lo/the heade vpon the rightside/deuoured it that was vpon
the leftsyde. And I herde a voyce/which said
vnto me: loke before the/ & consyder the thing
that thou seyst. Then I sawe/ and beholde/
as it were a Lyon that roareth/ runninge
haystely oute of the wood/ and he sente oute
a mans voyce vnto the Aegle/ and sayde:
Heare thou/ I wyll talke with the/ and the
Hyghest shal saie vnto ỹ: Is it not thou that
hast the victory of the foure beastes/ whome
I made to raygne vppon earth/ and in my
world/and that the ende of their times might
come thorow them?

And the fourth came/and ouerwanne all E
the beastes that were past/ & had power ouer
the worlde with greate fearfulnes/ and ouer
the whole compasse of the earth/with ỹ moost
wicked labour/ and so longe tyme dwelt he
vpon the earthe with deceate/ and the earth
hast thou iudged not with trueth. For thou
hast troubled the meke/thou haste hurt ỹ peaceable and quiete/thou haste loued lyars/and
destroyed the dwellinges of thē that brought
forthe frute/ and haste caste downe the walles of suche as dyd the no harme: Therfore is
thy wrongeous dealynge/ and blasphemye

come vp vnto the Hyghest/& thy pryd vnto ỹ mighty. The Highest also hath loked vpō the proude times/& beholde they are ended/and their abhominacions are fulfilled. And therfore appeare nomore thou Aegle/& thy horrible winges/and thy wicked fethers/and thy vngracious heades/and thy synful clawes/& all thy vaine body: that the earth maye be refresshed/and come againe to her self/whā she is delyuered from thy violence/and that she maye hope for the iudgement and mercy of him that made her.

The. XII. Chapter.

A AND it happened whan the Lyon spake these wordes vnto the Aegle/I sawe and beholde/the head that afore had the vpperhād appeared nomore: neither dyd the foure winges appeare any more that came to hym/and were set vp to raigne/& their kingdome was smal/and full of vproure.

And I sawe/and beholde/they appeared nomore/and the whole body of ỹ Aegle was brent/and the earth was in greate feare. Thē awaked I out of the traunce of my mynde/& from greate feare/and saide vnto my spirite: Lo/this hast thou geuen me/in that thou searchest out the wayes of the Highest: lo/yet am I weery in my mynde/and very weake in my spirite/and lytle strength is there in me/for the greate feare that I receaued this nyghte. Therfore wyl I now beseke the Hyghest/that he wyll comforte me vnto the ende/and I

B saide: Lorde Lorde/if I haue founde grace before the syght/and if I am iustifyed with the before many other/and if my praier become vp before thy face/comforte me then/and shewe thy seruaunt the interpretacion and playne difference of this horrible syght/that thou mayest perfectly comforte my soule: for thou hast iudged me worthy/to shew me the last of tymes.

And he saide vnto me: this is the interpretacion of this syght. The Aegle whome thou sawest come vp from the see/is the kyngdō

San. vij. whiche was sene † in the vision of thy brother Daniel/but it was not expounded vnto him/for now I declare it vnto the.

Beholde/the dayes come/that there shall ryse vp a kyngdome vpon earth/and it shalbe feared aboue al the kyngdomes that were before it. In thesame kingdome shall xij. kynges raigne one after another. For the seconde shal begynne to raigne/and shal haue more tyme then the other/and this do the xij. wynges signifye/which thou sawest. As for the voyce

C that spake/and that thou sawest go out from the heades (but not from the body) it betokeneth/that after ỹ tyme of that kingdome/there shal aryse greate stryuinges/and it shal stand in parcel of fallyng/neuertheles/it shal not yet fall/but shalbe set into his beginninge. And the eyght vnderwinges whiche thou sawest hange vnto the wynges of hym/betoken that in hym there shall aryse eyght kynges/whose tyme shalbe but smal/and their yeares swift/and two of them shall beare. But whan the myddest tyme commeth/there shalbe foure kepte in the time/whan this tyme begynneth to come that it maye be ended/but two shalbe kepte vnto the ende.

And where as thou sawest thre heades restynge/this is the interpretacion. In his laste shal the Hyghest rayse vp thre kyngdomes/and call many agayne into them/and they shal haue the dominion of the earth/and of those that dwel therin/with much laboure aboue al those that were before them. Therfore are they called the heades of the Aegle: for it is they that shall bringe forth his wickednesse agayne/and that shall perfourme/and fynish his laste. And where as thou sawest/that the greate heade appeared nomore/it signifyeth that one of them shall dye vpon his best/and yet with payne/for the two that remayne/shalbe slayne with the swearde. For the swearde of the one shall deuoure the other/but at the last shall he fall thorowe the swearde hymselfe.

And where as thou sawest two vnderwin D ges vpon the heade/that is on the right syde/it signifyeth that it is they/whome the Hyghest hath kepte vnto theyr ende: this is a smal kyngdome/and ful of trouble. The Lion whome thou sawest risynge vp oute of the wood/and roaringe/and speakinge vnto the Aegle/& rebukinge him for his vnrighteousnesse/is the wynde/which the Hyghest hath kepte for them/and for their wickednesse vnto the ende: he shall reproue them/and rente them asunder before them. For he shall set them lyuinge before the iudgmente/and shal rebuke them: for the residue of my people shal he deliuer with trouble/those that be preserued ouer mine endes: and he shal make thē ioyful vntyl the cōminge of the daie of iudgment/wherof I haue spoken vnto the from the beginninge. This is the dreame that thou sawest/and this is the interpretacion. Thou onely hast bene mete to knowe the secrete of the Hyghest.

Therfore wryte all these thynges that thou hast sene in a boke/and hyde them/and teach them the wyse in the people/whose hertes thou knowest maye comprehende and kepe the secretes. But wayte thou here thy selfe yet seuen dayes mo/that it maye be shewed the/whatsoeuer it pleaseth the Hyghest to declare vnto the/and with that he wente his waye.

And whan all the people perceaued/that E the seuen dayes were past/and I not come agayne into the citie/they gathered them altogether from the least vnto the moost/and came vnto me/and sayde: what haue we offended the: and what euel haue we done agaynste the/that thou forsakest vs/and syttest here in this place? For of all people thou onely arte leste vs/as a grape of the vyne/and as a candell in a darke place/and as an hauen and a shippe preserued from the tempeste. Haue we not els aduersyte ynough/but thou muste forsake vs? Were it not better for vs/that we had bene brente with Syon? For we are no better then they that dyed there/and they wepte with loude voyce. Then aunswered I them and sayde: Be of good comforte O Israel/and be not heauy thou house of Jacob: for the hyghest hath you in remembraunce/and the myghty hath not forgotten you in temtacion. As for me/I haue not forsaken you/neyther am I departed from you: but am come into this place to praye/because of the mysery of Israel/that I myghte seke mercy for the lowe estate of youre Sanctuary. And nowe go youre waye home euery man/and after these dayes wyll I come vnto you. So the people wente theyr waye into the cytie lyke as I commaunded them: but I remayned styll in the felde seuen dayes/as the aungell bad me/and I ate onely of the flowres of the felde/and had my meate of the herbes in those dayes.

The XIII. Chapter.

AND it happened after the seuen dayes/A that I dreamed a dreame by nyght. And beholde/there arose a winde from the see/that moued all the floudes thereof. And I loked/& beholde/the man was stronge/and increased with the cloudes of heauen: and whan he turned his countenaunce so consyder/all the thinges trembled that were sene vnder him: and whan the voice went out of his mouthe/al they brent that herde him/like as the earth whan it feleth the fyre.

After these I sawe/and beholde/there gathered togethera multitude of men oute of numbre from the foure wyndes of the heauen/to fyghte agaynste the man that came oute from the see. And I loked/and beholde/he graued hym selfe a greate mountayn/and flew vp vpon it. But I wolde haue sene the border or place/whereout the hyll was grauen/and I coulde not.

I sawe after these/that all they which came to fyght agaynst him/were sore afrayed/and yet durste they fyghte. Neuertheles/whan he sawe the fearcenesse and violence of the people/he neyther lyfte vp his hande nor helde swearde/nor any weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blaste of fyre/and oute of his lippes the wynde of the flamme: and oute of his tunge he caste oute sparkes and stormes/and they were all myxte togethe: the blast of fyre/the wynde of the flammes/and the greate storme/and fell with a russhe vppon the people/whiche was prepared to fyghte/and brente them vp euerychone: so that of the innumerable multitude there was nothinge sene/but onely dust and smoke. Whā I sawe this/I was afrayed.

Afterwarde sawe I thesame man come B doune from the mountaine/and calling vnto him another peaceable people: and there came much people vnto him: som were glad/some were sory/some of them were bounde/so that they were caried and brought forth.

Then was I sycke thorowe greate feare/and I waked/and sayde: thou haste shewed thy seruaunte all thy wonders from the beginning

gynninge/and hast counted me worthy/ that thou myghtest receaue my prayer: shewe me nowe yet the interpretacion of this dreame.
For thus I consydre in my vnderstanding: Wo vnto them that shalbe left in those daies/ and muche more wo vnto them that are not lefte behynde: for they that were not left were in heauynesse.

Nowe vnderstande I the thynges that are layed vp in the latter dayes/ whiche shall happen vnto them/and to those that are not lefte behynde. Therfore are they come into greate parels/and many necessities/ lyke as these dreames declare. Yet is it easyer/ that he whiche suffreth hurte/ come in these/ then to passe awaye as a cloude oute of the worlde/ and nowe to se the thynges that shal happen in the last.

C Then aunswered he me/ and sayde: The interpretacion of the syghte shal I shewe the/ and I wyll open vnto thy the thynge that thou haste requyred. For thou haste spoken of them that are lefte behynde/ and this is the interpretacion. He that taketh awaye the perell in that tyme/hath kepte hym selfe. They that be fallen into harme/ are suche as haue workes and fayth vnto the moost myghtye. Knowe this therfore/ that they whiche be left behynde/ are more blessed then they that be dead. This is the meaninge of the vysion.
Where as thou sawest a man commynge vp from the depe of the see/ thesame is he whome God the Hyghest hath kepte a great season/whiche by his owne selfe shall delyuer his creature/and he shal ordre them that are lefte behynd. And where as thou sawest/that out of his mouth there came a blast of wind/ fyre and storme/and howe that he lyft vp neither swearde nor weapen/ but that the russhinge in of hym destroyed the whole multitude/that came to fyghte againste hym: it signifyeth/ that the dayes come/ whan God wyll delyuer them that are vpon earthe/ and in a traunce of mynde shall he come vpō thē/ that dwell in the earth. And one shall vndertake to fyght agaynste another/ one citie against another/ one place againste another/
Ma. xxiiij. a † one people against another/and one realme
D against another. Whan this cōmeth to passe/ then shall the tokens come/that I shewed the before: and then shall my sonne be declared/ whome thou sawest clymme vp as a man. And whā al the people heare his voice/ euery man shal in their owne lande leaue the battail/that they haue one against another/ & an innumerable multitude shalbe gathered together/as they that be willinge to come and to ouercome him by fyghtinge. But he shall standē vpon the toppe of the mount Sion. Neuertheles/Sion shal come/and shalbe shewed/beynge prepared and builded for all mē/ lyke as thou sawest the hyl grauē forth without any handes. But my sonne shal rebuke the people that are come for their wickednes/ with the tempest/and for their euel ymaginacions: & they: paynes/ wherwith they shalbe punished/are lykened vnto the flamme: and without any labour shal he destroye thē/ euē by the law/which is compared vnto the fyre.

And where as thou sawest/that he gathered another peaceable people vnto hym: those E are the ten trybes/which ware caryed awaye prysoners oute of their owne lande/ in the tyme of Oseas the kynge † whome Salmanasar the kynge of Assyria toke prysoner/ and iiij. K. xvij. caryed them ouer the water/and so came they into another lande.

But they gaue them this counsayl/ that they shoulde leaue the multitude of the Heythen/and to go forth into a farther countrie/ where neuer mankynde dwelte: that they myghte there kepe their statutes/ whiche they neuer kepte in their owne lande. And so they entred in at the narowe passages of the water of Euphrates/ and † God shewed tokens Exod. xiiij. for them/ and helde styll the floude tyll they Jos. iij. d were passed ouer: for thorowe that countrye there was a greate waye/namely of a yeare & an halfe iourney/for thesame region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth againe/ the Hyghest shal hold styl the springes of the streame againe/ that they maye go thorowe/ therfore sawest thou the multitude ī peace. And they that be left behinde of thy people/ are those that be founde within my border. Now whan he destroyeth the multitude that is gathered together/he shal defende his people that remayne/and then shall he shewe the greate wonders.

Then

F Then saide I: O Lord Lorde/shew me this: wherfore haue I sene the man cōminge vp from the depe of the see?

And he sayde vnto me: Lyke as thou cāste neyther seke out nor knowe the thynges that are in the depe of the see/euen so mayest thou not se my sōne/or those that be with hym/ But in the tyme of the daye. This is the interpretacion of the dreame/ whiche thou sawest/ therfore thou only art here lyghtened: for thou hast forsaken thine owne lawe/ and applied thy diligence vnto mynde/ and soughte it. † Thy lyfe hast thou ordred in wysedome/ iij. Reg. v. and hast called vnderstandinge thy mother/ Pro. viij. a and therfore haue I shewed the the treasure of the Hyghest. After thre dayes I wyl shew the more/& talke with the more at large/ yee/ heauy and wonderous thinges wyll I declare vnto the.

Then wente I forth into the felde/geuing prayse and thākes greatly vnto God/ because of his wonders which he did in time/and because he gouerneth thesame/and such as is in time/and there I sat thre dayes.

The XIIII. Chapter.

A Vpon the thirde day I sat vnder an Oke tree/then came there a voyce vnto me out of the bush/and sayde: Esdras/Esdras. And I saide: here I am Lord/ and stode vp Exod. iij. a vpon my fete. Then spake he vnto me: † In the bushe dyd I appeare vnto Moses/ and talked with him/ whan my people serued in Egypte/and I sente him/ and led my people out of Egypte/ and broughte him vpon the mounte Syna/where I helde hym by my a longe season/and tolde him my wonderous workes/and shewed him the secretes of the tymes/and the ende/and commaunded him/ saying: These wordes shalt thou declare/ and not hyde them. And nowe I saye vnto the: that thou laye vp in thine herte the dreames that thou hast sene/ and the interpretacions which I haue shewed the: for thou shalt be receaued of all/ thou shalte be turned/ and remayne with my counsaill/and with suche as be lyke the/ vntyll the tymes be ended. For the worlde hath lost his youth/and the tymes begynne to waxe olde. For the tyme is deuyded into twelfe partes/ and ten partes of it are gone already/ and halfe of the tenth parte: Yet remayneth there that/whiche is after the halfe of the tenth parte.

Therfore prepare and ordre thy house/ and B refourme thy people: comforte suche of them as be in trouble: and tell nowe of the destruccion: let go from the mortal thoughtes: caste awaye the burthens of man: put of the weake nature: laye vp in some place the thoughtes that are moost heauy vnto the: and hayste the to flyt from these tymes: for suche cruell and wickednesse as thou haste nowe sene happen shall they do yet much worse. † For the weaker mat. xxiiij. a that the worlde and the tyme is/the more shal j. Joh. ij. c synne/ and wyckednesse increace/ in them that dwell vpon earthe. For the trueth is fled farre awaye/ and lesynge is harde at hande. For nowe haisteth the visyon to come that thou hast sene.

Then aunswered I and sayde: Beholde Lorde/ I will go as thou haste commaunded me/and refourme the people whiche are present. But they that shalbe borne afterward who wil exhorte or rebuke them?

Thus the worlde is set in darkenes/ and C they that dwell therin/are without light for thy lawe is kindled/because no man knoweth ỳ thinges that are done of the/ or that shalbe done. If I haue founde grace before the/ sende the holy ghoost into me/ and I shall wryte all that hath bene done in the world sence the begynninge/ whiche was wrytten in thy lawe/ that men maye fynde the path/ and that they which wil lyue in the latter dayes maye lyue.

And he aunswered me/ sayinge: Go thy waye/ gather thy people together/ and saye vnto them/that they seke the not for xl. dayes: but loke thou gather the many boxe trees/ and take with the Sarea/ Dabria/ Selemis/ Echanus and Asyall/ these fyue/ whiche are ready to wryte swiftly/ and come hyther/and I shall lyghte a candle of vnderstandinge in thine herte/ whiche shall not be put oute tyll the thynges be perfourmed/ which thou shalt begynne to wryte. And then shalte thou declare some thynges openly vnto the perfecte/ and some thynges shalte thou shewe secretly vnto the wyse. To morowe at this houre shalt thou begynne to wryte.

Then wente I forth (as he commaunded D

me

me and gathered all the people together/and
sayde: Heare these wordes o Israel: Oure fa-
thers from the beginninge were straungers
in Egypte/from whence they were delyue-
Deut.xiij.v red/and receaued the lawe of lyfe/whiche
they kepte not/which ye also shaue transgres-
sed after them. Then was this lande/and the
lande of Sion parted amonge you by the lot
to possesse. But youre fathers and youre sel-
fes also haue done vnrighteousnes/and haue
not kepte the wayes which the Lyghest com-
maunded you. And for so muche as he is a
righteous iudge/he toke from you in tyme
the thinge that he had geuen you. And now
are ye here/and youre brethren amonge you.
Therfore if so be that ye wyll subdue youre
owne vnderstandinge/and reformme youre
herte/ye shalbe kepte alyue/and after death
shall ye optayne mercy. For after death shall
the iudgment come/whan we shall lyue a-
gayne: and then shall the names of the righ-
teous be manifest: and the names of the vn-
godly with their workes shalbe declared. Let
no man therfore come nowe vnto me/nor aske
any question at me these xl. dayes.

E So I toke the fyue men (as he commaun-
ded me) and we wente into the felde/and re-
mayned there. The nexte daye a voyce called
Ezec.iij.a me sayinge: Esdras/Open thy mouth/† and
Apoc.x.b drynke that I geue the. Then opened I my
mouth/and beholde/and reached me a full
cuppe/whiche was full of water/But the co-
loure of it was lyke fyre. And I toke it and
dranke. And whan I had dronken it/my
herte had vnderstandinge/and wysdome
grewe in my breste: for my sprete was kepte in
remembraunce/and my mouth was opened
and shut nomore. The Lyghest gaue vnder-
standinge vnto the fyue men/that they wrote
the hye thynges of the night/which they vn-
derstode not. But in the nyght they dyd eate
bread: as for me/I spake in the day/and helde
not my tunge by nighte. In xl. daies/they
wrote two hundreth and foure bokes.

And it happened whan the xl. dayes were
fulfylled/that the Lyghest spake/saying: The
fyrste that thou hast writtен/speake openly/
that the worthy and vnworthy maye rede it.
But kepe the lxx. last/that thou mayest shewe
it onely to suche as be wyse amonge thy peo-
ple. For in them is the sprynge of vnderstan-
dinge/the fountayne of wysdome/and the
streame of knowlege/And I dyd so.

The.XV.Chapter.

BEholde/speake thou in the eares of my A
people the wordes of prophecye/whiche
I wyll put in thy mouth/sayeth the Lorde/
and cause them to be writtен in a letter/for it
is the trueth. Feare not the imaginacions a-
gainst the/let not the vnfaythfulnesse of them
trouble the/that speake against the. For al the
vnfaithfull shal dye in their vnfaithfulnesse.
Beholde sayeth the Lorde/I wyll bringe
plagues vpon the worlde: the swearde/hun-
ger/death and destruccion/for wyckednesse
hath the vpperhande in all the earth/& their
shamefull workes are fulfilled.

Therfore sayeth the Lorde/I wyll holde B
my tunge nomore vnto their wickednesse/
whiche they do so vngodlye: neyther wyll I
suffre them in the thinges that they deale
withall so wyckedlye. Beholde/the innocēte Apoca.vj
bloude of the troubled cryeth vnto me/and and ix.a
the soules of the righteous complayne con-
tinually: and therfore (sayeth the Lorde) I
will surely auenge/and receaue vnto me all
innocent bloude from amonge them.

†Beholde/my people is led as a flocke of Psal.xliij
shepe to be slayne/I wyl not suffre them now Rom.viij
to dwell in Egypte/But wyl bringe them out j.Cor.iiij.b
with a myghty hande/and a stretched oute
arme/and smite it with plagues as afore/and
will destroye all the lande of it. Egypte shall
mourn/and the foundaciōs of it shalbe smyte-
ten with the plague/and puny shmente that
God shall bringe vpon it.

They that tyll the grounde/shall mourne/ C
for their sedes shalbe destroyed thorowe the
blastinge and hale/and an horrible starre. Wo
worth the worlde and them that dwell there-
in/for the swearde and their destruccion dra-
weth nye: and one people shall stande vp to
fyght against another/and swerdes in theyr
handes. For men shalbe vnstedfast/and some
shall do violence vnto other: they shal not re-
garde their kynge and princes/the wayes of
their doynges and handelinges in their po-
wer. A man shall desyre to go into the cytie/
and shal not be able. For because of their pride
the cities shalbe broughte in feare/the houses
shall

shall shake/and men shalbe afrayed. A man
shall haue no pytie vpon his neyghbours/but
one shall prouoke another vnto battayl/to
spoyle their goodes/because of the hunger of
bread/and because of the greate trouble.

D Beholde/I gather and call together all the
kynges of the earth/which are from the vpry-
synge/frō the South/frō the East/& Libanus
to turne vnto thē/and restore the thynges that
they haue geuen them. Like as they do yet this
daye vnto my chosen/so wil I do also/& recō-
pence them in their bosome. Thus sayeth the
Lorde God/My ryght hande shal not spare
the synners/and my swearde shall not ceasse
ouer them/that shed the innocent bloude vpō
the earth. The fyre is gone out frō his wrath/
and hath consumed the foundacions of the
earth & the synners/like ỳ strawe that is kind-
led. Wo worth them that synne/and kepe not
my cōmaundementes/sayeth the Lorde: I
wil not spare them. Go youre waye ye childrē
from violence/defyle not my Sanctuary: for
the Lorde knoweth all them that synne a-
gaynst him/and therfore delyuereth he them
vnto death and destruction: For now are the
plagues come vpon the worlde/and ye shall
remayne in them. For God shall not deliuer
you/because ye haue synned agaynst hym.

E Beholde/an horrible vision commeth from
the East/where generacions of Draggons
shal come out/& the people of the Arabes with
many charrettes/and the multitude of them
shalbe as the winde vpon earth/that all they
which heare thē ragynge in their wrath/maye
feare and be afrayed: and as the wylde Bores
out of the wood/so shall they go out/and with
greate power shall they come/and stāde figh-
tinge with them/and shall wayst the porcion
of the lande of the Assyrians.

And then shal the Draggons haue the vp-
perhande/not remembringe their byrth/and
shall turne aboute swearinge together in
greate power/to persecute them. But these
shalbe afrayed/and kepe silence at their po-
wer/and shall flye: and one out of the lande of the
Assyrians shall besege them/and consume one
of thē/and in their hoost shalbe feare & drede/
and stryfe amonge their kinges.

F Beholde/cloudes from the East/and from
the North vnto the South/and they are very
horrible to loke vpon/ful of wrath and storme.
They shall smyte one vpon another/and they
shall smyte at the a greate starre vpon earth &
their starre/and the bloude shalbe from the
swearde vnto the belly/and the smoke of man
vnto ỳ Camels litter: And there shalbe greate
fearfulnes and tremblinge vpon earth/& they
that se the wrath shalbe afrayed/and a trem-
blinge shall come vpon them.

And then shall there come greate raynes
from the South and from the North/& parte
from the West/and from the stormy wynde
from the East/& shall shut thē vp agayne/and
the cloude which he rayseth vp in wrath: and
the starre to cause feare towarde the East and
Westwinde shalbe destroyed: and the greate
cloudes shalbe lift vp/and the myghty clou-
des ful of wrath/and the starre/that they maye
make all the earth afrayed/and them that dwel
therein/and that they maye poure out ouer all
places an horrible starre/fyre and hayle/and
flyenge swerdes/and many waters: that all
feldes maye be full/and all ryuers/and they
shall breake doune the cities & walles/moun-
taynes and hilles/all trees/wood and ỳ grasse
of the medowes/and all their frute. And they
shall go stedfast vnto Babylon/and make her
afrayed/they shall come to her/and besege her/
the starre and all wrath shall they poure out
vpon her.

Then shall the dust and smoke go vp vnto G
the heauen/and all they that be aboute her/
shall bewayle her/and they that remayne vn-
der her/shall do seruice vnto them that haue
put her in feare. And thou Asia that comfor-
test thy self also vpon the hope of Babylon/&
art a worshippe of her persone. Wo be vnto
the thou wretch/because thou hast made thy
self like vnto her/and hast decte thy doughters
in whordom/that they myght triumphe and
please thy louers/which haue alwaye desyred
to committe whordom with the: thou hast fo-
lowed the abhominable citie in all her workes
and inuencions.

Therfore sayeth God: I will sende plagues
vpon the/wydowhode/powerte/hunger/war-
res and pestilence/to wayst thy houses with
destruction and death/& the glory of thy po-
wer shalbe dryed vp as a floure/whan the
heate aryseth that is sent ouer the. Thou shalt

be syck as a poore wyfe that is plagued / and beaten of women: so that the myghty and louers shall not be able to receaue the. Wolde I so hate the sayeth the Lorde? If thou haddest not alwaye slayne my chosen/exaltinge ỹ stroke of thy handes/& sayde ouer theyr death/ whan thou wast dronken: set forth the bewtye of thy countenaunce.

The rewarde of thy whordome shalbe recompenced the in thy bosome / therfore shalt thou receaue rewarde.

B Lyke as thou hast done vnto my chosen (sayeth the Lorde) euen so shall God do vnto the / and shall delyuer the into the plague. Thy chyldren shall dye of hunger / and thou shalt fal thorow the swearde Thy cities shalbe broken doune / and all thine shall perysh with the swearde in the felde. They that be in the mountaynes/ shall dye of hunger / & eate their owne flesh / and drynke their owne bloude for very hunger of bread & thyrst of water. Thou vnhappy shalt come thorow the see / & receaue plagues agayne.

In the passage they shall cast doune the slayne cytie/ and shall rote out one parte of thy lande/and consume the porcion of thy glory. They shall treade the doune lyke stouble / and they shalbe thy fyre/and shall consume the thy cities/and thy lande/thy wood/ and thy frutefull trees shal they burne vp with the fyre. Thy children shall they carry awaye captiue: & loke what thou hast/they shall spoyle it/ and marre the beuty of thy face.

The XVI. Chapter.

A WO vnto the Babylon and Asia/ wo vnto the Egypte and Syria: gyrde your selfes with clothes of sack and heere / & mourne for youre chyldren/ be sory/ for your destruction is at hande. A swearde is sent vpon you / & who will turne it back? A fyre is kindled amonge you/and who will quench it? Plagues are sent vnto you/and what is he that will dryue them awaye? Maye any man dryue awaye an hungrie Lyon in the wood? Or maye any man quench the fyre in the stubble/ whan it hath begonne to burne? Maye one turne agayne the arowe that is shot of a stronge archer? The myghty Lorde sendeth the plagues / & what is he that will dryue them awaye? The fyre is kindled & gone forth in his wrath / and what is he that will quench it? He shall cast lightninges/& who shall not feare? He shall thonder/and who shall not be afrayed? The Lord shall threaten / and who shall not vtterly be beaten to poulder at his presence? The earth quaketh / and the foundacions therof: the see aryseth vp with waues from the depe / and the floudes of it are vnquiete / and the fishes therof also before the Lorde / and before the glory of his power. For stronge is hys ryghthande that holdeth the bowe/his arowes that he shooteth are sharpe/and shall not mysse/whan they begynne to be shot into the endes of the worlde.

Beholde/the plagues are sent/and shall not B turne agayne/tyll they come vpon earth. The fyre is kyndled / and shall not be put out/ tyll it consume the foundacions of the earth. Like as an arowe which is shot of a myghty archer returneth not backward/ euen so ỹ plagues that shalbe sent vpon earth / shal not turne againe/ Wo is me/ wo is me/ who wyll delyuer me in those dayes? The begynninge of sorowes and great mourninge: the beginninge of derth & greate death / the beginninge of warres / and the powers shall stande in feare: the beginninge of euels/& they shall tremble euery one. What shall I do in these thynges whan the plagues come? Beholde/ hunger and plague/ trouble and anguysh are sent / as scourges for amendement. But for all these thynges they shall not turne from theyr wickednesses / nor be alwaye myndefull of the scourges.

Beholde/ vitayles shalbe so good cheape vp- C pon earth / that they shall thynke them selfes to be in good case: & euen then shall myschiefe growe vpon earth/ warres / derth and greate disquietnes. For many of them that dwell vpon earth shal perysh of hunger/ and the other that escape the hunger / shall the swearde destroye: and the dead shalbe cast out as doūge/ and there shalbe noman to comforte them. For the earth shalbe waysted / and the cities shalbe cast doune: there shalbe no man left to tyll the earth/& to sowe it. The trees shall geue frute / and who shall plucke thē of and gather thē? The grapes shalbe rype/& who shal treade them? For all places shalbe desolate of men/ so that one man shall desyre to se another/ or to heare his voyce. For of one whole citie there shalbe ten left/and two in the felde/which shal hyde them selfes in the thicke busshes / and in ỹ clyftes of stones: lyke as whan there remaine thre or foure olyues vpon the olyue tree / or as whan a vyneyarde is gathered / there are left some grapes / of them that diligently sought thorow the vyneyarde.

D Euen so in those dayes there shalbe thre or foure left/ for thē that search their houses with the swearde. And the earth shalbe left waist/ & the feldes therof shall wexe olde: & her wayes/ and all her pathes shall growe full of thornes/ because no man shall trauayle there thorow. The doughters shall mourne hauinge no brydegromes: the women shall make lamentacion/ hauynge no housbandes / their doughters shall mourne / hauinge no helpe of theyr brydegrome. In the warres shall they be destroyed/ and their housbandes shall perysh of hunger. O ye seruauntes of the Lord / heare these thinges/and marke them. Beholde/the worde of the Lord/O receaue it: beholde/ the plagues drawe nye / and are not slack in taryinge. Lyke as a trauaylinge woman/ which in the ix. moneth bringeth forth a sonne / whan the houre of the byrth is come / an houre two or thre afore that the paynes come vpon her body / and whan the chylde commeth to the byrth/they tary not the twynckлinge of an eye: Euen so shall not the plagues be slack to come vpon earth/and the worlde shall mourne/ and sorowes shall come vpon it on euery syde.

E O my people / heare my worde / make you ready to the battayl: and in all euell be euen as pylgrems vpon earth. He that selleth/let him be as he that flyeth his waye: & he that bieth/ vij. d as one that wil lese. † Who so occupieth marchaundise/as he that wynneth not: and he that buyldeth/as he that shall not dwell therein: he that soweth / as one that shall not reape: he that twysteth the vyneyarde / as he that shall not gather the grapes: they that marry/as they that shall get no chyldren: and they that xxvj. a marry not as the wydowes: † and therfore xxv. c they that laboure/labour in vayne. For straungers xvj. b shall reape their frutes / and spoyle their goodes/ ouerthrowe their houses / & take their chyldren captiue: for in captiuitie and hunger shall they get children. And they that occupie their marchaundises with robbery / how lōge

decke they their cities/ their houses/ their possessions and persones: the more will I punish them for their synnes sayeth the Lord. Lyke as an whore enuyeth and honest woman/ so shall righteousnes hate iniquitie / whan she decketh her self/and shall accuse her to her face/ whan he commeth that defendeth/which shall make inquisicion for al synne vpon earth. And therfore be not ye like thereunto/ nor to ỹ workes therof: for or euer it be lōge/ iniquite shalbe taken awaye out of the earth / and righteousnes shall raygne amonge you.

Let not the sinner saye that he hath not sin- F ned: for coles of fyre shal burne vpō his heade/ which saieth before the Lorde God and his glory: I haue not synned. Beholde/the Lord knoweth all the workes of men / their imaginacions / their thoughtes / and their hertes. † For he spake but the worde: Let the earth be Gen. j. c made / & it was made: let the heauen be made/ and it was made. In his worde were the starres made/and he knoweth the numbre of thē. He searcheth the grounde of the depe/and the treasures therof: he hath measured the see/ and what it conteineth. He hath shut the see in the middest of the waters / and with his worde hath he hangeth the earth vpon the waters. He spredeth out the heauen like a voulte: vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made springes of water / and poules vpon the toppe of the mountaynes / that the floudes myght poure doune from the stony rockes to water the earth. He made man/ and put his hert in the myddest of the body/ and gaue him brieth/ lyfe and vnderstandinge/ yee / and the sprete of the almighty God/ which made all thinges / and hath searched the grounde of all the secretes of the earth.

He knoweth youre imaginacions and in- G uencions / and what ye thinke whan ye synne and wolde hyde youre synnes. Therfore hath the Lord searched & sought out all your workes/ & he shall bewraye you all. And whā your synnes are brought forth / ye shalbe ashamed before men/ & youre owne synnes shalbe youre accusers in that daie. What wil ye do? Or how will ye hyde youre synnes before God and his aungels? Beholde / God him self is the iudge/ feare him/ leaue of frō youre sinnes/ and

forget your vnrighteousnesses/ and medle no more with them: so shall God lede you forth/ and delyuer you from all trouble. For beholde/ the heate of a greate multitude is kindled ouer you/and they shall take awaye certayne of you/ and fede the ydle with Idols: and they that consent vnto thē/ shalbe had in derision/ laughed to scorne/and troden vnderfote.

H For vnto the places there shalbe a place/and in the next cities a greate insurrection vpon those that feare the Lorde. They shalbe like mad men/ they shall spare no man: they shall spoyle & wayst such as feare the Lorde/ their goodes shall they take from them/ and shut them out of theyr houses. Then shal it be knowen who are my chosen/ and they shalbe tryed as the golde in the fyre. Heare O ye my beloued/ sayeth the Lorde/ beholde/ the dayes of trouble are at hande/ but I will delyuer you from thesame. Be not ye afraied/ dispayre not/ for God is youre captayne.

Who so kepeth my commaundemētes and preceptes/ (sayeth the Lorde God) let not youre synnes weye you doune/ & let not youre vnrighteousnesses be lift vp. Wo be vnto thē that are subdued vnto theyr synnes/ and tangled in their wickednesses: lyke as a felde is hedged in with busshes/ and the path therof couered with thornes/ that no man maye trauayle thorow: and so is he taken/ and cast in the fyre and brent.

The ende of the iiij. boke of Esdras.

The boke of Tobias.

The fyrst Chapter.

TObias was of the trybe and citie of Nephthaly/ which lyeth in the hye coūtries of Galile/ aboue Naason the waye towarde the West/ hauynge the citie of Sephet vpō the left syde.

Though he was taken pryſoner in ỹ dayes of † Salmanasar kinge of the Assyrians/ neuertheles/ beynge in captiuitie/ he forsoke not the waye of trueth: In so much that whatsoeuer he myght get/ he parted it dayly with his felow pryſoners and brethren/ that were of his kynred. And though he were yonger then all they in the tryde of Nephtali/ yet dyd not he behaue him self chyldesly in his workes. And whan all the other wente to the golden calfes/ †, which Jeroboam the kynge of Israel had made/ he him self alone fled all their companyes/ and gat hym to Jerusalem vnto the temple of the Lorde/ and there worshipped the Lorde God of Israel/ faythfully † offeringe all his fyrst frutes and tythes/ so that in the thyrde yeare he ministred all the tythes vnto the straūgers and conuertes. These and such lyke thynges dyd he accordinge 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 wyfe called Anna/ and of her he begat a sonne/ whome he called after his owne name/ and taught hym from his youth vp to feare God/ and to refrayne from all synne.

Now whan he with his wyfe/ his sonne/ and with all his kynred was come in captiuitie vnto † Ninue/ what tyme as they al dyd eate of the meates of the Heythen/ he kepte his soule/ and was neuer defyled in their meates.

† And for so much as he was myndfull of the Lord in all his hert/ God gaue him fauoure in the presence of Salmanasar ỹ kynge/ which gaue him power to go where he wolde/ and so had he lybertie to do what him lyst.

So wente Tobias vnto all thē that were in pryſon/ † and comforted them/ and gaue them wholsome exhortacions. And whā he came to Rages a citie of ỹ Medes/ & hauinge talētes of syluer (of the thynges wherwith the kinge had honoured hym) and sawe amōge a greate company of people of his kynred/ one Gabelus (which was of his owne trybe) beynge in necessite/ he gaue hym the sayde weyght of siluer vnder an hand writynge.

After a longe season whan Salmanasar the kyng was dead/ & Sennacherib his sonne raygned in his steade/ which hated the chyldren of Israel/ Tobias wente dayly thorowout all his kynred/ and comforted them/ and gaue

gaue of his goodes to euery one of them as much as he myght: he fed the hungry/ clothed the naked/ and buried the dead and slaine/ and that diligently.

D † And whan Sennacherib the kinge came agayne and fled out of Jewry (what tyme as God punyshed hym for his blasphemy) and in his wrath slew many of the chyldren of Israel/ Tobias † buried their bodies. But whan it was tolde the kinge/ he cōmaunded to slaye hym/ & take awaye all hys goodes. Neuertheles/ Tobias with his wyfe fled his waye/ and was hyd naked/ for there were many ỹ loued hym. But after xlv. dayes ỹ kinge was slaine of his owne sōnes. Then came Tobias againe to his house/ and all his goodes were restored vnto hym.

The II. Chapter.

AFter these thynges vpon a solempne daye of the Lord/ Tobias made a good feast in his house/ and sayde vnto his sonne: Go thy waye/ & bringe hyther some of oure trybe/ such as feare God/ ỹ they may make merry wt vs. And whā he was gone/ he came agayne and tolde his father/ that one of the chyldren of Israel laye vpon the strete. And immediatly he leapt frō his table/ left the feast/ came fastinge to the dead coarse/ toke him and bare him priuely into his house/ that whan ỹ Sunne was doune/ he myght safely burye him. And whan he had hyd the coarse/ he dyd eate his meate with mournynge and feare/ remembringe the wordes that the Lorde sayde by the prophet Amos: † youre hye feastes shalbe turned to sorowe and heauynes.

Amos viij.

Mac.j.d

B But whā the Sunne was doune/ he wente his waye and buried him. Then all his neighboure reproued him/ sayinge: It is not longe/ sence † it was commaunded to slaye the because of this matter/ & hast scarce escaped the daunger of death/ and buriest thou the dead agayne? Neuertheles/ Tobias fearinge God more then the king/ toke the bodies of ỹ slaine/ hyd them in his house/ and buried them at mydnyght.

obie.j.d

C It happened vpon a daye/ that he had buried ỹ dead/ and was weery/ came home/ and layed him doune by the wal and slepte. And whyle he was a slepe/ there fel doune vpō his eyes warme doūge out of the swalowes nest/ so that he was blinde. † This tentacion dyd God suffre to happen vnto him/ ỹ they which came after/ myght haue an example of his pacience/ like as of holy Job. For in so much as he euer feared God frō his youth vp/ & kepte his commaundementes/ he was not heauy agaynst God/ that ỹ plague of blindnes chaūced vnto him/ but remained stedfast in ỹ feare of God/ & thanked God all ỹ dayes of his life.

Deu.viij. c and xij.c Joan.ix.a and xj.a

For like as blessed Job was had in derision of kinges/ euen so was he laughed to scorne of his elders and kinsfolkes/ which sayde vnto hym: † where is thy hope/ for the which thou hast done almes and buried the dead? But Tobias rebuked them/ and spake: † Saye not so/ for we are the chyldren of holy men/ and loke for the lyfe/ which God shall geue vnto them/ that neuer turne their belefe from him. Anna his wyfe † wēte dayly to the weuynge worke/ and loke what lyuinge she coulde get with the labour of her handes/ she brought it. And it happened that she toke a kyd and brought it home.

D

Job iiij.a

Tob. viij. a

Ephe.iiij. a

And whan her husband herd it crie/ he sayde/ † loke that it be not stolen/ restore it agayne to the owners: for it is not lawfull for vs to eate or to touch any thinge of theft. Then was his wyfe angry/ and sayde: † Now is thy hope become vayne openly/ and thy almes dedes are manifest. With these/ & such like wordes dyd she cast him in the teeth.

Deu.xxij.a

Job ij. b

The. III. Chapter.

THen Tobias toke it heauely/ & with teares beganne to make his prayer/ sayinge: O Lord/ thou art righteous/ and all thy iudgementes are true/ † yee/ all thy wayes are mercy/ faithfulnes/ and iudgement. And now O Lord be mindeful of me/ and take no vengeaunce of my sinnes/ neyther remembre my mysdedes/ nor the mysdedes of my elders. For we haue not bene obedient vnto thy cōmaundementes/ therfore are we spoiled/ brought into captiuitie/ into death/ into derision/ and shame vnto all nacions/ amōge whome thou hast scatred vs. And now O Lorde/ thy iudgementes are greate/ for we haue not done accordinge to thy commaundementes/ neyther haue we walked innocently before the. And now O Lorde/ deale with me accordinge to thy wyll/ and commaunde my spirete to be re-

A

Psa.xxxiij b

ceaued in peace / for more expedient were it for me to dye then to lyue.

B At the same tyme it happened / that Sara the doughter of Raguel at Rages a citie of the Medes was sclaundred of one of her fathers handmaydens / namely / that she shoulde haue had seuen housbandes / which as soone as they were gone in vnto her / were slayne of the deuel called Asmodeus. Therfore whan she reproued the mayden for her faulte / she aunswered her / sayinge: God let vs neuer se sonne nor doughter of the more vpō earth / thou killer of thy housbandes. Wilt thou slay me also / as thou hast slayne seuen men? At this voyce wente Sara into an hye chaūber of her house / and thre dayes and thre nyghtes she neyther dyd eate nor drynke / but continued in prayer / and besought God with teares / that he wolde deliuer her from this rebuke.

C Vpon the thyrde daye it chaunched / that whan she had made an ende of her prayer / she praysed the Lorde / sayinge: Blessed be thy name O God of oure fathers / which whan thou art wroth / shewest mercy / and in the time of trouble thou forgeuest the synnes of them that call vpon the. Vnto the O Lorde turne I my face / vnto the lift I vp myne eyes. I beseche the O Lorde / louse me out of the bandes of this rebuke / or els take me vtterly awaye from of the earth. Thou knowest Lorde / that I neuer had desyre vnto man / & that I haue kepte my soule cleane from all vncleanly lust. I haue not kepte company with those that passe their time in sporte / neyther haue I made my self partaker with thē that walke in lighte behauoure. Neuertheles / an housbande haue I consented to take / not for my pleasure / but in thy feare.

D Now peraduenture / eyther I haue bene vnworthy of thē / or els were they vnmete for me / for thou happly hast kepte me to another housband. † For why? thy counsaill is not in ỹ power of mā. But whosoeuer loueth the / and seruyth the a ryght / is sure / that if his lyfe be tempted & proued / it standeth in the tryenge: and if he endure in pacience / he shal haue a rewarde and be hyghlye crouned: and if he be in trouble / that God (no doubte) shall delyuer hym: and if his lyfe be in chastenynge / that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in oure dampnacion: and why? after a storme thou makest the wether fayre and stil: after wepinge and heauynes thou geuest greate ioye. Thy name O God of Israel / be praysed for euer. At the same time were both their prayers herd in the sight of the maiesty of the hyghest God. And Raphael the holy aungel of the Lorde was sent to helpe them both / whose prayers came together before God.

The. IIII. Chapter.

SO whan Tobias thoughte his prayer to be herde that he might dye / he called vnto him his sonne Tobias / and sayde vnto him: My sonne / heare the wordes of my mouthe / & laye them in thine hert as a foundacion. Whā God taketh awaye my soule / burye thou my body / † & holde thy mother in honoure all the dayes of her life. For thou oughtest to remembre / what & how greate parels she suffred for ỹ in her wōbe. And whan she also hath fulfilled the time of her life / bury her besyde me. Haue God in thy thought all the dayes of thy life / and bewere / † lest / at any tyme thou consent vnto synne / and lest / thou let slippe the commaundementes of the Lorde oure God.

B Geue almes of thy goodes / and turne neuer thy face from the poore: and so shal it come to passe / that the face of the Lorde shall not be turned awaye from the. † Be mercifull after thy power. If thou hast much / geue plenteously: if thou hast litle / dothy diligence gladly to geue of that litle. For so gatherest thou thy self a good rewarde in the daye of necessite. For almes delyuereth ỹ from death / and suffreth not the soule to come in darkenes. A greate comforte is almes before the hygh God / vnto all them that do it.

* My sonne / kepe the wel frō all whoredome / & besyde thy wyfe se that no fault be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde / † for in pryde begāne all destruction.

† Whosoeuer worketh any thinge for the / C 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 woldest not another man shoulde do vnto the. † Eate thy breed with the hungry and poore / and couer the

uer ỹ naked with thy clothes. Set thy bread and wyne vpon the buriall of the righteous / and do not thou eate and drinke therof with the synners. Aske euer counsayll at the wyse.

Be alwaye thankefull vnto God / and beseke him that he wil ordre thy wayes / and that whatsoeuer thou deuyseste or takest in hande / it maye remayne in hym. I certifie the also my sonne / that (whan thou wast yet but a babe) † I delyuered tē talentes of syluer vnto Gabelus / at Rages a citie of the Medes / and his hādwritinge haue I by me. And therfore seke some meanes / how thou mayest come by hym / and receaue of hym the sayd weyght of syluer / and geue hym his handwritinge againe.

My sonne / be not afrayed: trueth it is / we lede here a poore life / † but greate good shall we haue if we feare God / and departe from al synne / and do well.

The V. Chapter.

AThe aunswered Tobias vnto his father / and sayde: father / all that thou hast commaunded me / will I do / and that diligently. But how I shall require thys money / I can not tell. Neyther doeth he knowe me / nor I him. What token shall I geue him: And as for the waye thither / I neuer knew it. Then his father aunswered him / and sayde: I haue his handwritinge by me / which whan thou shewest him / immediatly he shall paye the. But go thy waye now / and get the some faithfull man to go with ỹ for an hyre / that thou maiest receaue the money / whyle I am yet lyuinge.

B Then wente Tobias out / and vpō the strete he founde a fayre yonge man standinge / gyrded vp / and as it were one ready to take his iourney. And he knew not that it was an aūgel of God / but saluted him / and sayde: From whence art thou / thou good yonge man? He aunswered: Of the children of Israel.

And Tobias sayde vnto hym: knowest thou the waye / that ledeth vnto the countrie of the Medes? He aunswered: I knowe it well / and all those stretes haue I gone oft tymes / and haue lodged with oure brother Gabelus / that dwelleth in Rages a citie of ỹ Medes / which lyeth vpon the mount Egbathanis. Tobias sayde vnto him: I praye the / tary for me / tyll I haue tolde my father these thinges. Then wente Tobias in / and tolde hys father all. At the which his father maruayled / and prayed that he wolde come in vnto him.

Now whan the aungel came in / he saluted C him / and saide: ioye be with the for euermore. And olde Tobias saide: what ioye can I haue / that syt here in darcknes / and se not the light of heauen? The yonge man sayde vnto hym: Be of good cheare / God shal helpe the shortly. And Tobias said vnto him: Canst thou bringe my sonne to Gabelus / vnto the citie of Rages in Media? And whan thou commest agayne / I shall paye the thy hyre. And the aungel saide vnto hym: I shall lede thy sonne / and bringe him to ỹ agayne. Thē Tobias aunswered him: Tell me I praye the / of what house / or of what trybe art thou?

The aungel Raphael saide vnto him: Aseke thou after the kinred of an hyrelinge / or sekest thou a gyde for thy sōne to go with him? But that I make the not careful / I am Azarias the sonne of greate Hananias. And Tobias aunswered: Thou art come of a greate kinred / but I praye the / be not displeased / that I desyred to knowe thy kinred. The aungel sayde vnto hym: Thy sonne shall I lede forth safely / and bringe him whole to the againe.

Then aunswered Tobias and saide / well go D on youre waye / & God be in youre iourney / & his aungel beare you cōpany. So whan they had prepared all thinges / that they wolde take with thē in their iourney / Tobias bad his father & his mother farewel / and they wente on their waye both together. Now whan they were gone / his mother beganne to wepe / and saide: † The staf of oure age hast thou taken awaye / and sent him from vs. Tob. r. &

Wolde God that money had neuer bene / for ỹ which thou hast sent him awaye. If we had bene content with our pouerte / this had bene greate ryches vnto vs / that we sawe oure sōne here. Then saide Tobias vnto her: wepe not / oure sonne shall come to vs againe safe and sōūde / and thine eyes shall se him. For I trust / that the good aungel of God shall beare him company / and ordre well all the thinges that he doeth: so that he shall come to vs againe with ioye. At these wordes his mother left of from wepynge / and helde her tunge.

The. VI. Chapter.

AGo Tobias wēte on his waye / & a dogge folowed hym / and the fyrst nyght they abode by the water of Tigris. Then wente he out to wash his fete / and beholde / there came forth an horrible fish to deuoure him. Of whome Tobias was afrayed/and cried with a loude voyce/sayinge/Lorde he cōmeth vpon me. And the aūgel sayde vnto hym: Take him by the ioule / & drawe him to the. And he dyd so/and drewe him vpon the lande/and the fish beganne to leape at his fete.

BThen sayde the aungel vnto him: Take out the bowels of this fish/and as for the herte/the gall/and the leuer/kepe them by the. For these thinges are necessary and good for medicine. Tobias dyd so / and rosted the fish/ and they toke him with them in their iourney: the residue they salted / as much as was sufficient for them / till they came to Rages. Thē Tobias axed the aungel/and sayde vnto hym: I praye the brother Azarias / tell me / wherto are these thinges good of the fish / that hast bydden my to kepe?

The aungel aunswered him and sayde: If thou layest a pece of the hert vpon the coales/ the smoke therof dryueth awaye all maner of euell spretes / whether it be from man or from womā/ so that from thence forth thesame shall come nomore vnto them. The gall is gōod to anoynte or to strake the eyes withall/ where as there is any blemish in them / so shall they be whole.

CAnd Tobias sayde vnto him: where wilt thou that we remayne? The aungel aūswered Nu.xxxvj.a and saide: † Here is a nye kinsman of thyne/ one Raguel by name / which hath a doughter called Sara/& hath neither sonne nor daughter but her. All his good belongeth vnto the/ and thou must marry his doughter: and therfore desyre her of her father / and he shall geue her the to wyfe. Thē aunswered Tobias and sayde: As I vnderstande/ she hath bene maried vnto seuen housbandes / and they all are dead: and I haue herde saye / that the deuell slew thē. I am afrayed therfore/lest/ such thinges happen vnto me also: which if it came to passe (seynge I am the onely sonne of my father and my mother) I shulde bringe them in their age with sorow to their graues.

Then saide the aungel Raphael vnto him: DHeare me/and I will tell the/ what they be of whome the deuell hath power. Namely/they that receaue marriage of such a fashion/ that they shut God out from thē and from their hert/† and geue them selfes to their owne lust/ j.Thes *cuen as it were an horse & muyle/which haue *Psa no vnderstandinge: vpon such hath the deuel power. † But whan thou takest her/& art come Tob. into the chaumber/ withhold thy self from her thre dayes / and geue thy diligence vnto no thynge/but vnto prayer with her.

And in the fyrste night rooste ỳ leuer of the fish/ and the deuel shalbe dryuen awaye. The seconde nyght shalt thou be receaued into the company of the holy patriarkes. The thirde night shalt thou optayne the blessinge of God/ so that whole and sounde childrē shalbe borne of you. After the thirde night take the mayden in the feare of God/ and more for the desyre of children/thē for any fleshly lust: that in the sede of Abraham thou maiest optaine the blessinge in children.

The VII. Chapter.

THen wente they into Raguel / which re- Aceaued them ioyfully. And whan Raguel loked vpon Tobias / he sayde vnto Anna his wyfe: How lyke is this yonge man vnto my sisters sonne. And whā he had spoken this/ he sayde: whence be ye good brethrē? They saide: Of the trybe of Nephtali / out of the captiuitie of Ninive. Then said Raguel vnto thē: knowe ye my brother Tobias? They sayde: yea / we knowe him well. And whan he had spoken much good of him/the aungel sayde vnto Raguel: Tobias of whom thou axest/ is this yōge mans father. Then Raguel bowed him self doune/ and wepte / toke him aboute the neck/ and kyssed him/ and sayde: † Gods blessynge Tobi haue thou my sonne / for thou art the sonne of a good verteous man. And Anna his wyfe & Sara his doughter wepte also.

Now whā they had talked together/Raguel Bbad kyll a wether / and to make a feast. And whan he prayed them to syt doune to dynner/ Tobias said: I wil neither eate nor drinke here this daye/ excepte thou first graūte me my peticion/ & promise me to geue me thy doughter Sara. Whā Raguel herde this/he was astonnyed / for he knew what had happened vnto the other seuen men/that wente in vnto her: and he beganne to feare/that it should chaūge vnto him also in lyke maner.

And whyle he stode so in doubte/and gaue the yonge man no aunswere/the aungel saide vnto him: Feare not to geue him thy doughter / for vnto this man that feareth God / belongeth thy doughter to wyfe/therfore might none other haue her.

CThen saide Raguel: I doubte not/but God hath accepted my prayers and teares in his syght: and I trust he caused you to come vnto me for thesame intent / that this doughter of myne might be married in her owne kinred/† accordinge to the lawe of Moses. And Nu.xxxvj.c now doubte thou not/but I wil geue her vn Deu.vij.c to the: So he toke the ryghthande of hys doughter/and gaue her into the right hande of Tobias/and sayde: The God of Abraham/ the God of Isaac/and the God of Jacob be with you/ioyne you together/and fulfyll hys blessinge in you. And they toke a letter and made a wrytinge of the marriage. And then made they merry/and praysed God. And Raguel called Anna his wyfe vnto hym / & bad her prepare another chaumber/and thither he brought Sara his doughter/and she wepte. Then sayde he vnto her: Be of good cheare my doughter / the Lorde of heauen geue the ioye / for the heauynesse that thou haste suffred.

The. VIII. Chapter.

ANowe after that they had supped / they broughte the yonge man into her. Then thought Tobias vpon the wordes of the aungel/and toke out of his bagge a pece of the leuer of the fysh/and layed it vpon the hote coales. So the aungel Raphael toke holde of the deuell/and sente him awaye/and bound him in the wylderneſſe of the hyer Egypte. Then spake Tobias vnto the virgine/and saide: Vp Sara/† let vs make oure prayer vnto God to Deu.vij.a daye/to morow/and nexte morowe: for these thre nyghtes wyll we reconcyle oure selfes with God: and whan the thirde holy night is past/we shal ioyne together in the deutye of marriage. For we are the chyldren of holy men/and we maye not come together as the BHeithen/that knowe not God.

b.vj.d †Then stode they vp both togeather/and be-

sought God eacnestly/that 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 ỳ be therin. † Thou maydest Adam Gen. ij.b of the moulde of the earth / & gauest him Eua for an helper. And nowe Lorde thou knowest that it is not because of voluptcousnes/ that I take this syster of myne to wyfe / but onely for the loue of children / in whome thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O Lord) 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 wente with hym to make a graue. For he sayde: it is chaunced vnto him peraduenture/as it dyd vnto the other seuē mē/ỳ went in vnto her. Nowe/whan they had made the graue/Raguel came agayne to his wyfe/ and sayde vnto her: sende one of thy maydens to loke if he be dead/ that I maye burye him afore it be lyght daye. C

So she sent a mayden to se / whiche whan she came into the chaumber/she founde them whole and sounde / slepinge togeather. And so she came agayne/ and broughte good tydinges. Then Raguel and Anna his wyfe Dprayed the Lorde / and sayde: Prayed be thou O Lorde God of Israel. For it is not happened vnto vs as we thoughte / for thou hast dealte mercifully with vs/ and put awaye from vs the enemye that persecuted vs/ and hast shewed mercy vnto yonder two beloued. O Lord cause them to magnifye the more perfecly / and to offre the the sacrifyce of thy prayse / and of theyr healthe: that all people maye knowe/ that thou onely art God in all the earth.

And immediatly/Raguel commaunded Ehis seruauntes to fyll the graue that they had made/with earth/afore it was light: and bad his wyfe prepare a feast / & to make ready all thinges that were necessary for meate / to suche as wente by the waye. He caused two fat kyne also/and foure wethers to be slayne/ and meates to be prepared for all hys neighbours and frendes.

And Raguel charged Tobias to remayne

with him two wekes. As for all the good that he had/he gaue Tobias the one halfe of it/ and made this writinge/ that the half which remayned/should fall vnto Tobias after their death.

The IX. Chapter.

A THen Tobias called vnto hym the aungel whome he thought to haue ben a mā and sayde vnto hym: Brother Azarias/ I praye ỹ herkē vnto my wordes: If I shoulde geue my self to be thy seruaūt/ I shall not deserue thy prouydēce. Neuertheles/ I beseche ỹ that thou wilt take the beastes and the seruaūtes/ & go vnto Gabelus in Rages the citie of Medes/and delyuer him his handwriting/ and receaue the money of him/and praye him to come to my marriage. For thou knowest thy selfe/that my father telleth the dayes: and if I tary one daye to longe/ he wyll be sory in his mynde. Nowe seyst thou howe earnestly Raguel hath requyred me/ so that I can not saye hym naye.

Then toke Raphael foure of Raguels seruauntes/ and two Camels/ and wente vnto Rages the citie of the Medes: and whan he had founde Gabelus/ he gaue him his handwrytinge/ & receaued all the money. He tolde him also of Tobias the sonne of Toby/ howe al thinges had happened/and caused hym to

B come with him to the marriage. Now whan he came into the house of Raguel/ he founde Tobias syttinge at the table: and he leapte vp/ and they kyssed one another/ and Gabelus

Tob. viij. a wepte/and praysed God/and sayde: † the blessing of the God of Israel haue thou/ for thou art the sonne of a right verteous and iust mā/ and of one that feareth God/ & geueth greate almes. And blessing haue thy wyfe/and your parentes/ that ye maye se your children/ and youre childers chyldren/ vnto the thirde and fourth generacion/and that youre sede maye be blessed of th God of Israel/ whiche raygneth worlde withoute ende. And whan they al had saide Amen/they went to the feast/ but with the feare of the O Lord helde they the feast of the marriage.

The. X. Chapter.

A NOwe whyle yonge Tobias made longe tarienge/ By reason of the marriage/ his father was ful of care & heauynes/ & thought what shoulde be the cause that my sonne taryeth so longe? Or why shoulde he be kepte so longe there? Peraduenture Gabelus is dead/and no man wyll geue him the money. Thus beganne he to be very soroweful/ he and Anna his wyfe with hym/ and beganne to wepe both together/ Because theyr sonne was not come agayne vnto them at the daye appoynted. As for his mother/ she wepte with discomfortable teares/and saide: Wo is me/ my sonne: Oh what ayled vs to sende the away into a straunge countrie/ thou light of oure eyes/ † thou staff of our age/ thou Tob. v. b comforte of oure lyfe/ thou hope of oure generacion? Seinge the thinges that we haue are onely in the/ we shoulde not haue sente the awaye from vs.

Then Tobias comforted her/ and sayde: Holde thy tunge/ and be not discomforted/ oure sonne is whole and sounde: the mā that we sente him withall/ is faythfull ynough. Neuertheless/ she might in no wyse be comforted/ But dayly wente oute/ loked aboute/ and wente aboute all the stretes/ wherby she thoughte he shoulde come agayne: that (if it were possible) she might se hym comminge a farre of.

But Raguell sayde vnto his sonne in law: O tary here/ and I shall sende a messaunger vnto thy father Tobias to tell hym that thou art in good healthe. Tobias sayde vnto hym: I am sure that my father and my mother counte euery day/ and that theyr hertes are sory.

So whan Raguel prayed Tobias with C many wordes/and he wolde in no wyse heare him/ he delyuered Sara vnto him/ and the half parte of al his goodes: in seruauntes and handmaidens/in shepe/ in camels/ & in kyne/ and much money/and so sent him awaye frō him with peace and ioye/and sayde: The holy aungell of the Lorde be with you in youre 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 afore I dye.

So the elders enbraced theyr doughter kyssed her/ and let her go/ exhortinge her to honoure her father and mother in lawe/ to loue her housband/ to rule wel her household/ to kepe her house in good ordre/ and to shewe her selfe blamelesse.

The. XI. Chapter.

A NOwe as they were goying homeward agayne/ vpon the xj. daye they came to Charra/ whiche lyeth in the halfe waye towarde Ninive. And the aungell sayde: Brother Tobias/ thou knowest howe thou haste left thy father: therfore if it please the/ we two will go before/ and let the housholde with thy wyfe and the cattel come soft and fayrly after vs. And whan Tobias was content that they shoulde go before/ Raphael sayde vnto him: Take of the gall of the fishe with the/ for it shalbe necessarye. So Tobias toke of the gal/ and they wente theyr waye. But Anna the mother of Tobias sat dayly by the wayesyde vpon the toppe of an hill/ from whence she might se farre aboute her.

B And whyle she was waytinge there for his commynge/ she loked afarre of/ and anone she perceaued her sonne comminge/ and ranne and tolde her housbande/ sayinge: Beholde/ thy sonne commeth. And Raphael saide vnto Tobias: As soone as thou commest into the house/ immediatly worshippe the Lorde thy God/ and geue thankes vnto him/ then go to thy father/ and kysse him/ & strake his eyes ouer with the gall of the fysh/ that thou haste brought with the. For be sure/ that his eyes shall straygh waye be opened/ and thy father shall se the lyght of heauen/ & shall reioyce at the syght of the. Then the dogge that had bene with thē in their iourney/ ranne before and came as a messaunger/ and wagged ih his tayle for gladnes.

C So the blinde father arose/ and beganne to runne/ and stombled with his fete/ & gaue 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 whan they had worshipped & thanked God/ they sat doune. Then toke Tobias of the fyshes gall/ and anoynted his fathers eyes: and taried halfe an houre/ and then begāne the blemishe to go out of his eyes/ lyke as it had bene the whyte skynne of an egge: which Tobias toke and drew from his eyes/ and immediatly he receaued his sight.

D Then they praysed God/ he and his wyfe/ and all they that knewe hym. And Tobias sayde: O Lorde God of Israel/ I geue the prayse and thankes/ for thou haste chastened me/ and made me whole. And lo/ nowe do I se my sonne Tobias. After seuen dayes came Sara his sonnes wyfe also whole and sound with all the household and cattel/ with camels and much money of his wyfes/ and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefytes/ which God had done for him/ by the man that led him. Achior also and Nabath/ Tobias syster sonnes came and were glad/ & reioyced with him/ by reason of all the good that God had shewed vnto him.

And so for the space of seuē daies they made merry/ and were right ioyful euerychone.

The XII. Chapter.

A THen Tobias called his sonne vnto him & sayde: What maye we geue this holy man that went with the? Tobias aunswered his father and saide: Father/ what rewarde shal we geue him? Or what thinge can deserue his benefytes? He hath bene my gyde/ and brought me safe againe: he receaued the money from Gabelus/ he caused me to gete my wyfe/ he droue the cuel spriete frō her/ he hath bene occasyon of gladnesse to her father and mother: he delyuered me/ that I was not deuoured of the fish/ he hath made the to se the light of heauē/ yee/ we al haue receaued great good of him. How shoulde we worthely deserue these thinges vnto him? But I praye the my father/ ỹ thou wilt desyre him/ if happly he wyl voutsafe/ to take with him the half of al that we haue brought.

So the father & the sonne called him/ toke hym asyde/ and beganne to praye him/ that he wolde be content to take in good worth/ the halfe parte of all that they had brought. Then sayde he secretly vnto them: Prayse the God of heauen/ and geue thankes vnto hym before all men lyuynge/ for he hath shewed his mercy ✠ vnto vs. It is good to hyde the Some read- Kynges secrete/ But to shew and to prayse the de: vnto workes of God/ it is an honorable thynge. you. Prayer is good with fastinge/ and to geue almes is better/ then to hoorde vp treasures of golde. † For almes delyuereth from death/ Tob. iiij. b clenseth synne/ and causeth to fynde euerla- Dan. iiij. d stinge

stinge lyfe. But they that do synne and vnrighteousnesse/are the enemyes of theyr owne soules.

C Wherfore I tel you the trueth/and wil hide
Tob. xij. a nothing from you. †Whā thou praydest with teares/ and burydest the dead/ and lefte̅st thy dynner/ & hyddest the dead in thy house vpon the daye time/that thou mightest burye them in the night/ I offred thy prayer before the Lorde. And because thou wast accepte
Prou. iij. b and beloued of God/ † it was necessary that tentacion should trye the. And now hath the Lord sent me to heale the/ & to deliuer Sara thy sonnes wyfe from the euell spirite. For I am Raphael an aungel/one of the seuen that stande before the Lord.

D Whan they herde this/they were sore afrayed/ and trembled/ and fell doune vppon their faces vnto the grounde. Then saide the aungel: Peace be with you/feare not. Where as I haue ben with you/it is the wyl of God/ geue prayse and thankes vnto him.

Ge. xviij. a and xix. a Jud. xiij. c †You thought that I dyd eate and drinke with you/But I vse meate that is inuisible/ & drinke/that can not be sene of men.

Now therfore is ỹ tyme that I must turne againe/ vnto him that sente me: but be ye thankeful vnto God/and tel out al his wonderous workes.

And whan he had spoken these wordes/he was take̅ away out of their syght/so that they sawe him no more. Then fell they doune flat vpon their faces by the space of thre houres/ and praysed God: and wha̅ they rose vp/ they tolde al his wonderous workes.

The. XIII. Chapter.

A THen olde Tobias opened his mouth/ & prayse̅d the Lord/and sayde: Greate art thou o Lorde for euermore/and thy kyngdō
Deu. xxxij. f worlde without ende/ † for thou scourgest & j. Reg. ij. b healest/ thou ledest vnto hell/ and bryngest Sap. xvj. c out again/and there is none that maye escape thy hande. O geue thankes vnto the Lorde ye children of Israell/ and prayse him in the syght of the Heythen. For amonge the Heythen whiche knowe him not hath he scatred you/ to the intent that ye shoulde shewe forth his maruaylous workes: and cause them for to knowe/ that there is none other God almightye but he. He hath chastened vs for our misdedes/ and for his owne mercy sake shall he saue vs.

Consydre then/ howe he hath dealte with you/and prayse hym with feare and drede/ & magnifye the euerlastinge kynge in youre workes.

B I will prayse him euen in the lande of my captiuytie/ for he hathe shewed his maiestye vnto a synfull people. Turne you therfore O ye synners/ and do ryghteousnesse before God/ and be ye sure/ that he wyll shewe hys mercy vpon you. As for me and my soule/ we wyl reioyce in God. O prayse the Lorde all ye his chosen/holde the dayes of gladnesse/ and be thankefull vnto him. O Jerusalem † thou citie of God/ the Lorde hath
ij. Par. vij punyshed the for the workes of thine owne handes. O prayse the Lorde in thy good thinges/ and geue thankes to the euerlasting God/ that he maye buylde vp his tabernacle agayne in the/ that he maye call agayne vnto the/all suche as be in captiuytie/and that thou mayest haue ioye for euermore. †With a Luc. ij. c fayre lighte shalt thou shyne/and al the endes of the worlde shal honoure the.

†The people shall come vnto the frō farre/ Esa. lx. a they shall bringe giftes/ and worshippe the Mar. xij Lorde in the/ and thy lande shall they haue Actu. ij. a for a Sanctuary/for they shal call vppon the greate name in the.

C Cursed shal they be that despyse the/and al they that blaspheme the shalbe condempned: But blessed shal they be that builde the vp. As for ỹ thou shalt reioice in thy children/for they al shalbe blessed/ & gathered together vnto the Lord. Blessed are they al that loue the/ and be glad of thy peace. Prayse thou the Lorde o my soule: for ỹ Lord oure God hath delyuered his citie Jerusalem from al her trouble. I wil counte my selfe happie/ if my sede remaine to se the clearnes of Jerusalem.

†The gates of Jerusalem shalbe builded Apoc. xxi with Saphyre and Smaragde/ and all the compasse of her walles with precious stones. All her stretes shalbe paued with white Marble stone/and in all her stretes shal Alleluia be songe. Praised be the Lord/which hath exalted her/that his kyngdome maye be vpon her for euermore/Amen. And so Tobias made an ende of his talkinge.

The

The XIIII. Chapter.

A ANd after that Tobias had gotten his syght againe/he lyued xlij. yeares/ †and
b. xlij. c sawe his childers children. Nowe whan he
c. xxxviij. a was an hūdreth and two yeare olde/ he dyed and was buried honorably in Ninive. For whan he was sixe and fyftye yeares of age/ he loste the syghte of his eyes/ and whan he was lx. yeare olde/ he gat his sighte againe. The residue of his lyue led he in ioye/ and increaced well in the feare of God/ and departed in peace.

B But in the houre of his death he called vnto him his sonne Tobias/ & seuen yonge springaldes/his sonnes children/ and sayde vnto them: The destruccion of Ninive is at hande/
iij. j. iij. xph. ij. c †for the worde of the Lorde can not fayle/ & oure brethren that are scatred out of the lande of Israell/shall come thither agayne. And the whole lande of it that hath bene waiste/
j. iij. xj. Esd. v. d shalbe fylled: †& the house of God that was brent in it/shalbe buylded againe/and al such as feare God shal returne thither: the Heythen also shall forsake theyr Idols/ and come to Jerusalem/and dwel there/and al the kinges of the earth shalbe glad of her/ and worshippe the Lorde God of Israel.

C And therfore my childrē/heare your father:
ut. vj. c †Serue the Lord in faithfulnes/ seke after
Re. vij. a his wil/ & do the thing that pleaseth him. Cō-
f. xxiij. c maunde your childrē that they do right/ geue almes/Be myndefull of God/and euer to be thankeful vnto him in trueth/ & with al theyr power. Beare me therfore my childrē/ & abide not here: But in what daye soeuer ye haue buried youre mother besyde me/ get you from hence. For I set hat the wickednes of it shall bringe it to destruccion and ende.

D After the death of his mother/Tobias departed awaye from Ninive/ with his wyfe and children/and with his childers children/ & came agayne to his father and mother in lawe/and founde them whole and in a good age/ & toke the care of the̅. And he closed theyr eyes/and was heyre vnto all Raguels goodes/and sawe the fyfth generacion/and childers childrē. And whan he was xcix. yeare of age/ he dyed in the feare of the Lorde/ and his kynsfolkes buryed hym. And all his posteritie continued in a good lyfe/ and holy conuersacion: so that they were loued/ and accepted both of God and men/and of all the people of the lande.

The ende of the boke of Tobias.

The Prophet Baruch.

These are the wordes of the boke that Baruch the sonne of Nerias/the son of Maasia/the sonne of Sedechias/the sonne of Sedcy/the sonne of Helchia/wrote at Babylon in the fyfth yeare the seuenth day of the moneth: † what time as the Caldees wanne iiij. re. xxv. d Jerusalem/and brent it.

The fyrst. Chapter.



AND Baruch dyd rede the A wordes of this boke/ that Jechonias the sonne of Joachim kynge of Juda might heare: and in the presence of all the people/ that were come to heare ỹ boke: yee/and before al the noble kynges sonnes/Before the lordes of the counsayll and elders: and before the whole people/ from the lowest vnto the hyghest: before all them that dwelte at Babylon/by the water of Sody. Which when they herde it/wepte/fasted and prayed before the Lorde.

They made a collecciō also of money/ accor B dinge to euery mans power/and sent it to Jerusalem vnto Joachim/the sonne of Helchia the sonne of Salon priest/with the other priestes: and to all the people whiche were with him at Jerusalem/ what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken awaye oute of the temple) that they might bringe them agayne into the lande of Juda the x. daye of the moneth Siban: namely syluer vessel/ (which Sedechias the sonne of Josias king of Juda had made

made. After that Nabuchodonosor kynge of Babilon had taken Jechonias / with all his princes/ lordes and al ỹ people/ & led thē captiue from Jerusalem vnto Babilon.

C And they sayde: Behold e/we haue sente
Deu.xiiij.c you money †to bye you burntofferinges/and incence withal: make you vnleuended breade/ and offre for sinne vpon the aulter of ỹ Lord oure God. †And praye for the prosperite of
Jere.xxix.b Nabuchodonosor kynge of Babylon / and of
j.Tim.ij.a Balthasar his sonne: that their daies maie be vpon earth/as the daies of heauen/that God also maie geue vs strenght/and lyghten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon / and vnder the protectiō of Balthasar his sonne: that we maie longe do them seruice/and fynde fauoure in their syght. Pray for vs also vnto the Lord oure God/for we haue synned against the Lord oure God / and vnto this daye is not his wrath turned yet away from vs. And se that ye rede this boke (which we haue sente vnto you to be rehearced in the temple of the Lorde) vppon the hye dayes / and at tyme conuenient.

D Thus shal ye saie: †The Lorde our God
Baruc.ij.b is righteous/but we are worthy of confusion
Dan.ix.a and shame: like as it is come to passe this day vnto al Juda/and to euery one that dwelleth at Jerusalem: to our kinges/princes/priestes/ prophetes/and to our fathers. We haue synned before the Lord oure God/we haue not put oure trust in him/nor geue him credence: we haue not obeyed him/we haue not herkened vnto the voyce of the Lord our God/to walke in the cōmaundementes that he gaue vs. Sens the daye that he brought our forefathers out of the lande of Egypt vnto this present daye / we haue bene euer a misbeliuinge and vnfaythful people vnto the Lorde oure God: destroyinge our selfes vtterly/& shrenkinge backe / that we shoulde not heare his voyce.

E †Wherfore there are come vpon vs greate
Leuit.xxvj. plagues and diuerse curses/like as ỹ Lorde
Deu.xxviij deuised by Moses his seruaūt/ * ih brought
*Exod.xij. oure forefathers out of the lande of Egypt/to
xiij.xiiij. geue vs a lande that floweth wh mylke and hony/lyke as it is to se this daye. Neuerthelesse/ we haue not herkened vnto the voice of the Lord oure God / accordinge to all the wordes of the prophetes/whome he sent vnto vs & to oure rulers: but euery man folowed his owne minde & wicked imagination: to offre vnto straunge goddes/ and to do euell in the syght of the Lord oure God.

The. II. Chapter.

FOr the which cause the †Lord our God A
Dan.ix hath perfourmed his deuyce/whereof he certifyed vs / and oure heades that ruled in Jerusalem: yee/and oure kynges/ oure princes/with al Israel and Juda. And suche plagues hath the Lord brought vpō vs/as neuer came to passe vnder the heauen: like as it
Deu.xxviij is fulfylled in Jerusalem/ †accordinge as it is
iiij.Reg.xxi written in the lawe of Moses: that a man
Tren.iij shoulde eate the flesh of his owne sonne / and the flesh of his own doughter. Moreouer/he hath deliuered them into the handes of al the kinges/that are rounde aboute vs (to be confounded and desolate) & scatred them abroade in al landes & nacions. Thus are we brought benethe and not aboue/for we haue synned a-
B Baruc.i gainst the Lord our God/and not bene obedient vnto his voice. † Therfore the Lord our God is righteous/ and we with our fathers (as reason is) are brought to opē shame as it is to se this daye. And as for these plagues that are come vpō vs already/ the Lorde had deuised them for vs: yet wolde we not praye vnto the Lorde oure God / that we might euery man turne from his vngodlye waies. So the Lorde hath caused such plagues to come vpon vs/for he is righteous in al his workes/which he hath cōmaunded vs: whiche we also haue not done/nor harkened vnto his voyce/for to walke in the commaū-
Dan.ix dementes of ỹ Lord/ỹ he had geuē vnto vs.

†And now o Lorde of Israel / thou that *Exod.
*hast brought thy people out of the lande of viij.xj.
Egypt with a mighty hande / with tokens & xij.xiij.
wōdres/with thy great power and outstretched arme: & hast gotten thy selfe a name/as it C
Dan.ix is come to passe this daye: † O Lorde oure God/we haue sinned/we haue done wickedly/we haue behaued oure selfes vngodly in al thy righteousnesses. Turne thy wrath from vs (we beseche the) for we are but a few left a-
ij.Par. monge the Heythen/where thou hast scatred vs. †Heare our praiers (o Lorde) and oure peti-

peticions/bringe vs out of captiuitie for thine owne sake: get vs fauoure in the syght of thē/ which haue led vs away: that al landes maie knowe/that thou art the Lord oure God/ & that Israel and his generacions called vpon thy name.

m.xxvj.c †O Lorde/loke downe frō thy holy house
l.xviij.c vpon vs: encline thine eare/& heare vs / open thine eyes and beholde. For the dead that be gone doun to their graues/and whose soules are out of their bodies/ †asscribe vnto ỹ Lorde neyther praise nor rightcousmakinge: but
l. xviij.c the soule that is vexed for the multitude of her synnes/whiche goeth on heuely and weakely/whose eyes beginne to fayl: yee/such a soule ascribeth prayse/and rightcousnesse vnto the
D Lorde. O Lorde/we poure out oure prayers before the/and require mercy in thy syght. O Lorde oure God: not for any godlinesse of oure forefathers/but because thou hast sent out thy wrath/and indignacion vpon vs: according as thou dyddest threaten vs by thy seruauntes the prophetes/sayinge.

xxvij.a †Thus sayeth the Lorde: Bowe downe youre shoulders and neckes/and serue ỹ king of Babylon/so shall ye remayne stil in ỹ lande that I gaue vnto youre fathers. If ye wil not do this/ nor heare the voyce of the Lorde youre God / to serue the kynge of Babilon: I shall destroye you in the cyties of Juda/ within Jerusalem/and without. I wyl also take from you the voyce of myrth / and the voyce of ioye/ the voyce of the brydegome / & the voyce of the bryde / and there shal no man
E dwell more in the lande. But they wolde not herken vnto thy voyce / to do the kynge of Babylon seruyce: and therfore haste thou perfourmed the woordes / that thou spakest by thy seruauntes the prophetes: namely/ that the bones of oure kynges/ and the bones of our fathers shoulde be translated oute of their place.

And lo/ now are they layde out in the heate of the Sunne/and in the colde of the nyght/ and dead in greate misery: with hunger/with swearde / with pestilence / and are clene caste forth. As for the tēple wherin thy name was called vpon/thou hast layde it wayste/as it is to se this daye: and that for the wickednesse of the house of Israel/and the house of Juda.

O Lorde our God/thou hast intreated vs after al thy goodnesse/and accordinge to al that greate louinge mercy of thine / lyke as thou spakest by thy seruaunte Moses / in the daye when thou dyddest cōmaunde him / to write thy lawe before the children of Israel/ saying:
Deut.iiij.d †If ye wil not herkē vnto my voice/then shal this greate multitude be turned into a very xxviij.d smal people / for I wyll scatre them abroade. Notwithstanding/ I am sure that this folke F will not heare me: for it is an hardnecked people. But in the lande of their captiuytie/ they shall remembre them selfes / and learne to knowe that I am the Lorde their God: when I geue them an herte to vnderstande/ and eares to heare. Then shall they prayse me in the lande of their captiuitie / and thynke vpon my name. Then shall they turne them from their harde backes/ and from their vngodlynesse. Then shall they remembre the thinges that happened vnto their forefathers/ which synned agaynste me. So wil I bringe them agayne into the lande/ which I promised with an ooth vnto their fathers: Abraham/Isaac and Jacob: and they shalbe lordes of it/ yee / I wyll increace them / and
Heb.viij.e not mynishe them. † And I wyll make ano-
Zach.viij.b ther couenaunt with them: suche one as
Apoc.xxj.b shall endure for euer: namely / that I wyll be their God/& they shalbe my people: & I wyll nomore dryue my people the children of Israel/out of the lande that I haue geuen them.

The. III. Chapter.

AND nowe O Lorde almyghtye / thou A
God of Israel: our soule that is in trouble/and oure spirite that is vexed/ cryeth vnto the: heare vs (o Lorde) and haue pytie vpon vs / for thou arte a mercifull God: be gracious vnto vs/ for we haue synned before the. Thou endurest for euer / shoulde we then vtterly perysshe: O Lorde almyghtye / thou God of Israel: Heare now the prayer of the
Ephe.ij.a †dead Israelites/and of their children/which haue synned before the/and not harkened vnto the voyce of the Lorde their God/ †for
Dan.ix.c the whiche cause these plagues hange nowe
Jere.xj.c.xij vppon vs. O Lorde / remembre not the
e.v.c wickednesse of oure forefathers / but thinke vppon thy power and name nowe at this tyme: for thou art the Lorde our God/and ỹ the

the(o Lorde)wil we prayse. For thou haste
put thy feare in oure hertes/to the intent that
we shoulde cal vpon thy name/and prayse the
in oure captiuytie:and that we myghte turne
Nu.xiiij.a from the †wickednesse of our forefathers/that
Psa.lxxviij.a synned before the.

B Behold/ we are yet this daye in oure cap-
tiuitie/where as thou hast scatred vs/to be an
abhominacion / curse & synne:like as it hath
Ps.lxxviij.a happened vnto† our fathers also / because of
al their wickednesse & departinge from the.

O Israel/heare the commaundementes of
lyfe:ponder them well with thyne eares/ that
thou mayest learne wisdome. But how hap-
peneth it Israell / that thou art in thine ene-
mies lande? thou art waxē olde in a country/
and defyled with the dead. Why art thou be-
come lyke them/that go doune to theyr gra-
Jere.ij.b ues? Euen because thou haste † forsaken the
welle of wysedome. For if thou haddest walk-
ed in the way of God/ truely thou shouldest
haue remayned stil safe in thine owne lande.

Pro.j.a.iij.a †O learne then where discrecion is/where
vertue is/where vnderstandinge is:that thou
maiest knowe also from whence commeth
Psa. xviij.b †longe lyfe/a necessarye lyuinge/the lyght of
cxviij.c the eyes and quietnes. Whoeuer founde oute
her place? or who came euer into her trea-
surces?

C Where are the princes of the Heithen be-
come/and suche as ruled the beastes vpon the
earth? They that had they: pastime with the
fooles of the ayre/they that hoorded vp syluer
and golde/(wherin men trust so muche) and
made no ende of theyr gatheringe? What is
worth of them/that coyned syluer / and were
so careful/and coulde not bringe theyr wor-
kes to passe? They be roted out/& gone doune
to hell / and other men are come vp in their
steade. Yonge men haue sene light/and dwelt
vpon earth:But the way of reformacion haue
they not knowen/ nor vnderstand the pathes
therof:neither haue their children receaued it/
yee/right feare is it from them. It hath not
bene herde of in the lande of Canaan/ neither
hath it bene sene at Theman.

D The Agarenes sought after wysedom/But
that which is earthly/lyke as the marchaun-
tes of the lande do. They of Theman are cun-
ninge also/and they laboure for wysedome &
vnderstandinge:But the waye of true wyse-
dome they knowe not/neither do they thinke
vpon the pathes thereof. O Israel/how great
is the house of God? and howe large is the
place of his possession: † Great is he and hath Deut.i
none ende:hye and vnmeasurable. What is Jere.xx
become of those famouse giauntes/that were Ps.cxi
so greate bodyes/& so worthy men of warre?
Those had not the Lord chosen/neither haue
they founde the waye of reformacion/therfore
were they destroyed:and for so much as they
had no wisdō/they perished because of their
folishnesse.

Who hath gone vp into heauen to take E
wysdom there/and brought her doune from
the cloudes? Who hath gone ouer the see to
fynde her/and hath chosen her aboue golde/
and so brought her hither? No man knoweth
the wayes of wysdome/neyther is there any
that can seke out her pathes. But he that wo-
teth all thinges / knoweth her / and he hath
founde her out with his foreknowleg. † This Gen.j
same is he which prepared the earth at the be-
ginninge/and fylled it with al maner of foo-
les and beastes. † When he sendeth oute the Josu.j
lyght/it goeth:and when he calleth it again/ esa.xxx
it obeyeth him with feare. The starres kepe Eccl.x
their watche/ and geue theyr lyghte/yee/and
that gladly. When he calleth them/ they saye:
here we be. And so with chearfulnesse / they
shewe lyght vnto him that made them. This
is oure God/and there shal none other be cō-
parcd vnto hym: It is he that hath founde Ps.cxl
oute all wysedome/and hath † geuen her vnto Deut.
Jacob his seruaunt/ and to Israell his belo- *Job.j
ued. *Afterwarde dyd he shewe him self vpō j.Joh.
earth/and dwelt amonge men.

The IIII. Chapter.

THis is the boke of the commaundemen
tes of God/ and the lawe that endureth
for euer. All they that kepe it/ shall come to
lyfe:But suche as forsake it/shal come to death.
Turne the o Jacob/and take holde of it: walke
by this waye thorowe his brightnesse and
shyne. Geue not thine honoure to another/&
thy worshippe to a straunge people. O Isra-
el/† how happy are we/ seinge that God hath Psa.x
shewed vs suche thinges as are pleasāt vn-
to him? Be of good cheare / thou people of
God/ o thou auncient Israel. † Nowe are ye iiij.re.x
and x
solde

solde amōge Heythen/ howbeit/ not for youre
vtter destructiō: but because ye prouoked God
the Lorde to wrath and displeasure/ therfore
were ye delyuered vnto youre enemies: For ye
displeased the euerlastinge God that made
you/offeryng vnto deuels/ and not God. Ye
haue forgotten hym that brought you vp/ and
youre nurse haue ye greued/ o Jerusalem.

B When she sawe that the wrath of God was
comminge vpon you: she sayde: Herken o ye
that dwel aboute Syō/ for God hath brought
me into greate heauinesse: and why? I se the
captiuitie of my people / of my sonnes and
doughters / which the euerlastinge God wyll
bringe vpon them. With ioye dyd I norysh
them / but now must I leaue them with we-
pinge and sorow.

Let no man reioyce ouer me wydowe / and
forsaken: which for the synnes of my chyldren/
am desolate of euery man. For why/ they de-
parted from the lawe of God: they wolde not
know his righteousnes / nor walke in ỹ waye
of his commaundementes/ and as for the pa-
thes of the trueth and godlynesse/ they had no
lust to go in them.

C O ye dwellers aboute Syon: come/ and let
vs call to remembraunce the captiuitie / that
the euerlastinge God hath brought vpon my
sonnes & my doughters. † He hath brought
a people vpō them from farre / an vncurteous
people / and of a straunge language : which
neyther regarde the olde / nor pytie the yonge.

These haue caried awaye the deare beloued
of my wydowes/ leauinge me alone/ both de-
solate and chyldlesse. But alas / what can I
helpe you? Now he that hath brought these
plagues vpon you / delyuer you also from the
handes of youre enemies.

Go youre waye (O my chyldren) go your
waye: for I am desolate and forsaken/ I haue
put of the clothynge of peace / and put vpon
me the sackecloth of prayer / & for my tyme I
wil call vpon the moost Hyghest. Be of good
cheare/o my children: † crie vnto the Lorde/
and he shall delyuer you from the power of the
princes/your enemies.

For verely/ I haue euer a good hope of youre
prosperous healthe: yee / a very gladnesse is
come vpon me from the holy one / because of
ỹ mercy that ye shall haue of oure euerlastinge
sauioure.

With mourninge and wepinge dyd I let D
you go fro me / but with ioye and perpetual
gladnesse/ shall the Lord bringe you agayne
vnto me. Lyke as the neyghbours of Syon
sawe youre captiuitie from God/Euen so shal
they also se shortly youre saluacion in God/
which shall come on you with greate honoure
and euerlastinge worshippe.

O my children/ † suffre paciently the wrath ij.Reg.xxj.
that shall come vpon you. For the enemie hath
persecuted the/ but shortly thou shalt se his de-
struction/and shalt treade vpō his necke. My
dearlinges haue gone rough harde wayes/for
they are led awaye as a flocke that is scatred
abroade with the enemies. But be of good cō-
forte (o my childrē) and crie vnto the Lorde:
For he that led you awaye / hath you yet in re- E
membraunce: and lyke as ye haue bene min-
ded to swarue frō your God / † so shall ye now Esa.lv.b
endeuoure your selfes x. tymes more to turne
agayne / and to seke him. For he that hath
brought these plagues vpon you/ shall bringe
you euerlasting ioye againe with your health.
Take a good herte vnto the / o Jerusalem: for
he which gaue the that name / exorteth the so
to do.

† The wicked doers that now put the to Jere.l.a.
trouble/shal perysh: and such as haue reioyced b.c
at thy fall/shalbe punyshed. The cities whome
thy children serue/and that haue caried awaye
thy sonnes/shalbe correcte. For lyke as they be
now glad of thy decaye / so shall they mourne
in their owne destruction. The ioye of their
multitude shalbe take awaye / and their cheare
shalbe turned to sorowe. For a fyre shall fall
vpon them from the euerlastinge God / longe
to endure/and it shalbe inhabited of deuels for
a greate season.

The V. Chapter.

GIerusalem / loke aboute the towarde the A
East/and beholde/the ioye that commeth
vnto the frō God. For lo/thy sonnes/ (whome
thou hast forsaken / and that were scatred a-
broade) come gathered together frō the East
and West / reioycinge in the worde of the holy
one vnto the honoure of God.

Put of thy mourninge clothes (o Jerusa-
lem) and thy sorow / and decke the with the

worshippe and honoure that commeth vnto the from God/ with euerlastinge glory. God shall put the cloake of righteousnesse vpon the/ and set a croune of euerlastinge worshippe vpon thine heade: for vpon the will God declare his brightnes that is vnder the heauen: Yee/an euerlastinge name shalbe geuen the of God/ with peace of righteousnesse/ and ỹ honoure of Gods feare.

B Arise o Ierusalem/ stande vp on hye: loke aboute the towarde the East/and beholde/ thy children gathered from the East vntoỹ West: which reioyce in ỹ holy worde/ hauinge God in remembraunce. They departed from the ontsorte/and were led awaye of their enemies: but now shall the Lord bringe them caried with honoure/as children of the kingdom. For God is purposed to bringe doune all stoute mountaines/ yee/ and all hye rockes/ to fyll the valleys/& so to make them euen with the ground: that Israel maye be diligent to lyue vnto the honoure of God. The woodes/ and all pleasaunt trees shall ouershadowe Israel at the commaundement of God. For hyther shall God bringe Israel with ioyfull myrth/ and in the lyght of his maiesty: with the mercy and righteousnesse/that commeth of him self.

A copie of the epistle: that Jeremy the prophet dyd sende vnto the Jewes/ which were led awaye prysoners by the kynge of Babylō. Wherein he certifieth them of the thinge that was cōmaunded him of God.

The. VI. Chapter.

A BEcause of the synnes that ye haue done God/ye shalbe † led awaye captiue vnto Babylon/euen of Nabuchodonosor the kynge of Babylon. So when ye be come into Babylon/ ye shall remayne there many yeares/ and for a lōge season: namely vij generacions: and after that will I bringe you awaye peaceably from thence. Now shall ye se in Babylon goddes of golde/ of syluer/ of wood/ and of stone: borē vpō mens shoulders/ to cast out a fearfulnesse before the Heythen. But loke that ye Jere. xxv. a.b

do not as the other: be not ye afrayed/ and let not the feare of them ouercome you.

Therfore/ when ye se the multitude of peo- B ple/worshippinge them behinde and before/ saye ye in youre hertes: O Lorde † it is thou/ Deut. vi that oughtest onely to be worshipped. Myne aungel also shalbe with you/and I my self wil care for youre soules. As for ỹ tymbre of those goddes/the carpenter hath polished them: yee/ gylted be they/and layed ouer with syluer/ yet are they but vayn thinges/and can not speake. Lyke as a wench that loueth peramours is trymly decked/ euē so are these made and hanged with golde. Crounes of golde verely haue their goddes vpon their heades: so the priestes them selfes take the golde & syluer from them/ and put it to their owne vses: yee/ they geue of thesame vnto harlottes/ and trymme theyr whores withall: Agayne/ they take it from the whores/ and decke their goddes therwith. † Yet can not these goddes delyuer them sel- Jere. x fes from rustes and mothes. When they haue couered them with clothinge of purple/ they wype their faces for the dust of the temple/ wherof their is much amōge them. One hath a sceptre in his hāde/as though he were iudge of the countrie: yet can he not slaye such as offende him. Another hath a swearde or an axe in his hande/ for all that/ is he neyther able to defende him selfe from battayll nor fro murtherers.

By this ye maye vnderstande/ that they be C no goddes: therfore se that ye neyther worshippe them/nor feare them. For lyke as a vessel that a man vseth/ is nothinge worth when it is broken/ euen 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 the dores are shut in rounde aboute vpon him/ that hath offended the kinge: Or as it were a dead body kepte besyde ỹ graue: Euē so the priestes kepe the dores with barres and lockes/ lest/ their goddes be spoyled of the robbers. They set vp candels before them (yea verely/and that many) whereof they can not se one/ but euen as blockes so stande they in the temple. It is sayde/ that the serpentes and wormes/ which come of the earth/ gnawe out theyr hertes/ eatinge them/ and their clothes also/ and yet they fele it not.

Their

Their faces are blacke thorow the smoke that is in the temple. The oules/ swalowes/ and byrdes flye vpon them/yee/ & the cattes runne ouer their heades.

D By this ye maye besure that they are not goddes/ therfore feare them not. The golde that they haue/ is to make them beuryfull: for all that/ excepte some body dight of their rust/ they wyll geue no shyne: and when they were cast into a fourme/ they felt it not. They are bought for money/ and haue no breth of lyfe wythin them. † They must be boren vpon p. viij c mens shoulders/ as those that haue no fete: wherby they declare vnto men/ that they be nothinge worth. † Confounded be they then/ c viij. a that worshippe them. For if they fall to the grounde/they can not ryse vp agayne of them selfes: Yee/ though one helpe them vp/ and set them ryght/ yet are they not able to stande alone: but must haue proppes to set vnder thē lyke dead men. As for the thinge that is offred vnto them/their priestes sell it and abuse it: yee/ the priestes wyues take therof/ but vnto the sycke and poore they geue nothynge of it/ the women with childe/ and the menstreous laye handes of their offerynges. By this ye maye besure that they are not goddes/ therfore be not ye afrayde of them. From whence commeth it then/ that they be called goddes? The women syt before the goddes of syluer/ golde and woode/ and the priestes syt in their temples/ hauynge open clothes/ whose heades and beardes are shauen/ and haue nothynge vpon their heades: roaringe and crienge vpon their goddes/as men do at the feast when one is dead.

E The priestes also take awaye the garmentes of the ymages/ & decke their wyues & children withall. Whether it be good or euel that any man do vnto them/they are not able to recompence it: they can neyther set vp a kynge nor put him doune. In like maner they maye neither geue riches/nor reward cuel. † Though v. a a man make a vowe vnto them/ and kepe it not/they wil not require it. They can not delyuer a man from death/ neyther are they able defende the weake from the mighty. They can not restore a blinde mā to his sight/ nor helpe any mā at his nede. They can shewe no mercy to the wydowe/ nor do good to the fatherlesse.

Their goddes of wood/stone/ gold and syluer/ are but euen as other stones/ that be hewen of the mountayne. They that worshippe them/ shalbe confounded. How shoulde they then be taken for goddes: yee/ how darre men call them goddes? And though the Caldees worshipped them not/hearinge that they were but domme and coulde not speake: Yet they them selfes offre vnto Bel/and wold fayne haue him to speake: as who saye/they could fele that may not moue. But when these men come to vnderstandinge/they shall forsake them/ for their goddes haue no selinge. A greate sorte of F women gyrded with coardes/ syt in the stretes/ and burne olyue beries. Now if one of them be conueyed awaye/ and lye with any such as come by: she casteth her neyghbouresse in the teeth/ because she was not so worthely reputed/ nor her coarde broken. Whatsoeuer is done for them/ it is but in vayne and lost: Who maye it then be thought or sayde that they are goddes? Carpenters and goldsmythes make thē/neither be they any other thinge/ but euen what the worke men wyll make of them. Yee/ the goldsmythes them selfes that make them/are of no lōge contynaunce: How shoulde then the thinges that are made of them/be goddes? Vayne therfore are the thinges (yee/ very shame is it) that they leaue behinde them their posterite. For as sone there cōmeth any warre or plague vpō them/ then the priestes ymagyn/ where they maye hyde them selfes wyth them. How can men thinke then that they by goddes/which neither maye defende them selfes from warre/ nor delyuer them from myssfortune? For seynge they be but of wood/ of stone/ of syluer and of golde: all people and kynges shall knowe hereafter/that they be but vayne thynges: yee/ it shalbe openly declared/ that they be no goddes: but euen the very workes of mens handes/ and that God hath nothinge to do with thē. They can set no kinge in the lande/nor geue rayne vnto mē. They can geue no sentence of a matter/ neyther defende the lande from wronge: For they are not able to do so much as a frowe/ that flyeth betwyxte heauen and earth.

When there happeneth a fyre in the house of G those goddes of woode/of syluer/and of golde/

the prieſtes will eſcape and ſaue them ſelfes/ but the goddes burne as the balkes therein. They can not withſtande any kinge or batayl: how maye it the be thought or graunted/ that they be goddes? Moreouer/theſe goddes of woode/of ſtone/of golde and ſyluer/ maye neyther defende the ſelfes fro theſes nor robbers: yee/ the very wicked are ſtronger then they. Theſe ſtrype them out of their apparell/ that they be clothed withall/ theſe take theyr golde and ſyluer from them/and ſo get then awaye: yet can they not helpe the ſelfes. Therfore it is much better for a man to be a kinge/ and ſo to ſhewe hys power: or els a proffitable veſſel in a houſe/ wherein he that oweth it/ myght haue pleaſure: yee/ or to be a dore in a houſe/to kepe ſuch thinges ſafe as be therein: then to be ſuch a vayne god. The Sunne/ the Moone/ and all the ſtarres when they geue their ſhyne and lyght are obedient/ & do men good: When the lightninge gliſtreth/ all is cleare: The wynde bloweth in euery countrie/ and whan God commaundeth the cloudes to go rounde aboute the whole worlde/ they do as they are bydden: when the fyre is ſent doune from aboue and commaunded/it burneth vp hilles and woodes: But as for thoſe goddes/they are not like one of theſe thinges/
B neyther in beuty nor ſtrength. Wherfore men ſhoulde not thinke/ nor ſaye that they be goddes/ ſeynge they can neyther geue ſentence in iudgement/ nor do men good. For ſo much now as ye are ſure/ that they be no goddes/ then feare the not: For they can neyther ſpeake euel nor good of kinges. They can ſhewe no tokens in heauen for the Heythen/ neyther ſhyne as the Sunne/ nor geue light as the Moone: yee/ the vnreaſonable beaſtes are better then they: for they can get the vnder the roſe/ and do them ſelfes good: So can ye be certified by no maner of meanes/ that they be goddes: therfore feare the not. For like as a ſrayboggarde in a garden of cucumbers kepeth nothinge/ euen ſo are their goddes of wood/of ſyluer and golde: and like as a whyte thorne in an orcharde that euery byrde ſytteth vpon: yee/like as a dead body that is caſt in the darke. Euen ſo is it wt thoſe goddes of woode/ ſyluer and golde.

By the purple and ſcarlet which they haue vpon them/ & ſoone faydeth awaye/ye maye vnderſtande/that they be no goddes: yee/they them ſelfes ſhalbe conſumed at the laſt/which ſhalbe a greate confuſion of the lande. Bleſſed is the godly man that hath no images/ and worſhippeth none: for he ſhalbe farre from reproſe.

The ende of the prophet Baruch which is not in the Canon of the Hebrue.

The boke of Judich.

The fyrſt Chapter.

A Rphaxat ſ kinge of ſ Medes ſubdued many people vnto his dominiō/ & builded a noble ſtronge citie/ which he called Egbathanis. The walles of it made he of fre ſtone/ four ſquared/ſeuentie cubites hye/ and thirtie cubites broade. He made towers there vpon of an hundreth cubites hye. But vpon the foure corners euery ſide was twenty fote broade. He made the portes in the height like as the towers. This kinge truſted in his myghty hooſt/and in his glorious charrettes.

So in the twelft yeare of his raigne/it happened that Nabuchodonoſor the kinge of the Aſſyrians (which raigned in the greate citie of Niniue) fought agaynſt Arphaxat/and ouercame him in the greate felde called Ragau/beſyde Euphrates and Tigris and Jadaſon/in the felde of Erioth the kinge of the Elikes.

Then was the kingdome of Nabuchodonoſor exalted: † and his hert was lift vp: and he ſent vnto all them that dwelt in Celicia/in Damaſcus/in Libanus/ and vnto the Heythen that dwelt in Carmel and Cedar/ and to ſuch as dwelt in Galile in the greate felde of Eſdrelon/ to all them that were in Samaria/ and

and beyonde the water of Jordane vnto Jeruſalem/ and the whole lande of Jeſſe vnto the mountaynes of Ethiopia. Vnto all theſe dyd Nabuchodonoſor the kinge of the Aſſyrians ſende meſſaungers. But they all wt one conſent wolde not agree vnto him/ & ſent the meſſaūgers againe emptie/ & put them awaye without honoure. Then Nabuchodonoſor the kinge toke indignacion at all thoſe lādes/ and ſware by his trone and by his kingdom/ that he wolde be auenged of all theſe countries.

The II. Chapter.

A IN the xviij. yeare of kinge Nabuchodonoſor/ vpō the xxij. daye of the firſt moneth/ it was deuiſed in the courte of Nabuchodonoſor the kinge of the Aſſyrians/ that he wolde defende him ſelf. So he called vnto him al the elders/all his captaines and mē of warre/ and ſhewed them his ſecrete counſayll/ and tolde the that his purpoſe was to bringe the whole earth vnder his dominion. Now whan they were all content with this ſayinge: Nabuchodonoſor the kinge called Holofernes the chiefe captaine of his warres/& ſaide vnto him: Go thy waye forth againſt all the kingdomes of the Weſt/and ſpecially againſt thoſe that haue deſpiſed my commaundement. † Thou ſhalt ſpare no realme/ all ſtronge cities ſhalt thou bringe in ſubiection vnto me. ij.b

B Then Holofernes called together all ſ captaines & rulers of all ſ power in Aſſyria/ and muſtred the ſouldyers vnto the hooſt (like as the kinge commaunded him) namely/an hundreth and twentye thouſande fightinge men vpon fote/ and twelfe thouſande archers vpō horſebacke. All his ordinaunce ſent he before with an innumerable multitude of Camels/ſo that the hooſt was well prouided for with oxē and ſmal cattel/and that without numbre. He cauſed corne to be prepared out of all Syria for his hooſt. Much golde and ſyluer alſo toke he out of the kinges houſe. So he toke his iourney/ and he and all his hooſt/ with charrettes/ horſmen and archers: of whome there were ſo many/ that they couered the grounde of the lande/like the greſhoppers.

C And whan he was gone paſt the borders of the Aſſyrians/ he came towarde the greate mountaines of Ange/ which lye vpon the left ſyde of Celicia: and ſo he wente vp into all their caſtelles/ and wāne euery ſtronge holde. As for the welthy citie of Melothus/ he brake it doune/and ſpoyled all the children of Tharſis and the Iſmaelites/ which laye towarde ſ wildernes/and vpon the South ſyde of the lande of Chelon. He wente ouer Euphrates alſo and came into Meſopotamia/ and brake doune all the hie cities that were there/from the broke of Mambre till a man come to the ſee: and he toke the borders in frō Celicia vnto the coaſtes of Japhet towarde the South. He caried awaye all the Madianites/and ſpoyled all their goodes: & whoſoeuer withſtode him/ he ſlew the with the ſwearde. After this he wente doune into the felde of Damaſcus in the tyme of harueſt/ and brent vp all the corne and all the trees/ and cauſed the vynes to be cut doune. And the feare of him fell vpon all them that dwelt in earth.

The. III. Chapter.

SO the kinges and princes of all cities & A landes ſent their Embaſſatours/namely they of Syria and Meſopotamia. Syria Sobal and Lybia and Celicia/ which came to Holofernes/ and ſayde: Let thy wrath ceaſſe towarde vs: It is better for vs to ſerue the great kinge Nabuchodonoſor with oure lyfes/ and to be ſubiecte vnto the/ then that we ſhoulde dye and be ſlayne/ and receaue greater hurte. All oure cities and poſſeſſions/al mountaines and hilles/ all feldes/ greate and ſmall/ cattel/ ſhepe/goates/horſes and camels/ al oure goodes and houſholdes be in thy power/ vnder thy ſubiection be it altogether. We oure ſelfes alſo and oure children wylbe thine owne/come vnto vs a peaceable lorde/ and vſe our ſeruice at thy pleaſure.

Then came Holofernes doune from the B mountaines with horſemē and greate power/ and conquered all ſtronge fenſed cities/ and all that dwelt in the lande. And out of all cities he toke ſtronge men/ & ſuch as were mete for the warre/to helpe him. † There came ſuch Judith v. & a feare alſo vpon thoſe countries/that the indwellers of all the cities/ the princes and rulers & the people together/wente forth to mete him as he came/ and receaued him honorably with garlandes and torches/with daunces tabrettes and pypes.

Neuertheles/ though they dyd thys/ yet C

 myght

might they not swage his rigorous stomack: but he destroyed their cities / & hewee doune their woodes. For Nabuchodonosor the kinge had cōmaunded him / that he shulde rote out all the goddes of the lande / to the intent that he onely might be called and taken for God / of the nacions which Holofernes with his power brought vnder him. So wēte he thorow Syria Sobal / and thorow all Appamia / and all Mesopotamia / came to Idumeans in the lande of Gabaa and Septopoli / and toke their cities / and remained there thirty dayes / wherein he caused all the whole multitude of his hoost to be gathered together.

The. IIII. Chapter.

A WHan the children of Israel that dwelt in Jewry herde this / they were sore afrayed of him. There came such tremblinge also and feare vpon them / that they sorowed he shoulde do vnto the citie of Jerusalem / and the temple of the Lorde / as he had done to other cities and their temples. So they sent into all Samaria rounde aboute vnto Jericho / toke in / & occupied all the toppes of the mountaines / made fast the tounes with walles / and prepared corne for them agaynst the battayl.

Eliachim also the priest wrote vnto all them that dwelt towarde Esdrelō (which lyeth ouer against the greate felde by Sotha Im) & vnto all those / by whom men might haue passage vnto thē / that they shoulde take in the wayes of ỹ mountaines / where there myght be any waye and passage to Jerusalem / and that they shoulde hold diligēt watch / where any straight way was bewixt the mountaines. And ỹ children of Israel dyd as Eliachim the priest of ỹ
B Lorde had cōmaunded thē. † And all ỹ people cried earnestly / and humbled their soules Eccli. xxv. b with fastinges and prayers / they and their wyfes. The priestes put on heery clothes / and layed the yonge babes before the temple of the Lorde / and couered the aulter of the Lorde with an heery cloth. And with one accorde cried they vnto the Lord God of Israel / that their childrē shoulde not be geuen into a pray / and their wyfes into a spoyle / that their cities shoulde not be layed waist / & that their Sanctuary shoulde not be vnhalowed / and so they to be a shame and rebuke vnto the Heithen.

C Then Eliachim the hie priest of the Lorde went rounde aboute all Israel / & spake vnto them / sayinge: Be ye sure that the Lord will heare youre peticions / if ye cōtinue stedfast in fastinges and prayers in the sight of ỹ Lord. Remembre Moses the seruaunte of ỹ Lord / † which ouerthrew the Amalechites (that trusted in their might and power / in their hoost / their shildes / in their charrettes and horsmen) not with weapens / but with holy prayers. Euen so shall all the enemies of Israel be / if ye continue in this worke that ye haue begonne. So vpon this exhortacion they continued in prayer before the Lord. In so much that they which offred brent sacrifices vnto the Lord / offred the offringes vnto the Lorde / beynge arayed in heery clothes / and had asshes vpon their heades. And they al besought God from their whole hert / that he wolde vyset hys people of Israel.

The V. Chapter.

AND worde came to Holofernes the prince of the warres of the Assyrians / that the childrē of Israel prepared them selfes to make resistaunce / and how they had stopped the wayes betwixte the mountaynes. Then was he exceadinge wroth / and ealled all the princes of Moab / and the captaines of Ammon / and sayde vnto thē: Tell me / what people is this that kepeth in the mountaines? Or what maner of cities are they? What is their power? Or what maner of hoost haue they? Who is their captaine? And why do they despyse vs / † (more then all those that dwell in the East) & come not forth to mete vs / that they might receaue vs with peace?

† Then Achior the captaine of all the Ammonites aunswered / and sayd: Syr / if it please the to heare me / I will tell the trueth before the / concerninge this people that dwell in the mountaines / and there shall no lye go out of my mouth.

B This people is of the generacion of ỹ Caldees / thei dwelt first in Mesopotamia / for thei wolde not folow the goddes of their fathers ỹ were in the lande of the Caldees / & so forsoke they the customes of their forefathers (whiche had many goddes) and worshipped one God that made heauen & earth: which also cōmaunded them that they † shoulde go from thence / and dwel at Haran. * Now whan there came a derth into ỹ whole lande / † they went doun to Egipte: and there they dwelt foure hūdreth yeares / in the which they multiplied so greatly that their hoost might not be numbred. * And whan the kyng of Egipt oppressed them / and subdued them in buylding of his cities / with makinge of claye & brick / they cried vnto God their Lord / which punished the whole lande of Egipte with diuerse plagues.

C † Now whan the kyng of Egipt let thē go their waies / and the plague ceased / * & then followed after them / to take thē / and to bringe thē againe into his seruice / whyle they were flienge awaye / the God of heauen opened the see / so that the waters stode fast vpon both the sydes as a wall / and these wente thorow the bottome of the see drye shod. In the which place whan an innumerable people of the Egypcians folowed vpon them / they were so ouerwhelmed with the waters / that there remained not one / to tell them that came after how it happened.

D So whan this people was passed thorow the read see / they came into the wildernes of the mount Sinai / where neuer man might dwell afore / and where the sonne of man had neuer rested. † There were the bitter waters made swete for them that they might drinke / † and xl. yeares had they meate from heauen. Wheresoeuer they wente / (without bowe and arowe / without buckler or sweard) their God fought for thē / and caused thē to haue the victory. Yee / no man was able to hurte this people / except it were so / that they departed vnfaithfully from the worshippinge of the Lorde their God. † But as oft as they worshipped any other besyde their God / he gaue them ouer to be spoyled / to be slaine / and to be put to confusion. Neuertheles / as oft as they were sory for departinge / frō the worshippe of their God / the same God of heauen gaue thē power and strength to withstande their enemies.

E † Moreouer / they slew the kinge of the Cananites / Jebusites / Pherezites / Hethites / Henites and Amorites / and all the mighty in Hesebon / and toke their landes and cities in possession: and so longe as they synned not in the sight of their God / it wente well with thē / for their God hateth vnrighteousnesse. † For in tymes past whan they wente out of the waye / which God had geuē them / that they shoulde walke in it / they were destroyed in diuerse batayles of many nacions / and many of thē were carried awaie prysoners into a straūges countrie. But now lately they haue turned them Esd. ix. a selfes agayne vnto the Lord their God / and are come togethere againe out of the countries where they were scatred abroade: & thus haue they conquered these mountaines and dwell therein: & as for Jerusalē where their Sanctuary is / they haue it agayne in possession.

F And therfore my lorde / make diligent inquisicio / if this people haue done wickednesse in the sight of their God / then let vs go vp agaynst thē / for doubtles their God shall deliuer them into thy handes / and subdue them vnto thy power. But if this people haue not displeased their God / we shall not be able to withstāde thē / † for their God shal defende thē / Judit. vj. c and so shall we be a shame to all the worlde.

Now whan Achior had spoken out these wordes / all the princes of Holofernes were wroth / and thought to slaye him / & saide one to another / what is he this / which darre saye ỹ the children of Israel are able to withstande. Nabuchodonosor the kinge & his hoost: where as they are an vnweapened people / without strength or vnderstandinge of the feates of warre? That Achior therfore may knowe that he hath deceaued vs / we will go vp into the mountaynes: and whan the mighty men of them are taken / he also shalbe stickte with the sweарde / that all the people maye knowe / that Nabuchodonosor is the God of the earth / and that there is none other without him.

The VI. Chapter.

SO whan they had left of speakinge: Holofernes toke sore indignacion / and sayde vnto Achior: For so much as thou hast prophecied vnto vs / sayinge: † that ỹ people of Israel Judith v. f shalbe defended of their God / I will shew the that there is no God / but Nabuchodonosor. Yee / whan we slaye them all as one man / thou also shalt perishe with them thorow the sweарde of ỹ Assyrians / & all Israel shalbe destroyed with the / & thē shalt thou fele / that Nabuchodonosor is the lorde of the whole earth. Then shal ỹ sweard of my knighthode go thorow thy sydes / and thou shalt fall doune stickte amonge the wounded of Israel / and shalt not

come to thy self agayne / but be vtterly destroyed with the. But if thou thinkest thy prophecye to be true/ why doest thou then chaūge thy coloure? why art thou afrayed? Thinkest thou that my wordes are not able to be perB fourmed? But that thou mayest knowe / that thou shalt fele these thinges with them/ beholde/ from this houre forth wyll I sende the vnto yonder people / that whan the punyshment of my swearde (which they haue worthely deserued) falleth vpō them/thou mayest be punyshed with them.

So Holofernes cōmaunded his seruauntes to take Achior / and to cary him vnto Bethulia/ and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruauntes toke him / & wente thorow the plaine felde. But whan they drew nye vnto ỹ mountaines/the slyngecasters came out against the: Neuertheles/they gat them awaye by the syde of the mountaine / and bounde Achior hand & fote to a tree/ and so left him bounde/ and turned againe vnto their lorde.

Notwithstandinge / the children of Israel wente doune from Bethulia/ came vnto him/ loused him/brought him to Bethulia/ set him in the middest of the people / & axed him what the matter was / that the Assyrians had left him bounde.

C Osias the sonne of Micha of the trybe of Simeon/ and Charmim (which is also called Gothoniel) were the principal rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours/ and before thē all/
Judit. v. b he tolde thē † what aunswere he gaue Holofernes/ to the thinge that he axed him / & how Holofernes people wolde haue slayne him for so sayinge/and how Holofernes him self was wroth/ and cōmaunded him for the same cause to be delyuered vnto the Israelites: that whan he ouercame the children of Israel/he myght cōmaunde Achior also to be put to death with
Judit. v. f diuerse tormentes/because he saide: † the God of heauen is their defender.

And whan Achior had playnely tolde out all these thinges/ al the people fell doune vpon their faces/ praysinge the Lorde/ poured out their prayers together vnto the Lorde / with a general complainte and wepynge/and saide: O Lorde God of heauen and earth/ beholde their pryde/ and loke vpon oure loulynes / and consider how it stādeth with thy sainctes/and make it to be knowen / that thou forsakest not those / which holde them fast by the / and that thou bringest thē lowe / that presume of them selfes / and make their boast in their owne strength. So whan the wepinge and prayer D of the people (which they had made the whole daye longe) was ended/ they cōforted Achior sayinge: the God of oure fathers / whose power and strength thou hast praysed/shall so rewarde the / that thou shalt rather se their destruction. Whan the Lord our God thē shal geue his seruaūtes this libertie/ God be with the also amonge vs: so that if it please the/thou with thyne maiest dwell with vs.

Now whan Osias had ended the counsail/ he toke him into his house/ and made a greate supper / called all the elders to it / and so they refresshed them selfes after the fastinge. And afterwarde was all the people called together/ whiche made their prayers all the night longe in the congregacion / and besought the God of Israel for helpe.

The VII. Chapter.

THe next daye Holofernes commaunded A his hooste to go vp against Bethulia. †There were an C. & xx. thousande fightinge Judith
men on fote/ & two an twentie thousand horsmen/ beside the preparinge of them that were wonne / and came to them on euery syde out of the countries and cities which he had take. All these prepared them selfes vnto the battayl against the Israelites/and came on by the hyll syde/ vnto the top that loketh ouer against Sothaim / from the place whiche is called Belma/ vnto Chelmō that lyeth towarde Esdrelon.

Now whan the children of Israel sawe so B greate multitude of the Assyrians / they fell doune flat vpon the grounde / strowed asshes vpon their heades / and prayed with one accorde/that the God of Israel wolde shew his mercy vpon his people. And so they toke their weapens/ and sat bewixte the mountaynes in the narow place/ and kepte the waye daye and nyght. But whyle Holofernes was goynge aboute / he founde the water springe/ whiche from the South syde was conueyed into the cittie by a conduyte: this commaunded he to be directe another waye/ & to cut their conduyte in sūder. There were welles also not farre frō the walles/whiche they vsed secretly/more for pleasure then for necessite.

C Then wente the Ammonites & the Moabites vnto Holofernes/and sayde: The children of Israel truste neyther in speare nor arowe/but haue taken in/and kepe the mountaynes and hilles. That thou mayest ouercome them/therfore without the strikinge of any battayll / set men to kepe the welles / that they drawe no water oute of them: so shalte thou destroye them without sweard/ or at the least they shalbe so feble / that they muste be fayne to geue ouer the citie/which they thinke not able to be wonne / for so muche as it lyeth in mountaynes. These wordes pleased Holofernes well and all his men of warre/
Judit. xvj. a and † he set an hundreth men at euery welle rounde aboute.

And whan this watch had endured twentye daies/the cisternes & al springes ỹ had water/fayled them that dwelt in the citie of Bethulia/so that in the whole citie they had not drinke ynough for one day/ for the people had water geuen them daily in a measure. Then came the men and women/yonge persones & childre al vnto Osias/and saide all with one
Judith. xvj. a voyce: † God be iudge betwene vs and the/ for thou hast dealt cruel with vs: thou woldest not speake peaceably with the kynge of Assirians / therefore hath God solde vs in theyr handes/& there is no man to helpe vs/ where as we are brought doune before theyr eyes in thirst and greate destruccion. Therefore gather nowe together all the people that be in the citie / that we maye all yelde oure selfes willingly vnto the people of Holofernes: for better it is that we be captiue and prayse the Lorde with oure lyfes / then to be slayne and perysshe/ and to be laughed to scorne/and shamed of euery man whan we se oure wyfes and chyldren dye before oure eyes. We take heauen and earthe this daye to recorde/ and the God of oure fathers (whiche punysheth vs/accordinge to the deseruinge of our synnes) and geue you warnyng/that ye geue vp the citye nowe into the power of Holofernes hoost / that oure ende maye be shorte with the sweard/which els shal endure longe for wante of water and for thirst.

Whan they had spoken oute these wordes/ & there was a greate wepynge and houlynge in the whole congregacion / and that of euery man / and they cryed an whole houre longe vnto God with one voyce / sayinge: †we haue synned with oure fathers/we haue Psal.cv.a
done amysse/we haue dealte wickedly. Thou that art gracious/haue mercy vpon vs / punysh oure vnrighteousnesse with thine owne scourge/and geue not those ouer that knowlege the / vnto a people whiche knoweth the not/lest/they say among the Heithen: †where Psal.cxiij.b
is their God.

And whan they were so weery with this crienge & wepinge/that they helde their tunges/Osias stode vp with watrye eyes/& saide: †O take good hertes vnto you / (deare Judi. viij. b
brethren) and be of good cheare/and let vs waite yet these fyue dayes for mercy of the Lorde: peraduenture he shal cut awaie his indignacion/and geue glory vnto his name. But if he helpe vs not whā these fyue daies are past/ we shal do as ye haue saide.

The VIII. Chapter.

ANd it happened whan these wordes A came to the eares of Judith a wyddowe/ whiche was the doughter of Merari/ the sonne of Idox/ the sonne of Joseph / the sonne of Osias/the sonne of Elai/ the sonne of Jammor/ the sonne of Jedeon / the sonne of Raphoim/the sonne of Achitob/the sōne of Melchia/the sonne of Euam/the sonne of Mathania/ the sonne of Salathiel/ the sonne of Simeon/ the sonne of Ruben. And her housbande was called Manasses/whiche dyed in the daye of the barlye haruest. For whyle he was bynding the sheaues together in ỹ felde/ the heate came vpon his heade / and he dyed at Bethulia in his citie/and there was he buried besyde his fathers. Now was Judith his desolate wydowe thre yeares & six monethes. And in ỹ higher partes of her house she made B
her selfe a preuy chaumbre/where she dwelte/ beynge closed in with her maidens. She dyd weare a smocke of heere/& fasted al ỹ daies of her life/excepte the Sabbathes & new moones/and the solempne dayes that the people of Israel kepte. She was a fayre and beutyful persone. Her housbande also had left her

greate ryches/ a plenteous housholde / greate vnmoueable possessions & mony cattell. This Judith was a woman of a very good reporte with euery one/for she feared ỹ Lord greatly/ and there was no bodye that speake an euell worde of her.

Whan this Judith herde/how Osias had
Judit.vij.a promysed the people/† that after the fyfte day he wold geue vp the citie vnto the Assirians/ she sent for ỹ elders Chambry and Charmin: and whan they came to her/she sayde: What thinge is this/wherin Osias hath consented/ that if God helpe not within fyue dayes / he wyl geue ouer the cytie to ỹ Assirians: What are ye that ye tempte the Lorde: This deuyce optayneth no mercy of God/but prouoketh him vnto wrath and displeasure. Wyll ye set the mercy of the Lord a tyme/and appointe him a daye after youre wyl:

C Neuertheless / for so much as the Lorde is pacient/let vs rather amende oure selfes/ pouringe out teares / and besekynge him of
Jer. xviij. a grace. † For God threateneth not as a man/
and xxv.a neither wyl he be prouoked vnto wrath as ỹ chyldren of men. And therfore let vs hertely fal doune before him / and serue him with a meke sprete/and with wepynge eyes saye vnto the Lorde/ that he deale with vs accordinge to his owne will and mercy: that lyke as oure herte is now vexed/and brought low thorowe the pryde of them/ it may so be comforted thorowe hys grace: in so much as we folowe not the synnes of oure fathers/whiche forsoke theyr God / and worshypped other
Judith.viij.b goddes: † for the whiche synne they perysshed
xiij.a.vj.a with the swearde/ were spoyled and brought to shame of all theyr enemyes. As for vs/ we knowe none other God/but onely hym/ for whose comforte let vs tary with mekenes.
Deu.xxxij.c † He shall requyre and make inquisytion for oure blonde / from the vexacions of oure enemies: he shall bringe doune all the Heithen that ryse vp against vs/and put them to dishonoure/euen the Lord oure God.

D Therfore deare Brethren / seynge ye are the honorable and elders in the people of God/ vnto whome al the people haue respecte/ and vpon whome the life of the people standeth/ lift vp their hertes with youre exhortacion/ ỹ
Deu. viij.a they maye cal to remembraunce/ † howe oure
ij pa. xxxij. f

fathers also in tymes past were tempted/ that thei might be proued/if they worshipped their God a right. They ought to remembre/† how Gen.xxij
and xxvj.a oure father Abraham beynge tempted/& tried thorowe many tribulacions/ was found a louer and frend of God/so was † Isaac/so was Ge.xxxvj
Jacob/ so was Moses/* & al they that pleased God/beinge tryed thorowe many troubles/were founde stedfast in fayth. Again they that receaued not their temptacions with the feare of God/but put them selfes forth with vnpaciency and murmurynge agaynste God / † pery shed of the destroyer/and were Num.xvj
and xxj.a slayne of serpentes. And therfore shoulde not we vndertake to be auenged / for the thinge j.Cor.x.a
that is done vnto vs: but to consydre/ that all these punyshmentes are farreleste then oure synnes and misdedes: Beleuynge also/† that Rom.viij
this correction commeth vnto vs (as to the seruauntes of God) for amendment/and not for oure destruccion.

E Then sayde Osias and the elders vnto Judith: All that thou speakest is true/and no man can reproue thy wordes. Praye thou for vs now therefore vnto God /for thou arte an holy woman/and fearest God. And Judith
j.Cor.xiij sayde vnto them: † Seynge ye knowe that
j.Joh.iij my wordes are of God/then proue my coun-
j.Thes.v sayll and deuyce/yf it be of God: and besesche God/ that he wyll bringe my counsayll to a good ende.

Judith. † Thus haue I deuysed: Ye shall stande this nyghte before the porte / and I wyll go forth with Abra my mayden: Praye ye therefore vnto God/ that he wyl graciously remembre his people of Israel within fyue dayes/as ye haue sayde. As for the thinge that I go in hande withall/axe ye no questions of it/ tyl I open it vnto you my selfe: Do ye nothinge els/ but praye vnto the Lorde youre God for me. Then Osias the prynce of the people of Juda sayde vnto her: Go thy waye in peace/ the Lorde be with the / that we maye be auenged of oure enemyes. And so they wente from her agayne.

The.IX. Chapter.

NOw whan they were gone their waye/ Judith wente into her oratory / put on an heery smocke / strowed asshes vppon her heade/fel doune before the Lorde/and cryed vnto

vnto him/sayinge: O Lorde God of my fa-
e.xxiiij.d ther Simeon/† which gauest him a swearde for a defence againste the enemies / that vsed violence and wilfulnes / & that ranshed the virgin/and put her to dishonesty. Thou that gauest their wifes into a pray/& their doughters into captiuytie / and all their praye for a spoyle vnto the seruauntes/which bare a zele vnto the/helpe me wydowe / O Lorde my God/I besech the. For thou hast done al thinges from the begynning/and loke what thou haste taken in hande and deuysed/ it came euer to passe. For all thy wayes are prepared/ & thy iudgementes are done in thy euerlasting foreknowlege. O loke now vpon the armies
xv.viij.c of the Assyrians/† like as it was thy pleasure somtyme to loke vppon the hoost of the Egiptians/whan they beynge weapened / persecuted thy seruauntes/and put their truste in their charrettes / horsmen / and in the multitude of their men of warre. But thou lokedest vpon their hoost/castinge a thicke darckenes before them: and whan they came into the depe/the waters ouerwhelmed them.

B Euen so Lorde / let it go with these that truste in the power and multitude of their mē of warre/in their charrettes/ arowes and spea
l.xv.d res/and knowe not that thou onely art oure God/† which destroyest warres from the begynninge/ and that thou art the Lorde. O lift vp thine arme nowe lyke as euer from the begynnynge/and in thy power bringe theyr power to naught / cause their myghte to fall in thy wrath. They make their boast/that they will vnhalowe and defyle thy Sanctuary/ and to wayst the tabernacle of thy name/and to cast doune the horne of thine aulter with their swearde. Bringe to passe (O Lorde) that the pryde of the enemy may be cut doun with his owne swearde: that he maye be taken with the snare of his eyes in me/ and that thou mayest smyte him with the lyppes of my loue. O geue me a stedfast mynde/that I maye despyse hym and his strength/and that I maye destroye him.

C This shall bringe thy name an euerlasting
dit.viij.d remembraunce/ † if the hande of a woman
v.d ouerthrowe hym.* For thy power (O Lor-
a.xviij.e de) standeth not in the power of men/neither
b.xx.a haste thou any pleasure in the strength of hor-

ses. There was neuer proude person that plea
Judit.vij.a sed the/ but in the praier of the humble and
Psa.cxlvj.d meke hath thy pleasure bene euermore.

O thou God of the heauens/thou maker of the waters/and Lord of al creatures / heare me poore woman/calling vpon the/and puttinge my trust in thy mercy. † Remembre thy
Ecc.xxxvja conuenaunt o Lorde/and minister wordes in my mouth/and stablish this deuice in my hert/that thy house maye continue stil in holynes/and that al the Heithen maie knowe & vnderstande/that thou art God / & that there is none other but thou.

The.X. Chapter.

AND whan she had lefte of erienge to the Lord/she rose vp from the place/ where she had lyē flat before ỹ Lord/and called her maiden/went doune into her house/layed the heery cloth from her/† put of the garmētes of
Judit.xvj. her widowhode/washed her body/anoynted her self wt precious thinges of swete sauour/ broyded & planted her heere/set an hoode vpō her heade/and put on such apparel as belongeth vnto gladnesse / slippers vpon her fete/ armelettes/spanges/earinges/fingerringes/ and deckt her self with al her best araye.

The Lorde gaue her also a special beutye and fayrnesse (for all this deckinge of her selfe was not done for any voluptcousnesse and pleasure of th flesh/but of a righte discrecyon and vertue/therfore dyd the Lorde increace her beutye) so that she was exceadinge amiable and well fauoured in all mens eyes. She gaue her maydē also a bottell of wyne / a pot with oyle/pottage/cakes/bread and chese/and went her waye.

B Now whan she came to the porte of ỹ citie/ she founde Osias and the elders of the citye waitinge there. Which whan they sawe her/ they were astonnyed/ & marualed greatly at her beuty/neuertheles/they axed no question at her/but let her go/sayinge: The God of our fathers geue the his grace/ and with his power perfourme al the deuice of thy hert: that Jerusalem maie reioyce ouer the/ & that thy name maie be in the numbre of the holy and righteous. And al they that were there/sayde with one voyce: so be it/so be it. Judith made her prayer vnto the Lord/and wente out at the porte/she and her maydē.

And

And as she was goying doune the mountayne/ it happened that aboute the sprynge of the daye/the spyes of the Assirians mete with her/ and toke her/sayinge: whence commest thou? Or whither goest thou? She aunswered: I am a doughter of the Hebrues/ and am fled from them/ for I knowe that they shalbe geuen vnto you to be spoyled: because they thought scorne to yelde them selfes vnto you/that they mighte synde mercy in youre syght. Therfore haue I deuised by my self after this maner: I wil go before the prince Holofernes/ and tell him all their secretes/ and wyl shewe him/ how he maye come by them/ and wynne them/ so that not one man of his hoost shal perish.

¶ And whan these men had herde her wordes/and considered her fayre face/they were astonnyed (for they wondred at her excellente beutye) and sayde vnto her: Thou haste saued thy lyfe by fyndinge oute this deuyce/ that thou woldest come doune to our lorde: and be thou sure/that whā thou commest vnto him/ he shal intreate the wel/and thou shalt please him hertely. So they brought her into Holofernes pauylion/and tolde him of her. Nowe whan she came in before him/immediatly he was ouercome/and taken with her beutye. Then sayde his seruauntes: who wolde despyse the people of the Jewes/ that haue so fayre women? Shoulde we not by reason fyght against them for these? So whan Judith sawe Holofernes syttinge in a canapye/ that was wrought of purple/sylke/golde/smaragde and precious stones/she loked fast vpō him/and fell doune vpon the earth. And Holofernes seruauntes toke her vp agayne at their lordes commaundement.

The. XI. Chapter.

A Then saide Holofernes vnto her: Be of good chere/and feare not in thine herte/ For I neuer hurted man/ that wolde serue Nabuchodonosor the kynge. As for thy people/if they had not despised me/ I should not haue lift vp a speare against thē. But tell me now/what is the cause that thou art departed frō them/& wherfore art thou come vnto vs?

And Judith sayde vnte him: Syr:/vnderstande the wordes of thy handmayden: for if thou wilt do after the wordes of thy handmayden/ the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth/& as truly as his power lyueth/which is in the to the punyshment of al men that go wrong/ all men shall not onely be subdued vnto him thorow the/but al the beastes also of the feld. For all people speake of thy prudent actyuite/ and it hath euer bene reported/ howe thou onely art good and myghtye in all his kingdome/ and thy discrecion is commended in all landes.

†The thynge is manifest also that Achior spake/ and it is wel knowen/what thou commaundest to do vnto him. For this is playne and of a suertye/that oure God is so wroth wt vs (by the reason of oure synne) that he hath shewed by his prophetes vnto the people/ how that for their sinnes he wil deliuer them ouer vnto the enemy. And for so much as the children of Israel knowe that they haue so displeased their God/they are sore afraied of the. They suffre greate hunger also/& for wante of water/ they are dead nowe in a maner. Moreouer/ they are appointed to slaye all their cattel/that they maie drinke the bloude of thē: and are purposed to spende all the holy ornamentes of their God (whiche he hath forbidden them to touch) for corne/ wyne and oyle. Seinge now that they do these thinges/ it is a playne case/ that they muste nedes be destroied. Which whan I thy handmaiden perceaued/I fled from them/& the Lorde hath sent me vnto the/to shew the these thinges. For I thy handmaiden worshippe God euen here now besyde the/ and thy handmaiden shal go forth/and I wil make my prayer vnto God/and he shall tell me/ whan he wyll reuarde thē their synne: then shall I come and shew the/& bringe the thorow the middest of Jerusalem/so that thou shalt haue al the people of Israel/as ỹ shepe without a shepeherde: there shall not so much as one dogge barcke against the/for these thinges are shewed me by the prouidence of God: and for so much as God is displeased with thē/he hath sente me to tel the thesame.

These wordes pleased Holofernes and all his seruauntes/which maruailed at the wysdome of her/ and sayde one to another: there is not such a woman vpon earth/ in beutye & discrecion of wordes. And Holofernes sayde vnto her: God hath done wel/that he hath sent the hyther before thy people/ that thou mayest geue them into oure handes. And for so much as thy promise is good if thy God perfourme it vnto me/he shalbe my God also/and thou shalt be excellent and greate in ỹ courte of Nabuchodonosor/& thy name shalbe spoken of in al the lande.

The. XII. Chapter.

A Then cōmaunded he her to go in where his treasure laye/ and charged that she shoulde haue her dwelling there/and appointed/ what shoulde be geuen her from his table. Judith aunswered hym/ and sayde: †As for the meate that thou hast commaunded to geue me/ I maye not eate of it as now (lest/I displease my God) but wyl eat of such as I haue broughte with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the fayle/ what shall we do vnto the? And Judith sayde: As truly as thou lyuest my lorde/ thy handmayden shall not spende all this/ tyll God haue broughte to passe in my hande/the thing that I haue deuysed.

B So his seruauntes broughte her into the tente/where as he had appointed. And as she was goyinge in/she desyred that she myghte haue leue to go forth by night & before daye/ to her prayer/ and to make intercession vnto the Lorde. Then commaunded Holofernes his chamberlaynes: that she shoulde go out and in at her pleasure/to praye vnto her God those thre dayes.

And so in the nyght season she went forth into the valley of Bethulia/ and washed her selfe in the wellewater. Then wente she vp/ & besoughte the Lorde God of Israell/ that he wolde prospere her waye/ for the delyueraunce of his people. And so she went in/and remayned cleane in her tent/ tyll she toke her meate in the euenynge.

C Upō the fourth daye it happened/that Holofernes made a costly supper vnto his seruaūtes/& saide vnto Vagao his chamberlayne: Go thy waye/and counsail this Hebruesse ỹ she may be wyllinge to consent to kepe company with me. For it were a shame vnto all ỹ Assyriās/that a woman should so laugh a mā to scorne/ that she were come from him vnmedled withal.

Then wente Vagao vnto Judith/ and saide: Let not the good doughter be afrayed to come into my lorde/ that she maye be honoured before hym/ that she maye eate and drynke wyne/and be mery with hym. Vnto whome Judith aunswered: Who am I/that I shoulde saye my lorde naye? whatsoeuer is good before his eyes/ I shall do it: and loke what is his pleasure/ that shall I thinke well done as longe as I lyue.

So she stode vp/ and deckt her selfe with her apparell/ and wente in/ and stode before hym. And Holofernes herte was wholmoued/ so that he brente in desyre towarde her. And Holofernes sayde vnto her: Drinke now and syt doune/ and be mery/ for thou haste founde fauoure before me. Then sayde Judith: Syr/I wyl drinke/for my mynde is meryer to daye/then euer it was in all my lyfe. And she toke and ate and dranke before him/ the thinges that her maydē had prepared for her. And Holofernes was mery with her/ and dranke more wyne/ then euer he dyd afore in his lyfe.

The. XIII. Chapter.

NOwe whan it was late in the night his seruauntes made hast/euery man to hys lodginge. And Vagao shut the chaumber dores/and wente his waye/ for they were all ouerladen with wyne. So was Judith alone in the chaumber. As for Holofernes/ he laye vpon the bed all dronken/ and of very dronkennes he fell a slepe.

Then commaunded Judith her mayden to stande without before the dore/& to wayte. And Judith stode before the bed/ makynge her prayer with teares/and moued her lippes secretly/ and sayde: Strengthe me O Lorde God of Israel/ and haue respecte vnto the workes of my handes in this houre/that thou mayest set vp thy citie of Jerusalem lyke as thou hast promysed: O graunte that by the I may perfourme the thynge/ whiche I haue deuysed thorowe the belefe that I haue in the.

And whan she had spoken this/she wente to the bedsteade/ and louse the swearde that hanged

hanged vpon it/ and drew it oute. Then toke she holde of the heery lockes of his head/ and sayde: Strengthe me o Lorde God in this houre/ and with that/ she gaue hym two strokes vppon the necke/ and smote of his heade. Then toke she the canapy awaye/ and rolled the dead body aside. Immediatly she gat her forth/ and delyuered the heade of Holofernes vnto her mayden/ and bad her put it in her wallet.

And so these two wente forth together after their custome/ as thoughe they wolde praye/ and so passed by the hooste/ and came thorowe they' valley vnto the porte of the cytie. And Judith cried afarre of vnto ỹ watchmen vpon the walles: Open the gates (sayde she) for God is with vs/ whiche hath shewed his power in Israel. And whan they herde her voyce/ they called the elders of the citie together. And they came all to mete her/ litle and great/ yonge & olde/ for they thought not that she shoulde haue come so soone. So they lyghted candels/ and gathered aboute her euerychone: but she wente vp into an hye place/ and caused sylence to be proclaymed.

C Whan euery man now helde his tunge/ Judith sayd: O prayse the Lorde oure God/ for he hath not despysed/ nor forsaken thē that put they' trust in hym: and in me his handemaydē he hath perfourmed his mercy/ which he promysed vnto the house of Israel/ yee/ in my hande thesame nyght hath he slaine the enemy of his people.

And with that she toke forth the heade of Holofernes out of the wallet/ and shewed it them/ sayinge: Beholde/ the heade of Holofernes the captayne of the Assirians/ and this is the canapy/ wherin he laye in his dronkennesse: where the Lorde oure God hath slain him by the hande of a woman.

But as truly as the Lorde lyueth/ his aungell hath kepte me/ goynge thither/ remayninge there/ & cōmyng hither again frō thēce. And the Lorde hath not suffred me his handmaiden to be defyled/ but without any fylthines of synne hath he brought me againe vnto you: & that with greate victory/ so that I am escaped/ and ye deliuered. O geue thankes vnto him euerychone/ † for he is gracious/ & his mercy endureth for euer.

Psal. cv. & and cvj. a

So they praysed the Lorde altogether/ D and gaue thankes vnto him. And to her they saide: The Lorde hath blessed the in his power/ for thorowe the he hath brought oure enemies to naught.

And Ozias the chiefe ruler of the people of Israel/ saide vnto her: Blessed art thou (O doughter of the Lorde the hye God/) aboue al woman vpon earth.

Blessed be the Lorde the maker of heauen and earth/ whiche hath gyded the a right to wounde and to smyte of the heade of the captayne of oure enemyes. For this daye he hath made thy name honorable/ that thy prayse shall neuer come oute of the mouth of men/ whiche shall alwaye remembre the power of the Lorde: seynge thou hast not spared thine owne selfe/ but put the in ieoperdy/ consyderinge the anguysh and trouble of thy people/ and so hast helped their fal before God our Lord. And al the people sayde: Amen/ Amen.

Achior also was called/ and he came. Thē E sayde Judith vnto him: The God of Israel vnto whome thou gauest wytnes/ that he wolde be auenged of his enemies/ euē he hath this nyght thorowe my hande smytten of the heade of all the vnfaythfull. And that thou maiest se that it so is/ beholde/ this is the head of Holofernes/ whiche in his presumpteous pride despysed the God of the people of Israel/ and threatened the with destruccion/ sayinge: † whan the people of Israel is taken/ I Judith shal cause the also to be stickte with ỹ sweard. Whan Achior sawe Holofernes heade/ he fel doune vpon his face to the grounde for very anguish & feare/ so that he swouned withall. But after that he was come agayne to hym selfe/ he fel doune before her and praysed her/ sayinge: Blessed art thou of thy God in al the tabernacles of Jacob: for all the people that heare of thy name/ shal praise the God of Israel because of the.

The. XIIII. Chapter.

IUdith sayde vnto all the people: Brethrē A heare me/ Stycke vp this heade vppon oure walles/ and whan the Sunne aryseth/ take euery man his weapen/ and fall out violently/ not as though ye wolde go besyde thē/ But to renne vpon them with violence. Whā the

the spyes in the tentes se this/ they shal of necessyte be compelled to flye backward/ and to rayse vp they' captain to the battail. So whā their captaynes come into Holofernes pauylion/ and fynde the dead body wrapped in the blonde/ fearfulnes shall fal vppon them: and whan ye perceaue that they flye/ folowe them without al care/ for God shal deliuer thē vnto you to be destroyed.

Then Achior seynge the power of God/ which he had shewed vnto the people of Israel/ fell of from his Heithenish belefe/ & put his trust in God/ and let him self be circumcised: & so was he numbred among the people of Israel/ he and al his posteritie vnto this daye.

B Now as soone as it was daye/ they stickte vp Holofernes heade vpō the walles/ and euery man toke his weapen/ and so they wente out with an horrible crye. Whan the spyes sawe that/ they ranne vnto Holofernes tent. And they that were within the tent/ came before his chaumber/ & made a greate russhinge to wake him vp/ because they thought with ỹ noyse to haue raised him. For there durst not one of ỹ Assirians knocke/ go in/ nor to open.

But whan the captaines and princes/ and all the chiefe in the kynge of the Assirians hooste came together/ they saide vnto the chamberlaynes: Go youre waye in/ and wake him iiij.b vp/ † for ỹ myse are crepte out of their holes/ and darre prouoke vs vnto battayl.

C Thē wente Vagao into his chaūber/ stode before the bed/ & clapped with his handes/ for he thought he had bene slepinge wt Judith.

But whan he had herkened perfectly with his eares/ & coulde perceaue no steringe/ he wente nyer to ỹ bed/ & lift it vp/ and thē sawe he the dead body of Holofernes lyenge there without a heade/ weltred in his blonde vpon ỹ earth. Then cried he with a loude voice/ and with wepinge rent his clothes/ & wente into Judiths tent/ & foūd her not. And so he leapt oute vnto the people/ and sayde one woman of the Jewes hath brought al Nabuchodonosors people to shame.

For lo/ Holofernes lyeth vpon the ground and hath no heade.

Whā the chiefe of ỹ Assirians hoost herde ỹ/ they rente their clothes/ & there fel an intolerable feare & tremblinge vpō thē/ so ỹ they' myndes were sore afrayed. And there was an exceadinge greate crye in the whole hoost.

The. XV. Chapter.

NOw whan all the hoost herde that Holofernes was headed/ they' mynde and counsayll fell from thē: and such a feare came vpon them: that they vndertoke to defende them selfes by flyenge away: one spake not to another/ but hanged doune their heades/ lefte al behynde thē/ and made haist to escape from the Hebrues: for they herde ỹ they were hayestinge to come after with their weapens/ and so they fled by the wayes of the feldes/ & thorowe all the fotepathes of the dales. A

And whan ỹ children of Israel sawe that they fled/ they folowed vpon them/ and went doune with trompettes/ blowinge & making a greate crie after them. As for the Assirians/ they had no ordre/ & kepte not them selfes together/ but fled their waie. Neuertheless/ the children of Israel fel vpon them with one cōpany & ordre/ & discomfyted as many as they might get. And Osias sent messaungers vnto all the cities and countries of Israel.

So al the regions and euery citie sent oute B their best men after them in harnesse/ & smote thē with the swearde/ til they came to the vttermost parte of their borders. And the other that were in Bethulia/ came into the tentes of the Assirians/ and toke al that they which were fled/ had left behynde them/ and so they found greate good. And they that came againe to Bethulia from the battail/ toke with thē suche thinges as had ben they's: there was no nūbre of the cattel/ and of al the costly iewels/ so that from the lowest vnto the hyghest/ they were al made ryche of the spoyles of them. And Joachim the hyghe priest at Jerusalem/ came to Bethulia with al the elders/ that they might se Judith.

Now whan she came out vnto them/ they C beganne al to prayse her with one voyce/ sayinge: thou worshippe of the citie of Jerusalē/ thou ioye of Israel/ thou honoure of our people/ thou hast done manly/ and thy hert is cōforted/ because thou haste loued clenlynesse and chastytie/ and haste knowen noman but thyne owne husbande: therefore hath the hande of the Lorde comforted the/ and blessed shalte thou be foreuer. And all the people sayde:

sayde: So be it/so be it.

In thirty dayes coulde the people of Israel scarce gather vp the spoyles of the Assyrians. But all that belonged vnto Holofernes/and had bene his specially/ (whether it were of golde/of syluer/precious stones/ clothynge and all ornamtntes) they gaue it vnto Judith. And all the people reioyced/ both woman/ maydens/and yonge people/ with pypes and harpes.

The. XVI. Chapter.

A THen sange Judith this songe vnto the Lorde: Begynne vnto the Lord vpon the tabrettes/ synge vnto the Lorde vpon the cimbales/ O synge vnto him a new songe of thankesgeuinge/ be ioyfull and call
Psal. xlv. b vpon his name. † It is the Lorde that destroyeth warres/ euē the Lord is his name. Which hath pitched his tentes in the myddest of his people/ that he myght delyuer vs from the hande of all oure enemies. Assur came out of the mountaines in the multitude
Judit. vij c of his strength. † His people stopped the water brokes/and their horses couered the valleys. He purposed to haue brent vp my land/ and to slaye my yonge men with the sweard.

B He wolde haue carryed away my children and virgins into captiuytie/ but the almighty Lorde hurte him/and deliuered him into the handes of a woman/ which broughte hym to confusyon. For theyr myghtye was not destroyed of the yonge men. It was not the sonnes of Tytan that slewe hym/ neyther haue the greate giauntes set them selfes against him: but Judith the doughter of Merary with her fayre beutye hath discomfited/
Judith. x. a and brought him to naught. † For she layed away her widowes garment/and put on the apparell of gladnesse in the reioycynge of the children of Israel. She anoynted her face/ & bounde her heere in a hoode/ to begyle hym. Her slyppers rauished his eyes/ her beutye
Judit. xiij b captyuated his mynde/ † with the swearde smote she of his necke. The Persians were astonnied at her stedfastnesse/and the Medes at her boldnes. Then houled the armyes of the Assirians/ whan my symple appeared

C dye of thyrst. The sonnes of the doughters haue pearced them thorowe/ and slayn them as fugityue children: they perished in the battayl/ for the very feare of the Lord my God. Let vs synge a songe of thankesgeuynge vnto the Lorde/ a newe songe of prayse wyll we singe vnto our God. Lord/ Lord thou art a greate God/myghty in power/ whome no man maye ouercome. All thy creatures shoulde serue the/ † for thou spakest but the Gene.
worde/and they were made: *thou sentest thy Psal.
spirete/ and they were created/ and no man *Psa.
maye withstande thy voyce. The mountaynes shall moue from the foundacions with the waters/the stony rockes shal melte before the lyke waxe. But they that feare the/ shalbe greate with the in all thynges. Wo vnto the people that rise vp against my generacion/for the almyghty Lorde wyll auenge him selfe of them/and in the daye of iudgment wyll he vyset them. For he shal geue fyre and wormes into theyr flesshe/ that they maye burne/and fele it for euermore.

D After this it happened/ that after the victory all the people came to Jerusalem/to geue prayse and thankes vnto the Lorde. And whan they were purifyed/they offred al their brentsacrifyces/and theyr promysed offerynges. And Judith offred al Holofernes weapens/and all the iewels/ that the people had geuen her/and the canapy that she toke from his bed/ † and hanged them vp vnto ỹ Lor- ij. Re.
de. The people was ioyfull/as the vse is: and Judi
this ioye by reason of the victory with Judith endured thre monethes.

So after these dayes euery man wente home agayne/and Judith was in greate reputacion at Bethulia/ and righte honorably taken in all the lande of Israel. Vnto her vertue also was chastyte ioyned/so that after her housbande Manasses dyed/she neuer knew man all the daies of her lyfe. Vpon the hye solempne dayes she wente oute with greate worshippe. She dwelte in her housbandes house an hundreth and fyue yeare/ and lefte her handmayden fre/and dyed/and was buryed besyde her housbāde in Bethulia. † And Gen
all the people mourned for her seuen dayes. So longe as she lyued/ there was none that troubled Israel/and many yeares also after her death.

The daye wherin this victory was gotten/was solempny holden/and reken̄ed of the Jewes in the numbre of the holy dayes/ and is yet greatly holden of the Jewes/euer sence vnto this daye.

The ende of the boke of Judith.

The reaste of the chapters of the boke of Esther: which are not founde in the text of the Hebrue nor in ỹ Chalde/ but in the Greke and Latin.

The XI. Chapter after the Latin.

In this chapter is described the dreame of Mardocheus.

A
ar ỹ. a

MArdocheus ỹ sone of Jair/ the sonne of Semei/ the sonne of Cisey of ỹ trybe of Ben Jamin a Jew: which had his dwellinge in Susis/ a man of greate reputacion/ & excellent amonge all thē that were in the kinges courte (Neuertheles/he was one of the prysoners/ † whom Nabuchodonosor the kinge of Babylon had
eg. caried awaye from Jerusalem vnto Babylon/ with Jechonias the kinge of Juda.) In
d the seconde yeare of the raygne of greate Artaxerses in the fyrst daye of the moneth Nisan/ had this Mardocheus such a dreame: He thought he herde a greate tempest/ horrible
yiij. a thonderclappes/ earthquakes/ and greate vprour in the lande: and that he sawe two greate dragons/ ready to fyght one against another.

B Theyr crie was greate. At the which roaringe and crie all Heythen were vp/to fight against the righteous people. And thesame daye was ful of darcknes & very vnclearc/ ful of trouble & anguysh/ yee/ a greate fearfulnes was there in all the lande. The righteous were amased/ for they feared the plague and euell that was deuised ouer them/ and were at a poynte with them selfes to dye. So they cried vnto God/ and whyle they were cryenge/ the litle welle grew into a greate ryuer/ & into many waters. And with that it was daye/ and the Sunne rose vp agayne. And the lowly were exalted and deuoured the glorious & 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/ & his mynde was there vpon vntyll the nyght.

The XII. Chapter.

In this chapter is declared: how Mardocheus vttereth the treason of the two seruauntes agaynst the kinge/ and therfore doeth the kinge rewarde hym.

AT thesame tyme dwelt Mardocheus with A
Bagatha/and Thares the kinges chamberlaynes and porters of the palayce. † But Esther j. d
whan he herde their deuice/ and had diligētly and. vj. a
consydered their imaginacions/ he perceaued that they wente aboute to laye theyr cruel handes vpon the kinge Artaxerses: and so he certified the kinge therof. Then caused the kinge to examen the two gelded with tormētes. And whan they had graunted it/ they were put to death.

This the kinge caused to be put in the cro- B
nicles for an euerlastinge remembraunce/ and Mardocheus wrote vp thesame matter. So the kinge commaunded/ that Mardocheus shoulde do seruice in the courte/ and for this faythfulnesse of his/ he gaue hym a rewarde. But Aman the sonne of Amadathi the Agathite/ which was holden in greate honoure & reputacion in the kinges courte/vndertoke to hurte Mardocheus and his people/ because of ỹ two chaūber laynes that were put to death.

The. XIII. Chapter.

The copie of the cōmaundemēt/ which king Artaxerses (by the entysinge of Amā) sent out in all countries/ for the destruction of the Jewes. The prayer of Mardocheus.

THe greate kinge Artaxerses/ which raig- A
neth from India vnto Ethiopia/ ouer an Esther j. a

hundreth and seuen and twentye landes/sendeth his frendly salutacion vnto all the princes and Debytes of the countries/ which be subiecte vnto his Dominion. Whan I was made lorde ouer many people/ and had subdued the whole earth vnto my Dominion/ my mynde was not with crueltye and wronge to exalte my self by the reason of my power: but purposed with equitie alwaye and gentylnes/ to gouerne those that be vnder my iurisdiccion/and wholy to set them in a peaceable lyfe/ and therby to bringe my kingdom vnto tranquyllite/ that men myght safely go thorow on euery syde/ and to renue peace agayne/ which
B all men desyre. Now whan I axed my counsaylers/ how these thynges might be brought to a good ende/ there was one by vs/ excellent in wysdome/ whose good wyll/ trueth and faythfulnes hath oft bene shewed and proued (which was also the principal and next vnto the kynge) Aman by name/ which certified vs/ how that in all landes there was crepte in a rebellious folke/ that made statutes and lawes agaynst all other people/ and haue alwaye despysed the proclaymed commaundementes of kynges: and how that for this cause it were not to be suffred/ that such rule shoulde continue by you/ and not to be put doune. Seynge now we perceaue thesame that this people alone are contrary vnto euery
C man/ vsynge straunge and other maner of lawes/and withstande oure statutes and doynges/ and go aboute to stablysh shrewde matters/that oure kyngdome shoulde neuer come to good estate and stedfastnes: Therfore haue we commaunded/ that all they that are appoynted in wrytinge/ and shewed vnto you by Aman (which is ordeyned and set ouer all oure busynes/ and the mooste principal next vnto the kynge/ and in maner as a father) shall with theyr wyfes and chyldren be destroyed/ and roted out with the swearde of theyr enemies and aduersaries: and that there shalbe no mercy shewed/ and no man spared. And this shalbe done the xiiij. daye of the moneth called Adar/of this yeare/that they which of olde (and now also) haue euer bene rebellious/maye in one daye with violence be thrust doune into the hel/to ỹ intẽt that after this maner/our Impyre maye haue peace & trãquilite.

But ✝ Mardocheus thought vpon all the
D workes and noble actes of the Lord/ & made his prayer vnto him/sayinge: O Lord Lorde/thou valeaunt and almyghty kinge (for all thynges are in thy power/ & if thou wilt helpe and delyuer Israel/ there is noman that can withstãde nor let the: for thou hast made heauen and earth/ and what wonderous thynge soeuer is vnder the heauen: thou art Lord of all thynges/and there is noman that can resiste the (O Lorde.) Thou knowest all thinges/thou woteste Lord/that it was neither of malyce/ nor for presumpciõ/ nor for any desyre of glory/ that I wolde not bowe doune my self/ nor worshippe yonder proude presumpteous Aman (for I wolde haue bene content/ and that with good wil/if it might haue done Israel any good/ to haue kyst euẽ his forestepes)but that I dyd it/because I wolde not set the honoure of a mã in the steade of the glorye of God/and because I worshippe none but onely ỹ my Lord. And this haue I done in no pryde nor presumpcion.

And therfore O Lorde thou God & king/ &
E haue mercy vpon thy people/ for they imagyn how they maye bringe vs to naught/yee/ their mynde and desyre is to destroye and to ouerthrowe the people/ that hath euer bene thyne enheritaunce of olde. O despyse not thy porciõ/ which thou hast delyuered/and brought out of Egypte for thine owne self. Heare my prayer/ and be mercifull vnto thy people/ whom thou hast chosẽ for an herctage vnto thy self. Turne oure complaynte and sorow into ioye/ that we maye lyue O Lorde/and prayse thy name. O Lorde/ suffre not the mouthes of them that prayse the to be destroyed.

All the people of Israel in lyke maner cried as earnestly as they coulde vnto the Lorde/ for theyr death and destruction stode before theyr eyes. ✠

The XIIII. Chapter.

Of the sorowe/ complaynte/ and prayer of quene Esther.

QVene Esther also/beynge in the battail of A
death/ resorted vnto the Lorde/ layed away her glorious apparel/ and put on ỹ garmentes

mentes that serued for syghinge and mournynge. In the steade of precious oyntment/ she scatred ashes and dounge vpon her heade: and as for her body/she humbled it/& brought it very lowe. All the places where she was wonte to haue ioye afore/ those fylled she with ỹ heere/that she plucte out her self. She prayed also vnto the Lord God of Israel with these wordes.

O my Lorde/ thou onely art oure kinge/ helpe me desolate woman/which haue no helper but the/ for my misery and destruccion is
c.iij. c herde at my hande. ✝ Fro my youth vp I haue
ỹ d herde out of the kinred of my father/that thou tokest Israel from amonge all people (and so haue/our fathers of their forefelders) that they shoulde be thy perpetual inheritaũce/ and loke what thou dyddest promyse them/ thou hast made it good vnto them.

B Now well Lorde/ we haue synned before
ỹ c the/ ✝ therfore hast thou geuen vs into the handes of oure enemies/ because we worshipped their goddes. Lord thou art righteous. Neuertheles/ it satisfieth them not/ that we are in bitter and heauy captiuitie/ and oppressed amonge them/ but thou hast layed their hãdes vpon the handes of their goddes: so that they beginne to take awaye/ the thynge that thou with thy mouth hast ordeyned and appoynted: to destroye thyne inheritaunce/ to shut & to stoppe the mouthes of them that prayse the/ to quench ỹ glory/ and worshippe of thy house and thyne aulter/ and to open the mouthes of the Heithen/ that they maye prayse the power and vertue of the goddes/and to magnifie the fleshly kynge for euer.

C O Lord/geue not thy cepter vnto thẽ that be nothynge/ lest/ they laugh vs to scorne in oure misery and fal: but turne their deuice vpon them selfes/and punysh him that hath begonne thesame ouer vs/ and set him to an example. Thinke vpon vs O Lorde/ and shew thy self in the tyme of our distres and of oure
d.iiij. c trouble. Strength me O thou kynge of godges/thou Lord of all power/ ✝ geue me an
ỹ a eloquẽt and pleasaunt speach in my mouth before the Lyon. Turne his hert into the hate of oure enemie/to destroye him/ & al such as consent vnto him. But deliuer vs with thy hãde/ and helpe me desolate woman/which haue no

defence nor helper but onely the. Lorde thou knowest all thinges/ thou woteste that I loue not the glory and worshippe of the vnrighteous/ and that I hate and abhoure the bed of the vncircumcysed and of all Heythen.

Thou knowest and woteste my necessitie/that D
I hate the token of my preeminence/and worshippe which I beare vpon my heade/ what tyme as I must shew my self/and be sene/and that I abhorre it as an vncleane cloth/ & ỹ I weare it not whan I am quiete alone by my self. Thou knowest also that I thy handemayden haue not eaten at Amans table/ and that I haue had not pleasure nor delyte in the kynges feast/ that I haue not dronke the drynkeofferinges/and that I thy handemaiden haue had no ioye sens the daye that I was brought hither vnto this daye: but onely in ỹ O Lorde. O thou God of Abraham/ o thou myghty God aboue all/ heare the voyce of them that haue none other hope/ and delyuer vs out of the hande of the wicked/ and delyuer me out of my feare.

The. XV. Chapter.

Quene Esther appeareth before the kinge with an heauy hert for the trouble of her people/and God turneth the kynges hert.

AVd vpon the thyrde daye it happened/ A
that Esther layed awaye the mourninge Esther v.
garmentes/and put on her glorious apparell/ and decte her self goodly (after that she had called vpon God/ which is the preseruer and Sauioure of all thynges) toke two maydens with her: vpon the one she leaned her self/ as one that was tender: the other folowed her/and bare the trayn of her vesture. The shyne of her beuty made her face rose coloured. The similitude of her face was chearfull and amyable/ but her hert was sorowfull for greate feare. She wente in thorow all the dores/ and stode before the kynge. The kinge sat vpon the trone of his kingdome/ and was clothed in his goodly araye/ all of golde/ and set with precious stones/ and he was very terryble. He lift vp his face that shone in ỹ clearnes/and loked grymly vpon her. Then fel the

Quene Voune / was pale and faynt / leaned him selfe vpon ỹ heade of the maydē that wente with her.

B Neuertheles / † God turned the kinges
Pro.xxj.a minde that he was gentle / that he leapt out of his seate for feare / and gat her in his armes / & helde her vp tyll she came to her self againe. He gaue her louynge wordes also / and saide vnto Her: Esther what is the matter? I am thy brother / be of good cheare / thou shalt not dye: for our cōmaundemēt toucheth the commone / not the. Come nye. And with that he helde vp his golden wande / and layed it vpon her neck / and enbraced her frendly / and saide:
Ge.xxxiij.b talke with me. Then sayde she: † I sawe the (O
ij.Re.xx.e Lorde) as an aungel of God / & my hert was troubled for feare of thy maiesty & clearnesse. For excellent and wonderfull art thou (O Lorde) and thy face is full of amyte. But as she was thus speakynge vnto hym / she fell Voune agayne for fayntnes: for the which cause the kynge was afrayed / and all his seruauntes comforted her.

The XVI. Chapter.

A copye of the commaundemente / which kynge Artaxerses caused to be proclaymed in all the countries of his Vominion / for ỹ wealth of the Iewes.

A THe greate kynge Artaxerses / which raigneth from India vnto Ethiopia / ouer an hundreth and xxvij. landes / sendeth vnto the princes and rulers of thesame landes / such as loue him / his frendly salutacio. There be many that for the sondrye frendishippes and benefytes / which are diuersly done vnto them for their worshippe / be euer the more proude and hye minded / and vndertake not onely to hurte oure subiectes (for plenteous benefytes maye they not suffre / and begynne to ymagyn some thynge agaynst those that do them good / and take not onely all vnthankefulnes awaye from men) but in pryde and presumpcion (as they that be vnmyndefull / and vnthankefull for the good dedes) they go aboute to escape the iudgement of God that seyth all thynges / which iudgement hateth & punysheth all wickednes. It happeneth oft also / that they which be set in office by the hygher power / and vnto whome the busynes and causes of the subiectes are cōmytted to be handled / waxe proude / and defyle them selfes with sheddynge of innocent bloude / which bringeth them to intollerable hurte. Which also with false and disceatfull wordes / and wich lyenge tales / deceaue and betraye the innocent goodnes of princes.

Now is it profytable and good that we take B hede / make search therafter / and consyder / not onely what hath happened vnto vs of olde / but the shamefull / dishoneſt / & noysome thinges / that the debytes haue now taken in hāde before oure eyes: and therby to beware in time to come / that we maye make the kyngdome quiete / and peaceable for all men / and that we myght sometyme drawe it to a chaunge: & as for the thynge that now is present before oure eyes to withstande it / and to put it Voune / after the mooſt frendly maner.

† What tyme now as Aman the sonne of Esth
Amadathu the Macedonian (a straunger verely of the Persians bloude / & farre from oure goodnes) was come in amonge vs as an aleaunt / & had optayned the frendshippe that we beare towarde all people / so that he was called oure father / and had in hye honoure of euery man / as the nexte and principal vnto the king / he coulde not forbeare hym self frō his pryde / hath vndertaken not onely to robbe vs of the kyngdome / but of oure lyfe also.

With manyfolde deceate also hath he desy- C
red to destroye Mardocheus oure helper and preseruer / which hath done vs good in all thynges: & innocent Esther the lyke partaker of oure kingdome / with all her people. For hys mynde was (whā he had taken thē out of the waye / & robbed vs of thē) by this meanes to translate the kyngdome of the Persians vnto them of Macedonia. But we fynde that ỹ Iewes (which were accused of the wycked / that they might be destroyed) are no euel doers / but vse reasonable & ryght lawes / and that they be the chyldren of the mooſt hye lyuynge God / by whome the kyngdome of vs and oure progenitours hath bene well ordred hytherto. Wherfore as for the letters and commaundementes / that were put forth by Amā / ỹ sonne of Amadathu / ye shall do well / if ye holde them

of none

of none effecte: for he that set them vp / and inuented them / hangeth thē at Susys before the porte / with all his kinred / & God (which hath all thynges in his power) hath rewarded him after his deseruinge.

2 And vpon this ye shall publish & set vp the copy of this letter in all places / that the Iewes maye frely and wythout hinderaunce holde them selfes after their owne statutes / and that they maye be helped / and that vpon the xiij. Daye of the xij. moneth Adar / they maye be auenged of them / which in the tyme of their anguyſh and trouble wolde haue oppressed them. For the God that gouerneth al thinges / hath turned to ioye / the daye wherein the chosen people shoulde haue perysshed.

Moreouer / amōge the hye solempne dayes that ye haue / ye shall holde this daye also with all gladnesse: that now and in tyme to come / this daye maye be a remembraunce to good / for all such as loue the prosperitie of the Persians: but a remembraunce of destruction to those that be sedicious vnto vs.

All cities and landes that do not this / shall horribly perish / & be destroyed with ỹ swearde and fyre / and shall not onely be nomore inhabited of men / but be abhorred also of the wilde beastes and foules.

The ende of the reast of the boke of Esther.

The boke of Wysdome.

The fyrst Chapter.

A me ighes. ye.a



Set youre affection vpon ỹ wysdome / ye ỹ be iudges of the earth. Haue a good opinion of ỹ Lord / & seke him in ỹ syngleneſſe of hert. † For he will be foūd of them ỹ tempte him not / and appeareth vnto such as put their trust in him. As for froward thoughtes / they separate from God / but vertue (if it be alowed) refourmeth the vnwyse. And why? wysdome shall not entre into a froward soule / nor dwell in ỹ body that is subdued vnto synne. For the holy Ghoost abhorreth fayned nurtoure / & withdraweth him self frō ỹ thoughtes ỹ are without vnderstandinge: and where wickednes hath the vpperhande / he flieth frō thence. † For Gala.v.
ỹ spirete of wysdome is louinge / gentle & gracious / & wil haue no pleasure in him that speaketh euel with his lyppes. For God is a witnesse of his raines / a true searcher out of his hert / and an hearer of his tunge. † For ỹ spirete Esa.vj.a
of the Lorde fylleth the rounde compasse of Jer.xxiij.d
the worlde / and thesame that vpholdeth all Act.vij.e
thynges / hath knowlege also of the voyce.

Therfore he ỹ speaketh vnrighteous thyn- B
ges / can not be hydde / † neyther may he escape iij.Reg.ij.g
the iudgement of reprofe. And why? inquisi- Matt.vj.a
cion shalbe made for the thoughtes of the vn- Hebr.iij.b
godly / and the reporte of his wordes shal come vnto God / so that his wickednes shalbe punished. For the eare of gelousy heareth all thynges / & the noyse of ỹ grudgynges shal not be hyd. Therfore beware of murmuryng / which is nothing worth / & refrayne youre tūge from sclaunder. † For there is no worde so darcke & Luc.xij.a
secrete / that it shall go for naught: & ỹ mouth that speaketh lyes / slayeth the soule.

O seke not youre owne death in the erroure C
of youre lyfe / † destroye not youre selfes thorow the workes of youre owne handes. For Deut.iiij.c
God hath not made death / neyther hath he pleasure in the destruction of the lyuinge. For he created all thynges / that they myght haue theyr beynge: yee / all the people of earth hath he made that they shoulde hauc health / that there shoulde be no destruction in them / and that the kyngdome of hell shoulde not be vpon earth (for righteousnesse is euerlastinge and immortall / but vnrighteousnes bryngeth death.) Neuertheleſſe / the vngodly cal her vnto them both with wordes and workes / and whyle they thynke to haue a frende of her / they come to naught for the vngodly that are confederate with her / and take her parte / are worthy of death.

The II. Chapter.

FOr the vngodly talke / and imagin thus A
among them selfes (but not ryght:) † The Job.vij.a

Mat.xxij.b
j.Cor.xv.d
tyme of oure lyfe is but short and tedious/ and when a mā is once gone/ he hath nomore ioye nor pleasure/ neyther knowe we any man that turneth agayn from death: for we are born of naught/ we shalbe here after as though we had neuer bene. For our breth is as a smoke in our nosethrels/ and the wordes as a sparck to moue oure herte. As for oure body/ it shalbe very ashes that are quenched/ & our soul shall vanish as ỹ soft ayre: our lyfe shall passe awaye as the trace of a cloude/ and come to naught with the myst that is dryuen awaye with the beames of the Sunne/ and put doune with the heate thereof. Oure name also shalbe forgotten by lytle and lytle/ and no mā shall haue oure workes in remembraunce.

B j.Pa.lxxx.c
† For our tyme is a very shadow ỹ passeth awaye/ and after our ende there is no returninge/ for it is fast sealed/ so that no man commeth againe. † Come on therfore/ let vs enioye the pleasures that there are/ & let vs soone vse the creature like as in youth. We will fyll oure selfes with good wyne and oyntment/ there shall no floure of the tyme go by vs. We wyll crounne our selfes with roses afore they be wythered. There shalbe no faire medowe/ but our lust shall go thorow it. Let euery one of you be partaker of oure volupteousnes. Let vs leaue some token of our pleasure in euery place/ for that is our porcion/ els get we nothynge. Let vs oppresse the poore ryghteous/ let vs not spare the wydowe nor olde man/ let vs not regarde the heades that are gray for age. Let the lawe of vnrighteousnesse be oure auctoritie/ for the thynge that is feble is nothynge worth. Therfore let vs defraude ỹ rightcous/ & why: he is not for our profyt/ yee/ he is cleane contrary to our doynges. He checketh vs for offendinge against the law/ and sclaundreth vs as transgressours of all nurtour. He maketh his boast to haue the knowlege of God/ yee/ he calleth him self Gods sonne. † He is the bewrayer of our thoughtes. * It greueth vs also to loke vpon him/ for his lyfe is not like other mens/ his wayes are of another fashion. He counteth vs but vayne persones/ he withdraweth him self from our wayes as from filthines: he commendeth greatly the latter ende of the iust/ and maketh his boast that God is his father. Let vs se then if his wordes be true/ let vs proue what shall cōme vpon him: so shal we knowe what ende he shall haue. † For if he be the true sonne of God/ he will receaue hym/ and delyuer hym from the handes of hys enemies. * Let vs examen hym with despytefull rebuke and tormentinge/ that we maye knowe his dignitie/ and proue his pacience. Let vs cōdemne him with the moost shameful death: for lyke as he hath spoken/ so shall he be rewarded.

Joan.viij.a
*Esa.liij.a
Sap.v.b
Psal.xxj
mat.xxvij
Jere.xj
Such thynges do the vngodly imagin/ and go astraye/ for their owne wickednes hath blinded thē. As for the mysteries of God/ they vnderstād them not/ they neyther hope for the rewarde of righteousnesse/ nor regarde ỹ worshippe that holy soules shall haue. For God created man to be vndestroyed/ yee/ † after the image of his owne likenesse made he hym. † Neuertheless/ thorow enuye of ỹ deuel came death in to the worlde/ * and they that holde of his syde/ do as he doeth.

Gen.ij
Gen.iij
*Joā.viij

The. III. Chapter.

BVt the † soules of the rightcous are in ỹ hande of God/ and ỹ payne of death shal not touch them. * In the syght of the vnwyse they appeare to dye/ and their ende is taken for very destruction. The waye of the rightcous is iudged to be vtter destruction/ but they are in rest. And though they suffre payne before mē/ † yet is their hope ful of immortalite. They are punyshed but in few thynges/ neuertheless/ in many thynges shall they be well rewarded. For God proueth them/ & fyndeth them mete for him self: yee/ as the golde in ỹ fornace doeth he trye them/ and receaueth them as a burnt offeringe/ and when the tyme commeth/ they shalbe loked vpon.

Deu.xxx
*Sap.v
Hebr.ij
j.Pet.j
Rom.v
ij.Cor.v

B Mat.x
j.Cor.x
*mat.x
j.Cor.xv
† The rightcous shall shyne as the sparkes that rūne thorow the reade busshe. * They shal iudge the nacions/ and haue dominion ouer the people/ & their Lord shall raigne for euer. They that put their trust in him/ shall vnderstande the trueth/ and such as be faythfull/ wil agre vnto him in loue: for his chosen shal haue giftes and peace. † But the vngodly shalbe punyshed accordinge to theyr owne imaginacions/ for they haue despysed the rightcous/ & forsaken the Lord.

Mat.xxv
Who so despyseth wysdome and nurtour/ he is vnhappye/ and as for the hope of such/ it is but

is but vayne/ theyr labours vnfrutefull/ and their workes vnprofytable. Their wyfes are vndiscrete/ and their children moost vngodly. Theyr creature is cursed. Blessed is rather the baren and vndefyled/ which hath not knowen the synfull bed: 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 imagined wicked thinges against God. For vnto him shalbe geuen the special gift of fayth/ and the moost acceptable porcion in the temple of God. For glorious is the frute of good laboure/ and the rote of wysdome shall neuer fade awaye. As for the chyldren of aduoutrers/ they shall come to an ende/ and ỹ sede of an vnrighteous bed shalbe roted out. And though they lyue longe/ yet shall they be nothinge regarded/ and their last age shalbe without honoure. If they dye haystely/ they haue no hope/ neyther shall they be spoken to in the daye of knowlege. For horrible is the death and ende of the vnrighteous.

The IIII. Chapter.

A GHow fayre is a chayst generacion with vertue? The memorial therof is immortal/ for it is knowen with God and men. Whē it is present/ men take example there at: and if it go awaye/ yet they desyre it. It is alwaye crouned/ and holden in honour/ and wynneth the rewarde of the vndefyled battayl. But the multitude of vngodly childrē is vnprofytable/ and the thynges that are planted with whordome/ shall take no depe rote/ nor laye any fast foundacion. † Though they be grene in the braunches for a tyme/ yet shall they be shaken with the wynde: for they stande not fast/ and thorow the vehemēce of the wynd they shalbe roted out. For the vnperfecte braunches shalbe broken/ their frute shalbe vnprofytable & soure to eate/ yee/ mete for nothynge. And why? all the chyldren that are borne of the wicked/ must beare recorde of the wickednesse against theyr fathers and mothers/ when they be axed. But though the righteous be ouertakē with death/ yet shall he be in rest.

ere.xvij.b
Sala.j.a
Mat.vij.c

B Age is an honorable thynge: neuertheles/ it standeth not ouly in the lougth of tyme/ nor in the multitude of yeares: but a mans wysdome is the graye heere/ & an vndefyled lyfe is the olde age. He pleased God/ and was beloued of him: so that where as he lyued amōge synners/ he translated him. † Yee/ sodenly was he taken awaye/ to the intent that wickednesse shoulde not aulter his vnderstandinge/ & that ypocrysye shoulde not begyle his soule. For the crafty be witching of lyes make good thinges darcke/ the vnstedfastnesse also and wickednes of volupteous desyre/ turne asyde the vnderstandinge of the symple. Though he was soone dead/ yet fulfylled he much tyme. For his soule pleased God/ therfore haisted he to take hym awaye from amonge the wicked. Thys the people se/ and vnderstande it not: they laye not vp such thynges in their hertes/ how that the louynge fauour and mercy of God is vpon his saynctes/ and that he hath respecte vnto his chosen.

Hebr.xj.a

C Thus the rightcous that is dead/ condemneth the vngodly which are lyuinge: and the youth that is soone brought to an ende/ ỹ lōge lyfe of the vnrighteous. For they se the ende of the wyse/ but they vnderstande not what God hath decised for him/ and wherfore the Lord hath taken him awaye. And why: they se him & despyse hym/ therfore shall God also laugh them to scorne: So that they them selfes shall dye here after (but without honour) yee/ in shame amonge the dead for euermore. For without any voyce shall he burst those that be puft vp/ and remoue them from the foundacions/ so that they shalbe layed wayst vnto the Byghest. They shal mourne/ and their memorial shall remembre their synnes/ & their owne wickednesse shall bewrayē them.

The V. Chapter. ✠

A THen shall the rightcous stande in greate stedfastnesse against such as haue dealt extremely with them/ and taken awaye theyr labours. When they se it/ they shalbe vexed with horrible feare/ and shall wonder at the haistinesse of the sodane health: groninge for very distresse of mynde/ and shall saye within them selfes (hauinge inwarde sorow/ & mourninge for very anguish of mynde:)

Mat.xix.a

These are they/ whome we somtyme had in derision/ and iested vpō. † We foules thought their lyfe very madnesse/ and their ende to be without honoure. But lo/ how they are counted amonge the children of God/ & their

Sap.iij.a

porcion is amonge the sayncte̅s. ✠ Therfore we haue erred from the waye of trueth / the lyght of righteousnesse hath not shyned vnto vs / and the Sunne of vnderstandinge rose not vpon vs. We haue weeryed our selfes in the waye of wyckednesse and destruction. Tedyous wayes haue we gone / but as for the waye of the Lorde / we haue not knowen it.

B What good hath oure pryde done vnto vs? Or what profyt hath the pompe of ryches
j.Par.xxx.c brought vs? † All those thinges are passed a-
Sap.ij.b waye lyke a shadowe / & as a messaunger runninge before: as a shyppe that passeth ouer the
Pro.xxx.b wawes of the water / † which whan it is gone by / the trace therof can not be founde / neyther the path of it in the floudes. Or as a byrde that flyeth thorow the ayre / and no man can se any token where she is flowen / but onely heareth the noyse of her wynges / beatyng the lyght wynde / partyng the ayre thorow ỹ vehemence of her goyng / & flyeth on shakynge her wynges / where as afterwarde no tokē of her waye can be founde. Or lyke as when an arowe is shot at a marck / it parteth the ayre / which immedialty commeth together agayne / so that a man can not knowe where it wente thorow. Euē so we in lyke maner as soone as we were borne / beganne immedialty to drawe to our ende: and haue shewed no token of vertue / but are consumed in oure own wickednesse.

C Such wordes shall they that haue synned /
Job viij.a speake in the hell: † for the hope of the vngodly
Psal.j.b is like a dryc thystel flour (or dust) that is blo-
Prou.x.d wen awaye wyth the wynde: lyke as thynne
and xj.a scomme that is scatred abroade with ỹ storme:
Jaco.j.b lyke as the smoke which is dispersed here and there wyth the wynde / and as ỹ remembraūce of a straunger that taryeth for a daye / and then departeth.

Ps.xxxix.a But the righteous shall lyue for euer more: their rewarde also is with the Lorde / and their remembraunce with the Gyghest. Therfore shall they receaue a glorious kingdome / & a beutifull croune of the Lordes hande: for with his righthande shall he couer them / and with his owne arme shall he defende them. His gelousy also shal take awaye the harnesse / and he shall weapē the creature to be auenged
Epheſ.vj.b of the enemies. † He shal put vnrighteousnes for a brestplate / & take sure iudgemēt in stead of an helmet. The inuincible shilde of equite shall he take / his cruell wrath shall be sharpe for a speare / and the whole compasse of the worlde shall fyght with him against the vnwyse.

Then shall the thonder boltes go out of the D lightenynges / and come out of the raynbowe of the cloudes to the place appoynted: out of the hard stony indignacion there shal fal thyck hayles / and the water of the see shalbe wroth against thē / & the floudes shall runne roughly together. Yee / a myghty wynde shall stande vp against them / and a storme shall scatter thē abroade. Thus the vnrighteous dealinge of them shall bringe all the lāde to a wilderne̅s / and wickednes shall ouerthrowe the dwellinges of the myghty.

The VI. Chapter.

WYsdome is better than strength / and a A man of vnderstandinge is more worth Eccli.ix.
then one that is stronge. Heare therfore (O ye Psal.lij.b
kinges) and vnderstande: O learn ye that be iudges of the endes of the earth. Geue eare ye that rule the multitudes / and delyte in much people. † For the power is geuen you of the Rom.xiij.
Lorde / and the strength from the Hyghest: which shall trye your workes / and search out your imaginacions: How that ye beynge officers of his kingdome / haue not executed true iudgement / haue not kepte the lawe of righteousnes / nor walked after his will. Horribly & that right soone shall he appeare vnto you: for an herde iudgement shall they haue that beare rule. † Mercy is graunted vnto the B simple / but they ỹ be in auctoritie shalbe sore Eccl.x.c
punyshed. For God which is Lorde ouer al / shall excepte no mans persone / neyther shal he stande in awe of any mans greatnesse: for he hath made the smal and greate / and careth for all a like. But the myghty shall haue the sorer punyshment.

Vnto you therfore (o ye kinges) do I speake / that ye maye learne wysdome & not go amisse: for they that kepe righteousnes / shalbe righteously iudged: & they that are learned in righteous thinges / shall fynde to make aunswere. Wherfore set your lust vpon my wordes / and loue them / so shall ye come by nourtour / wysdome is a noble thinge / and neuer fayleth awaye: yee / she is easely sene of them that loue her / and founde of such as seke her. She pre- C
uenteth

uenteth them that desyre her / that she maye fyrst shewe her selfe vnto them. Who so awaketh vnto her by times / shall haue no greate trauaile / for he shal fynde her sittinge ready at his doores. To thinke vpon her / is perfecte vnderstandinge: and who so watcheth for her / shalbe safe / and that soone. For she goeth aboute / sekynge suche as are mete for her / sheweth her selfe cherefully vnto them in theyr goynges / and meteth them with al diligēce.
Rom.xiij.b For the vnfained desyre of reformacion is her beginninge: to care for nurtour is loue / † and loue is the kepynge of her lawes. Nowe the kepyng of the lawes is pefeccion / and an vncorrupte lyfe maketh a man familiar wt God.
D And so the desyre of wisdome ledeth to the
Sa.xxvij.c kingdome euerlastinge. † If youre delyte be
j.Re.xiij.c then in royal seates and cepters / (o ye kinges
ij.Re.iij.a of the people) set youre lust vpon wysdome / that ye may raigne for euermore. O loue the lyght of wisdome / all ye that be rulers of the people. As for wysdome / what she is / and how she came vp / I wil tel you / and will not hyde the mysteries of God from you: but wil seke her oute from the beginninge of the natiuitie / and bringe the knowlege of her into lyght / and wyl not kepe back the trueth: Neither will I haue to do with consumynge envye / for such as man shall not be partaker of wisdome. But the multitude of the wyse is the welfare of the worlde / and a wyse kynge is the vpholdinge of the people. O receaue nourtoure then thorow my wordes / and it shal do you good.

The. VII. Chapter.

A I My selfe also am a mortal man lyke as al
Job.x.a.b other / and am come of the earthy generacion of him that was fyrst made / and † in my mothers wombe was I fasshioned to be flesh: In the tyme of ten monethes was I brought together in bloude thorowe the sede of man / and the commodious appetyte of slepe. Whan I was borne / I receaued lyke ayer as other men / & fel vpō the earth (which is my nature) crienge and wepynge at the fyrst as al other do. I was wrapped in swaddlinge clothes / and brought vp with greate teares. For there is no kyng that had any other
Job.xiv begynninge of byrth † All mē then haue one
1.Tim.vj.b intraunce vnto lyfe / and one goynge oute in lyke maner.

Wherfore I desyred / and vnderstandinge B was geuen me: I called / and the spryte of wisdome came into me. I set more by her then by kyngdomes and royall seates / and counted ryches nothinge in comparyson of her. † As for precious stone / I cōpared it not job.xxviij.b
vnto her: for all golde is but graunell vnto her / and syluer shalbe counted but claye before her syght. I loued her aboue welfare and beuty / and purposed to take her for my lyght / for her shyne can not be quenched. † All good thyn- iij.Reg.iij.b
ges came to me with her / and innumerable Matt.vj.d
ryches thorowe her handes. I was glad in them al / for this wisedome wente before me / and I knewe not that she is the mother of all good thinges. Now as I my selfe learned vnfaynedly / so do I make other men partakers of her / and hyde her ryches from no mā: for she is an infynite treasure vnto mē / which who so vse / become partakers of the loue and frendshippe of God / and are accepted vnto him for the giftes of wisdome.

God hath graunted me to talke wisely / & C
conueniently to handle the thinges ỹ he hath graciously lēt me. For it is he that ledeth vnto wysdome / and teacheth to vse wysedome a
Sap.iij.a right. † In his hande are we & oure wordes / yee / al oure wisdome / oure vnderstandinge / & knowlege of al our workes. For he hath geuen me ỹ true science of these thinges: so ỹ I know how the worlde was made / and the powers of ỹ elemētes: ỹ beginning / ending / & middest of ỹ tymes / how ỹ times altre / how one goeth after another / and how they are fulfylled: the course of the ayer: the ordinaūces of the starres: the natures and kindes of beastes: the furiousnesse of beastes: the power of the wyndes: the ymaginacions of men: the diuersyties of yonge plantes: the vertues of rootes / and al such thinges as are secrete and not loked for / haue I learned. For the workemaster D
of al thinges hath taught me wysedome. In her is the spryte of vnderstandinge / which is holy / manyfolde / one onely / subtil / curteous / discrete / quyck / vndefyled / plaine / swete / louinge the thinge that is good / sharpe / which forbiddeth not to do wel / gēcle / kynde / stedfast / sure / fre: hauynge all verteous / circumspecte in all thynges: receauynge all spryte̅s of vnder-

 standinge

standinge/beynge cleane and sharpe. For wisedome is nymblyer then all nymblye thynges: she goeth thorowe/ and attaineth to all thinges/because of her clennes. For she is the breth of the power of God/and a pure cleane expressyng of the clearnes of almyghty God. Therefore can no vndefyled thynge come in to her. † For she is the bryghtnesse of the everlastinge lyght/the vndefyled myrroure of the maiesty of God/ and the ymage of his goodnesse. And for so much as she is one/ she maye do all thinges: and beynge stedfast her selfe/ she renueth all/ and among the people conueyeth she her selfe into the holy soules. She maketh Gods frendes and Prophetes: For God loueth no man/ but hym in whome wysdom dwelleth. For she is more beutyfull then the Sunne/ and geueth more lyghte then the starres/ and the daye is not to be cõpareth vnto her/for vpõ ỹ day cõmeth night. But wickednes cã not ouercome wysdome/ and folyshnes maye not be with her.

Hebr.j.a

The. VIII. Chapter.

A WYsdome reacheth frõ one ende to another myghtelye/and louingly doeth she ordre al thinges. I haue loued her/and labored for her euen fro my youth vp: I dyd my diligence to marry my self with her/such loue had I vnto her beutye. Who so hath the company of God/commendeth her nobilyte/ yee/ the Lord of al thinges hym selfe loueth her. For she is the scholemastresse of the nurtour of God/and the choser out of his workes. If a man wolde desyre ryches in this lyfe/ what is rycher then wysdome that worketh al thinges? Thou wilt saye: vnderstandinge worketh. What is it amonge al thinges/that worketh more then wysdome? If a mã loue vertue and ryghteousnesse/ let hym laboure for wysdome/for she hath greate vertues. And why? she teacheth sobernes and prudence/ righteousnesse and strength/which are suche thinges as men can haue nothing more profytable in their lyfe. If a man desyre muche

B knowlege/she cã tel the thinges that are past/ and discerne thinges for to come: she knoweth the soutlties of woordes/ and can expounde darcke sentences. She can tell of tokens and wonderous thynges/ or euer they come to passe/ and the endes of all tymes and ages.

So I purposed after this maner: I wyll take her vnto my company/and cõmon louingly with her: no doubte she shall geue me good counsayl/ and speake comfortably vnto me in my carefulnes and grefe. For her sake shal I be wel and honestly taken among the commons/ and Lordes of the counsaill. Though I be yonge/ yet shall I haue sharpe vnderstanding: so that I shalbe maruaylous in the syght of greate men/ and the faces of princes shal wonder at me. † Whan I holde my tunge/they shall abyde my leysure: whan I speake/ they shall loke vpon me: and if I talke much/they shal laye their handes vpon their mouth. Moreouer/ by the meanes of her I shall optayne immortalyte/ and leaue behynde me an euerlastinge memoriall/ amonge them that come after me. I shall set the people in ordre/ and the nacions shalbe subdued vnto me. Horrible tyrauntes shalbe afraied/whã they do but heare of me: among the multitude I shalbe counted good/ and mighty in battaill. Whan I come home/ I shal fynd rest with her: for her company hath no bytternes/ and her felowshipp hath no tediousnesse/but mirth and ioye.

Job.xxix.

C Now whan I consydered these thinges by my self/and pondered thẽ in my hert/how that to be ioyned vnto wisdom/ is immortalite/ and greate pleasure to haue her frendshippe: how that in the workes of her handes are infynite ryches: howe that/who so kepeth company with her shalbe wyse: and that he which talketh with her/shal come to honour: I wente aboute sekinge to get her vnto me. For I was a lad of a rype wyt/& had a good vnderstandinge.

But whan I grewe to more vnderstandinge/ I came to an vndefyled body. Neuertheles/ whan I perceaued that I coulde not kepe my selfe chaist/† except God gaue it me (and that was a poynte of wysdome also/ to knowe whose gifte it was) I stepte vnto the Lorde/& besought him/and with my whole hert/I saide after this maner.

Jacob.j.b

The. IX. Chapter.

A GOd of my fathers/and † Lord of mercies/*thou that haste made all thinges with thy worde/ and ordeyned man thorowe thy wysdom/that he shoulde haue dominion ouer

iij.Re.iij.
*Gen.j.

ouer the creature which thou hast made/ that he shoulde ordre the worlde accordinge to equyte and righteousnesse/and execute iudgement with a trew herte) geue me wysdom/ which is euer about thy seate/and put me not

Sal.cxv.b out from amonge thy children: for † I thy seruaunt/ and sonne of thy handmaiden/am a feble person of a shorte tyme/& to yonge to the vnderstanding of iudgment and the lawes. And though a man be neuer so perfecte amonge the children of men/yet if thy wisdom be noth with him/he shalbe nothinge regarded. † But thou hast chosen me to be a kynge vnto thy people/ and the iudge of thy sonnes and doughters.

Da.xxix.b
1.Par.j.a

B Thou haste commaũded me to buylde a temple vpon thy holy mount/& an aulter in ỹ cytie wherin thou dwellest: a lykenesse of thy holy tabernacle/which thou hast prepared frõ the begynninge/and thy wysdome with the/

Dw.viij.c which knoweth thy workes: † which also was
Joh.j.a with the whan thou maydest the worlde/and knew what was acceptable in thy syght/ and right in thy commaundemẽtes. O sende her oute of thy holy heauens: and from the trone of thy maiesty/ that she maye be with me/ and labourc with me: that I maye knowe/ what is acceptable in thy syghte. For she knoweth and vnderstandeth al thinges: and she shall lede me soberly in my workes/ and preserue me in her power. So shall my workes be acceptable/ and then shall I gouerne thy people ryghteously/ and be worthy to syt in my fathers seate. † For what man is he/

Esa.xl.b
Roma.xj.d
j.Cor.ij.b that maye knowe the counsayll of God? Or who can thinke what the wyll of God is? For the thoughtes of mortall men are myserable/and oure forecastes are but vncertayne.

C And why? a mortall and corruptible body is

†Cor.v.a heauy vnto the soule/† and the earthy mansiõ kepeth doune the vnderstandinge that museth vpon many thynges. 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 wil then seke oute the grounde of the thinges that are done in heauen? Oh Lorde/ who can haue knowlege of thy vnderstandinge and meaninge/ excepte thou geue wisedome/ and sende thy holy ghoost from aboue? that the wayes of them/ whiche are vpon earthe maye be refourmed: that men may learne the thinges that are pleasaunte vnto the/ and be preserued thorow wisdome.

The X. Chapter.

A WYsdom preserued the first man/ whome † God made a father of the worlde/whã he was created alone/ broughte him oute of his offence/toke him out of the moulde of the earth/ & gaue him power to rule all thinges. Gen.iiij.b † Whan the vnrighteous went awaye in his wrath from this wisdom/ the brotherheade pery shed thorow the wrath of murthur. † Again/whan the water destroyed the whole worlde/ wisdome preserued the righteous thorow a poore tree/whereof she was gouerner her self. † Moreouer/ whã wickednes had gotten the vpperhande/ so that the nacions were puft vp with pryde/she knewe the righteous/preserued him faultlesse vnto God/and layed vp sure mercy for his children. † She preserued the ryghteous/ whan he fled from the vngodly that pery shed/what tyme as the fyre fell doune vpon the fyue cyties: Lyke as yet this daye the vnfruteful/ waist and sinoky lande geueth testimony of their wyckednesse: yee/the vnrype and vntymely frutes that growe vpon the trees.

Ge.j.d.ij.b
Gen.vj. vij. viij.
Gen.xj.d
Gene.xix.c

B

And for a token of a remembraunce of the vnfaithfull soule/ there standeth a pyller of salt. For all suche as regarded not wysdome/ gat not onely this hurte/that they knewe not the thinges which were good/But also left behinde them vnto men/a memorial of their folyshnes: so that in the thinges wherein they synned/ they coulde not be hyd. But as for such as take hede vnto wysdome/ she shal delyuer them from sorowe.

C † Whan the ryghteous fledde because of his brothers wrath/ wysedome led hym the ryghte waye/ shewed hym the kyngdome of God/ gaue him knowlege of holy thynges/ made him riche in his labours/ & brought to passe thinges that he wente aboute. In the deceatfulnes of suche as defrauded him/she stode by him/ and made hym ryche. She saued hym from the enemies/ and defended hym from the deceauers. She made hym stronge in battayll/and gaue hym the victory that he myght knowe/ how that wysdome is

Ge.xxviij.d

stronger

Ge.xxxvij.e stronger then all thinges. †Whan the ryghteous was solde/she forsoke hym not/but delyuered hym from synners. She wente doun with him into the doungeon/and fayled him not in the bandes: † Tyll she had brought hym the cepter of the realme / and power agaynste those that oppressed hym. As for them that had accused hym / she declared them to be lyers/and brought him to perpetuall worshyppe.

Exod. j.b & iij.iiij.v. vij. ix. †She deliuered the righteous people/and sautlesse sede/ from the nacions that oppressed them. She entred into the soule of ỹ seruaunt of God/and stode by him in wonders and tokens against the horrible fynge. She gaue the righteous ỹ reward of their labours & led them forth a maruaylous waye/ on the daie time she was a shadowe vnto thē/ and a

Exod.xiiij.f flight of starres in ỹnight seasō. †She brought them thorow the read see/& caried them thorow the greate water. She drouned their enemies in the see/& brought them out of the depe. So the righteous toke the spoyles of ỹ

Exo.xv.a vngodly / and †praysed thy holy name (O Lorde) and magnifyed thy victorious hand

Psal. viij. a with one accorde! †For wisdome openeth the

Mat. xxj.b mouth of ỹ domme/ and maketh the tunges of babes to speake.

The. XI. Chapter.

A Exo.xvj.a SHe ordred their workes in the handes of the holy prophet: †so that they wente thorow the wildernes that was not habited/ & pitched their tētes in the waist deserte. They stode against their enemies/and were auēged

Exo. xvij.b of their aduersaries. †Whā they were thirsty/

Num. xx. a they called vpon the / and water was geuen them out of the rocke/& their thirst slaked out of the harde stone. For by the thinges / where thorowe their enemyes were punished / were they helped in their nede. For vnto ỹ enemies thou gauest mans blonde in steade of lyuing water. And where as they had scarcenesse in the rebuke whā they: childrē were slayn/ thou gauest vnto thyne owne a plenteous water vnloked for: declaring by the thyrst that was at that tyme/how thou woldest bringe thyne

B owne vnto honourc/and slaye they: aduer-

Seu. viij. a saries. † For whan they were tryed and nourtured with fatherly mercy / they knowleged howe the vngodly were iudged/ and punyshed thorowe the wrath of God. These haste thou exhorted as a father / and proued them: but vnto the other thou hast bene a dredefull fynge/layed hard to they: charge / and damned them. Whether they were absent or present/their punishmente was a lyke. For they: grefe was dubble: namely mournynge / and the remembraunce of thinges past. But whā they perceaued that they: punishmentes dyd them good/they thought vppon the Lord/ and wōdered at that ende. For at the last they helde much of him/ of whome in the outcastinge they thought scorne/ as of an abiecte. Neuertheles/the righteous dyd not so when they were thirsty: but euen lyke as ỹ thoughtes of the foulish were/so was also their wic- C kednesse. †Where as certaine men now (thorow errour) did worshippe domme serpentes Sap. xij.c & vayne beastes/thou sendest a multitude of Rom.j.c domme beastes vpō thē for a vēgeaūce/ỹ they might knowe/that loke where withall a man synneth / by thesame also shall he be punyshed. †For vnto thy almyghty hande/ỹ made Leu xxvj. the worlde of naughte / it was not vnpossi- Sap. xvj. ble/to sende amonge them an heape of Bee- Jere. viij. res/or wodde Liōs/or cruel beastes of a straūge kynde/suche as are vnknowen/ or spoute fyre/ or cast out a smokinge breth/ or shote horrible sparkes oute of they: eyes: which mighte not onely destroye them with hurtinge / but also kyl them with their horrible syght. Yee/without these beastes might they haue ben slayne with one winde/ beynge persecuted of they: owne workes/and scatred abroad thorow the breth of thy power.

Neuertheles/ thou hast ordred all thinges in measure/numbre & weight. For thou haste D euer had greate strēgth and might/ and who maye withstande the power of thine arme? And why: lyke as the smal thing that the balaunce weyeth/so is the world before the: yee/ as a droppe of the morninge dewe / that faleth doune vpon the earth. Thou haste mercy vpon all/ for thou hast power of all thinges: †and makest the as though thou sawest not Rom.ij.a ỹ synnes of men/because they shoulde amēde. For thou louest all the thinges that are/and hatest none of them whome thou hast made: neyther dyddest thou ordeyne or make any thinge of euel wil.

Howe

How might any thinge endure/ if it were not thy wyll? Or howe coulde any thinge be preserued/excepte it were called of the? But thou sparest all/for al are thine/o Lord/ thou louer of soules.

The. XII. Chapter.

A O Lorde/how gracious and swete is thy spirite in all thinges? Therfore chastenest thou them measurably that go wronge / and warnest them / concerninge the thynges wherein they offende: thou speakest vnto thē (O Lorde) and exhortest them to leaue their

Deut.ix.a wickednes/and to put their trust in the. † As

Sap.xij.b for those olde inhabiters of thy holy lande/ thou mightest not awaye with them/ for they committed abhominable workes against the: as witchcraft/ sorcery & Idolatry: they slewe their owne children without mercy: they dyd eate vp mens bowels/& deuoured the bloud: Yee/because of suche abhominacions/misbelefes and offeringes/thou sleweste the fathers of the desolate soules by the handes of oure fathers: that the lande whiche thou louest aboue all other / might be a dwellinge for the children of God.

B Neuertheleſſe/thou sparedest them also (as men) and sendest the forerunners of thyne hoost/euen hornettes to destroye them out by litle and litle. Not that thou wast vnable to subdue the vngodlye vnto the righteous in battayll / or with cruell beastes / or with one

Jo.xxiij.d rough word to destroye them together: † But

Deut. vij.d thy minde was to dryue them out by litle and litle/geuinge them tyme and place to amēde/ knowynge well that it was an vnrighteous nacion and wicked of nature/ and that they: thought might neuer be altered. For it was a cursed sede from the beginnynge / and feared no man: Yet haste thou pardoned their synnes. For who wil saye vnto the: why haste thou done that? Or who wyl stande against thy iudgement? or who will come before thy face an auenger of vnrighteous mē? Or who will blame the/ if the people perisshe whome thou hast made? For there is none o-

C ther God but thou † that carest for al thinges:

Act. v.a that thou mayest declare howe that the iudgement is not vnrighte. There darre neither kynge/nor tyraūte in thy sight require accōptes of them/whome thou haste destroyed.

For so muche then as thou arte righteous thy selfe/thou ordrest all thinges righteously/ †and punished euen him that hath not deser- Job.ix.a ued to be punyshest/ & takest him for a straunger and an aleaunt in the land of thy power. For thy power is the begynninge of righteousnes: and because thou arte Lorde of al thinges/therfore arte thou gracious vnto all. Whan men thinke ỹ not to be of ful strength thou declarest thy power: and boldly deliuerest thou them ouer that knowe the not. But thou Lorde of power iudgest quyetly / and ordrest vs with greate worshippe / for thou mayest do as thou wilt.

By suche workes nowe hast thou taughte D thy people/that a man also should be iust and louinge: and haste made thy children to be of a good hope: for cuē when thou iudgest / thou geuest roume to amende from synnes. For in so much as thou hast punyshed / and with such diligence delyuered the enemies of thy seruauntes/which were worthy to die (where thorowe thou gauest them tyme and place of amendement/ that they myghte turne from they: wickednes) with howe greate diligence then punyshest thou thyne owne children/ vnto whose fathers thou haste sworne/ and made conuenauntes of good promyses: So where as thou doest but chasten vs/thou punyshest oure enemyes dyuerse wayes: to the intente that whan we punyshe / we shoulde remembre thy goodnesse: and whan we oure selfes are punyshed / to put oure truste in thy mercy.

Wherfore where as men haue lyued ignoE rauntly and vnrighteously/ thou hast punyshed them fore / euen thorowe thesame thinges that they worshipped. † For they wente a- Sap. xj.c straye very longe in the waye of errour/ and Rom.j.c helde the beastes (whiche euen their enemies despysed) for goddes / lyuinge as children of no vnderstandinge. Therfore haste thou sente a scorneful punishment amonge them / as amonge the chyldren of ignorauncc. As for such as wolde not be reformed by these scornes and rebukes/they felt the worthy punishment of God. For the thynges that they suffred/ they bare them vnpaciently/beinge not content in them/but vnwillinge. And whan they perysshed by thesame thinges that they

toke

toke for goddes / they knowleged then/that there was but one true God / whome afore they wolde not knowe/therfore came the ende of their dampnacion vpon them.

The XIII. Chapter.

A VAyne are all men / whiche haue not the knowlege of God: †as wer they that out of the good thynges whiche are sene / knewe not hym / that of hym selfe is euerlastinge. Neither toke they so much regarde of the worckes that are made/as to knowe/who was the
Deut. iiij. c and xvij. b crafteſman of them: †But some toke the fyre/ some the wynde or ayre/some the course of the starres/some the water/some toke Sūne and Moone/or the lightes of heauen whiche rule the earth for goddes. But though they had such pleasure in their beuty/that they thought thē to haue ben goddes: yet should they haue knowen/how much more fayrer he is ỹ made them. For the maker of beuty had ordeyned al these thinges. Or if they marualed at the power and workes of them / they shoulde haue perceaued therby/ that he whiche made these thinges/is mightier then they.

B For by the greatnes & beuty of the creature the maker therof maye playnely be knowen. Notwithstandinge/they are the lesse to be blamed/that sought God and wold haue found him/& yet myssed. And why: for so muche as they wente aboute in his workes and sought after them/it is a token that they regarded & helde much of his workes that are sene: howbeit/they are not wholy to be excused. For if their vnderstāding & knowlege was so great that they coulde discerne ỹ worlde & the creatures/why did they not rather fynde oute the Lorde therof.

But vnhappy are they/and amonge the dead is they: hope/that cal them god whiche are but the workes of mens handes: golde/ sylver and the thinge that is founde oute by cunninge / the similitude of beastes / or any vaine stone that hath ben made by hande of olde. †Or as whan a carpenter cutteth doune
Esa. xliij. b Jere. x. a a tree out of the wood/& pareth of the barcke
C of it cunningly: and so with the one parte maketh a vessell to be vsed / and dighted meate with the residue. As for the other parte that is left/which is profytable for nothynge (for it is a crocked pece of wood/and full of knobbes) he carueth it diligently thorow his vaynitie/and (accordinge to the knowlege of his cunninge) he geueth it some proporcion/ fashioneth it after the similitude of a man/or maketh it lyke some beast/striketh it ouer with read and painteth it/and loke what foule spot is in it/he casteth some coloure vpon it. Then maketh he a conuenient tabernacle for it/ setteth it in the wal/& maketh it fast with yron/ prouiding so for it/lest/it happen to fall: for it is well knowen/that it can not helpe it selfe: And why: it is but an ymage/and muste of necessitie be helped.

D Then goeth he and offreth of his goodes vnto it for his children and for his wyfe/he seketh helpe at it/ he axeth counsayll at it: he is not ashamed to speake vnto it that hath no soule: for healths he maketh his peticion vnto him that is sicke: for lyfe he prayeth vnto him that is dead: he called vpon him for helpe/ that is not able to helpe him selfe: and to sende him a good iourney/he prayeth him that may not go. And in al the thinges that he taketh in hande (whether it be to op[illegible]thing or to worke) he prayeth vnto him that can do no maner of good.

The. XIIII. Chapter.

A AGayne/another man purposyng to saile/ and beginninge to take his iourney thorow the raginge see / calleth for helpe vnto a stocke that is farre weaker then the tree ỹ beareth him. For as for it/couetousnes of money hath founde it / and the crafteſman made it with his cunninge. But thy prouidence (O father) gouerneth all thinges from the beginninge/ †for thou hast made a waye in the Exo. xiiij
see/& a sure path in the middest of the waues: declaringe therby that thou haste power to helpe in al thinges/yee/though a man wente to the see without shippe. Neuertheleſſe/ that the workes of thy wysdome shoulde not be Gene. vj
vaine/ †thou hast caused an Arke to be made: and therfore do men committe their lifes to a smal pece of wood/passinge ouer the see in a shippe: and are saued.

B †For in the olde tyme also whan the proude Gene. vj
giaūtes perished/he (in whome the hope was left to increase the world) went into ỹ shippe/ which was gouerned thorow thy hande/and so left sede behinde hym vnto the worlde. For happy is the tree/where thorow ryghteousnes commeth: but cursed is the ymage of
Psa. cxiij. b Esay. xxxiij. c Baruc. vj. d Psal. vij. a wood/ỹ is made with handes/ †yee/ both it & he that made it: He/ because he made it / and it / because it was called god / where as it is but a frayle thynge. *For the vngodly and his vngodlines are both like abhominable vnto God. Euen so the worke and he that made it also / shalbe punished together. Therfore shall there a plague come vpon the ymages of the Heithen: for out of the creature of God they are become an abhominacion/a temptacion vnto the soules of men / and a snare for the fete of the onwyse. And why: the sekinge out of ymages is the beginninge of whordome/and the bringinge vp of them is ỹ destruccion of lyfe. For they were not from the beginninge/ neither shal thy continue for euer. The welthy ydelnes of men hath founde them out vpon earth/therfore shall they come shortly to an ende. When a father mourned for his sonne that was taken away from him/ he made him an ymage (in al the haist) of his dead sonne: & so beganne to worshippe hym as God/which was but a dead mā / & ordeyned his seruauntes to offre vnto him. Thus by processe of time/& thorow long custume/ this erroure was kepte as a law/ & tyrānes cōpelled men by violēce to honour images. As for those that were so farre of/ ỹ men myghte not worshippe them presently / their picture was brought frō farre (like the ymage of a kyng/whome they wolde honoure) to the intent that ỹ great diligence they might worshippe him which was farre of/as though he had bene present. Againe/ the singulare cunninge of the crafteſman gaue the ignoraunte also a greate occasion to worshippe ymages. For the workeman willinge to do him a pleasur that set him a worke/laboured with al his
D cunninge to make the ymage of the best fashion. And so (thorow the beuty of the worke) the commō people was deceaued/in so much ỹ they toke him nowe for a god / which a litle afore was but honoured as a man. And this was the erroure of mans lyfe/whan men (either for to serue their owne affeccions/ or to do some pleasure vnto kinges) ascribed vnto stones and stockes the name of God / whiche ought to be geuen vnto no man.

Moreouer/this was not ynough for them that they erred in the knowlege of God: but where as they liued in the greate warres of ignoraunce/those many and greate plagues called they peace. For eyther/ †they slewe their owne children & offred thē/or vsed sacrifice in ỹ night season/or els held vnreasonable watches: so ỹ they kepte neither lyfe nor marriage cleane: but eyther one slewe another to death maliciously/or els greued his neighboure in aduoutry. And thus were all thinges mixte together: blonde/mans laughter/ theft / dissimulacion/coruption/vnfaithfulnesse/ sedicion/periury/disquietinge of good men / vnthankefulnes/defylinge of soules/chaunging of byrth/vnstedfastnesse of marriag/ misordre of aduoutrye and vncleannesse. And why: the honourynge of abhominable ymages/ is the cause/the beginninge/and ende of al euel. For they that worshippe Idols / eyther they are madde whan they be merry/or prophecie lies/ or lyue vngodly/or els lightly forsweare them selfes. For in so much as their truste is in the Idols (which haue neyther soule nor vnderstanding) though they sweare falsely/yet they thinke it shal not hurte them.

Deu. xvij. b Jere. vij. a and xix. a

Therfore commeth a greate plague vpon them/and that worthely: for they haue an euel opinion of God/geuynge hede vnto Idols/ swearynge vniustly to deceaue / and despysynge ryghteousnesse. For theyr swearinge is no vertue / but a plague of them that synne/and goeth euer with the offence of the vngodly.

The. XV. Chapter.

BVt thou (O oure God) art swete/ longe A
suffering and true/ and in mercy ordrest thou al thinges. Though we synne/yet are we thine/for we knowe thy strength. If we sinne not/then are we sure that thou regardest vs. For to knowe the / is perfecte righteousnesse. Yee/to know thy righteousnes and power/is the rote of immortalite. As for the thing that men haue found out thorow their euel sciēce/ it hath not deceaued vs: as the paynting of the picture (and vnprofitable labour) and carued ymage/with dyuerse colours / whose syght entyseth the ignoraunt: so that he honoureth & loueth the picture of a dead image that hath no soule.

Neuer-

B Neuertheleſſe / they that loue ſuche euell thynges are worthy of death: they that truſte in them/they that make them / they that loue them/and they that honoure them. The potter alſo taketh & tempereth ſoft earth / laboureth it/ and geue it the faſhiō of a veſſel/whatſoeuer ſerueth for oure vſe/and ſo of one pece of claye he maketh ſome cleane veſſell for ſeruyce/and ſome contrary. But where to euery veſſel ſerueth/that knoweth the potter hymſelfe. So with his vaine labourc he maketh a god of theſame claye: this doeth euen he/ whiche a litle afore was made of earthe hym ſelfe/and within a litle whyle after/(whan he dyeth) turneth to earth againe.

C Notwithſtandinge/he careth not the more because he ſhal labourc/nor because his life is ſhorte: but ſtryueth to excel goldſmithes/ the ſyluerſmythes/ and cupperſmythes / and taketh it for an honour to make vayne thynges. For his herte is aſſhes/his hope is but vayne earth/and his lyfe is more vyle then claye: for ſo much as he knoweth not his owne maker/ that gaue him his ſoule to worke/and brethed in hym the breth of lyfe. They counte our life but a paſtyme / and oure conuerſacion to be but a market / and that men ſhoulde euer be getting/yee/and that by euel meanes. Now he that of earth maketh frayle veſſel and ymages/knoweth hym ſelfe to offende aboue all other.

D All the enemies of thy people / and that holde them in ſubieccion/are vnwiſe/vnhappy and exceadinge proude vnto their owne
Pſal. cxiij. b ſoules: † for they iudge all the Idoles of the Heythen to be goddes/ whiche neyther haue eyeſight to ſe/nor noſes to ſmell / nor eares to heare/nor fingers of handes for to grope/ and as for their fete/ they are to ſlowe to go. For man made them/and he that hath but a borrowed ſpirite/faſhioned them. But no man can make a god lyke vnto him: for seynge he is but mortal him ſelfe/it is but mortal that he maketh with vnrighteous handes. Be him ſelfe is better then they whome he worſhipped/for he lyued/though he was mortall / but ſo dyd neuer they. Yee / they worſhippe beaſtes alſo/whiche are mooſt miſerable: for compare thinges that can not fele vnto them/and they are worſe then thoſe. Yet is there not one of theſe beaſtes/ that with his ſyghte can behold any good thinge/neither haue they geuc praiſe nor thanke vnto God.

The. XVI. Chapter.

FOr theſe and ſuche other thinges haue A they ſuffered worthy puniſhmente / and thorowe the multitude of beaſtes are they rooted out. In ſtead of the which puniſhmentes thou haſt graciouſly ordred thine owne people/and geuen them their deſyre that they lōged for: a newe and ſtraung taiſt: † preparing Num. xj.
them quayles to be their meate: to the intente that (by the thynges which were ſhewed and ſent vnto them) they that were ſo gredye of meate/ might be withdrawen euen from the deſyre that was neceſſary. But theſe within ſhorte tyme were brought vnto pouerte/and taiſted a new meate. For it was requiſyte that (without any excuſe) deſtruccion ſhoulde come vpon thoſe which vſed tyranny / and to ſhewe onely vnto the other / howe their enemyes were deſtroyed. † For whan the cruell Num. xxj.
woodneſſe of the beaſtes came vppon them/ they periſhed thorowe the ſtinges of the cruell ſerpentes.

Notwithſtandinge / thy wrath endured B not perpetually/But they were put in feare for a litle ſeaſon/that they might be refourmed/ hauyng a token of ſaluacion to remembre the commaundement of thy lawe. For he that conuerted/was not healed by the thinge that he ſawe/but by ỹ/ O ſauiour of al. So in this thou ſhewedeſt thine enemies/that it is thou/ whiche delyuereſt from all euel. As for them/ † whan they were bytten with greſhoppers Exod. x.
and flyes/they dyed/for they were worthy to periſh by ſuch. But neyther the teeth of dragons/ nor of venymous wormes ouercame thy children/for thy mercy was euer by them/ and helped them. Therfore were they punyſhed to remembre thy wordes/But hayſtely were they healed agayne: leſt/they ſhoulde fal into ſo depe forgetfulnes/that they might not vſe thy helpe.

It was neyther herbe nor plaiſter that re- C ſtored them to health/But thy word (o Lord) which healeth al thinges. It is thou (o Lord) that haſt the power of lyfe & death: † thou lea- Deu. xxxij.
deſt vnto deathes dore/& bringeſt vp againe. j. Reg. ij.
But man thorowe wyckedneſſe ſlayeth his owne

owne ſoule / and when hys ſpirite goeth forth/ it turneth not agayne/ neyther maye he call agayne the ſoule that is taken awaye: It is not poſſible to eſcape thy hande. For the vngodly that wold not knowe the / were punyſhed by
god. ix. c the ſtrength of thyne arme: † with ſtraunge waters/ hayles and raynes were they perſecuted/and thorow fyre were they conſumed. For it was a wonderous thinge / that fyre might do more then water/which quencheth al thinges: but the worlde is the auenger of ỹ righteous. Some tyme was the fyre ſo tame/that the beaſtes which were ſent to punyſh the vngodly/ brent not: and that because they ſhoulde and knowe/that they were perſecuted with the punyſhment of God. And ſomtyme brent the fyre in the water on euery ſyde / that it myght deſtroye the vnrighteous nacion of the earth.

D † Agayne / thou haſt fed thyne owne people
god. xvj. a with aungels foode / and ſent thē bread ready from heauen (without their labour) beynge very pleaſaunt and well guſted. And to ſhewe thy ryches and ſweteneſſe vnto thy children/ thou gaueſt euery one their deſyre / ſo ỹ euery man might take what lyked him beſt. But the ſnowe and yſe abode the violence of the fyre/ and melted not: that they myght knowe / that the fyre burninge in the hayle and raine / deſtroyed the frute of the enemies: the fyre alſo forgat his ſtrength againe/that the righteous might be noriſhed. For the creature that ſerueth the (which art the maker) is fearce in puniſhinge the vnrighteous / but it is eaſy and gentle to do good/ vnto ſuch as put their truſt
E in the. Therfore dyd all thynges altre at theſame tyme / and were all obedient vnto thy grace / which is the norſe of all thinges/accordinge to the deſyre of thē that had nede thereof: that thy children (O Lorde) whome
Sa. viij. a thou loueſt/might knowe / † that it is not na-
Sa. viij. a ture and the growinge of frutes that fedeth mē/ but that it is thy worde/ which preſerueth thē that put their truſt in the. For loke what might not be deſtroyed with the fyre/ as ſoone as it was warmed with a litle Sunne beame/ it melted: that all mē might knowe/that thankes ought to be geuē vnto the before ỹ Sunne ryſe/and that thou oughteſt to be worſhipped before the daye ſpringe. For the hope of the vnthankefull ſhall melt awaye as the winter yſe/ and periſhe as water that is not neceſſary.

The XVII. Chapter.

GReate are † thy iudgementes (o Lord) A and thy counſayls can not be expreſſed: Rom. xj. d
therfore men do erre / that will not be refourmed with thy wyſdome. † For whan the vn- Exod. x. e
righteous thought to haue thy holy people in ſubiection/they were bounde with the bandes of darckenes and longe nyght/ſhut vnder the roſe/ thinkinge to eſcape the euerlaſtinge wyſdome. And whyle they thought to be hyd in the darkeneſſe of their ſynnes / they were ſcattered abroade in the very myddeſt of the darck couerynge of forgetfulnes/put to horrible fear and wonderouſly vexed. For the corner where they where/ myght not kepe them from feare: becauſe the ſounde came doune & vexed them: yee/many terrybie and ſtraunge viſions made them afrayed.

No power of the fyre might geue thē light/ B neyther might the cleare flammes of the ſtarres lighten that horrible nyght. For there appeared vnto them a ſodane fyre/very dredeful: At the (which whan they ſawe nothinge) they were ſo afrayed/ that they thought the thinge which they ſawe/to be the more fearfull. † As Exod. viij. b
for the ſorcery and enchauntement that they vſed / it came to deriſion / and the proude wyſdome was brought to ſhame. For they that promyſed to dryue awaye the fearfulnes and diſeaſe from the weake ſoules/where ſycke for feare them ſelfes / and that with ſcorne. And though none of the wonders feare them / yet were they afrayed at the beaſtes which came vpon them/and at the hiſſynge of the ſerpentes: In ſo much that with tremblinge they ſwouned / and ſayde: they ſawe not the ayre/ whiche no man yet maye eſcape.

For it is an heauy thinge / whan a mans C owne conſcience beareth recorde of his wickednes/and condempneth him. And why? a vexed and wounded conſcience / taketh euer cruel thinges in hande. † Fearfulnes is no- Pſal. xlv. a
thinge els/ but a declaringe that a man ſeketh helpe and defence / to aunſwere for him ſelf. And loke how much leſſe the hope is within/ the more is the vncertaynte of the matter / for the which he is punyſhed. But they that came in the mighty night / ſlepte the ſlepe that fel vpon them from vnder and from aboue/ſome-

time were they afrayed thorow the feare of the wonders / and somtyme they were so weake/ that they swouned withall: for an hayſty and sodayne fearfulnes came vpō thē. Afterwarde yf any of thē had fallen/he was kepte and shut in pryson / but without chaines. But if any dwelt in a vyllage / if he had ben an hyrd or housbandmā/he suffred intollerable necessitie: for they were all bounde with one chaine of darkenesse.

D Whether it were a blasinge wind/or a swete songe of the byrdes amonge the thicke braunches of the trees / or the vehemence of hayſty rūninge water / or greate noyse of the fallinge doune of stones/ or the playinge and rūninge of beastes whom they sawe not/ or the mighty noyse of roarynge beastes /or the sounde that aunswereth agayne in the hye mountaynes: it made them swoune for very feare. For all the earth shyned with cleare light / and no man was hindered in hys laboure. Onely vpon them there fell a heauy nyght / and image of darkenesse that was to come vpon thē. Yee/ they were vnto them selfes the moost heauy and horrible darkenesse.

The. XVIII. Chapter.

A NEuertheles/thy sainctes had a very great light(and the enemies herde their voyce/ but they sawe not the figure of thē.) And because they suffred not thesame thinges / they magnified the: and they that were vexed afore (because they were not hurte now) thanked the/& besought the (o God) that there might
Exod.xiij.a be a difference. †Therfore had they a burninge pyller of fyre to lede them in the vnknowen waye/and thou gauest thē the Sunne for a fre gift without any hurte. Reason it was/ ỏ they shoulde want lighte/ & to be put in the pryson of darkenes/which kepte thy chyldren in captiuitie/by whome the vncorrupte light of ỏ law
B of the world was for to be geuen. † Whā they
Exod.j.c thoughte too slaye the babes of the righteous (one beynge layed out/ and yet preserued to be
Exod.xiiij. leder vnto the other/) † thou broughtest out ỏ whole multitude of the children / & destroydest these in ỏ mighty water. Of ỏ nighte were oure fathers certefied afore / ỏ they knowinge vnto what oothes they had geuē credēce / might be of good cheare. Thus thy people receaued the health of righteous/but the vngodly were destroied. For like as thou hast hurt our enemies/ so hast thou promoted vs whome thou callest afore. For the righteous children of ỏ good men offred secretly / & ordred the lawe of righteousnes vnto vnite:that the iust shoulde receaue good and euel in lyke maner / syngynge prayses vnto the father of all men. Agayne/ there was herde an vnconuenient voyce of the enemies / and a piteous crye for children that were bewayled. The master and the ser- C
uaunt were punyshed a lyke / the meane man and the kinge suffred in like maner. For they altogether had innumerable that dyed one death.

† Neyther were the lyuinge sufficient to Exod.f
bury the dead/for in the twincklinge of an eye/ the noblest nacion of them was destroyed. As oft as God helped thē afore / yet wolde it not make thē beleue: but in the destruction of the fyrst borne they knowleged / that it was the people of God. For whyle all thinges were still/and whan the nyght was in the myddest of her course/thy Almighty worde (o Lorde) leapte doune from heauen out of thy royall trone/as a rough man of warre / in the myddest of the lande that was destroyed: and the sharpe swearde performed thy straighte cōmaundement/standinge and fyllinge al thinges with death: yee / it stode vpon the earth & reached the heauen. The syght of the euel dreames vexed thē sodenly / and fearfulnesse came vpon them vnwares.

Then laye there one here/another there/half S
dead / half quick / and shewed the cause of his death. For the visions that vexed thē / shewed them these thinges afore: so that they were not ignoraunt/wherfore they perysshed.

The tētaciō of death toucheth the righteous also/and amonge the multitude in the wildernesse there was insurrection / but thy wrath endured not longe. † For the blameles man Nu.xvj
wente in all the hayst/ and toke the battayl vpon him/brought forth the weapen of his ministracion:euen prayer and the censours of reconcilinge/set him self agaynst the 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/ nor with weapens of might: but with the worde he subdued him that vexed him / putynge

tynge the in remembraunce of the ooth / and conuenaunt made vnto the fathers. For whan the dead were fallen doune by heapes one vpon another/ he stode in the myddest/ pacified the wrath / and parted the waye vnto the lyuinge. And why/ † in his longe garment was
Exod. all the beauty / and in the foure rowes of the
xviij.b stones was the glory of the fathers graue/and thy maiesty was written in the croune of his heade. Vnto these the destroyer gaue place/ & was afrayed of them: for it was onely a tentacion worthy of wrath.

The. XIX. Chapter.

A AS for the vngodly/the wrath came vpon them without mercy vnto the ende. For he knewe before what shoulde happen vnto them:how that(whan they had consented to let them go / and had sent thē out with greate diligence)they wolde repente/and folowe vp-
Exo.xiiij.a pon them. † For whan they were yet mourninge and makinge lamentacion by the graues of the dead/they deuysed another foolyshnes: so that they persecuted them in theyr flienge / whome they had cast out afore with prayer. Worthy necessite also brought them vnto this ende / for they had cleane forgotten the thynges that happened vnto them afore. But the thinge that was wantynge of their punyshment / was requisite so to be fulfylled vpon them with tormentes: that thy people might haue a maruaylous passage thorow/ & that these might fynde a straunge death.

B Then was euery creature fashioned againe of the new accordinge to the will of their maker / obeyinge thy commaundementes / that thy children might be kept without hurte. For the cloude ouershadowed their tentes/and the drye earth appeared / where afore was water: so that in the read see there was a waye without impediment / and the greate depe became a grene felde:where thorow all the people wēt that were defended with thy hande / seynge thy wonderous and maruaylous workes. For as the horses / so were they fed / and leapte like lambes/prayesynge the (o Lorde) which haddest delyuered them. And why: they were yet mindefull of ỏ thynges/ that happened whyle they dwelt in the lande: how the grounde brought forth flyes in steade of cattel/and how the ryuer scrauled with the multitude of frogges in steade of fyshes.

† But at the last they sawe a new creacion C
of byrdes / what tyme as they were deceaued Exod.xvj.c
with lust / and desyred delicate meates. For Num.xj.g
whan they were speakinge of their appetite/ the quayles came vpon them from the see/and punyshmentes came vpon the synners / not without the tokens which came to passe afore by the vehemence of the streames:for they suffred worthely accordinge to their wickednesses/ they dealt so abhominably and churlishly with straungers. Some receaued no vnknowen gestes/some brought the straungers into bondage that dyd them good. Besyde all these thinges / there were some that not only receaued no straungers with their wylles/ but persecuted those also / † and dyd thē much euell/ iij.Joan.b
that receaued them gladly. Therfore were they
punyshed with blindnesse / † like as they that Gen.xix.c
were couered with sodane darckenesse at the iiij.Re.vj.d
dores of ỏ righteous: so that euery one sought the intraunce of his dore.

Thus the elementes turned into them sel- S
fes/like as whan one tune is chaunged vpon an instrument of musyck / 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 lande was turned into a watery / & the thynge that afore swamme in the water/wente now vpō the drye groūde. The fyre had power in the water (contrary to his owne vertue) and the water forgat his owne kinde to quench. Againe the flammes of the noysome beastes hurte not the flesh of them that wente with thē/neither melted they the yse/which els melteth lightly. In all thinges hast thou promoted thy people (o Lord) and brought thē to honoure: thou hast not despysed them / but alwaye and in all places hast thou stande by them.

The ende of the boke of Wysdome.

The boke of Jesus the sonne of Syrach / whiche is called in Latyne Ecclesiasticus.

The prologe of Jesus the sonne of Syrach vnto his boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe / out of the prophetes / and out of other that folowed thē. In the whiche thynges Israel ought to be cōmended / by the reason of doctrine & wysdome: Therfore they that haue it and reade it / shoulde not onely them selfes be wyse there thorow / but serue other also with teachinge and wrytinge.

After that my graundfather Jesus had geuen diligent labour to rede the lawe / the prophetes and other bokes that were left vs of oure fathers / and had wel exercised him self therein: he purposed also to wryte some thynge of wysdome and good maners / to the intent that they which were willinge to learne and to be wyse / myght haue the more vnderstandinge / and be the more apte to leade a good conuersacion.

Wherfore I exhorte you to receaue it louyngly / 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 thynge that is wrytten in the Hebrue tunge / sounderh not so well whan it is translated into another speache. Not onely this boke of myne / but also the lawe / the prophetes / and other bokes sounde farre otherwyse then they do / whan they are spoken in their owne language.

Now in the xxxviij. yeare whan I came into Egypte in the tyme of Ptolome Euerges / and continued there all my life / I gat liberty to reade and wryte many good thinges. Wherfore I thought it good and necessary / to bestowe my diligence and trauayle to interprete this boke. And considerynge that I had tyme / I laboured and dyd my best to perfourme this boke / and to bringe it vnto light: that the straungers also whiche are disposed to learne / might applye thē selfes vnto good maners / and lyue accordinge to the lawe of the Lorde.

The first Chapter.

ALl wysdome † cōmeth of God the Lord / and hath bene euer wih him / and is before all tyme. Who hath numbred the sande of the see / ỹ droppes of the rayne / & the dayes of tyme? Who hath measured the hegbt of heauen / the bredth of the earth / and the depenesse of the see? Who hath sought out the grounde of Gods wysdome / whiche hath bene before all thinges. † Wysdome hath bene before all thinges / and the vnderstandinge of prudence from euerlastinge. (Gods worde in the hegbt is the welle of wysdome / and the euerlastinge commaundementes are the intraunce of her.) Vnto whome hath the rote of wysdome bene declared? Or who hath knowen her wyt? Vnto whome hath the doctrine of wysdome bene discouered and shewed? and who hath vnderstande the manyfolde entraunce of her?

There is one: euen the Hyghest / the maker of all thinges / the almyghty / the kinge of power (of whome mē ought to stande greatly in awe) which sytteth vpon his trone / beynge a God of dominion: He hath created her thorow the holy ghoost: he hath sene her: nūbred her / and measured her: He hath poured her out vpon all his workes / and vpon all flesh accordinge to his gift: he geueth her rychely vnto them that loue hym. The feare of ỹ Lorde is worshippe and triumphe / gladnesse / and a ioyfull croune. The feare of the Lorde maketh a mery herte / geueth gladnesse / ioye and longe lyfe. Who so feareth the Lorde / it shall go well with hym at the last / and in the daye of his death he shalbe blessed.

The loue of God is honorable wysdome: loke vnto whome it appeareth / they loue it / for they se what wōderous thinges it doeth. † The feare of the Lorde is the beginninge of wysdome / and was made with the faithfull in the mothers wombe: it shall go with the chosen women / & shalbe knowen of the righteous & faythfull. The feare of the Lorde is the right Gods seruice / that preserueth and iustifieth the hert / and geueth myrth and gladnesse. Who so feareth the Lorde / shalbe happy: & whan he hath nede of comforte / he shalbe blessed. To feare God / is the wysdome that maketh rych / and bringeth all good with her. She fylleth the whole house with her giftes / and the garners with her treasure. The feare of ỹ Lorde is the croune of wysdome / and geueth plenteous peace and health. He hath sene her and numbred her / knowlege and vnderstandinge of wysdome hath he poured out as rayne: and thē that helde her fast / hath he brought to honoure.

The feare of the Lorde is the rote of wysdome / and her braunches are longe life. (In the treasures of wysdome is vnderstandinge and deuocion of knowlege / but wisdome is abhorred of synners.) The feare of the Lorde dryueth out synne / for he that is without feare / can not be made ryghteous / and his wylful boldnes is his owne destruction. A pacient man wil suffre vnto the tyme / and then shall he haue the rewarde of ioye. A good vnderstandinge wyl hyde his wordes for a time / and many mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine / but the sinner abhorreth the worshyp of God. My sonne if thou desyre wysdome / kepe the commaundement / & God shall geue her vnto the: for the feare of ỹ Lordes wysdome and nurtoure / he hath pleasure in fayth and louynge mekenesse / and he shall fyll the treasures therof. Be not obstinate and vnfaythfull to the feare of the Lorde / and come not vnto hym with a dubble hert. Be not an ypocryte in the sight of men / & take good hede what thou speakest. Marck well these thynges / lest / thou happen to fall and bringe thy soule to dishonoure / and so God discouer thy secretes / and cast the doune in the myddest of the congregacion: because thou woldest not receaue the feare of God / and because thy herte is full of faynednesse and deceate /

The II. Chapter.

MY sonne / † if thou wilt come into the seruice of God / stāde fast in righteousnesse and feare / and arme thy soule to tentacion: stable thyne herte / and be pacient: bowe doune thine eare / receaue the wordes of vnderstandinge / and shrenke not awaye whan thou art entysed. Holde the fast vpon God / ioyne thy

Re. iij. b
d iij c
od xxviij.
acobi j. a
om. xij. d
Psal. cx. b
Dou. ix. b
Mat. iiij. a
ij. Tit. iij. b
ij. Pe. iij. b

sel vnto hym and suffre / that thy lyfe maye encreace at the last. Whatsoeuer happeneth vnto the / receaue it: suffre in heauynesse / and be patient in thy trouble. † For like as golde and syluer are tryed in the fyre / euen so are acceptable men in the fornace of aduersyte. Beleue in God / and he shall helpe the: ordre thy waye a ryght / and put thy trust in him. Holde fast his feare / and growe therein. O ye that feare the Lord / take sure holde of his mercy: shrenke not awaye from hym that ye fall not. O ye that feare the Lorde / beleue hym / and youre rewarde shall not be emptie. O ye that feare the Lord / put youre trust in hym / and mercy shall come vnto you for pleasure. O ye that feare the Lord / set youre loue vpon him / and youre hertes shalbe lightened.

Sap. iij. a
Prou. xvij. a

B Consydre the olde generacions of men (o ye children) and marck the well: † was there euer any one confounded that put his trust in the Lorde? Who euer continued in his feare and was forsaken? Or whome dyd he euer despyse / that called faythfully vpō him. For God is gracious and mercyfull / he forgeueth synnes in the tyme of trouble / and is a defender for all them that seke hym in the trueth. Wo be vnto him that hath a dubble hert / wycked lippes / and euel occupied handes / and to the synner that goeth two maner of wayes. Wo be vnto them that are louse of herte / which put not their trust in God / and therfore shall they not be defended of him. Wo be vnto the that haue lost pacience / forsaken the right wayes / and are turned back into frowarde wayes. What wyll they do / whan the Lorde shall beginne to vyset them?

B Psal. xxx. a
Esa. xxvj. a

C They that feare the Lord / wil not mistrust hys worde: † and they that loue him / wyll kepe his cōmaundement. They that feare the Lorde / wil seke out the thynges that are pleasaunt vnto him: † and they that loue hym / shall fulfyll hys lawe. They that feare the Lorde wyl prepare theyr hertes / and humble their soules in his sight. (They ỹ feare the Lord / kepe his commaundementes / and wyll be patient / tyll they se him self) sayinge: † better is it for vs to fall into the handes of the Lorde / then into the handes of men: for his mercy is as greate as him self.

C Joā. xiiij. b
Rom. xiij. b
3. re. xxiiij. e
Susan. d

The. III. Chapter.

THe chyldren of wysdome are a congregacion of the ryghteous / & their exercise is obedience and loue. Heare me youre father (o my deare children) & do thereafter / that ye maye be safe. † For the Lord will haue the father honoured of the children / and loke what a mother commaundeth her children to do / he will haue it kepte. Who so honoureth his father / hys synnes shalbe forgeuen him: and he that honoureth his mother / is like one that gathereth treasure together. Who so honoureth his father / shal haue ioye of his owne children: & whan he maketh his prayer / he shalbe herde. † He ỹ honoureth his father / shal haue a lōge life: & he that is obedient for ỹ Lordes sake / his mother shall haue ioye of hym.

A Exod. p
Deu. v
Ephes. vi. a
Ephes. vi. a

He that feareth the Lord / honoureth his father and mother / and doeth them seruice / as it were vnto the Lord him self. Honoure thy father in dede / in worde / and in all pacience / that thou mayest haue his blessinge: † for the blessinge of the father buyldeth vp the houses of the children / but the mothers curse roteth out the foundacions. Reioyce not whan thy father is reproued / for it is no honoure vnto the / but a shame. For the worshippe of a mans father is his owne worshippe / and where the father is without honoure / it is ỹ dishonesty of the sonne. My sonne make much of thy father in his age / and greue him not as longe as he liueth. And if his vnderstādinge fayle / haue pacience with him / and despyse him not in thy strength. For the good dede that thou shewest vnto thy father / shall not be forgotten: and whan thou thy selfe wantest / it shalbe rewarded the (and for thy mothers offence / thou shalt be recompenced with good / yee / it shalbe founded for the in righteousnes) and in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye / like as the yse in the fayre warme wether.

B Deu. v
Exod. xx. b
Deu. xxi. b
Ecclus. iij. a

He that forsaketh his father / shall come to C shame: and he that defyeth his mother / is cursed of God. My sonne perfourme thy workes with louinge mekenesse / so shalt thou be beloued aboue other men. The greater thou art / the more humble thy self / (in all thinges) and thou shalt fynde fauour in the sight of God. For great power belongeth onely vnto God / and he is honoured of the lowly.

† Seke

† Seke not out the thinges that are aboue thy capacite / and search not the groūde of such thinges as are to myghty for the: * but loke what God hath commaunded the / thinke vpon that alwaye / and be not curyous in many of hys workes. For it is not nedefull for the to se with thine eyes / the thinges that are secrete. Make not thou to much search in superfluous thinges / and be not curious in many of hys workes: for many thynges are shewed vnto the allready / which be aboue the capacite of men. The medlinge with such hath begyled many a man / and tangled theyr wyttes in vanytie. Now he that loueth parell / shall perish therein.

Ecclus. xxv. d
Rom. xij. a
Deu. iiij. a

D An harde herte shall fare euell at the last / (an herte that goeth two wayes / shall not prospere: & he that is frowarde of herte / wyll euer be the worse and worse.) A wicked hert shalbe laden with sorowes / and the vngodly synner wyll heape one synne vpō another. The counsayll of ỹ proude hath no healthe / for the plante of synne shalbe roted out in them. The herte of him that hath vnderstandinge / shall perceaue hye thynges / and a good eare wyll gladly herken vnto wysdome. An herte that is wyse & hath vnderstandinge / wyl abstayne from synnes / and increace in the workes of righteousnes. Water quencheth burninge fyre / † and mercy reconcyleth synnes. God hath respecte vnto him that is thankefull: he thinketh vpon hym against the tyme to come: so that whan he falleth / he shall fynde a stronge holde.

Ecclus. iij. d
Gal. vi. a
Dan. iiij. d
Mat. v. a

The IIII. Chapter.

A Ecclus. xv. a
Ecclus. xxiij. e

MY sonne / † defraude not the poore of his almes / and turne not awaye thine eyes from him that hath nede. Despyse not an hungry soule / and defie not the poore in his necessite: greue not the hert of him that is helplesse / and withdrawe not the gift from the nedefull. Refuse not the prayer of one that is in trouble / and turne not awaye thy face from the nedy. Cast not thyne eyes asyde from the poore / that thou geue hym not occasion to speake euell of the. For if he complayne of ỹ in the bytternes of hys soule / his prayer shalbe herde: euen he that made him / shall heare him. Be curteous vnto the company of the poore / humble thy soule vnto ỹ elder / & bowe doune thy heade to a man of worshippe. Let it not greue the to bowe doune thine eare vnto the poore / but paye thy det / & geue hym a frendly aunswere / and that with mekenesse.

† Delyuer hym that suffreth wronge from B the hande of the oppressoure / and be not faynt herted whan thou sytteste in iudgment. Be mercyfull vnto the fatherles as a father: and be in steade of an husbande vnto their mother: so shalt thou be as an obedient sonne of the Hyest / and he shall loue the more then thy mother doeth. Wysdome bretheth lyfe into her chyldren / receaueth them that seke her / and wyll go before them in the waye of righteousnes. He that loueth her / loueth lyfe: and they that seke diligently / shal haue greate ioye. They that kepe her / shall haue the heretage of lyfe: for where she entreth in: there is the blessinge of God. They that honoure her / shalbe ỹ seruaūtes of the holy one and they that loue her / are beloued of God. Who so geueth eare vnto her / shall iudge the Heythen: and he that hath respecte vnto her / shall dwell safely.

Gen. xiiij. c
Exod. xj. b

He that beleueth her / shall haue her in pos- C sessiō / and his generacion shall endure / for whan he falleth / she shall go with him before all. Feare / drede / & temptacion shall she bringe vpon him / and trye hym in her doctrine / tyll she haue so proued hym in his thoughtes / that he committe his soule vnto her. Then shal she stablish him / bringe the right waye vnto him / make him a glad mā / shewe hym her secretes / and heape vpon hym the treasures of knowlege / vnderstandinge and righteousnes. But if he go wronge / she shall forsake hym / and geue hym ouer into the handes of his enemye.

My sonne / † make much of the tyme / eschue D the thinge that is euell / * and for thy lyfe shame not to saye the trueth. For there is a shame that bringeth sinne / and there is a shame that bringeth worshippe and fauoure. † Accepte no person after thine owne will / that thou be not confounded to thine owne decaye. Be not ashamed of thy neyghboure in his aduersite / and kepe not backe thy coūsayll whan it maye do good / neyther hyde thy wysdome in her beuty. For in the tunge is wysdome knowē / so is vnderstādinge / knowlege / and learninge in the talkinge of the wyse / & stedfastnesse in the workes of righteousnes. In no wyse speake

Ephe. v. b
* Mat. x. c
Leu. xviij. d

agaynst the worde of trueth / but be ashamed of the lyes of thyne owne ignorauncē. Shame not to confesse thine errour/and submitte not thyself vnto euery mā because of synne. Withstande not the face of the myghty / and stryue not agaynst the streame. But for the trueth stryue thou vnto death / and God shall fyght for the agaynst thyne enemies. Be not haisty in thy tunge / neyther slack and negligent in thy workes. Be not as a Lyon in thyne owne house / destroyinge thy housholde folkes / and oppressinge them that are vnder the. † Let not thyne hande be stretched out to receaue / and shut whan thou shouldest geue.

Act.xx.c

The V. Chapter.

A

RUst not vnto thy ryches / †and saye not: tusshe/I haue ynough for my lyse. (For it shall not helpe in the tyme of vengeaunce and temptacion.) Folowe not the lust of thyne owne herte in thy strength/and saye not:tush/ howe shulde I / or who wyll cast me doune because of my workes? for doubtles God shall auenge it. And saye not: I haue committed mo synnes/but what euel hath happened me. For the almyghty is a pacient rewarde. Because thy synne is forgeuen the / be not therfore wythout feare / neyther heape one synne vpon another. † And saye not:tush/ the mercy of the Lorde is greate / he shall forgeue my synnes / be they neuer so many. † For lyke as he is mercyfull/so goeth wrath from hym also/ and hys indignacion commeth doune vpon synners.

Luc.xij b
Eccli.xj.c
Eccli.xxj.a
Eccli.xvj b

B

Make no taryenge to turne vnto the Lorde/ and put not of from daye to daye: for sodenly shall his wrath come / and in tyme of vengeaunce he shall destroye the. † Truste not in wicked ryches/for they shall not helpe in the daye of punyshment and wrath. Be not caried aboute to euery wynde / and go not into euery waye: for so doeth ỹ synner that hath a dubble tunge. (Stande fast in the waye of ỹ Lorde) be stedfast in thy vnderstādinge / abyde by thy worde/ and folowe the worde of peace & righteousnes. Be gētle to heare the worde of God/ that thou maiest vnderstande/and make a true aunswere with wysdome. † Be swift to heare/ but slowe and pacient in geuinge aunswere. If thou hast vnderstādinge/shape thy neyghboure an aunswere: If no / laye thyne hande vpon thy mouth: lest/ thou be trapped in an vndiscrete worde / and so confounded. Honoure and worshippe is in a mans wyse talkynge/ but the tunge of the vndiscrete is his owne destruction. † Be not a preuy accusar as longe as thou lyuest / & vse no sclaunder with thy tunge. For shame and sorow goeth ouer the thefe / and an euel name ouer hym that is dubble tunged: but he that is a preuy accusar of other men / shalbe hated/enuyed and confounded. Se that thou iustifie smal and greate a lyke.

Prou.x.a
and xj.a
Ezech.viij.
Soph.j.c
Jaco.j.b
Leuit.xix

The VI. Chapter.

B

E not thy neygbours enemye for thy frendes sake: for who so is cuel/shalbe the heyre of rebuke and dishonoure / & whosoeuer beareth enuye and a dubble tunge/ offendeth. † Be not proude in the deuyce of thyne owne vnderstandynge/ lest/ thy leaues wyther / and thy frute be destroyed / and so thou be left as a drye tree. For a wycked soule destroyeth him ỹ hath it/ maketh hym to be laughed to scorne of his enemyes/(and bringeth him to the porcion of the vngodly.) † A swete worde multiplyeth frendes / and pacifieth them that be at variaunce/and a thankeful tunge wil be pleyteous in a good man. Holde frendshippe with many/neuertheles / haue but one counsayller of a thousande.

Rom.j
Phil.ij
Eccli.vj

If thou gettest a frende / †proue him fyrst/ and be not haistye to geue him credence. For some man is a frende but for a tyme / and wyll not abyde in the daye of trouble. And there is some frende that turneth to enemyte / and taketh parte agaynst the: and if he knowe any hurte by the/he telleth it out. † Agayne/ some frende is but a companion at the table/ and in the daye of nede he cōtinueth not. But a sure frende wyll be vnto the euen as thyne owne self/ and deale faythfully with the housholde folke. If thou suffre trouble and aduersitie / he is with the/and hydeth not hym self from the. Departe from thine enemies/yee/and beware of thy frendes.

B

Eccli.vj

A faythfull frende is a strōge defence: who so fyndeth such one / fyndeth a noble treasure. A faythfull frende hath no peare / the weyght of golde and syluer is not to be compared to the goodnesse of hys fayth. A faythfull frende is a medecine of lyfe / and they that feare the Lorde

C

Deu.xx
& xxiij
Mich.v
Matt.x

Lorde/shall fynde hym. Who so feareth the Lorde/ shall prospere with frendes: and as he is him selfe/so shal his frende be also. My sonne/receaue doctryn from thy youth vp/so shalt thou fynde wysdome tyl thou be olde. Go to her as one that ploweth & soweth/and waite pacietly for her good frutes. † For thou shalt haue but lytle laboure in her worke / but thou shalte eate of her frutes right soone. O howe exceadinge sharpe is wysdome to vnlearned men: an vnstedfast body wil not remaine in her. Vnto such she is as it were a tuychstone/and her casteth her from him in al the haist: for wisdō is with him but in name/ there be but few that haue knowlege of her. (But with them that knowe her/she abydeth euen vnto the appearinge of God.)

Eccle.li.d

D

Geue care (my sonne) receaue my doctrine/ and refuse not my counsail. Put thy fote into her lynckes / † and take her yocke vppon thy necke: bowe doune thy shoulder vnder her/ beare her pacietly/and be not weery of her bandes. Come vnto her with thy whole hert/ and kepe her wayes with al thy power. Seke after her/and she shalbe shewed the: and whā thou hast her/forsake her not. For at the laste thou shalte fynde rest in her / and that shalbe turned to thy great ioye. Thē shal her fetters be a stronge defence for the / and her yocke a glorious rayment. For the beutye of lyfe is in her/and her bandes are the couplinge together of saluacion. Yee / a gloryous rayment is it/ thou shalte put it on/ and thesame croune of ioye shalt thou weare.

Matth.xj.c

E

My sonne/ if thou wilt take hede / thou shalte haue vnderstandinge: and if thou wilt applye thy mynde / thou shalte be wyse. If thou wilt bowe doune thine care / thou shalt receaue doctrine: and if thou delyte in hearynge / thou shalte be wyse. Stande with the multitude of suche elders as haue vnderstandinge / and consente vnto theyr wisedome with thine hert: † that thou mayest heare all goodly sermons/ and that the worthy sentences escape the not. And if thou seyst a man of discrete vnderstandinge / get the soone vnto him / and let thy fote treade vppon the steppes of his dores. † Let thy mynde be vppon the commaundementes of God/ and be earnestly occupied in his lawes: so shall he stablysh thy hert/ and geue the wysedome at thine owne desyre.

Eccle.viij.a
Psal.j.a

The VII. Chapter.

A

DO no euell/so shal there no harme happen vnto the. Departe awaye from the thynge that is wycked / and no myssfortune shal medle with the. My sonne/ sowe no euel thinges in the sorowes of vnrighteousnesse/ so shalt thou not reape them seuen folde. Laboure not vnto man for any lordshippe/ neyther vnto the kynge for the seate of honoure. † Justify not thy selfe before God/(for he knoweth the herte) and desyre not to be reputed wyse in the presence of the kynge. Make no laboure to be made a iudge/excepte it so were that thou couldest mightely put doune wickednes: for if thou shouldest stande in awe of the presence of the mightye / thou shouldest sayle in geuinge sentence. Offende not in the multitude of the citie/and put not thy selfe amonge the people. † Bynde not two synnes together/for in one synne shalt thou not be vnpunished. Say not:tush/ God wil loke vpon the multitude of my oblacions/& whan I offre to the highest God/he wil accepte it.

Psal.cxlij.a
Eccle.vij.c
Job.xj.a.c
Luc.xix.b
Eccle.xij.c

B

Be not faynte herted whan thou makest thy prayer/neyther slack in geuinge of almes. Laugh no man to scorne in the heauynesse of his soule / for God (which seith all thynges) is he † that can bringe doune / and set vp agayne. Accepte no lesynge againste thy brother/neither do ỹ same againste thy frēde. Vse not to make any maner of lye/ for the custome therof is not good. Make not many wordes/ whan thou art amonge the elders/ †and whā thou prayest/ make not muche dablinge. *Let no laborious worke be tedious vnto the/neither the housbandrye / whiche the almyghtye hath created / make not thy boaste in the multitude of thy wickednesse / but humble thy selfe euen from thine herte: and remembre that the wrath shal not be lōg in tarieng/ and that the vengeaunce of the fleshe of the vngodly is a very fyre and worme. Geue not ouer thy frende for any good/nor thy faythful brother for the best golde.

j Reg.xj.b
Mat.vj.b
*Ro.xij.b

C

Departe not from a discrete and good woman/that is fallen vnto the for thy porcion in the feare of the Lorde / for the gyfte of her honesty is aboue golde. † Where as thy

Leui.xix.c

seruaunt worketh truely/intreate hym not euel/ nor the hyrelinge that is faythfull vnto the. Loue a discrete seruaunt as thyne owne soule/defraude him not of his libertie/neither
Deu.xxv.a leaue hym a poore man. †If thou haue cattel/ loke well to them: and if they be for thy profyt/
Eccl.xxx.a kepe them. †If thou haue sonnes/ bringe the vp in nurtour and learninge/and holde them in awe from their youth vp. If thou haue doughters/kepe their body/and shew not thy face chearful toward the. Marrye thy doughter/and so shalt thou persourme a weyghtye matter: but geue her to a man of vnderstandinge. If thou haue a wyse after thine owne mynde/ forsake her not: (but commytte not thy selfe to the hateful.)

Eccle.iij.a Tob.iiij.a †Honour thy father from thy whole hert/ and forget not the sorowfull trauayle that thy mother had with the: remembre that thou wast borne thorowe them/and how canst thou recompence them the thinges that they haue
D done for the? Feare the Lorde with all thy soule/and honoure his ministres. Loue thy
Deu.xj.c maker with al thy strength/ † and forsake not
Nu.xviij.b c.d his seruauntes. Feare the Lorde with al thy soule/and honoure his priestes. † Geue them their porcion of the fyrst frutes/ and increace of the earth/ like as it is commaunded the: geue them the shoulders and their appoynted offerynges/and fyrstlynges. Reache thine hande vnto the poore/that God maye blesse ȳ
Gal.vj.b wh plenteousnes. †Be lyberal vnto al men ly-
*Tob.j.d uynge/ *yet let not/ but do good euen to them that are dead.

Ro.xij.d †Let not them that wepe be without com-
*Ma.xxv.c forte/but mourne with such as mourne. *Let it not greue the to vyset the sycke/for that shall make the to be loued. Whatsoeuer thou takest in hande/remembre the ende/and thou shalte neuer do amysse.

The.VIII.Chapter.

A STryue not with a myghtye man/leste/ thou chaunce to fall into his handes.
Matth.v.a †Make no variaunce with a ryche man/ lest/
Eccl.xxxj.a he happen to bringe vp an harde quarell a-gainst the. †For gold and syluer hath vndone many a man/yee/ euen the hertes of kynges hath it made to fal. Stryue not with a man that is full of wordes/and laye no styckes vpon his fyre. Kepe no company with the vnlearned/leste/he geue thy kynred an euell reporte. †Despyse not a man that turneth hym Gal.vj.a
ij.Co.xj.b selfe awaye from synne/ & cast him not in the teeth withal: but remembre ȳ we are fraile euerychone. †Thinke scorne of no man in his Leuit.xix.
olde age/for we waxe olde also. Be not glad of the death of thine enemye/but remembre ȳ we must dye all the sorte of vs (& fayne wolde we come into ioye.) †Despyse not the ser- Eccle.vj.
mons of such elders as haue vnderstanding/ but acquaynte thy selfe with the wyse sentences of them/thou shalte learne wisdome/and the doctrine of vnderstandinge/and howe to serue greate men without complaynte.

Go not from the doctrine of the elders/for B
they haue learned it of their fathers. For of them thou shalt learne vnderstandinge/ so ȳ thou mayest make aunswere in the tyme of nede. Kyndle not the coales of synners/ leste/ thou be brent in the fyry flammes of their sinnes. Resist not the face of the blaspheme r/that Eccle.xix
he laye not wayte for thy mouth. †Lende not vnto hym that is myghtyer then thy selfe: If thou lendest hym/counte it but lost. Be not surety aboue thy power: if thou be/thē thinke surely to paye it. Go not to lawe ῶ the iudge: for he wyl iudge accordinge to his owne ho- Gene.iiij
noure. †Trauayle not by the waye with hym that is brayneleste/ lest/ he do the euel: for he foloweth his owne wylfulnes/ and so shalte thou perish thorowe his foly.

†Stryue not with him that is angry and C
cruel/& go not with him into the wyldernes: Prou.xxij
for blonde is nothinge in his sighte/ & where Esa.iij.a
there is no helpe/he shal murthure the. *Take *Eccle.x
no counsail at foules/for they loue nothinge/ xxvij.a.b
but the thinges that please them selfe. Make no counsail before a straunger/ for thou canst not tell what wil come of it. Open not thyne hert vnto euery man/lest/he be vnthankefull to the/and put the to reprofe.

The IX. Chapter.

BE not gelous ouer the wyfe of thy bo- A
some/that she shewe not some shrewed poynte of wycked doctrine vpon the. Geue not the power of thy life vnto a woman/ lest/ she come within thy strength/& so thou be cōfounded. Loke not vpon a woman that is desyrous of many mē/lest/thou fal into her snares. Vse not the company of a woman that is a player

a player and dauncer/and heare her not/ lest/ thou perishe thorowe her entysinge. Beholde not a maiden/ that thou be not hurte in her beutye. † Cast not thy minde vpon harlottes in any maner of thing/lest/thou destroy both thy selfe and thine heretage. Go not about gaysinge in euery lane of ȳ citie/neither wan-
Gal.v.c dre thou abroade in the stretes therof. †Turne awaye thy face from a beutyful woman/ and loke not vpon the fayrnes of other.

B †Many a man hath perysshed thorowe the
e.xxxiiij.a beuty of women/ for thorowe it the desyre is
Reg.xi.a kyndled as it were a fyre. (An aduouterous
.xxi.xij woman shalbe troden vnder fote as myre/ of
d.xij. euery one that goeth by ȳ the waye. Many a mā wōdering the beutye of a straūge womā/ haue bene cast out/for her wordes kyndle as a fyre.) Syt not with another mans wyfe by any meanes/lye not with her vpō the bedde/ make no wordes with her at the wyne: leste/ thine herte consente vnto her/ and so thou with thy bloude fall into destruccion. For-sake not an olde frende/for the newe shall not be lyke hym.

A new frende is new wyne: let him be olde/ and thou shalt drinke him with pleasure. De-syre not the honoure/and ryches of a synner/ for thou knowest not what destruccyon is for to come vpon him. Delyte not thou in the thinge that the vngodlye haue pleasure in: beynge sure that the vngodly shal not be accepted vntyl their graue.

C Kepe the from the man that hath power to slaye/so nedest thou not to be afrayed of death. And if thou commest vnto him make no faulte/lest/he happen to take away thy life. Remembre that thou goest in the middest of snares/and vpon the bulworkes of the citie.
ecle.viij.c Beware of thy neighboure as nye as thou
xxvij.a.b canst/† and medle with suche as be wyse and haue vnderstandinge. Let iust men be thy gestes/let thy myrth be in the feare of God/let the remembraunce of God be in thy minde/
aut.vj.b † and let all thy talkynge be in the commaun-
d.xj.c dementes of the hyghest. In the handes of craftesmen shal the workes be commended: Reg.iij. †so shal the prynces of the people in the wisdome of their talkinge. A man full of woordes is parellous in this cytie: and he that is temerarious/and past shame in his talkynge/ is to be abhorred.

The. X. Chapter.

A WYse iudge wyll ordre his people with discrecion/ and where a man of vnder-standinge beareth rule/there goeth it well.
Pro.xxix.b †As the iudge of the people is hym selfe/euen so are his officers: and loke what maner of man the ruler of the cytie is/such are they that dwel therin also. †An vnwyse kyng destroieth
iij.Re.xij.a his people/ but where they that be in auctoritie/are men of vnderstandinge/there the citie prospereth.

The power of the earth is in the hande of God/and whan his tyme is/he shal set a prosytable ruler vpon it. In the hande of God is the power of man/and vpon the scrybe shal he laye his honoure. †Remembre no wronge
Leuit.xix.c of thy neighbour/ and medle thou with no vnrighteous workes. Pride is hateful before God and men/and all wickednesse of the Hei-then is to be abhored. † Because of vnryghteous dealynge/ wronge/ blaspheme s/ and
Jer.xxvij.a
San.iiij.c diuerse deceate/a realme shalbe translated frō one people to another.

There is nothinge worse then a couetous B
man. What auaunce st thou the/o thou earth & asshes? There is not a more wicked thinge then to loue money. And why? such one hath his soule to sell: yet is he but fylthye dounge whyle he lyueth.

And though the Physician shewe his helpe neuer so longe/yet in conclusyon it goeth after this maner: to daye a kynge/ to morowe dead. For whan a man dyeth/he is the heir of serpentes/beastes and wormes. The beginninge of mans pryde/ is to fall awaye from God: & why? his hert is gone frō his maker/ for pryde is the oryginal of al synne. Who so taketh holde therof/shalbe filled with cursynges/and at the last it shal ouerthrowe him. Therfore hath the Lorde brought the congregacions of the wicked to dishonoure/ and destroyeth them vnto the ende.

†God hath destroyed the seates of proude C
prynces/ and set vp the meke in their steade/ Sap.vj.b
God hath withered the rotes of the proude Luc.j.d
Heithen/and planted the lowly amonge the. xiiij.xvij.b
*God hath ouerthrowen the landes of the *Ge.xix.c
Heithen/and destroyed them out of ȳ groūd. He hath caused them to wyther awaye be

hath

hath brought the to naught/ & made the memoriall of them to ceasse frō out of the earth. (God hath destroyed the name of the proud/ and left the name of the humble of mynde.) Pride was not made for mā neither wrothfulnes for mens chyldren. The sede of men that feareth God/ shalbe brought to honoure: but the sede which trāsgresseth the commaundemētes of the Lorde/ shalbe shamed. He that is the ruler amonge brethren is holden in honour among them/ and he regardeth such as feare the Lorde:

D The glory of the ryche/ of the honorable and of the poore is the feare of God.

Despyse not thou the iust poore man/ and magnifie not the rych vngodly. Greate is the iudge and mightie in honour/ yet is there none greater then he that feareth God.

Pro xviij. a *g. Re. xij. c Vnto the seruaunt that is dyscrete / shall the fre do seruyce. * He that is wyse and well nurtoured/ wyll not grudge whan he is resourmed/ and an ignoraunt body shal not come to honour. Be not proude to do thy worke and dyspayr not in the tyme of aduersyte.

Prou. xij. b † Better is he that laboureth/ and hath plenteousnes of all thynges/ then he that is gorgious/ and wanteth bread.

E My sonne/ kepe thy soule in mekenes/ and geue her hyr due honoure. Who shall iustifie hym / that synneth agaynst hym self? Who wyll honoure hym / that dishonoureth his owne lyfe? The poore is honoured for his faithfulnes and trueth/ but the rych is had in reputaciō because of his goodes. He that ordreth hymself honestly in powerte/ how much more shall he behaue hymself honestly in ryches? And who so ordreth hym self vnhonestly in ryches/ how much more shal he behaue hym self dishonestly in powerte?

The. XI. Chapter.

A † The wysdome of hym that is brought lowe / shall lyft vp hys heade / and shall

Gene. xlj. f Dan. vj. a make him to syt amonge great men. Cōmende not a man in his beutye/ neyther despyse a man in his vtter appareaūce. The Bey is but a smal beast amonge the fooles / yet is her frute exceadyng swete. Be not proude of thy rayment/

Act. xij. d † and exalte not thyself in the daye of thy honour: for the workes of the highest onely are wōderful: yee/ glorious/ secrete and vnknowen are his workes. Many tirauntes haue bene fayne to syt doune vpon the earth/ j. Reg. xv. Eccl. vj. † and the vnlykely hath worne the croune. Many myghtye men haue bene broughte lowe / and the honorable haue bene delyuered into other mens handes. † Condemne Deut. xvij. no man/ before thou haue tryed out the mat- and xxij. ter: and whan thou hast made inquisicyon/ Josu. vij. then refourme righteously. * Geue no sentēce and xxij. c before thou hast herde the cause / but fyrst let * pro. xviij. men tell out theyr tales.

Striue not for a matter that toucheth not B thy self/ and stande not in the iudgmēt of synners. My sonne/ medle not with many matters: † & yf thou wylt be ryche/ thou shalt not Mat. xix. be vngylty: and though thou folow after/ yet j. Tim. vj. shalt thou not get it: and though thou runnest thy waye afore/ yet shalt thou not escape. † There is some man that laboureth/ and the Prou. xx. more he weerieth hym self / the lesse he hath. Agayne / some man is slouthful/ hath nede of helpe/ wanteth strength/ and hath greate powerte/ & Gods eye loketh vpon hym to good/ setteth him vp frō hys lowe estate/ † and lyfteth vp hys heade: so that many man marueyll at hym/ and geue honoure vnto God. Job. xij.

† Prosperite and aduersyte/ lyfe and death/ C powerte and ryches come all of the Lorde/ Job. j. c (Wysedome/ nurtoure and knowlege of the Ezec. xxvij. lawe are with God: loue and the wayes of good are with hym. Errour and darckenes are made for synners: and they that exalte thē selfes in euel/ waxe olde in euel.) The gyft of God remayneth for the ryghteous / and his good wyll shal geue prosperite for euer. So man is ryche by lyuinge nygardly / and that is the porcyon of his reward/ in that he saieth † nowe haue I gotten reste / and nowe wyll Luc. xij. I eate and drynke of my goodes my selfe alone. And yet he consydereth not / that the tyme draweth nye/ that he must leaue al these thinges vnto other men/ and dye hym selfe. Stande thou faste in thy conuenaunt / and exercise thy self therin/ and remain in ỹ worke vnto the age. Continue not in the workes of synners/ but put thy trust in God / and byde in thine estate: for it is but an easy thynge in the syghte of God / to make a poore mān ryche/ and that sodenly. The blessinge of God D

hayfteth to the rewarde of the righteous/ and maketh his frutes sone to florisshe and prospere. Say not: what helpeth it me? and what shall I haue the whyle? Againe saye not: I

x. viij. c haue ynough/ howe can I wante? † Whan thou art in welfare/ forget not aduersitie: and whan it goeth not well with the/ haue a good hope/ that it shalbe better. For it is but a smal thinge vnto God/ in the daye of death too rewarde euery man accordinge to his wayes. The aduersite of an houre maketh one to forget all pleasure/ and whan a man dyeth / hys workes are discouered. Prayse no body before hys death: for a man shalbe knowen in hys chyldren.

E Bring not euery man into thine house/ for the deceatfull layeth wayte diuersly. Like as a partrich in a maund/ so is the hert of ỹ proud: and like as a spye/ that loketh vpon the fall of his neyghboure. For he turneth good vnto euell/ and sclaundreth ỹ chosen. Of one sparck is made a greate fyre/ and an vngodlye man layeth wayte for blonde. Beware of the deceatful/ for he ymagineth wycked thinges / to bringe the to a perpetual shame. If thou takest an aleaūt vnto the/ he shal destroye the in vnquietnesse / and dryue the from thine owne wayes.

The. XII. Chapter.

A WHā thou wilt do good/ knew to whome thou doest it/ and so shalt thou be greatly thanked for thy benefytes. † Do good vnto

Ecclā. vj. b Tim. v. a the righteous/ and thou shalte fynde greate rewarde: though not of hym: yet (no doubte) the Lorde him selfe shal rewarde the. He standeth not in a good case/ that is alwaye occupied in euel/ and geueth no almes: for the Hyghest hateth the synners/ and hath mercy vpon them that shew the workes of repentaunce. Geue thou vnto such as feare God/ and receaue not a synner: As for the vngodly and synners/ he shal recompence vēgeaūce vnto them/ and kepe thē to the daye of wrath. Geue thou vnto the good / and receaue not the synner: do well vnto hym that is lowly/ but geue not to ỹ vngodly. Let not thy bread be geuen hym/ that he be not myghtyer then thy selfe therin. For so shalte thou receaue twyse as much euell/ in all the good that thou dest vnto him. And why? the Hyghest hateth synners/ and shall rewarde vengeaunce to the vngodly.

B In prosperytie a frende shal not be knowē/ and in aduersytie an enemye shall not be hid. For whan a man is in wealth/ it greueth his enemies: but in heauynes and trouble a mā shall knowe his frende. Truste neuer thine enemye/ for lyke as an yron rusteth / so doeth his wyckednesse. And though he make much crouchinge and knelynge / yet kepe well thy mynde/ and beware of hym. Set hym not by the/ neyther let him syt at thy righthande: lest/ he turne hym/ get into thy place / take thy roume/ and seke thy seate/ and so thou at the last remembre my wordes/ and be prycked at my sayinges.

C † Bynde not two synnes together/ for there Eccle. vij. a shal not one be vnpunyshed. Who wyl haue pytie of the charmer/ that is stynged of the serpent/ or of al such as come nye the beastes: Euen so is it with him that kepeth company with a wicked man/ and lappeth hym selfe in his synnes. For a season wil he byde with the/ but if thou stomble/ he tarieth not. † An ene- Jere. xlj. b my is swete in his lyppes/ he can make many wordes/ & speake many good thinges: Yee/ he can wepe with his eyes / But in his herte he imagineth how to throwe the into the pytte: and if he maye fynde opportunite / he will not be satisffyed with blonde. If aduersyte come vpō the/ thou shalt fynde him there fyrst: and though he pretende to helpe the / yet shall he vndermyne the. He shal shake his heade/ and clap his handes ouer the for very gladnes/ & whyle he maketh many wordes / he shal disguyse his countenaunce.

The XIII. Chapter.

A WHo so toucheth pitch/ shalbe fyled with Deut. vij. b all: † and he that is familiare with the proude / shall clothe him selfe with pryde. He taketh a burthen vpon hym/ that accompanieth a more honorable man then him self. Therfore kepe not familiarite with one that is rycher than thy selfe. Howe agree the kettell and the pot together? for if the one be smitten against the other/ it shalbe broken. The ryche dealeth vnrighteously / and threateneth withall: the poore beinge oppressed/ and wrongeously dealt withall / suffreth seareenesse / and geueth fayre wordes. If thou before his pro-

syt/

fit/he vseth the: but if thou haue nothynge/he shall forsake the. As longe as thou hast any thynge of thine owne/he shall be a good felowe with the: Yee/he shall make the a bare mā/ and not be sory for the. If he haue nede of the he shal defraude ỹ/and (with a preuy mocke) shall he put the in an hope/and geue the all good wordes/and saye: what wantest thou? Thus shall he shame the in his meate/vntyll he haue supte the cleane vp twyse or thryse/ and at the last shal he laugh the to scorne. Afterwarde/whan he seyth that thou hast nothing/he shal forsake the/and shake his heade at the (humble thy selfe vnto God/and abide his handes.)

B Beware that thou be not deceaued/and broughte doune in thy symplenesse. (Be not to humble in thy wysdome/lest/whan thou art brought lowe/thou be deceaued thorowe foolyshnes.) If thou be called of a myghtye man/absent thy selfe/so shal he call the to him the more oft. Preasse not thou vnto him that thou be not shotte out: but go not thou farre of/lest/he forgette the. Withdrawe not thy selfe from speache/but belefe not his many wordes. For with much communicacion shal he tempte the/and (with a preuy mocke) shal he questyon of thy secretes. The vnmercifull mynde of his shall marck thy wordes/he shal not spare to do the hurte/and to put the in pryson. Beware/and take good hede to thy self/for thou walkest in parcl of thy ouerthrowinge.

C (Now whā thou hearest his wordes/make the as though thou weryst in a dreame/and wake vp. Loue God all thy lyfe longe/and call vpon him in thy nede.) Euery beast loueth his lyke/euen so let euery man loue his neighboure. All flesshe wyl resorte to their like/ and euery man wyll kepe company with such as he is hym selfe. But as the wolfe agreeth with the lambe/so doeth the vngodly
1.Cor. vj.c with the ryghteous. † What felowshippe shoulde an holy man haue with a dogge? Howe can the ryche and the poore agre together? The wylde asse is the Lyons praye in the wylderneſſe/euen so are poore men in the meate of the ryche. Lyke as the proude maye not awaye with lowlynes/euen so doeth the ryche abhorre the poore. If a ryche man fall/ his frendes set hym vp againe: but whan the poore falleth/his frendes forsake hym. If a riche man fall into an errour/he hath many helpers: he speaketh proude wordes/and yet men iustifye him.

But if a poore man go wronge/he is punished: yet/though he speake wysely/yet can it haue no place. Whan the ryche man speaketh/euery body holdeth his tunge: and loke what he sayeth/they prayse it vnto the cloudes. But if the poore man speake/they saye: What felow is this? and if he do amysse/they shall destroye hym. Ryches are good vnto him that hath no synne in his conscience/and pouerte is a wycked thinge in the mouth of the vngodly. The herte of man chaungeth his countenaunce/whether it be in good or cuell. A chearfull countenaunce is a token of a good hert/for els is it an harde thinge to knowe the thought.

The. XIIII. Chapter.

A Eccle. ri and pro Iacob. i

BLessed is the man that hath not fallen with the worde of his mouth/and is not pycked with the conscience of synne. Happye is he that hath no heauynes in his mynde/and is not fallen from his hope. It becommeth not a couetous mā and a nygard to be rich: and what shoulde a nygarde do wt gold? He that with al his carefulnes heapeth together vnrighteouslye/gathered for other folkes/and another mā shal make good cheare wt his goodes. He that is wycked vnto him selfe/howe shoulde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothinge worse/then whan one disfauoureth him selfe/and this is a rewarde of his wickednes. If he do any good/he doeth it not knowinge thereof/and against his wyll/and at the laste he declareth his vngraciousnes. A nygarde hath a wicked eye/he turneth awaye his face/and despyseth his own soule. † A couetous mans eye/hath Pro. xxv
neuer ynough in the porcion of wickednes/ Eccls. i
vntil the time that he wither away/and haue lost his owne soule.

A wicked eye spareth breade/and there is scarcenesse vpon his table. My sonne/do good to thy selfe of that thou haste/and geue the Lorde his due offeringes. Remembre that death tarieth not/and how that the conuenaunt

uenaunt of the graue is shewed vnto the: (for the conuenaunt of this worlde shal dye the
Eccle. iiij.a b.iij.b c. xxj.b death.) † Do good vnto thy frende before thou dye/and according to thy habylite reach out thine hande/and geue vnto the poore. Be not dispointed of the good daye/and let not the porcyon of the good daye ouerpasse the. Shalt thou not leane thy trauayles/and labours vnto other men? In the deuydinge of the heretage geue and take/and sanctifye thy soule. Worke thou ryghteousnesse before thy death/for in the hell there is no meate to fynde.

Esa. xlvj. a Iere. j.d Iacob. j.b † All flesh shal fade awaie like grasse/& lyke flourishinge leaf in a grene tree. Some growe: some are cast doune: euen so is the gencracion of flesh and blode: one commeth to an ende/ another is borne.

All trāsytory thynges shal fayle at the last/ and the worke therof shall go withall. Euery
C chosen worke shalbe iustifyed/and he that medleth withal/shal haue honoure therein. Blessed is the man that kepeth hym in wysdome/and exerciseth hym selfe in vnderstandinge/and with discrecion shal he thinke vpon the foreknowlege of God. Which considereth the waies of wisdome in his hert/hath vnderstandinge in her secretes/goeth after her (as one that seketh her out) and cōtinueth in her wayes. He loketh in at her windowes/ and herkeneth at her doores: He taketh his rest besyde her house/and fasteneth his stake in her walles: He shall pytch his tent nye vnto her hande: and in his tent shal good thinges rest for euermore: He shal set his children vnder her coueringe/and shall dwell vnder her braunches. Vnder her coueringe shall he be defended from the heate/and in her glorye shal he rest.

The. XV. Chapter. ✠

A HE that feareth God/wyl do good/and who so kepeth the lawe/shall optayne wysdome. As an honourable mother shal she mete hym/and as a vyrgine shal she receaue
Eccl. iiij. a & xlvj. b hym. † With the bread of lyfe and vnderstādynge shal she fede hym/and * geue him the water of the wholsome wisdome to drinke. If he be cōstant in her/he shal not be moued: and if he holde him faste by her/he shall not come to confusyon. She shall bringe him to honoure amonge his neighboures/and in the myddest of the congregacion shal she opē his mouth. With the spirete of wisdome & vnderstandinge shal she fyll hym/and clothe hym with the garment of glory. She shall heape ỹ treasure of myrthe/and ioye vpon hym/and geue him an euerlasting name to heretage. K Foolysh men wyll not take holde vpon her/ but suche as haue vnderstandinge will mete her/for she is farre from pryde and deceate. Men that go about with lyes/will not remembre her: (But men of trueth shalbe found in her/euen vnto the beholdinge of God.) Prayse is not semely in the mouth of the vngodly/for he is not sent of ỹ Lorde. For of God commeth wisdom/and the prayse shall stande by the wisdome of God/and shall be plenteous in a faithful mouth/and the Lord shal geue her vnto him.

Saye not thou: It is the Lordes faulte B that I am gone by/for thou shalte not do the thynge that God hateth. Saye not thou he hath caused me to go wronge/for he hath no nede of the vngodly. God hateth all abhominaciō of errour/and they that feare God/ wyl loue none such. † God made man from Gene. j.d the beginning/& left hym in the hande of his counsaill. He gaue him his commaundementes and preceptes: if thou wilt obserue the cōmaundementes/and kepe acceptable faythfulnesse for euer/they shal preserue the. † He Iere. xxj. b hath set water and fyre before the/reache oute thine hande vnto which thou wilt. Before man is lyfe and death/good and euell/loke what him lyketh/shalbe geuen hym. For the wysdome of God is greate and mighty in power/and beholdeth all men continually. † The eyes of the Lorde are vpon them that Ps. xxxiij. b feare him/and he knoweth all the workes of man. He hath commaunded noman to do vngodly/neyther hath geuen any man leaue to synne: for he desyreth no multitude of vnfaythful and vnprofytable children.

The. XVI. Chapter.

DElyte not thou in the multitude of vn- A godly children/and haue no pleasure in them/if they feare not God. Truste not thou to their lyfe/and regarde not their labours: for one sonne that feareth God/is better the a thousande vngodly. And better it is for a

man

man to dye without children/then to leaue behynde hym suche children as are vngodly. For by one that hath vnderstandinge/ maye a whole cytie be vpholden/but though the vngodly be many/yet shal it be waisted thorow the. Many such thynges hath myne eye sene/ and greater thynges then these haue I herde
Eccle.xxj.b with myne eares. † In the congregacion of the vngodly shall a fyre burne/and amonge vnfaythfull people shall the wrath be kindled.

B The olde gyauntes optayned no grace for
Gen.vj.a theyr synnes/ † whiche were destroyed/ trustynge to theyr owne strength. Neyther spared he them/amonge whome Loth was a
Gen.xix. straunger: † but smote them/and abhorred them/because of the pryde of theyr wordes. He had no pytie vpon them/but destroyed all the people/ that were so stoute in synne.
Nu.xvij.c †And for so muche as he pytied not the syxe
and xxvj.c hundreth thousande/ that gathered them selfes together in the hardnesse of their herte: it were maruayll if one beinge hardnecked/
Eccle.v.c shoulde be fre. † For mercy and wrath is with hym: he is both myghtye to forgeue/ and to poure out displeasure. Lyke as his mercy is greate/euen so is his punishmēt also/ he iudged a man accordinge to his workes. The vngodly shall not escape in his spoile/and the longe pacience of him that sheweth mercy/ shal not byde behynde. All mercy shall make place vnto euery man/accordinge to the deseruing of his workes/(and after the vnderstandinge of his pylgrimage.)

C Saye not thou: I wyl hyde my selfe from God/for who wyll thinke vpon me from aboue? I shal not be knowen in so greate an heape of people/for what is my soule amonge so many creatures? Beholde/the heauen/yee/ the heauen of heauens/the depe/ the earthe & all that therein is/ shalbe moued at his presence: the mountaines/ the hylles/ and the foundacions of the earth shall shake for feare/ whan God vysyteth them. These thinges doeth no herte vnderstande/but he vnderstādeth euery herte/and who vnderstandeth his wayes? No man seyth his storme/ and the moost parte of his workes are secrete. Who wyll declare the workes of his righteousnes? Or who shalbe able to abyde them? for the conuenaunt is farre from some/& the trienge out of men is in the fulfyllinge. He that is humble of hert/ thynketh vpon such thinges: but an vnwise and erroneus man/casteth his mynde vnto foolish thinges.

My sone/herken thou vnto me/ and learne 9
vnderstandinge/and marke my wordes with thine hert: I wyl geue the a sure doctrine/ & playnely shall I enstructe the. God hath set his workes in good ordre from the begynninge/ and parte of them hath he sundered from the other. He hath garnyshed his workes from euerlasting/and theyr beginninges accordinge to their generacions. None of thē hyndereth another/neyther was any of them disobedient vnto his woorde. After this/ God loked vpon the earth/ and fylled it with his goodes. With all maner of lyuinge beastes hath he couered the grounde/ and they al shalbe turned vnto earth againe.

The.XVII.Chapter.

GOd † dyd shape man of the earth/ and A
turned hym vnto earth agayn. He gaue Gen.
hym the numbre of dayes and certayne time/ yee/and gaue him power of the thynges that are vpon the earthe. He clothed him with strength/and made hym after his owne lykenesse. He made all flesh to stande in awe of hym/so that he had the dominiō of al beastes and soules. † He made out of him an helper Gen.
lyke vnto hym selfe/ and gaue them discrecion and tunge/eyes and eares/ and a herte to vnderstande/and fylled them with instruccion and vnderstandinge. He created for them also the knowlege of the spryte/ fylled their hert with vnderstandinge/ and shewed them good and euell. He set his eyes vpon theyr hertes/ declaringe vnto them his greate and noble workes: (that they shoulde prayse his holy name together) reioyce of his wonders/ be tellinge of his noble actes. † Besydes this/ Exod.
he gaue them instruccion/and the lawe of life Deu.
for an heretage. He made an euerlastinge cō- and ij.
uenaunt with them/ and shewed them his righteousnesse and iudgementes. They sawe his glory with their eyes/& their eares herde the maiesty of his voyce. And he sayde vnto them: Beware of al vnrighteous thinges. He gaue euery man also a commaundement/cōcerninge his neighboure.

Their

B Their wayes are euer before him/ and are
j.a not hyd from hys eyes. † He hath set a ruler
.iij.c vpō euery people/*but Israel is the Lordes
c portion. Al their workes are as the Sunne in the syght of God/ and his eyes are alwaye lokinge vpon their wayes. All their vnrighteousnesses are manifest vnto him/ and all their
xvij.b wickednesses are open in his syght. † The mercy that a mā sheweth is as it were a purse with him/ and a mans good dede preserueth
xxv.c him as the apple of an eye. † At the last shall he awake/ and rewarde euery man vpon hys heade as he hath deserued/ and shall turne them together into the nethermoost partes of
.d the earth. † But vnto them that will repent/ he hath geuen the waye of righteousnes. As for such as be weake/ he comforteth them/ suffreth them/ and sendeth them the portion of the veritie. O turne then vnto the Lorde/ forsake thy synnes/ make thy prayer before the Lorde/do the lesse offence/turne agayne vnto the Lorde/ forsake thyne vnrighteousnes/ be an vtter enemy to abhominacion (learne to knowe the righteousnes and iudgementes of God/ stande in the portion that is set forth for the/& in the prayer of the moost hyghe God. Go into the portion of the holy worlde/ with such as be lyuynge and geue thankes vnto God.)

C † Who wyll prayse the Lorde in the hel:
j.a Abyde not thou in the erroure of the vngodly/ but geue hym thankes before death. As for
.d the dead/ thankefulnesse perysheth from him as nothinge. Geue thou thankes in thy lyfe/ yee/ whyle thou art lyuinge and whole shalt thou geue thankes/ and prayse God/ and reioyce in hys mercy. O how great is the louinge kindnesse of the Lorde/ and hys mercyfull goodnes vnto such as turne vnto him? For all thinges maye not be in mā/ and why? the sonne of mā is not immortal/ and he hath pleasure in the vanitie of wickednes. What is more cleare then the Sunne? yet shall it fayle. Or what is more wicked/then the thynge that flesh and blonde hath imagined? & that same shalbe reproued. The Lorde seyth the power of the hye heauen/ and that mē al are but earth and asshes.

The XVIII. Chapter.

HE that lyueth for euermore/ † made all A
thynges together. God onely is righte- Gen.j.a
ous/ and remayneth a victorious kynge for euer. † Who shalbe able to expresse the wor- Psal.cv.a
kes of him? Who hath sought out the groūde Eccl.xliij.d
of his noble actes? Who shall declare the power of his greatnesse? Or who wyll take vpon hym to tell out his mercy? As for ỹ wonderous workes of the Lorde/there maye nothynge be taken frō them/ nothynge maye be put vnto thē/ neyther maye ỹ grounde of thē be found out. But whan a man hath done his best/ he must begynne agayne: and whan he thynketh to be come to an ende/ he must go agayne to his labour. What is man? Wherto is he worth? what good or euel can he do? † If Psal. xix. b
ỹ numbre of a mans dayes be aimoost an hūdreth yeare/it is much.

Like as the droppes of rayne are vnto the B
see/ and as a grauell stone is in comparyson of the sande: † so are these few yeares to the ij. Pet. iij. b
dayes euerlastinge. Therfore is the Lorde paciēt with them/ and poureth out his mercy vpō them. He sawe and perceaued ỹ thoughtes/and imaginacions of their herte that they were euell: therfore heaped he vp his mercyfull goodnes vpon them/and shewed them in the waye of ryghteousnes. The mercy that a man hath/reacheth to his neyghboure: but the mercy of God is vpon al flesh. He chastneth/ he teacheth/and nourtoureth: yee/ euē as a shepeherde turneth agayne hys flock/ so doeth he all them that receaue chasteninge/ nourtoure and doctrine. † Mercifull is he vnto them/ Esa. lxvj. a
that stande in awe of his iudgementes.

My sonne/ whā thou doest good/ make no C
grudginge at it: and whatsoeuer thou geuest/ speake no discomfortable wordes. Shall not the dew coole the heate? Euen so is a worde better then a gift. † Is not a frendly worde a Prou xv. a
good honest gift? but a gracious man geueth and xxv. c
them both. * A foule shall cast a man in the *Eccli. xx. b
teethe/& that roughly/ and a gift of ỹ nygarde putteth out ỹ eyes. Get the righteousnes before thou come to iudgement: Learne before thou speake/ and go to physyck or euer thou be sycke: † examen & iudge thy self before the iud- j Cor. xj. d
gement come/and so shalt thou fynde grace in the syght of God. Humble thy self afore thou be syck/& in tyme of thy dysease shew thy con-

LL uersacion.

Luc.xviij.a uersacyon. † Let not to praye alwaye / and
j.Thess.v.c stãde not in feare to be refourmed vnto death:
for the rewarde of God endureth for euer. Be-
fore thou prayest/prepare thy soule/ and be not
as one that tempteth God. Thynke vpon the
wrathful indignacion that shalbe at the ende/
and the houre of vengeaunce / whan he shall
Eccli.xj.d turne awaye his face. † When thou hast y-
nough/remembre the tyme of hũger: & whan
thou art ryche/thynke vpõ the tyme of pouerte
and scarcenesse.

D From the morninge vntyll the euenynge
the tyme is chaunged/and all such thinges are
sone done in the syght of God. A wyse man
feareth God in all thinges / and in the dayes
of transgression he kepeth hym self frõ synne.
A discrete mãhath pleasure in wysdome/and
he that findeth her/ maketh much of her. They
that haue had vnderstãdinge / haue dealt wy-
sely in wordes/ haue vnderstande the trueth &
ryghteousnes/ and haue sought out wyse sen-
Rom.vj.b tences and iudgementes. † Folowe not thy lu-
and xiij.b stes/but turne the from thyne owne will. For
if thou geuest thy soule her desyres / it shall
make thyne enemies to laugh ỹ to scorne. Take
not thy pleasure in greate voluptcousnes/and
medle not to much withal. Make not to great
chere of the thynge that thou hast wonne by
auauntage: lest / thou fall into pouerte / & haue
nothinge in thy purse: (and so shalt thou be
enuyous to thine owne lyse.)

The. XIX. Chapter.

A A Labouringe man ỹ is geuen vnto dronc-
kennes/shall not be ryche: and he that ma-
keth not much of small thinges: shall fal by litle
Gene.xix.g and lytle. † Wyne and * women make wyse
*iij.Re.xj.a men rẽnagates/& put men of vnderstandinge
to reproffe: and he that accompanyeth aduou-
terers/shall become a wycked man. Mothes
and wormes shall haue hym to heretage / yee/
he shalbe set vp to a greater example / and his
Josu.xxij.c soule shalbe roted out of the numbre. † He that
is haistye to geue credence / is light mynded:
shalbe mynished/ (& he that offendeth against
his owne soule/shalbe hated the more.) Who
so reioyceth in wickednes/shalbe punished: he
ỹ hateth to be refourmed / his lyse shalbe shor-
tened: and he that abhorreth bablynge of wor-
des/quencheth wickednes. (He that offendeth
against his owne soule:/ shall repent it: and he
ỹ reioyceth in wickednes / shalbe punished.)

Rehearce not a wicked and churlysh worde B
twyse/and thou shalt not be hindered. Shew
not thy secretes neyther to frend nor foo/and if
thou hast offended / tell it not out. For he shall
herken vnto the and marck the: and whan he
fyndeth oportunite/he shall hate the. † If thou Eccl.xix
hast harde a word against thy neyghboure/ let and xxi
it be dead within the: and be sure / thou shalt
haue no harme therby. A foule trauayleth vh
a worde/ lyke as a womã that is payneth with
bearinge of chylde. Lyke as an arowe shot in a
dogges thye / so is a worde in a foules hert.
† Tell thy frende his faute/lest/he be ignoraũt/ Leui.xix
and saye: I haue not done it or if he haue done mat.xv
it / that he do it nomore. Reproue thy neyghboure that he kepe his tunge: and if he haue spoken/that he saye it nomore.

Tell thy neyghboure his faute/for oft times C
an offence is made / and geue not credence to
euery worde. A man falleth somtime with his
tunge/but not with his will. † For what is he Eccl.xix
that hath not offended in his tũge? Geue thy and xxi
neyghboure warninge / before thou threaten Jaco.iij
him/& geue place vnto ỹ lawe of the Lorde.
The feare of God is all wysdome/ & he that is
a rightwyse man kepeth the lawe. As for the
doctrine of wickednes/it is no wysdome/ and
ỹ prudence of synners is no good vnderstan-
dinge: it is but wickednesse & abhominacion/
and a blasphemynge of wysdome. A symple
man of small vnderstandinge ỹ feareth God/
is better then one that hath much wysdome/
and transgresseth the lawe of the Hyghest.

A crafeye suttel man can be wyse / but he is D
vnrighteous/and with giftes he wresteth the
open and manifest lawe. A wicked man can
behaue him self humbly/ and can bouke with
his heade/& yet is he but a deceauer wythin.
† He hydeth his face/ and dysguyseth it: and Matt.
because he shoulde not be knowen/ he preuen-
teth the.

And though he be so weake that he can do
the no harme / yet whan he maye synde oppor-
tunite/ he shall do some cuel. A man maye be
knowẽ by his face/and one that hath vnder-
standinge / maye be pereeaued by the loke of Eccl.xix
his countenaunce. † A mans garment/laugh-
ter and goynge/declare what he is.

The XX. Chapter.

Some

A A Some man † reproueth his neyghboure
li.xxxj.d oft tymes/but not in due season: Againe/
some man holdeth his tunge / and he is wyse
and discrete. It is much better to geue warn-
inge and to reproue/ then to beare euell wyll:
for he that knowlegeth him self openly / shalbe
preserued from hurt and destruction. Lyke as
whan a chaumberlayne thorow desyre & lust
defyleth a mayden/ euen so is it with him that
vseth violence/& vnrighteousnes in the lawe:
(O how good a thynge is it/a man that is re-
proued/ to shewe openly his repentaunce: for
so shalt thou escape wylfull synne.

Some man kepeth silence / and is founde
wyse: but he that is not ashamed what he
sayeth/is hatefull. Some man holdeth hys
tunge/ because he hath not the vnderstãdinge
of the language: and some man kepeth silence/
li.iij.a waytinge a conuenient tyme. † A wyse man
li. wyll holde hys tunge tyll he se oportunite/ but
.a a wanton and an vndiscrete body shal regarde
no tyme. He that vseth many wordes / shall
hurte hys owne soule: and he that taketh auc-
torytie vpon him vnrighteously shalbe hated.

Some mãhath oftymes prosperite in wic-
ked thynges: Agayn/some man getteth much/
and hath harme and losse. There is some gift
that is nothynge worth: Againe/there is some
gift/whose reward is dubble. Some mã get-
teth a fal for beynge to proude/ and some com-
meth to worshippe from lowe estate. Some
man bieth much for a litle price/and must paye
for it seuenfolde.

B † A wyse man with his wordes maketh
li.vj.a him self to be loued / but the fauours of foules
shalbe poured out. The gift of the vnwyse
shall do the no good / for hys eyes are seuen-
folde. † He shall geue lytle / and saye he gaue
much: he openeth his mouth and crieth out/
as it were one that crieth out wyne. To day he
lendeth/to morow he axeth it agayne/and such
a man is to be hated. The foule sayeth: I haue
no frende / I haue no thanke for all my good
dedes: yee/euen they that eate my bread/speake
no good of me. O how oft/ and of how many
shal he be laughed to scorne? He taketh a more
perillous fall by such wordes/then if he fell vp-
pon the ground: euen so shal the falles of wicke
men come haystely. In the mouth of him
that is vntaught / are many vncõuenient and
vnmete wordes. A wyse sentence shall not be
alowed at the mouth of the foule / for he spea-
keth it not in due season.

Some man synneth not / because he hath C
not wherwithall / & in his rest he shalbe stynged. Some man there is that destroyeth his
owne soule with shame / and for an vnwyse
bodyes sake destroyeth he it/ (and with accep-
tinge of persones shall be vndo him self.)
Some man promyseth hys frende a gyft for
very shame/and getteth an enemye of a man/
yet shal it be euer in the mouth of the vnwyse.
A thefe is better then a man that is accustoo-
med to synne/but they both shal haue destruc-
cion to heretage. The condicions of lyars are
vnhoneste/and theyr shame is euer with them.

A wyse man shall bringe him self to ho- D
noure with his wordes / † and he that hath Gen.xlj.f
vnderstandinge shalbe set by amonge greate Dan ij.g
men* He that tylleth his lande / shall increace *Pro.xij.b
his heape of corne: he that worketh righteous-
nes/shalbe exalted/ and he that pleaseth greate
men/shall escape much euell. † Rewardes and Exo.xxiij.a
gyftes / blinde eyes of the wyse / and make Deu.xvij.a
hym domme / that he can not tell men theyr
faultes. † Wysdome that is hyd/and treasure Eccl.xlj.c
that is hoorded vp/what profyt is in the both?
Better is he that kepeth his ignoraũce secrete/
then a man that hydeth his wysdome.

The XXI. Chapter.

MY sonne/† if thou hast synned/ do it no- A
more / * but praye for thy foresynnes/ Eccl.v.a
that they maye be forgeuen the. Flye from vij.a.xij.c
synne/euen as from a serpent: for if thou com- *Psal.xl.a
mest nye to her / she wyll byte the. The teeth Luc.xv.c
therof are as the teeth of a Lyon/to slaye the
soules of men. The wickednes of man is as a
sharpe two edged swearde/which maketh such
woundes that they can not be healed.

Stryfe & wrongeous dealynge shall wayst
awaye a mans goodes / & thorow pride a rych
house shalbe brought to naught / thus the ry-
ches of ỹ proude shalbe roted out. † The prayer Exod.xij.b
of the poore goeth out of ỹ mouth/and cõmeth and xxij.c
vnto the eares/and his vengeaũce (or defence)
shall come/and that haistely. Who so hateth to
be refourmed/ it is a token of an vngodly per-
sone: but he that feareth God/ wyll remembre
him self. A myghty man is knowen a farre

of by his tunge / but he that hath vnderstandinge/perceaueth that he shall haue a fall.

B Who so buildeth his house with other mens cost/ is lyke one that gathereth stones in wynter. †The congregacion of the vngodly is lyke Eccl. xxj. a stubble gathered together / their ende is a flamme of fyre. The waye of the vngodly is set 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 wysdome. He that is not wyse / wyll not be taught in good: but the vnwyse man aboundeth in wickednes: & where bytternes is / there is no vnderstandinge. The knowlege of the wyse shall flowe lyke water that reneth ouer/ and his counsayll is lyke a fountayne of lyfe.

C The hert of a foule is lyke a broken vessel/ he can kepe no wysdome. Whan a man of vnderstandinge heareth a wyse worde / he shall commende it / and make much of it. But if a volupteous mā heare it/he shall haue no pleasure therein/ but cast it behinde his back. The talkinge of a foule is lyke an heauy burthen by the waye: but to heare a wyse man speake/ it is a pleasure. Where a doubte is in the congregacion / it is axed at the mouth of the wyse/ & they shall ponder his wordes in their hertes. Lyke as a house that is destroyed / euen so is wysdome vnto a foule: As for the knowlege of the vnwyse / it is but darke wordes. Doctryne is vnto him that hath no vnderstandinge/euen as fetters aboute his fete/and lyke Eccl. xix. d many cles vpon his righthande. †A foule lyfteth vp his voyce with laughter / but a wyse man shall scarce laugh secretely.

D Learninge is vnto a wyse man a Jewel of golde/ and lyke an armlet vpō his right arme. A foolysh mans fote is soone in hys neyghbours house / but one that hath experience/ shalbe ashamed at the persone of the myghty. A foule wyll pepe in at the wyndow into the house / but he that is well nourtoured / wyll stande without. A foolysh man standeth herkeninge at the dore/ but he that is wyse/ wil be ashamed.

The lyppes of the vnwyse wylbe tellyng foolish thinges / but ỹ wordes of such as haue vnderstandinge / shalbe weyed in the balaūce. The herte of foules is in their mouth / but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemer / he curseth his owne soule. † A preuy accuser of other mē Leui. shall defyle his own soule / and be hated of euery man: (but he that kepeth his tunge/ and is discrete/ shall come to honoure.

The. XXII. Chapter.

A Slouthfull body is moulded of a stone of clay: he ỹ toucheth him/ must wash his hādes again. A mysnourtured sōne is the dishonoure of ỹ father. A foolish doughter shalbe lytle regarded. A wyse doughter is an heretage vnto her housbande: but she that commeth to dishonesty / bryngeth her father in heauynes. A doughter that is past shame/ dishonoureth both her father and her housbāde: the vngodly shall regarde her / but they both shall despyse her. The playing of musick is not mete where heauynes is/euen so is the correccion/ and doctryne of wysdome euer vnpleasaunt vnto foules.

Who so teacheth a foule/is euen as one that B gleweth a potsherde together: as one that telleth a tayle to hym that heareth hym not / and as one that rayseth a man out of an heauy slepe. Who so telleth a foule of wysdome / is euen as a man/ which speaketh to one that is a slepe. Whan he hath told his tayle/ he sayeth: what is the matter? Whan one dyeth/lamentacion is made for hym/ because the lyght fayleth him: euen so let men mourne ouer a foule/ for he wanteth vnderstandinge. Make but lytle wepynge/ because of the dead. For he is come to rest: but lyfe of the foule is worse then Gen the death. † Seuen dayes do men mourne for hym that is dead / but the lamentacion ouer the vnwyse and vngodly / shoulde endure all the dayes of theyr lyfe.

Talke not much with a foule / and go not C with hym that hath no vnderstandinge. Beware of him / lest / it turne the to trauayle/and thou shalt not be defyled with his synne. Departe from him/ and thou shalt fynd rest / and shalt not be drawen back into his foolishnes: What is heauyer thā leade? And what should a foule be called els but leade? †Sand/salt and Pro a lompe of yron is easyer to beare / then an vnwyse/foolysh / and vngodly man. Lyke as the bande of wood bounde together in ỹ foundacion of the house can not be louse̅d/ euē so is it with

with the hert that is stablished in the thought of counsayll. The thought of the wyse / shall neyther feare: nor be offended at any tyme.

D Lyke as a fayre playstred wall in a wynter house/and an hye buyldinge / maye not abyde the wynde and storm: euen so is a foules hert afrayed in his imaginaciō: he feareth at euery thinge / & can not endure. He that nyppeth a mans eye/bringeth forth teares: & he that prycketh the hert / bringeth forth the meanynge & thought. Who so casteth a stone at the byrdes/ frayeth them awaye: and he that blaspheme th his frende/breaketh ỹ fredshippe/though thou drewest a sweard at thy frēd/ yet despayr not/ for thou mayest come agayne to thy frend. If he speake sourely / feare not/for ye maye be agreed together agayne: excepte it be so ỹ thou blaspheme hym / disdayne hym / open his secretes/ and wound him traytorously: for all such thinges shall dryue awaye a frende.

E Be faythful vnto thy neyghbour in hys powerte / that thou mayest reioyce with him also in his prosperite. Abyde stedfast vnto him in the tyme of his trouble / that thou mayest be heyre with him in his heretage. Like as the vapor and smoke goeth out at the ouen before the fyre/euen so cuel wordes/rebukes / & threateninges go before bloudshed dynge. Be not ashamed to defende thy frende: as for me/ I wyll not hyde my face from hym / though he shoulde do me harme. Whosoeuer heareth it/ shall beware of him. † Who shall set a watch before my mouth / and a sure seale vpon my lyppes/that I fall not with them/and that my tunge destroye me not?

The. XXIII. Chapter.

A O Lorde / father & gouernour of my lyfe/ leaue me not in their imaginacion & consayll. Oh let me not fall in such reprofe. Who will kepe my thought & the scourge / & ỹ doctryne of wysdom in myne herte: that he spare not myne ignoraūce/ that I fall not with thē/ lest/myne ignorauncs increace/that myne offences be not many in numbre / and that my synnes exceade not: lest/ I fal before myne enemies/and so my aduersary reioyce. O Lord/ thou father and God of my lyfe / leaue me not in theyr imaginacion. O let me not haue a proude loke/ but turne awaye all volupteousnes fro me. Take fro me the lustes of ỹ body/ let not the desyres of vnclennes take holde vpon me/ and geue me not ouer into an vnshamefast and obstinate mynde.

Heare me (o ye chyldren) I wil geue you a B doctrine/how ye shal ordre youre mouth: who so kepeth it/ shall not perish thorow his lippes/ nor be hurt thorow wicked workes. As for the synner/he shalbe taken in his owne vanytie: he that is proude and cursed / shall fall therein. † Let not thy mouth be accustomed vnto swea- Exod. xx. b ringe / for in it there are many falles Let not Eccli. the naminge of God be continually in thy xxvij. d mouth: for like as a seruaunt which is oft pu- Mat. v. d nyshed/ can not be without some sore / euen so whatsoeuer he be that sweareth and nameth God/ shall not be cleane pourged from synne. A man that vseth much swearinge/shalbe fylled with wickednes / & the plague shall neuer go from his house. If he begyle his brother/ his faulte shalbe vpō him: if he knowlege not his synne/he maketh a dubble offence: & if he sweare in vayne / he shall not be founde righteous/ for his house shalbe full of plagues.

† The wordes of ỹ swearer bringeth death. C (God graūte that it be not founde in ỹ house Leui. xviij. e of Jacob) But they that feare God/ eschue all such and lye not weltringe in synne. † Vse not Ephe. v. a thy mouth to vnhoneste and fylthye talkinge/ for in it is the worde of synne. Remembre thy father & thy mother/ whan thou art set amōge greate men: lest/ God forget the in their syght/ and lest/ thou dotinge in their custome / suffre rebuke/& wyshe not to haue bene borne/and so curse the daye of thy natiuite. † The man that ij. Re. xvj. b is accustomed with the wordes of blasphemy/ will neuer be reformed all the dayes of his lyfe. To synne twyse is to much/but the thirde bringeth wrath and destruction. An whote stomack can not be quenched/ (euen like a burninge fyre) tyll it haue swalowed vp somethinge: euen so an vnchaste man hath no rest in his flesh/tyll he haue kindled a fyre.

All bread is swete to an whoremonger / he D wil not leaue of/till he haue his purpose. A mā that breaketh wedlock / and regardeth not his soule/but sayeth: † Tush/who seyth me? I am Esa. xxix. c compassed aboute with darckenes/ the walles couer me/no body seith me: whome nede I to feare? The Hyghest will not remēbre my synnes. He vnderstādeth not that his eyes se all

thinges/for all such feare of mē dryueth awaye the feare of God from him: for he feareth onely the eyes of men / and consydereth not that the eyes of the Lorde are clearer then te Sunne/ beholdinge all ỹ wayes of mē / and ỹ grounde of the depe / and lokinge euen to mens hertes in secrete places. The Lorde God knewe all thinges or euer they were made / & after they be brought to passe / also he loked vpon them
Leuit. xx. b all. † Thesame man shalbe openly punyshed
Deut. xx. c in the stretes of the citie / and shalbe chased abroade lyke a yonge horse foale: and whan he thinketh leest vpon it / he shalbe taken. Thus shall he be put to shame of euery man/ because he wolde not vnderstande the feare of ỹ Lorde. And thus shall it go also with euery wyfe that leaueth her housbande / and getteth en-
Exo. xx. c heritaunce by a straunge marriage. † Fyrst/ she hath ben vnfaythfull vnto the lawe of the Hyghest: Secōdly/ she hath forsake her owne housbāde. Thirdly/ she hath played the whore in aduoutry / and gotten her children by another man. She shalbe brought out of the congregacion / and her children shalbe loked vpon. Her children shall not take rote: and as for frute/ her braūches shall bringe forth none. A shamefull reporte shal she leaue behinde her/ and her dishonoure shall not be put out. And they that remayne / shall knowe that there is nothinge better then the feare of God: & that there is nothinge sweter/ then to take hede vnto the commaundementes of the Lorde. A greate worshippe is it to folowe the Lorde/ for longe lyfe shalbe receaued of him.

The. XXIIII. Chapter.

A Wysdome shall prayse her self / and be honoured in God/ and reioyce in the myddest of his people: In the congregacions of the Hyghest shal she opē her mouth/ & triūphe in the beholdynge of hys power: In the myddest of her people shall she be exalted / & wonded at in the holy fulnesse: In the multitude of the chosen she shalbe commended / and amonge such as be blessed she shalbe praysed/ and shall saye: I am come out of the mouth of the Hyghest fyrst borne before al creatures. I caused the lyght that fayleth not to aryse in the heauē/ & couered all the earth as a cloude: My dwelling is aboue in the heyght/ and my seate is in the pyller of the cloude. I my self alone haue gone rounde aboute the compasse of heauen / and peareed the grounde of the depe: I haue walked in the floudes of the see/ and haue stande in all landes: my dominion is in euery people and in euery nacion/ & with my power haue I troden doune the hertes of all/ both hygh and lowe.

✠ In all these thinges also I sought rest/ B and a dwellinge in some enheritaūce. So the creatour of all thinges gaue me a cōmaundement: and he that made me/ appoynted me a tabernacle/ and sayde vnto me: Let thy dwellinge be in Jacob/ and thy inheritaunce in Israel/ and rote thy selfamonge my chosen. † I Prou.
was created from the beginninge and before the worlde / and shall not leaue of vnto the worlde to come. † In the holy habitaciō haue Exo.
I serued before hym / and so was I stablished in Syon. † In the holy citie rested in lyke ma- Psal.
ner/ and in Jerusalem was my power. I toke rote in an honourable people / euen in the portion of the Lorde and in his heretage / and kepte me in the fulnes of the saynctes. I am set vp an hye lyke a Ceder vpon Libanus/ and as a Cypres tree vpon the mount Hermon: I am exalted lyke a palme tree in Cades / and as a rose plante in Jericho: As a fyre oliue tree in the felde / and am exalted lyke as a plantayne tree by the water syde. I haue geuen a smell in the stretes as a Cinamom & Balme/ that hath so good a sauoure: yee/ a swete odoure haue I geuen/ as it were Myrre of the best. F

I haue made my dwellinges to smell as it C were of rosyn/ Galbanū / of Clowes and Incence/ and as Libanus whan it is not hewen doune/ & myne odoure is as the pure Balme. As the Therebynte haue I stretched out my braunches / and my braunches are the braunches of honoure and louinge fauoure. † ✠ As Jo.
the vyne haue I brought forth frute of a swete sauoure/ and my flources are as the frute of honoure and ryches. I am the mother of beutye/ of loue/ of feare/ of knowlege and of holy hope: † In me is all grace of life and trueth: In me Jo.
is all hope of life & vertue. O come vnto me/ all ye that be desyrous of me / and fyll youre selfes with my frutes: for my spirete is sweter then hony / and so is my inheritaunce more thē the hony combe: the remembraunce of me endureth

endureth for euermore. They that eate me/ shal haue the more hunger: and they that drinke me/ shall thyrste the more. Who so herkeneth vnto me/ shall not come to cōfusion: and they that worke in me/ shall not offende. They that make me to be knowen/ shall haue euerlastinge lyfe. F

All these thinges are the boke of lyfe/ the cōuenaunt of the Hyghest/ & the knowlege of ỹ trueth. † Moses commaunded the lawe in the xx. a
preceptes of righteousnes/ for an heretage vnto xvij. a
the house of Jacob / & cōmitted the promyses vnto Israel. † Out of Dauid his seruaūt/ xxxj. b
he ordayned to rayse vp a mooste myghty kinge: syttinge in the seate of honoure for euermore. † This fylleth wysdome lyke as ỹ floude d
of Phison/ and as the floude of Tygris/ whan xvij. a
the new frutes are a growinge. xx. b

This bringeth a plentcous vnderstandinge d
lyke Euphrates: and fylleth it vp/ † as Jordan e
in the tyme of haruest. This maketh nurtoure to breake forth as the lyght / and as the water Gihon in the haruest. The fyrst hath not knowen her perfectly / nomore shall the last seke out the ground of her. For her thought is fuller then the see / and her counsayll is profounder then the greate depe.

I wysdome haue cast out floudes. I am as a greate waterbroke out of the ryuer. I am as the ryuer Dorix/ and as a water conduyte am I come out of the garden of pleasure. I sayde: I wyl water the garden of my yonge plātes/ and fyll the frute of my byrth. So my waterbroke became exceadinge greate / and my ryuer approched vnto the see. For I make doctryne to be vnto al mē as lyght as ỹ fayre morninge/ and I shall make it to be euer the clearer. ❨ I wyll pearce thorow all the lower partes of the earth. I wyll loke vpon all such as be a slepe/ and lighten al them that put their trust in the Lorde ❩ I shall yet poure out doctrine like as prophecy / and leaue it vnto such as seke after wysdome/ and their generacions shall I neuer fayle vnto the holy euerlastinge worlde. † Beholde/ how that I haue not laboured for my self onely / but for all them that seke after the trueth.

The XXV. Chapter.

A Thre thinges there are / that my spirete fauoureth / which be also alowed before God and men. † The vnyte of brethren/ * the loue of neyghboures/ † and man and wyfe that agree well together. Gen. xiij. b * Ro. xij. a † Eccl. xl. b

Thre thinges there be which my soule hateth / and I vtterly abhorre the lyfe of thē: A poore man that is proude. A rych man that is a lyar: † and an olde body that doteth and is vnchayste. Ge. xviij. b

If thou hast gathered nothinge in thy youth/ what wil thou fynde then in thine age? O how pleasaunt a thinge is it / whan graye headed men are discrete/ & whā the elders can geue good counsayll? O how comly a thinge is wysdome vnto aged men? yee/ vnderstandinge and counsayll is a glorious thinge. The croune of olde mē is to haue much experience/ and the feare of God is their worshippe.

There be ix. thinges/ which I haue iudged B
in my hert to be happy / and the tenth wyll I tell forth vnto men with my tunge. A mā that whyle he lyueth/ hath ioye of hys children/ and seith the fall of his enemyes. Well is hym/ that dwelleth wt an houswyfe of vnderstandinge/ † and that hath not fallen with his tunge/ and Eccli. xxiij. a
that hath not bene fayne to serue such as are and xxx. a
vnmete for hym. Well is him / that findeth a Jaco. iij. a
faythfull frende: and well is hym/ which talketh of wysdome to an eare that heareth him. O how greate is he/ that findeth wysdome & knowlege? Yet is he not aboue hym ỹ feareth the Lorde. The feare of God hath set it self aboue all thinges. Blessed is the man / vnto whome it is graunted to haue ỹ feare of God. Vnto whome shall he be lykened that kepeth it fast? The feare of God is the begynninge of his loue/ & the beginninge of faith is to cleaue fast vnto it. The heauynes of the hert is all the punishment/ and the wickednes of a woman goeth aboue all. All punishment and plague is nothinge in cōparison of the plague of the hert/ euen so all wickednes is nothinge to the wickednes of a woman.

Whatsoeuer happeneth vnto a mā / is no- C
thinge in comparison of it / that his euel willers do vnto hym: and all vengeaunce is nothinge to the vengeaunce of ỹ enemye. There is not a more wicked heade then the heade of the serpent / and there is no wrath aboue the wrath of a woman. † I wyl rather dwel with Prou. xxj. c
a Lyon and draggon/ then to kepe house with

a wicked wyfe. The wickednesse of a woman chaungeth her face/ she shall moffel her countenaunce as it were a Beer/ and as a sack shall she shewe it amonge the neyghbours. Her housbande is brought to shame amonge his neyghbours/and whan he heareth/ it maketh him to syghe. All wickednes is but litle to the wickednes of a woman/the porcion of the vngodly shall fall vpon her.

Like as to clymme vp a sandy waye is to ỹ fete of ỹ aged/euē so is a wife full of wordes to a still quiete man. †Loke not to narowly vpon the beutye of a woman/ lest/ thou be prouoked in desyre towarde her. The wrath of a woman is dishonoure and greate confusion. If a womā get the mastry / then is she contrary to her housbande. A wicked wife maketh a sory hert/ an heauy contenaunce and a dead wounde (weake handes and table knees / is a woman that comforteth not her housbande.) † Of the woman came the begynninge of synne/ & thorow her we all are dead. Geue thy water no passage/ no/ not a lytle / neyther geue a wicked woman her wil. If she walke not after thy hande/ she shall confounde ỹ in the syght of thyne enemies. Cut her of then from thy flesh/ that she do not alwaye abuse the.

Eccli. xlij. b
ij. Re. xj. a
and xij. a
Gen. iij. a
j. Tim. ij. b

The XXVI. Chapter.

HAppy is the man that hath a verteous wyfe/ for the numbre of his yeares shalbe dubble. An honest woman maketh her housbande a ioyfull man/ and she shall fyll the yeares of his life in peace. A verteous woman is a noble gift/ which shalbe geuē for a good porcion vnto such as feare God. Whether a man be rych or poore/ he maye haue euer a merry hert/ and chearfull cōtenaunce. There be thre thinges that my hert feareth / and my face is afrayed of the fourth. Treason in a citie/ a sedicious people/ and noysome tunges/ al these are heauyer then the death. But whan one is gelous ouer his wyfe / it bringeth payne and sorow vnto the herte: and a woman that telleth out all thinges/ is a scourge of the tūge. Whā one hath an euel wyfe / it is euen as whan an vnlike pare of oxen must drawe together: † he that getteth her/ getteth a scorpion. A dronken woman is a greate plague / for she can not couer her owne shame.

Judic. xvj.

B The whoredom of a womā maye be knowē in ỹ pryde of her eyes and eyelyddes. † If thy doughter be not shamefast/ holde her straytly/ lest/ she abuse her self thorow ouermuch liberte. Beware of all the dishonesty of her eyes / and maruayl not if she do against the. Like as one that goeth by the waye and is thyrstye/ so shal she open her mouth/ and drinke of euery nexte water that she maye get.

Eccli. j.

By euery hedge shall she set her dounc/ and open her quyuer against euery arowe. A louinge wyfe reioyceth her housbande: and fedeth her bones with her wysdome. A woman of few wordes is a gift of God / and to a well nurtoured mynde maye nothing be cōpared.

An honest and manerly woman / is a gyft C aboue other giftes / & there is no waight to be compared / vnto a mynde that can rule it self. Like as the Sunne whan it aryseth / is an ornament in the hye heauen of the Lorde/ so is a verteous wife the beutye of al her house. Like as the cleare light vpon the holy candelstick/ so is the beutye of the face vpon an honest body. † Like as the golden pillers are vpon the sockettes of syluer / so are the fayre legges vpon a woman that hath a constant mynde. (Perpetual are the foundacions that be layed vpon a whole stonye rocke/ so are the cōmaundements of God vpon an holy woman.)

Can. vj.

There be two thinges that greue my hert/ D and in the thirde is a displeasure come vpon me. Whan an experte man of warre suffreth scarcenes and pouerte. Whan men of vnderstandinge and wysdome are not set by: And whan one departeth from righteousnes vnto synne: Who so doeth such/ the Lorde hath prepared him vnto the swearde. There be two maner of thinges/ which me thinke to be harde and perylous: A marchaunt can not lightly kepe him frō wronge/ neyther a tauerner hym self from synne.

The XXVII. Chapter.

BEcause of pouerte haue many one offended: A he that seketh to be ryche / turneth his eyes asyde. Like as a nayle in the wall sticketh fast betwixte two stones / euen so doeth synne sticke betwixte the byer and the seller. If he holde him not diligently in the feare of the Lorde/ his house shall soone be ouerthrowen. Like as whā one sifteth/ the fylthynes remayneth in the syue: so remayneth there some vncleane

B cleane thinge in the thoughte of man. The
ap. iij. a ouen proueth the potters vessell/ † so doeth
ect. j. b temptacion of trouble trye ryghteous men.
att. vij. b The tree of the felde is knowen by his frute/ so is the thought of mans herte knowen by his woordes. Prayse no man excepte thou haue harde him/ for a man is knowen by his woordes. If thou folowest righteousnesse/ thou shalte get her/ & put her vpon the as a fayre garmēt. (And thou shalt dwel with her/ & she shal defende the euer/ and in the daye of knowlege thou shalte fynde stedfastnesse.) The Gydes resorte vnto their / lyke so doeth the trueth turne vnto them that be occupied withall. The Lyon wayteth for the praye: so do the synnes lurke vpon the workers of wickednes. The talkynge of hym that feareth God/ is nothinge but wysdom: as for a foule he chaungeth as the Moone. If thou be among the vndiscrete/ kepe thy worde to a conuenient tyme/ But amonge such as be wyse/ speake on hardly. The talkinge of foules is abhominacion/ & their sporte is voluptcousnesse and misnurtoure. † Much swearinge maketh the heer to stande vp/ and to stryue with such/ stoppeth the eares.

C
d. xxiij. c

The strife of the proude is bloud shedding/ and their blasphemynge is heauy to heare.
d. xix. b † Who so discouereth secretes/ leseth his cre-
d xxij. d dence/ and fyndeth no frende after his wyll. Loue thy frende/ and kynde thy selfe in faithfulnesse with hym: But if thou bewrayest his secretes/ thou shalte not get hym agayne. For lyke as the man is that destroyeth his enemy/ so is he also that dealeth falsly in the frenshipp of his neighboure.

D Lyke as one that letteth a Gyde go out of his hande/ can not take her agayne: Euen so thou/ if thou geue ouer thy frende / thou cāst not get hym agayn: Yee/ thou canst not come by hym / for he is to farre of. He is vnto the as a Roo / escaped oute of the snare / for his soule is wounded. As for woūdes/ they may be bounde vp agayn/ and an euel worde may be reconcyled: But who so bewrayeth the secretes of a frende/ there is nomore hope to behad vnto him.

m. x. b † He that wyncketh with the eyes / ymagineth some euel/ and no man shall take hym from it. Whā thou art presente/ he shal highly commende and prayse thy wordes: But at the last he shal turne his tayle/ and sclaunder thy sayinge. Many thynges haue I hated / but nothinge so euel: for the Lorde him selfe also abhorreth such one.

Who so casteth a stone on hye / it shall fall E
Ecc. xxj. b vpon his owne heade: † and he that smyteth with gyle/ woundeth hym selfe. Who so diggeth a pyt/ shall fall therin: and he that laieth
Gest. vij. b a snare/ shall be taken in it hym selfe. † Who
Psal. vij. b so geueth a wicked noysome counsayll/ it shall
Pro. xxvj. c come vpon hym selfe/ and he shall not knowe
Eccle. x. a from whence. The proude blaspheme and are scornefull / but vengeaunce lurketh for them as a Lyon. They that reioyce at the fall of the ryghteous/ shalbe taken in the snare/ anguish of herte shall consume them before they dye. Anger and rigorousnesse are two abhominable thinges/ and the vngodly hath them both vpon hym.

The XXVIII. Chapter.

HE † that seketh vengeaunce / shall fynde A
Se. xxvij. c vengeaunce of the Lorde/ which shall
Rom. xij. c surely kepe him his synnes. * Forgeue thy
*Mat. v. b neyghboure the hurte that he hath done the/
vj. b. xviij. b and so shall thy synnes be forgeuen the also/ whan thou prayest. A man that beareth hatred against another / howe darre he desyre forgeuenesse of God? He that sheweth no mercy to a man whiche is lyke hym selfe/ how darre he axe forgeuenesse of his synnes? If he that is but fleshe / beareth hatred and kepeth it/ who wyll intreate for his synnes? Remembre the ende / and let enemite passe/ which seketh death and destrucciō/ and abide thou in the commaundementes. Remembre the commaundement / so shalte thou not be B
Eccle. viij. c rigorous ouer thy neighboure. Thinke vpon the conuenaunt of the Bygheste/ and forgeue thy neighbours ignoraunce: † Beware of stryfe: and thou shalt make the synnes fewer. For an angry man kyndleth variaunce / and the vngodly disquieteth frendes/ and putteth
Pro. xxvj. c discorde amonge them that be at peace. † The more woode there is/ the more vehemente is the fyre: and the mightyer that men be/ the greater is the wrath: and the longer the strife endureth/ the more it burneth.

An haisty braulynge kindleth a fyre/ and C an haistye stryfe sheddeth bloude. If thou

flowe the sparke: it shal burne: If thou spit
vpon it / it shall go forthe / and both these go
Eccle.xxj.d out of thy mouth. †The sclaũderer and bubble tunged is cursed / for many one that be frendes setteth he at variaunce. The thyrde tunge hath disquieted many one/and dryuen them from one lande to another. Stronge cyties hath it broken doune/ and ouerthrowē the houses of greate men. The thirde tunge hath cast oute many an honest woman / and robbed them of their labours. Who so harkeneth vnto such/ shall neuer fynde reste/ and neuer dwell safely. The stroke of the rod maketh vedders/but the stroke of the tunge smyteth the bones in sunder. There be many that haue perysshed with the swearde / but many mo thorow the tunge.

Well is hym that is kepte from an euell
tunge/and commeth not in the anger therof/
whiche draweth not the yock of suche/ and is
not bounde in the bandes of it. For the yocke
therof is of yron/ and the bande of it of stele.
The death therof is a very cuell death: Hell
were better for one then suche a tunge. But
the fyre of it may not oppresse them that feare
God/ and the flamme therof may not burne
them. Suche as forsake the Lorde / shall fal
therein: and it shall burne them / and no mā
shalbe able to quenche it. It shall fall vpon
them as a Lyon/and deuour them as a Leopard. Thou hedgest thy goddes with thornes
why doest thou not rather make dores and
barres for thy mouth? Thou weyest thy golde
and syluer: why doest thou not weye thy wordes also vpon the balaunce? Beware/that
thou slyde not in thy tunge / and so fall
before thyne enemyes that laye wayte for
the.

The.XXIX. Chapter.

A WHo so wyll shewe mercy / † let hym
Deut.xv.a lende vnto his neyghboure: and he that
Luc.vj.d is able/let him kepe the commaundemente.
Lende vnto thy neighboure in tyme of his
nede/and paye thou thy neighboure agayne
in due season. Kepe thy worde/ & deale faithfully with him/and thou shalt alwaie fynde
the thing that is necessary for the. There haue
bene many/that whan a thinge was lent thē/
reckened it to be founde: and made them trauayle and laboure / that had helped them.
Whyle they receaue any thinge / they kysse
the handes of suche as geue them / and for
theyr neyghbours good they humble theyr
voyce. But whan they shoulde paye agayne/
they kepe it backe/ and geue euell woordes/
and make many excuses by reason of ỹ time:
and though he be able/ yet geueth he scarce
the halfe againe/and reckeneth the other to be
founde. And yf he withholde not his money/
yet hath he an enemye of hym/and that vndeserued.

He payeth him with cursinge and rebuke/ B
and geueth him euell woordes for his good
dede. There be many one whiche are not glad
for to lende/not because of euel/but they feare
to lese the thinge ỹ they lende. Yet haue thou
pacience with the symple / and withhold not
mercy from him. Helpe the poore for the commaundementes sake/ & let him not go empty
from the/because of his necessite. Lese thy money for thy brother and neyghbours sake/and
burye it not vnder a stone / where it rusteth &
corrupeth. †Gather thy treasure after the cō Matt.
maundement of the Hyghest / and so shall it Luce.
bringe the more profyt then golde. *Laye vp j.Tim.
thy almes in the hand of the poore/and it shal *Da.
kepe the from al euel. (A mans almes is as a Luce.
purse with him/and shal kepe a mans fauour Actor.
as the apple of an eye: and afterwarde shall it Tob.iij
aryse/and paye euery man his rewarde vpon Eccl.
his heade.) It shal fyght for the against thine
enemies/better then the shylde of a giaunte/
or speare of the myghtye.

A good honest mā is suertye for his neigh- C
boure/But a wicked persone letteth him come
to shame. Forget not the frendshippe of thy
suertye/ for he hath geuen his soule for the.
The vngodly despyseth the good dede of his
suertye/ and the vnthankeful and ignorant
leaueth his suertye in daunger. Some man
promiseth for his neighboure: and whan he
hath lost his honesty/ he shall forsake him.
Suertishippe hath destroyed many a ryche
man/and remoued them as the waues in the
see. Myghtye people hath it dryuen awaye/
and caused them to wander in straunge cōtries. An vngodly man / transgressinge the
commanndement of the Lorde / shall fall
into an euell suertishippe: and though he force
hym selfe to get out/ yet shal he fall into indgement

gement. Helpe thy neighboure out after thy
power/and beware/that thou thy selfe fal not
xxxix.c in such det. †The chiefe thinge that kepeth in
the lyfe/is water and bread / clothinge & lodginge to couer the shame.

D †Better is it to haue a poore lyuinge in a
xxvj.b mans owne house/then delicate fayre among
m.vj.b the straunge. * Be it litle or muche that thou
b.xiij.a hast / holde the cōtent withall (and thou shalt
not be blamed as a vagabounde:) for a myserable lyfe is it to go from house to house:
and where a man is fremde / he darre not open his mouth. Though one be logged / and
haue meate and drinke / yet shall he be taken
as an vnworthye / and heare many bytter
rough wordes / namely thus: Go thy waye
thou straunger/ and prepare a table/ (for thy
self) and fede me also of that thou hast. Away
thou straunger/ (so that he regardeth his honoure nomore) my brother commeth into
my house/ and so he telleth him the necessyte
of his house. These thinges are heauy to a
man that hath vnderstandinge: namely / the
forbiddinge of the house/ and that the lender
casteth him in the teeth.

The.XXX. Chapter.

A WHo so loueth his chylde/ † holdeth hym
.xiij.c styll vnder correccion/that he may haue
xiij.b ioye of hym afterwarde (and that he grope
.vj.a not after his neighbours dores.) * He that teacheth his sōne/shal haue ioye in him/ and not
be ashamed of him amonge his aquayntaūce.
Who so enfourmeth and teacheth his sonne/
greueth the enemye / and before his frendes
he maye haue ioye of hym. Though the father dye/yet is he as thoughe he were not
dead: for he hath left one behynde him that
is lyke him. In his lyfe he sawe hym/and had
ioye in him / and was not sory in his death/
(neyther was he ashamed before ỹ enemies.)
For he left behinde hym an auenger againste
his enemyes/and a good doer vnto the frendes. For the life of childrē shal bynde the woūdes together and his herte is greued at euery
crye. An vntamed horse wyl be harde/ and
a wanton childe wil be wylful. If thou bring
vp thy sonne delicately / he shall make the afrayed: and if thou playe with hym / he shall
bringe the to heauynesse. Laugh not with
him/lest/thou wepe with him also / and lesse
thy teeth be set on edge at the last.

†Geue him not liberte in his youth / and B
excuse not his foly. Bowe doune his necke Eccle.vij.c
whyle he is yonge / hyt him vpon the sydes
whyle he is yet but a chylde/lest/he waxe stubburne/& geue nomore force of ỹ (and so shalte
thou haue heauynes of soule.) Teach thy child
and be diligent therin/lest/it be to thy shame.
Better is the poore beynge whole and stroge/
then a man to be ryche / and not to haue his
health. Health and welfare is aboue all gold/
and an whole bodye aboue all treasure.
There is no ryches aboue a sounde body/ and
no ioye aboue the ioye of the herte. Death
is better then a wretched lyfe / or continuall
syeknes. The good thynges that are put vp in
a close mouth/are like as whan meate is laied
vpon the graue.

What good doeth the offeringe vnto an C
Idoll. † For he can neyther eate/tayst nor Bel.c
smel. Euen so is it also with the riche/ whome
God maketh seke: he seith it with his eyes/
and groneth therafter / and is euen as a gelded man / that lyeth with a virgine and syghyeth. †Geue not ouer thy mynde into heauynesse/and weery not thy self in thine owne Prou.xiij.d
counsayl. * The ioye and chearfulnes of the xiij.b xxvij.d
herte is the lyfe of man/ and a mans gladnes Ec.xxxviij.c
is the prolonginge of his dayes. Loue thine *pro.xiij.d
owne soule/ and comforte thine herte: as for
sorowe and heauynesse / dryue it farre from
the / †for heauynes hath slayne many a man/ ij.Cor.vij.b
and bryngeth no profyt. Zele and anger shorten the dayes of the lyfe: carefulnesse and sorow bryng age before the tyme. Vnto a mery
herte/ euery thinge hath a good tayst that he
eateth.

The.XXXI. Chapter.

A WAuayle and † carefulnesse/ for ryches
j.Tim.vj.b taketh awaye the slepe / and maketh the
flesh consume. Whan one lyeth and taketh eare/ he waketh euer vp / lyke as a greate
syckenesse breaketh the slepe. The ryche hath
greate laboure in gatherynge hys ryches together/and then with the pleasure of his ryches he taketh his rest/ and 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 ryches/ shall not be
iustifyed: and who so followeth corrupcyon/

shall

Eccl. viij.a shal haue ynough thereof. †Many one are come in greate myssortune / by the reason of golde/and haue founde their destruccion before them. It is a tree of fallynge vnto them that offre it vp / and al such as be fooliſhe fall therin. Blessed is ỹ rich/which is found without blemish/ and hath not gone after golde/ nor hoped in money and treasures. Where is there such one? and we shal commende hym/ and cal him blessed/for greate thinges doeth he amonge his people. Who so is tryed / and founde perfecte in suche thinges/shalbe commended and prayſed. Who might offende/ & hath not offended? Who coulde do euel / and hath not done it? Therfore shal his good be stablished/and the whole congregacion shal declare his almesses. If thou syt at a greate mans table/open not thy mouth wyde vpon it/and make not many wordes. Remembre that an euel eye is a shrew.

B What thinge created/is worse then a wicked eye? therfore weperth it before euery mans face? Laye not thine hand vpon euery thinge that thine eye seyth/and stryue not with him
Matt.vij.a in the dyshe. †Ponder by thy selfe what thy neighboure wolde faine haue/and be discrete in euery poynte. Eate the thing that is set before the manerly/as it becommeth a mā / and eate not to much/lest thou be abhorred. Leaue thou of fyrst of al because of nurtour/lest/thou be he whome no man maye satisfye/ whiche maie turne to thy decaye. Whan thou syttest amonge many men/reach not thine hand out
Ec.xxxvij b first of all. †O how well content is a wyse mā with a litle wyne: so that in slepe thou shalte not be seke therof/nor fele any paine. A swete wholsome slepe shal suche one haue / and fele no inwarde grefe. He ryseth vp by times in the morninge/and is well at ease in him selfe/ But an vnsaciable eater slepeth vnquietly/ and hath ache and payne of the body. If thou feleſt that thou hast eaten to much / aryse / go thy waye/ caſt it of thy stomack/and take thy rest: (and so shalte thou bringe no syckenesse vnto thy body.)

C My sonne/heare me/and despyse my not: and at the last thou shalte fynde as I haue
Rom.xij.b tolde the. †In all thy workes be diligent and quicke/so shall there no sykenes happen vnto
Prou.xxij.a the. †Who so is liberall in dealinge oute hys meate / many men shall blesse him and prayse him with their lippes: and thesame is a sure token of his loue and faithfulnes. But he that is vnfaithful in meate / the whole cytie shall complaine of him: and that is sure experience of his infidelite & wickednes. † Be not thou a wyne bebber/for wyne hath destroyed many a man. The fyre proueth the harde yron/ euen so doeth wyne proue ỹ hertes of ỹ proude whan they be dronken. Ephes Iudith

†Wyne soberly dronken / quyckeneth the lyfe of mā. If thou drinkeſt measurably/thou shalte be temperate. What lyfe is it/ that may continue withoute wyne? Wyne was made from the beginninge to make men glad (and not for dronkennes.) Wyne measurably dronken / is a reioycinge of the soule & body. But if it be dronken with excesse/ it maketh bytternes and sorowe vnto the mynde. Dronkennesse fylleth the mynde of the fooliſhe with shame and ruyne / mynisheth the strengthe/and maketh woundes. †Rebuke not thy neyghboure at the wyne/ and despise him not in his myrth. Geue hym no despytefull wordes / and preasse not vpon him with contrary sayinges. Psal. Pro. j. Tim. Eccle.

The.XXXII. Chapter.

If thou be made a ruler/ †pryde not thy selfe therin/but be thou as one of the people. *Take diligēt care for them/and loke well therto: and whan thou hast done al thy deuty set the doune/that thou mayest be mery with them/and receaue a croune of honoure. Talke wysely and honestly/for wisdom becommeth the right well. Hinder not musyck. Speake not where there is no audience: †& poure not forth wysdom out of time/at an importunite. Like as the Carbuncle stone shyneth /that is set in golde/so doeth a song garnish the wyne feast: and as the Smaragde that is set in golde/so is ỹ swetnes of musick by the mirth of wyne. A *Syr. *Rom. Eccle. Eccle.

Thou yonge man/speake that becommeth B the/& that is profitable / and yet scarce whan thou arte twyse axed. Comprehende muche with fewe wordes. In many thinges be as one that is ignorannt / geue care / and holde thy tunge withall. If thou be amonge men of hyer auctorite/ desyre not to compare thy selfe vnto them: and whan an elder speaketh/ make

make not thou many wordes therein. Before the thonder goeth lightninge / and before nurtoure and shamefastnesse goeth loue and fauoure. Stande vp by times / and be not the last/But get the home soone/and there take thy pastyme/ and do what thou wilt: so that thou do no euell/ and defye no man. But afore al thinges geue thankes vnto him that hath made the/and replenished the with his goodes.

C Who so feareth the Lorde / wyll receaue his doctrine: and they that get them to hym by times/shall fynde grace. He that seketh the lawe/ shalbe fylled withall: As for hym that is but fayned/he wyl be offended therat. They that feare the Lorde / shall fynde the iudgment/& their righteousnes shalbe kindled as a lighte. An vngodly man wyll not be refourmed / but can helpe him selfe with the example of other in his purpose. A man of vnderstandinge despyseth no good counsail/ but a wylde and proude body hath no feare. My sonne/do no thinge without admonicēt/ so shal it not repent the after the dede. Go not in the waye where thou mayest fal/nor where thou mayest stomble against the stone. Geue not thy selfe into a laborious slyppery waye/ and beware of thine owne children. In all thy workes put thy truste in God from thy whole herte/ for that is kepinge of the commaundementes. Who so beleueth Godes worde: taketh hede to the commaundementes: and he that putteth his trust in the Lorde/shal wante nothinge.

The.XXXIII. Chapter.

A There shall no euell happen vnto hym that feareth God: But whan he is in tentacion/the Lord shall delyuer him. A wyse man hateth not the lawe/ but an ypocrite is as a shyp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God/& the lawe is faithfull vnto him. Be sure of the matter/then talke therof: Be fyrste wel instructe/thē maiest thou geue aunswere. The herte of the foolish is like a carrwhele/ & his thoughtes runne about like the axel tree. Like as a wilde horse that neyeth vnder euery one that sytteth vpon him/so is it with a scorneful frende. Why doeth one daie excel another/seinge al the daies of the yeare come of the Sunne? The wisdome of the Lord hath so parted them asunder/ & so hath he ordeined the times and solempne feastes. Some of thē hath he chosen & halowed before other daies. And al men are made of the grounde / and out of the earth of Adam.

In the multitude of science hath the Lord B de sundereth them/and made their wayes of diuerse fashions. Some of them hath he blessed/made much of them / halowed them / and claymed them to him self. But some of them hath he cursed/brought them lowe/& put thē out of their estate. †Like as the claye is in the Rom.vj.c potters hande/and all the ordinge therof at his pleasure: so are men also in the hande of him that made them/so that he may geue thē as it lyketh hym best. †Against euel is good/ 1.Cor.vj.c & against death is lyfe: so is the vngodlye against such as feare God. Beholde/thus are al the workes of the Hyghest / and there are euer two against two/and one set against Some reane another. I am awaked vp last of all / as one de / two a- that gathereth after in haruest. In the giftes gainst one. of God and in his blessinge I am increased/ and haue fylled my wynepresse / lyke a grape gatherer. †Beholde/how I haue not laboured onely for my selfe/but for all suche as loue Ecclesiasti. xxiiij d nurtoure and wysdome.

Heare me O ye greate men of the people/ and herken with youre eares ye rulers of the C congregacion. Geue not thy sonne and wife/ thy brother and frende power ouer the while thou liuest: and geue not awaye thy substaūce and good to another/lest it repent the/ & thou be fayne to begge therfore the selfe. As lōge as thou liuest and haste breath / let no man chaunge the: For better is it that thy children do pray the/then that thou shouldest be fayne do loke in their handes. In all thy workes be excellent/that thine honour be neuer stained. At the time whan thou shalt ende thy dayes/ an fynish thy life/distribute thine inheritaūce. The fodder/the whyppe/and the burden belongeth vnto the Asse: Meate/correccion/and worke vnto the seruaunt.

D If thou set thy seruaunt to laboure/ thou shalte fynde reste. But if thou let him go ydel/ he shall seke lybertye. The yocke and the whyppe bowe doune the necke / But tame thou thy euell seruaunte with bandes

and

and correction. Sende him to labour / that he go not ydle: For idelnesse bringeth much euel. Set him to worke/for that belongeth vnto him/and becommeth him wel. If he be not obedient/bynde his fete: but do not to much vnto him in any wyse/and without discrecio do nothinge. If thou haue a (faithfull) seruaũt/let him be vnto the as thine owne soule/ for in blonde hast thou gotten hym. If thou haue a seruaunte / holde him as thy selfe / for thou hast nede of hym as thy selfe. If thou intreatest him cuel/and kepest him harde/and makest him to be proude/ and to renne awaie from the/thou canst not tell what waye thou shalt seke hym.

The. XXXIIII. Chapter.

A Vayne people begyle them selfes with vayne and deceatful hope/ & foules trust in dreames. Who so regardeth dreames / is like vnto him ẏ wil take holde of a shadowe/& folowe after the winde: Euen so is it with the appearynges of dreames. Before the face is the lykenesse of a face. Who can be clensed of the vncleane? Or what trueth can be spoken of a lyar? Soothsayinge / witchcraft / sorcery and dreamynge is but vanyte: lyke as whan a woman trauayleth with chylde / and hath many fantasyes in her herte. Where as such visyons come not of God/ set not thine herte vpon thẽ: For dreames haue deceaued many a man: and they fayled that put theyr truste therein.

B The lawe shalbe fulfylled without lyes/ & wysdome is sufficient to a faythfull mouthe. A wyse man that is well instructe/ vnderstãdeth much: and he that hath good experience/ can talke of wisdome. He that hath no experience/knoweth litle: and he that erreth / causeth much wickednes. Whan I was yet in erroure/I learned much also: yee/I was learned/that I coulde not expresse it al/and came oft in parel of death thereby / til I was delyuered from it. Now I se/that they which feare God/haue the right spirite: for their hope standeth in him/that can helpe them. Who so feareth the Lorde/standeth in awe of no man/ and is not afrayed/for the Lorde is his hope and comforte.

C Blessed is the soule of him that feareth the Lord: In whome putteth he his trust: who is his strength? For the eyes of the Lorde haue respecte vnto them that loue hym. He is their mighty protection/& stronge groũde: A defence for the heate / a refuge for the hote noone daye/ a succoure for stomblinge / and an helpe for fallynge. He setteth vp the soule/ and lighteneth the eies: He geueth health life and blessynge. He that geueth an offeringe of vnrighteous good/his offering is refused: and the scornefull dealynges of the vnrighteous please not God. † God hath no delyte in the offeringes of the vngodly/ neyther maye synne be reconcyled in the multitude of oblacions. Who so bringeth an offeringe oute of the goodes of the poore / doeth euen as one that kylleth the sonne before the fathers eyes. Pro.p

The bread of the nedefull is the lyfe of the poore: he that defraudeth him therof / is a man of blond. Who so robbeth his neyghboure of his lyuing/doeth as great a synne/as though he slew him to death. † He that defraudeth ẏ labourer of his hyre/is a blond shedder. Whã one buildeth / and another breaketh doune/ what profyt haue they then but laboure? Whan one prayeth/& another curseth/ whose voyce wyl the Lorde heare? † He that washeth hym selfe because of a dead body / and then toucheth the dead again/what doeth his washinge? † So is it with a man that fasteth for his synnes/and doeth them agayne: who wyl heare his prayer? Or what doeth his fastinge helpe hym? Ecc. Num.p Pro.p ij.Pe

The XXXV. Chapter.

A Who so kepeth the lawe/ bringeth offeringes ynough. † He that holdeth faste the commaundement/ offreth the righte healthe offeringe. He that is thankefull and recompenceth/offreth fyne floure. † Who so is mercyful and geueth almes / that is the righte thankeofferinge/God hath pleasure whã one departeth from synne: and to forsake vnrighteousnes reconcileth vs with him. † Thou shalt not appeare emptye before the Lorde/ for al such is done because of the commandement. The offeringe of the righteous maketh the aulter fat / and a swete smell is it before the Hyghest. † The offeringe of the righteous is acceptable vnto God/and shal neuer be forgotten. Geue him his honoure with a chearfull Jere Hebr. Phi Exp Gen

ful eye/& kepe not backe the fyrstlinges of thy handes. † In al thy giftes shew a merry cõtenaunce/& halow thy tythes vnto God with gladnes. Geue vnto God accordinge as he hath enriched and prospered ẏ: † & loke what thine hande is able/that geue with a chearful eye: for the Lorde recompenceth/and geueth the seuen tymes as much againe. ẏ b iiij.b

B Geue no vnryghteous giftes/for such wil not he receaue. Beware of wrongeous offerynges/for the Lorde is a righteous iudge/ and † regardeth no mans persone: He accepteth not the persone of the poore / * but he heareth the prayer of the oppressed. He despyseth not the desyre of the fatherlesse / nor the wyddow/ whan she poureth out her prayer before him. Doeth not God se ẏ teares ẏ rũne doune the chekes of the wydowe? Or heareth he not the complaynte ouer suche as make her to wepe? Who so serueth God after his pleasure / shalbe accepted/and his prayer reacheth vnto the cloudes. † The prayer of him that humbleth hym selfe & eth thorowe the cloudes/tyll she come nye. She wyll not be comforted/nor go her waye/ tyll the hyghest God haue respecte vnto her / geue true sentence/and performe the iudgement. And ẏ Lorde wyll not be slacke in commynge / nor tarry longe: tyl he haue smytten in sonder the backes of the vnmercyfull/and auenged him selfe of the Heythen: tyll he haue taken away the multitude of the cruell / and broken the cepter of the vnrighteous: tyl he geue euery man after his workes/and rewarde them as they haue deserued/tyll he haue delyuered his people / mayntened theyr cause / and reioyced them in his mercy. O howe fayre a thing is mercy/in the time of anguish and trouble? It is lyke a cloude of rayne / that commeth in the tyme of a drouth. B iij.d iij.b iij.d iij.a C

The XXXVI. Chapter.

A Haue mercy vpon vs O Lorde/ thou God of all thinges. Haue respecte vnto vs/shewe vs the light of thy mercies/& sende thy feare amonge the Heithen & straungers/ which seke not after the: that they may knowe how ẏ there is no God but thou/& that maye shew thy wonderous workes. Lift vp thine hande ouer the outlandish Heithen/that they maye learne to knowe thy might and power. Like as thou art halowed in vs before them/ so bringe to passe ẏ thou mayest be magnified also in thẽ before vs: ẏ they maye knowe ẏ/like as we knowe ẏ. For there is none other God/ but onely thou o Lorde. Renew the tokens/& chaunge ẏ wonderous workes. Shewe thine hande and thy right arme gloriously. Rayse thy indignacion / and poure oute thy wrath. Take awaye the aduersary / and smite the enemy. Make the time shorte / remembre thy cõuenaunt/that thy wonderous workes may be praysed. Let the wrath of the fyre consume them/that lyue so careles: and let them perish/ that do thy people hurte. Smite in sunder the heade of the princes that be oure enemies / & saye there is none other but we.

Gather al the trybes of Jacob together a- B
gaine/that they maye knowe how that there is none other God/but onely thou /that they maye shewe thy wonderous workes / and be thy people and heretage/like as from the beginninge. O Lorde haue mercy vppon the people that hath thy name/ and vpon Israel/ † whome thou haste likened to a fyrste borne sonne. O be merciful vnto Jerusalem * the cite of thy Sanctuary/the citie of thy rest. Fyll Sion with thy vnspeakeable vertues / and thy people with thy glory. Geue wimes vnto thy creature / whome thou madest from the beginninge/and rayse vp the prophecies that haue bene shewed in thy name. Reward thẽ that wayte for the / that thy prophetes maye be founde faithful. O Lorde heare the praier of thy seruauntes/accordinge to the blessinge of Aaron ouer thy people/ † that al they which dwel vpon earth/maye knowe/that thou art the Lorde the eternal God / which is from euerlastinge. Exod.iiij.f. * j.Pet.vj.& Num. vj.d

The belly deuoureth all meates/ yet is one C
meate better then another. Like as the tunge taisteth venison/ † so doeth an herte of vnderstãding marck false wordes. A frowarde herte geueth heauynes/but a man of experience lifteth him vp againe. The woman receaueth euery man/yet is one doughter better the another. A fayre wyfe reioyceth her housbande/ and a man loueth nothinge better. If she be louinge & verteous withall / then is not her housbande like other men. He that hath gotte a verteous womã/hath a goodly possessyon: j.Cor.vij.b

She

she is vnto him an helpe and piller whereupon he resteth. Where no hedge is / there the goodes are spoyled: and where no housband is / there the frendles mourneth. Lyke as there is no credence geuen to a robber / that goeth from one citie to another. So is not the man beleued that hath no nest / and must turne in / where he maye abyde in the night.

The. XXXVII. Chapter.

A LEvery frende sayeth: I wyll be frendly vnto hym also. But there is some frende / whiche is onely a frende in name. Remayneth there not heauinesse vnto death / whan a cõpanion and frende is turned to an enemy? O moost wycked presumpcion: From whẽce art thou spronge vp / to couer the earth with
Eccle. vj. b falshede and deceate? †There is some companion / whiche in prosperitie reioyceth with his frende: but in the tyme of trouble / he taketh parte against him. There is some companiõ / that mourneth with his frende for the belly sake: but whan trouble commeth / he taketh holde of the shylde. Forget not thy frende in thy mynde / thynke vpon him in thy ryches.
Eccl. viij. c and ix. c †Euery counsayll bringeth forth his counsail. Neuerthelesse / there is some that counsaileth but for his owne profyt. Beware of the counsayler / and be aduised afore wherto thou wilt vse him / for he wyl geue counsail for him selfe. Lest / he caste the lot vpon the / and saye vnto the: Thy waie and purpose is good / and afterwarde he stande against the / & loke what shal become of the.

B Axe no counsaill at him / that suspecketh the for an enemye / and hyde thy counsaill frõ such as hate the. Axe no counsail at a woman concerninge thinges that she longeth for: nor at a fearfull & faynte herted body / in matters of warre: or at a marchaunt / howe deare he wyll cheape thy wares towarde his: or at a byer of sellynge: Or at an enuyous man of thankesgeuynge: Or at the vnmercifull of louynge kindnesse: Or at the slouthfull of workynge: Or at an hyrelinge which hath no house / of profyte or wealthe. An ydle bodye wolde not gladly heare speake of muche labour. Take no suche folkes to counsail / but be diligent to seke counsaill at a verteous mã that feareth God / suche one as thou knowest to be a keper of the comaundementes / which hath a minde after thine owne minde / and is sory for the whan thou stomblest.

And holde thy counsaill fast in thine hert / C for there is no man more faithfull to kepe it / then thou thy selfe. For a mãs mynde is somtyme more disposed to tell oute / then seuen watchmen that syt aboue in an hye place / lokinge aboute them. And aboue al this praye ỹ Hygheste / that he wil lede thy waye in faithfulnes and trueth. Before all thy workes axe counsayll fyrste: and or euer thou doest any thinge / be well aduised. There be foure thinges that declare a chaunged herte / whereout there springeth euel and good / death and life / and a masterful tunge that babbleth muche. Some man is apte and well instructe in many thinges / and yet very vnprofytable vnto him selfe. Some man there is that can geue wyse and prudent counsail / and yet is he hated / and continueth a begger: for that grace is not geuen him of God to be accepted. Another is robbed of all wysdome / yet is he wyse vnto him selfe / and the frute of vnderstandinge is faythfull in his mouth.

A wyse man maketh his people wyse / and D the frutes of his wysdome fayle not. A wyse man shalbe plenteously blessed of God: and all they that se him / shall speake good of hym. The lyfe of man standeth in the numbre of the dayes / but the dayes of Israel are innumerable. A wyse man shal optayne faythfulnesse and credence amonge his people / and his name shalbe perpetual. My sonne / proue thy soule in thy lyfe: and if thou se any euell thinge / geue it not vnto her. †For all thinges is.6 are not profytable for all men: neyther hath e and euery soule pleasure in euery thinge. Be not gredy in euery eatinge / and be not to haistye vpon all meates. †For excesse of meates bringeth syckenes / and glottony commeth at the last to an vnmeasurable heate. Thorow glottony haue many one perysshed: but he that dyeteth hym selfe temperatly / prolongeth hys lyfe.

The. XXXVIII. Chapter.

HOnoure the Phisician: honoure him be- A cause of necessite God hath created him (for of the Hyghest commeth medicine) and he shal receaue gyftes of the kynge. The wisdome of the Phisician bringeth hym to great worshippe

worshippe / and in the sight of the greate men of this worlde / he shalbe honorably taken. The Lorde hath created medicine of the earth / & v. d he that is wyse / wyll not abhorre it. †Was not iij c the bitter water made swete with a tree? that men might learne to knowe the vertue therof. The Lorde hath geuen men wysdome and vnderstandinge / that he myght be honoured in his wonderous workes. Wyth such doeth he heale men / and taketh awaye their paynes: Of such doeth the Apotecary make a confeccion / yet can no man perfourme all his workes. For of the Lorde commeth prosperous wealth ouer all the earth.

B My sonne / despyse not this in thy sikenes: †but praye vnto the Lord / and he shall make the whole. Leaue of frõ synne / & order thy han- vj. c des a right: clense thine herte from all wickednes. Geue a swete sauoured offringe / and the fyne floure for a tokẽ of remembraunce: make ỹ offringe fat / as one that geueth the first frutes / and geue rowme to the Phisician. For ỹ Lorde hath created him: let him not go from the / for thou hast nede of him. The houre maye come / that ỹ seke maye be helped thorow thẽ / whan they praye vnto ỹ Lorde / that he maye recouer / and get health to lyue longer. He that synneth before his maker / shall fall in the handes of the Phisician.

C My sonne / †bringe forth thy teares ouer vij. c the dead: and beginne to mourne / as if thou haddest suffred greate harme thy self: and thẽ couer his body after a conuenient maner / and despyse not his buryall. Enforce thy selfe to vij b wepe / and prouoke thy self to mourne / †and make lamẽtacion expediently / and that a daye or two / lest / thou be euel spoken of: and thẽ cõ- d forte thy self because of the heauynes. †For of d heauynes commeth death / ỹ heauynes of the vj. c herte breaketh strength. Heauynes & pouerte greueth the hert in tentacion & offence. Take no heauynes to hert / driue it awaye / & remembre the last thinges. Forget it not / for there is no turninge agayne. Thou shalt do hym no good / but hurte thy self. Remembre hys iudgement / thine also shalbe lykewyse: vnto me yesterdaye / vnto the to daye. †Let the remem- e braunce of the dead ceasse in his rest / and comforte thy self againe ouer him / seinge his spirite is departed from him.

The wisdome of the scribe is at conuenient D tyme of rest: and he that ceasseth from exercise and labour / shalbe wyse. He that holdeth the plough / and hath pleasure in proddinge and dryuinge the oxen / & goeth aboute with such workes / he kan speake of oxen. He setteth his hert to make forowes / and is diligent to geue the kyne fooder. So is euery carpenter also and workemaster that laboureth styll night & daye: he carueth / graueth and cutteth out / and his desyre is in sondry cunninge thynges / and hys herte ymagineth / how he maye cunningly cast an ymage / his diligence also and watchinge perfourmeth the worke. The yron- smyth in lyke maner bideth by his stythie / and doeth his diligence to laboure the yron. The vapoure of the fyre brenneth his flesh / and he must fyght with the heate of the fornace. The noyse of ỹ hammer soũdeth euer in his eares / & hys eyes loke styll vpon the thinge that he maketh. He hath set his mynde thereupon / that he wyll make out his worke / and therfore he watcheth how he maye set it out / & brynge it to an ende.

So doeth the potter set by his worke / he E turneth the whele aboute with his fete / he is diligent and carefull in all hys doynges / and his laboure and worke is without numbre. He fashioneth the claye with his arme / and with his fete he tempereth it. His herte ymagineth how he maye make it pleasaunt / and his diligence is to clense the ouen. All these hope is their handes / and euery one thynketh to be cunninge 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 conuenaunt of the lawe: they can not declare equite & iudgement: they can not fynde out the darck sentences: but thorow them shall the creature of the worlde be manteyned: theyr prayer concerneth onely the worke and labour of cunninge.

The. XXXIX. Chapter.

BVt he that applyeth his mynde to vn- A derstande the lawe of God / doeth diligently seke out the wysdome of thẽ of the olde tyme / & exercyseth him selfe in the prophetes. He kepeth the sayinges of famous men / and preasseth to the vnderstandinge of darke sen-

tences of wysdome. He seketh out the mystery of secrete sayinges/and exercyseth him self therein continually. He doeth seruice amonge greate men / and appeareth before the prince. He goeth into a straunge countrie / and trauayleth thorow it: loke what good or euell is amonge men / he proueth it/ and seketh it out. He purposeth in his herte/ to resorte early vnto the Lorde that made hym / and to praye before ỹ hyghest God. He openeth his mouth in prayer / and prayeth for his synnes.

B When the greate Lorde wil/ he shalbe filled with the spirete of vnderstandinge / that he maye then poure out wyse sentences / & geue thankes vnto ỹ Lord in his prayer. He shall ordre his seruice/ & lede hys knowlege a right/ & geue him vnderstãdinge of secrete thinges. He shall shew forth the sciẽce of his learninge/ & reioyce in the conuenaunt of the lawe of the Lorde. The whole congregacion shall commende his wysdome/and it shall neuer be put out. The remembraunce of him shall neuer be forgotten/ and his name shall continue from one generacion to another. † His wysdome Eccl. xliij. b shalbe spoken of/ & the whole cõgregacion shal openly declare his prayse. Whyle he lyueth he hath a greater name thẽ a thousande besyde/ & after his death/ thesame name remaineth vnto him. Yet wil I speake of mo men of vnderstandinge/for I am full as the Moone.

C Herken vnto me (ye holy vertcous childrẽ) bringe forth frute / as the rose that is planted by the brokes of the felde / and geue ye a swete smel as Libanus. Flourish as the rose garden/ synge a songe of prayse. O geue thankes vnto God ouer all his workes. Geue glory and honour vnto the Lorde / shew his prayse with youre lyppes. Yee/euẽ with the songe of youre lyppes/with harpes & playinge / & in geuinge Gene. j. d thankes vnto him/saye after this maner. † All the workes of the Lord are exceadinge good/ and all hys commaundementes are mete/ and conuenient in due season.

D A man nede not to saye: what is this? what is that? for at tyme convenient they shall all be Gen. viij. d sought. † At his commaundement the water was as a wall/and at the worde of his mouth the waters stode still. In his cõmaundement is euery thinge acceptable/ and recõciled / and his healthy can not be mynished. The workes of all flesh are before him / & there is nothinge hyd from his eyen. He seith from euerlastinge to euerlastinge/and there is nothinge to wonderfull for hyghe vnto him. A man nede not to saye thẽ / what is this/or that? For he hath made all thinges to do good vnto man. His blessinge shall renne ouer as the streame / and moysture the earth lyke a floude of water. Like as he maketh the water for drouth/ so shall his wrath fall vpon the Heythen.

† His wayes are playne / and right vnto ỹ iust/ but ỹ vngodly stomble at them. * For the good are good thinges created from the begynninge/ & cuel thinges for the vngodly. † All thinges necessary for the lyfe of man are created from the beginninge: water/ fyre/ yron/ & salt/ meel/ wheate/ and hony/ milke and wyne/ oyle/ & clothinge. † All these thinges are created for the best to the faythfull: But to that vngodly shal all these thinges be turned to hurte and harme. There be spirites that are created for vengeaunce/and in their rigorousnes haue they fastened their tormentes. † In the tyme of the ende they shall poure out their strength/ and pacifie the wrath of him that made them. † Fyre/hayle/hunger/and death: al these thinges are created for vengeaunce.

The teeth of wilde noysome beastes/the scorpions/ serpentes / and the swearde are created also for vengeaunce / to the destruction of the vngodly. They shall be glad to do his commaundemẽtes: and whan nede is/they shalbe ready vpon earth: and whan their houre is come / they shall not ouerpasse the commaundement of the Lorde.

Therfore haue I taken a good courage vnto me from the begynninge / and thought to put these thinges in wrytinge/ & to leaue them behinde me. † All the workes of the Lorde Gen. are good / and he geueth euery one in due season/and whan nede is. So that a man nede not to saye: this is worse thẽ that. For in due season they are all pleasaunt and good: And therfore prayse the Lorde with whole hert and mouth / geue thankes vnto his name.

The. XL. Chapter.

A GReate trauayle is created for all mẽ / and A an heauy yock vpon all mens chyldren/ frõ the daye that they go out of their mothers wombe / tyll they be buried in (the earth) the mother

mother of al thinges: namely/ their thoughtes and ymaginacions/feare of the hert/ counsayl/ meditacions/longinge and desyre/the daye of death: from the hyghest that sytteth vpõ the glorious seate/vnto the lowest & moost symple vpon the earth: from him that is gorgeously arayed/and weareth a croune/ vntyll him that is but homely and symple clothed. There is nothinge but wrath/zele/scarfulnes/ vnquietnes/ and feare of death / rigorous/anger/ and stryfe. And in the nyght whan one shoulde rest and slepe vpon his bedde/the slepe chaungeth hys vnderstandinge and knowlege. A lytle as nothinge is his rest in the slepe/as wel as in the daye of laboure.

B He feareth and is disquieted in the vision of his hert / as one that runneth out of a battayll: and in the tyme of healthe he awaketh / & marueyleth that ỹ feare was nothinge. Such thinges happen vnto all flesh / both man and beest: but seuenfolde to the vngodly. Moreouer death / bloudsheddinge / stryfe / and swearde/ oppression/hunger/ destruction / and punyshment: † these thinges are all created against the vngodly / * & for their sakes came ỹ floude also. † All that is of the earth / shall turne to d earth agayne: & al waters ebbe againe into the see. All brybes and vnrighteousnes shalbe put awaye/ but faythfulnes & trueth shall endure for euer. The substaũce and goodes of the vngodly shalbe dryed vp / and synke a waye as a waterfloude/and they shall make a sounde like a greate thonder in the rayne.

C Lyke as the righteous reioyceth / whan he openeth his hande / so shall the transgressours be faynte/ whã their goodes vanysh and con- b sume awaye. † The children of the vngodly shall not optayne many braunches / and ỹ vncleane rotes vpon the hyghe rockes shalbe rooted out before the gras by the water syde and vpon the ryuer bankes.

Frendlines and liberalite in the increace & blessinge of God / is lyke a paradyse & garden of pleasure: such mercy also & kindnes endureth for euer. † To labour and to be content wh b that a man hath/is a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures. To beget children/and to repayre the cytie/maketh a perpetual name: but an honest woman is more worth then they both. Wyne & myn- strelsye reioyce the hert / but the loue of wysdome is aboue them both.

E Pypinge and harpynge make a swete noyse/ but a frendly tũge goeth beyonde them both. Thyne eye desyreth fauoure and beuty / but a grene sede tyme rather thẽ they both. A frende and companyon come together at opportunyte/ † but aboue them both is a wyse that a- Eccli. xxv. c greeth with her housbande. One brother helpeth another in the tyme of trouble/but almes shall delyuer more then they both. Golde and syluer fasten the fete / but a good counsayll is more pleasaunt then they both. Temporal substaunce and strength lyft vp 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 pleasaunt garden of blessinge/ and nothinge so beutyfull as it. My sonne/ lede not a beggers lyfe / for better it were to dye then to begge. Who so loketh to another mans table/ taketh no thought for hys owne lyuinge/ how to vpholde hys lyfe/for he fedeth him self with other mens meate. But a wyse and well nurtoured man wyll beware therof. Beggynge is swete in the mouth of the vnshamefast/but in hys belly there burneth a fyre.

The XLI. Chapter.

O Death/how bytter is the remembraunce A of the/to a man that seketh rest and comforte in his substaunce and ryches/vnto ỹ man that hath nothinge to vexe hym/and that hath prosperyte in all thynges / yee / vnto hym that yet is able to receaue meate? O death/how acceptable and good is thy iudgement vnto the nedefull / and vnto hym whose strength fayleth/and that is now in hys last age / and that in all thynges is full of care and fearfulnes: vnto hym also that is in dispayre/ and hath no hope nor pacience? Be not thou afrayed of death: remembre them that haue bene before the/and that come after the / † this is the iud- Gene. iij. b gement of the Lorde ouer all flesh. And why woldest thou be agaynst this pleasure of the Hyghest? Whether it be ten/an hundreth/ or a thousande yeares: death axeth not how longe one haue lyued.

The children of the vngodly are abhominable children/ and so are they that kepe com-

pany with the vngodly. † The inheritaunce of vngodly chyldren shall come to naught/and theyr posterite shall haue perpetual shame and confusion. The chyldren complayne of an vngodly father: and why? for hys sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the Hyghest God: If ye be borne/ye shal be borne to cursynge: if ye dye / the curse shalbe youre porcyon.

Gen.iij.d † All that is of the earth/shall turne to earth
Eccl.xl.b agayne: so go the vngodly also out of the curse into destruction. The sorow of men is in their body: but the name of the vngodly shalbe put
Eccl.xxij.a 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 lyfe hath a nũbre of dayes / but a good name endureth euer.

¶ My children / kepe wysdome in peace: for wysdome that is hyd / & a treasure that is not
Eccl.xx.a sene/ what profit is in thẽ both? † A man that hydeth his foolyshnes / is beteer then a man that hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good in all thinges / & alwaye to be ashamed. True fayth must proue and measure it.

Be ashamed of whoredom before father and mother: Be ashamed of lesynge before ỹ prince & men of auctoryte: Of sinne/before the iudge and ruler: Of offence/before the congregacion and people: Of vnrighteousnes/before a companyon & frende: Of theft/ before the neyghbours. † As for the trueth of God and his cõuenaunt/be not ashamed therof.
Rom.j.b

Be ashamed to lye with thyne elbowes vpon the bread: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take/and not to geue: Be ashamed also to loke vpon another mans wyfe/and to make many tryflinge wordes with her mayden/or to stande by her bedsyde. Be ashamed to vpbrade thy frende: and whan thou geuest any thinge / cast him not in the teeth wythall.

The XLII. Chapter.

A REhearce not a thinge twyse / and disclose not the wordes that thou hast herde in secrete. Be shamefast and wel manered in dede/ so shall euery man fauoure the. Of these thinges be not thou ashamed/& accepte no persone to offende. Namely / of these thinges be not ashamed: Of the lawe of God/ of the cõuenaũt/ of iudgement: to bringe the vngodly from his vngodlynes vnto righteousnes / and to make him a good man: to deale faithfully wt̃ neyghbour and companyon: to destribute the heretage vnto ỹ frendes: to be diligent to kepe true measure and weight: to be content / whether thou getteſt much of lytle: to deale truely with temporall goodes in beynge and selling: to bringe vp chyldren with diligence: to correcke an euell seruaunt: to kepe that thine is from an euel wyfe: to set a locke where many hãdes are: what thou delyuerest and geuest out to be kepte/to tell it/and to weye it: to wryte vp all the delyueringe and reccauinge: to enfourme the vnlearned and vnwyse: Of the aged that are iudged of the yonge. If thou be diligẽt in these thinges/ truely thou shalt be learned and wyse and accepted of all men.

The doughter maketh ỹ father to watch secretely: & the carefulnes that he hath for her/ taketh awaye his slepe: yee / in the youth / lest/ she shoulde ouergrowe him. And whan she hath an housbande / lest/ she shoulde be hated/ and lest / she shoulde be defyled or rauyshed in her virginyte / or gotten with childe in her fathers house: Or (whan she commeth to the man) lest/she behaue her self not ryght/or continue vnfruteful. † If thy doughter be wanEcc
ton/kepe her stately / lest / she cause thine enemyes laugh the to scorne / and the whole citie to geue the an euel reporte / & so thou be fayne to heare thy shame of euery man / and be confounded before all the people. † Beholde / not Ecc
euery bodyes beuty / & haue not much dwellinge amonge women. For lyke as the worme and moth cõmeth out of clothynge/ † so doeth Ecc
wickednes come of women.

It is better to be with an euel man / then ¶
with a frendly wyfe that putteth one to shame and rebuke. I wyll remembre the workes of the Lord/ & declare the thinge that I haue sene. In the wordes of ỹ Lorde are his workes. The Sunne ouerloketh al thinges wt̃ hys shyne/and all hys workes are full of the clarenes therof. Hath not the Lorde brought to passe/ that his sayntes shoulde tell out all his wonderous workes/which ỹ almighty Lord hath

hath stably shed? All thinges endure in his glory. He seketh out the grounde of the depe and the hert/ and he knoweth all their imagination and wysdome. For the Lorde knoweth all science/and he loketh into the token of
Q the tyme. He declareth the thinges that are past and for to come / and dyscloseth thinges
ij.a that are secrete. † No thought maye escape
.c him / neyther maye any worde be hyd from him. He hath garnyshed the hyghe excellent workes of hys wysdome/and he is from euerlastinge to euerlastinge. Vnto him maye nothinge be added / neyther can he be mynished/ he hath no nede also of any counsayll. O how amyable are all hys workes / and as a sparke to loke vpon? They lyue all/and endure for euer: and whan soeuer nede is / they are all obedient vnto hym. They are all double one
ij.a against another/ † he hath made nothinge that hath faulte or blemysh. He hath stably shed the goodes of euerychone: and who maye be satisfied with his glory/whan he seyth it?

The XLIII. Chapter.

A
ij.a THe glory of the heyght/ † is the fayre and cleare firmament/the beuty of the heauen in his glorious clearnes. The Sunne whan it appeareth / declareth the daye in the goynge out of it/a maruaylous worke of the Hyghest. At noone it burneth the earth/and who maye abyde the heate thereof? Who so kepeth an ouen whan it is hote/thre tymes more doeth the Sunne burne vpon the mountaynes / whan it bretheth out the fyre beames / and shyneth with the bryghtnes of it / it blindeth the eyes. Greate is the Lorde that made it / and in hys commaundement he causeth it to runne haystely.

† The Moone also is in all / and at conueB
nient season it sheweth the tymes/ and is a to
ij.a ken of the tyme. † The token of the solempne feast is taken of the Moone / a lyght that mynished and increaceth agayne. The moneth is called after the Moone / it groweth wonderously in her chaungynge.

B The armye of heauen also is in the heyght/ in the firmament of heauen it geueth a cleare and glorious shyne. This is the clearnes of the starres/the beutyful apparell of heauen/the apparell that the Lorde lyghteneth in the heyght. At his holy worde they continue in their ordre / and not one of them fayleth in his watch. † Loke vpõ the raine bowe / and prayse Gene. ix. b
him that made it: very beutyfull is it in his shyne. He compasseth the heauen aboute with his clearnes and glory / the handes of the Hyghest haue bended it. Thorow his commaundement he maketh the snowe to fall / and the thonder of his iudgement to smyte haistely. Thorow his commaundement the treasures are opened/ and the cloudes flye as the fooles. In his power hath he strenghtened the cloudes/and broken the hayle stones.

The mountaynes melt at the syght of him/ the wynde bloweth accordinge to his wyll. The sounde of his thonder beateth the earth/ & so doeth the storme of the North: the whyrlewinde also lyghteth doune as a fethered foole/ casteth out and spredeth the snow abroade: & as the gresshoppers that destroye all/ so falleth it doune. The eye maruayleth at the beuty of the whytenesse therof / and the hert is afrayed at the raine of it. He poureth out the frost vpon earth lyke salt/ and whan it is frosen/ it is as sharpe as the prycke of a thystle.

Whan ỹ colde North wynde bloweth/harde ¶
Christall commeth of the water. He lighteth doune vpon all the gatheringes together of water / and putteth on the waters as a brest plate. He deuoureth the mountaynes/ & burneth the wildernesses: and loke what is grene/ he putteth it out lyke fyre. The medicine of all these is/whan a cloude commeth hastely: and whan a dew cõmeth vpon the heate / it shalbe refresshed againe.

(In his worde he stilleth the wynde.) In his coũsayll he setteth the depe/and (the Lorde) Jesus planted it. They that sayle ouer the see/tell of hys parels and harmes: and whan we heare it with oure eares/ we maruayl thereat. For there be straunge wonderous workes / diuerse maner of nyce / beastes & walfysshes. Thorow him are all thynges set in good ordre and perfourmed / and in his worde all thinges endure.

I speake much / but I can not sufficiently S
attaine vnto it / for he him self onely is the perfection of all wordes. We shoulde prayse the Lord after all oure power / for he is greate in all his workes. † The Lorde is to be feared/ Psal.xcv.c

yee/ very greate is he/ and maruaylous is his power. Prayse the Lorde/ & magnifie him as much as ye maye/ yet doeth he farre exceade all prayse. † O magnifye him with all youre power/ and labour earnestly/ yet are ye in no wyse able sufficiently to prayse him. † Who hath sene him that he myght tell vs? Who can magnifye him so greatly as he is? For there are hyd yet greater thinges then these be: as for vs we haue sene but few of his worckes. For the Lorde hath made all thinges/ & geuen wysdome to such as feare God.

Psal.cv.a
Deut.v.c
Joan.j.b

The XLIII. Chapter.

A commendacion of the olde verteous fathers.

A LEt vs commende the noble famous men/ and the generacion of oure forecelders and fathers. Many more glorious actes hath the Lord done/ & shewed his greate power euer sence the beginning. The noble famous men raygned in their kyngdomes/ and bare excellent rule. In their wysdome and vnderstandinge/ they folowed the counsayll shewed in the prophecies. † They led the folke thorow the counsayll and wysdome of the scrybes of the people. Wyse sentences are founde in their instruction. They sought the swetenes and melody of musyck/ and brought forth the pleasaũt songes in scripture. They were ryche also/ and coulde comforte and pacifye 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 behinde them/ so that theyr prayse shall alwaye be spoken of. Afterwarde there were some/ whose remẽbraunce is gone. † They came to naught & perysshed/ as though they had neuer bene/ and became as though they had neuer bene borne/ yee/ and their children also with them.

Exo.xviij.c

Gen.viij.

B Neuertheles/ these are louinge mẽ/ whose righteousnes shall neuer be forgotten: but cõtinue by theyr posteryte. Theyr chyldren are an holy good heretage: Theyr sede endured fast in the conuenaunt. For their sakes shall their chyldren and sede continue for euer/ and theyr prayse shall neuer be put doune. Their bodyes are buried in peace/ but their name lyueth for euermore. The people can speake of their wysdome/ and the congregacion can talke of their prayse. † Enoch walked right and acceptably before the Lorde: therfore was he translated for an example of amendement to the generacions. † Noe was a stedfast & righteous man: and in the tyme of wrath he became a reconcilinge. Therfore was he left a remnaunt vnto the earth/ whan the floude came. † An euerlastinge conuenaunt was made with hym/ that all flesh shoulde pery she no more with ỹ water.

† Abraham was a greate father of many people/ in glory was there none like vnto him. He kepte the lawe of the Hyghest/ and came into a conuenaunt with him. He set the conuenaunt in hys flesh/ † & whan he was tempted/ he was founde faythfull. Therfore swore God vnto him with an ooth/ that he wolde blesse al people in hys sede/ that he wolde multiplie and increace him as the dust of ỹ earth/ and to exalte hys sede as the starres: yee/ and that hys sede shoulde haue the possession/ and inheritaunce of the lande from see to see/ and from the ryuer vnto the borders of the lande.

† With Isaac dyd he stably sh thesame conuenaunt/ for Abrahams his fathers sake. Yee/ that gracious blessinge and healthy of all men/ and conuenaunt dyd he stably sh with Isaac/ and made it to rest vpon the heade of Jacob. He knew him/ † in that he prospered him so well and rychely/ & gaue hym an heretage/ and sundered his porcion by it self/ * and parted it amonge the twelfe trybes. Mercyfull men brought he out of him/ which founde fauoure before al flesh.

The. XLV. Chapter.

MOses beloued of God and men/ whose remembraunce is in hyghe prayse: hym hath the Lorde made lyke in the glory of the saynetes/ and magnified him/ so that the enemies stode in awe of him/ thorow his wordes he dyd greate wonders. He made him great in the syght of kinges/ gaue him cõmaundement before his people/ and shewed him hys glorious power. † He stably shed him with faythfulnes and meknes/ and chose hym out of all men. For he herde his voyce/ and ledde him in the darcke cloude: † and there he gaue hym the commaundementes/ yee/ the lawe of lyfe and wysdome/ that he myght teach Jacob the conuenaunt/ and Israel his lawes.

B † He chose Aaron his brother also out of ỹ trybe of Leui/ exalted him/ and made him such like. * An euerlastinge conuenaunt made he with him/ and gaue him the priesthode in the people. He made him glorious in beutyfull araye/ and clothed him with the garment of honour. He put perfecte royce vpon him/ and gyrded him with strength. He decke him wt hyde clothes and a tunycle/ with an ouerbody cote also and gyrdle. Rounde aboute made he him belles of gold/ and that many: † that whã he wente in/ the sounde myght be herde/ that they myght make a noyse in the Sanctuary/ and geue the people warninge. The holy garment was wrought & broadered with golde/ yalow sylke and purple. And in the brestlappe there was a goodly worke/ wherein was fastened lyght and perfectnesse.

C Vpon thesame also there was a worke fastened/ and set with costly precious stones/ all bounde with golde: and this he brought in his ministracion. The stones also were fastened for a rememoraunce/ after the twelfe trybes of Israel. Vpon his mytre there was a plate of pure golde/ & grauen ymage of holynes/ a famous and noble worke garnysshed/ & pleasaunt to loke vpon. Before him were there sene no such fayre ornamentes/ and these it behoued hym alwaye to vse: There myght none other put them on/ but onely his children/ and his childers children perpetually. Dayly persourmed he his burntofferinges two tymes.

a † Moses fylled his handes/ & anoynted him with holy oyle.

D Thys was now confirmed him with an euerlastinge conuenaunt/ and to hys sede/ as the dayes of heauen: namely/ that his children shoulde alwaye ministre before him/ and persourme the office of the priesthode/ and wysh the people good in his name. Before all men liuinge chose he him/ that he shoulde offre before the Lorde/ and make odours for a swete sauoure and remembraunce/ that he shoulde reconcyle the people of the Lorde wyth him agayne. † He gaue hym auctorite also in hys commaundementes/ and in the conuenaunt that he shoulde teach Jacob the statutes and testimonies/ and to enfourme Israel in his lawe.

† Therfore there stode vp certayne against him/ and had enuie at him in the wildernes: namely/ they that were of Dathan/ and Abirams syde/ and the furious congregacion of Chore. This the Lorde sawe/ and it displeased him/ & in his wrothfull indignacion were they consumed. A greate wonder dyd he vppon 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 fyrst frutes vnto him.

† Vnto him specially he appoynted the bread for sustenaunce (for the prestes dyd eate of the offeringes of the Lorde) this gaue he vnto him & his sede. † Els had he no heretage nor porcion in the lande and with the people. For the Lorde him self is his porcion/ and enheritaunce.

The thirde noble and excellẽt man is † Phyneas the sonne of Eleasar/ which pleased the God of Israel/ because he had the zele & feare of the Lorde. For whan the people were turned back/ he put him self forth right soone/ and that with a good will to pacifie the wrath of ỹ Lorde towarde Israel. Therfore was there a conuenaunt of peace made with him/ that he shoulde be the puncipal amonge the righteous/ and the people that he and his posteryte shoulde haue the office of the priesthode for euer. (Lyke as there was made a cõuenaũt with Dauid of the trybe Juda/ that from amonge hys sonnes onely there shoulde be kynge:) And that Aaron also and his sede shoulde be the heretage/ to geue vs wysdome in oure herte/ to iudge his people in righteousnes: that his goodes should not come into forgetfulnes/ and that their honoure myght endure for euer.

Deut.xxxiij.b
Num.xviij.b
Exod.xxv.f
Leu.xxiij.b
Deut.xij.b
and xviij.a
Exe.xliij.d
Num.xxv.c

The. XLVI. Chapter.

MAnly and strong in battayll was † Jesus the sonne of Naue/ * which in steade of Moses ỹ prophet was geuen to be captaine of the people (which according vnto his name was a greate saueoure/ vnto the electe of God) to punysh the enemyes that rose vp agaynst Israel/ that Israel myght optayne theyr inheritaunce. O how greate noble and excellent was he/ † whan he lift vp his hande/ and

Joso.xij.c
*nu xxvij.d
Deuter.
xxxiij.b
Josu.j.a
Josu.viij.

 drew

drew out his swearde against the cities: Who stode so manly before hym: For the Lorde
Josu.x.c hym self brought in the enemyes. †Stode not the Sunne styll at hys commaundement/and one daye was as longe as two: He called vpon the Hyghest and moost myghty/whan the enemyes preassed vpō hym on euery syde: and the Lorde herde hym with the hayle stones. They smote the Heythenysh people myghtely/and in falling doune they slew all the aduersaries/so that the Heythen knewe hys hoost and all hys defence/that the Lord him self fought agaynst them/for he folowed vpon the myghty men of them.

B †In the tyme of Moses also/he and Caleb
Nu.xiij.g ỹ sonne of Jephune/dyd a good worke which stode agaynst the enemyes/wythheldе ỹ people from synne/and stylled the wicked mur-
Nu.xxvj.g muringe. †And of syxe hundreth thousande people of fote/they two were preserued/whan they were brought into the herytage/namely/a lande that floweth wyth milke and hony.
Josu.xiiij.c †The Lorde gaue strength also vnto Caleb/which remayned with him vnto hys age: so that he went vp into the hyghe places of the lande/and his sede conquered thesame for an heretage: that all the chyldren of Israel myght se/how good a thinge it is to be obedient vnto the Lord. And the iudges or rulers (euery one after hys name) whose hert wente not a whoring/nor departed from the Lorde/and that forsoke not the Lorde vnfaythfully/whose remembraunce hath a good reporte. Yee/their bones florysh out/of their name shal
C neuer be chaunged. Samuel the prophet be-
j.Reg.x.a loued of the Lorde/†ordeyned a kynge/and
and xvj.c anoynted the princes ouer the people. In the lawe of the Lorde ruled he/and iudged the congregacion/and the Lorde had respecte vnto Jacob/the prophet was founde diligent in his faythfulnes: yee/in his faythfulnes was
j.Reg.viij.d that faithfulnesse of the vision knowen. †He called vpō ỹ Lord the myghty/whā the enemies preassed vpon him on euery syde/what tyme as he offred the suckynge lambes. And the Lord thondred from heauen/and mayde hys voyce to be herde with a greate noyse. He
j.Reg.xij.c discomfited the princes of Tyre/and al the rulers of the Phylistines. †Before hys last ende/he made protestacion in the syght of the Lorde and his anoynted/that he toke neither substaunce/nor good of any man/no/not so much as a shue: and no man myght accuse him. After this he tolde that hys ende was at hande/and shewed ỹ kynge also hys ende and death: and from the earth lyft he vp hys voyce in the prophecye/that the vngodly people shoulde perysshe.

The XLVII. Chapter.

AFterwarde in the tyme of kinge Dauid
†there rose vp a prophet called Nathan: Ij.Reg
For like as the fat is taken awaye from the offeringe/so was Dauid chosen out of ỹ children of Israel. He toke his pastyme with ỹ Lyons as with kyddes/and with beares lyke as with lambes. †Slew he not a giaunte/whā he was j.Re.
yet but yonge/and toke awaye the rebuke frō his people: what tyme as he toke the stone in hys hande/and smote doune proude Goliath with the slynge? For he called vpō the hyghest Lord/which gaue hym strēgth in hys right-
hande/so that he ouerthrew ỹ myghty giaunte in the battayll/that he myght set vp the horne of his people agayne.

†Thus brought he him to worshippe about B
all princes/and made him to haue a good re- j.re.p
porte in the prayse of ỹ Lord/that he shoulde weare a croune of glory. †For he destroyed the ij.re.v
enemyes on euery syde/roted out the Philistines hys aduersaries/and brake their horne in sunder/lyke as it is broken yet this daye. In all his workes he praysed the Hyghest & holyest/and ascrybed the honoure vnto him. With his whole hert dyd he prayse and loue hym that made hym. †He set singers also before the ij.pa.
aulter/and in their tune he made swete songes. He ordeined to kepe the holy dayes worshipfully/and that the solempne feastes thorow the whole yeare shoulde be honorably holden/with prayesinge the name of the Lorde/and with singinge by tymes in the morninge in the Sanctuary.

†The Lorde toke awaye his synnes/and C
exalted his horne for euer. He gaue him the ij.Re.
conuenaunt of the kingdome/and the trone of worshippe in Israel. †After him there rose vp iij.Re
the wyse sonne called Salomon/and for his sake he droue the enemies awaye farre of. This Salomon raigned with peace in his tyme (for God gaue him rest frō his enemies on euery syde

syde/that he might build him an house in his name/and prepare the Sanctuary for euer) like as he was wel instructe in his youth/and fylled with wysdome and vnderstandinge/as it were with a waterfloude. He couered & fylled the whole lande with similitudes and wyse prudent sentences.

D His name wente abroade in the Iles/be-
cause of his peace he was beloued. All landes maruayled at his songes/prouerbes/similitudes/and at his peace/and at the name of the Lord God/which is called the God of Is-
Reg.x.e raell. †He gathered golde as tynne/and he
Re.xj.a had as much siluer as leade. *He was moued in vnordinate louc to warde wome/and was ouercome in affeccio. He stayned his honour and worshippe/yee/his posterite defyled he also/in bringinge the wrath of the Lord vpon his children/and sorowe after his ioye:
Re.xij.e †so that his kingdome was deuided/and Ephraim became an vnfaithfull/and an vncō-
Re.xij.e stant kingdome. †Neuertheless/God forsoke not his mercy/neyther was he vtterly destroyed/because of his workes/that he shoulde leaue him no posterite.

E As for the sede that came vpon him (which
he loued) he brought it not vtterly to naught/but gaue yet a remnaunt vnto Jacob/and a rote vnto Dauid out of him. Thus rested Salomō with his fathers/and out of his sede he left behinde him a very foolishnes of the people/and such one as had no vnderstandinge:
Re.xij.b namely †Roboam which turned awaye the people thorow his counsaill/and Jeroboam
Re.xij.d the sonne of Nabat/†which caused Israell to synne/and shewed Ephraim the waye of vngodlynesse: In so much that theyr synnes and mysdedes had the vpperhande so sore/that at the last they were dryuen oute of the lande for thesame. Yee/he sought oute/and brought vp all wickednes tyll the vengeaunce came vpon them.

The. XLVIII. Chapter.

A THen stode vp †Elias the prophete as a
re.xvij.a fyre/and his worde brente lyke a creshet. He broughte an hunger vpon them/and in hys zele he made them fewe in numbre. (For they myght not awaye with the commaundementes of the Lorde.) Thorowe the worde of the Lorde he shutte the heauen/
†and thre tymes broughte he the fyre doune. iij.re.xviij.c
Thus became Elyas honorable in his wonderous dedes. Who maye make his boaste iiij.Reg.j.c
to be lyke him: †One that was dead raysed iij.re.xvij.c
he vp from death: and in the woorde of the Hyghest he brought hym oute of the graue againe. He cast doune kynges and destroyed them/and the honorable from theyr seate. Vpon the mount Syna he herde the punishment/and vpon Horeb the iudgement of the vengeaunce. He/prophecyed recompencynge vnto kynges/†and ordeyned prophetes after iij.Re.xix.e
hym. *He was taken vp in the stoume of fyre/ *iij.Re.ij.c
in a charrette of horses of the Lorde. He was ordeyned in the reprouinges in tyme to pacifye the wrath/†to turne the hertes of the Luce.j.a
fathers vnto the children/and to set vp the tribes of Jacob agayne. Blessed were they that sawe the/and were garnished in loue: for we lyue in lyfe.

†Elias was couered in the storme/But He B
liseus was fylled with his mouth. Whyle he iiij.Reg.xij.c
liued he was afrayed of no prince/and no iij.iiij.
man might ouercome him. There coulde no worde deceaue him/†and after his death his iiij.Re.xiij.a
body prophecyed. *He dyd wonders in his *iij.Re.v
lyfe/and in death were his workes maruay- vj.vij.xiij.
lous. For al this/the people amended not/neither departed they from their synnes: †tyll iij.re.viij.b
*they were caryed away prysoners out of the *iij.Regū.
lande/and were scatred abroade in all coun- xviij.b
tries/so that of them there remayned but a very litle people/and a prynce vnto the house of Dauid. Howbeit/some of them did right/and some heaped vp vngodlynes.

†Ezechias made his cytie stronge/con- C
ueyed water into it/digged thorow the stony ij.pa.xxxij.a
rock with yron/and made vp a welle by the water syde. †In his tyme came Sennache- iij.re.xviij.c
rib vp/and sent Rabsaches/lifte vp his hande Esa.xxxvj.a
against Syon/defyed them with great pride. Then trembled their hertes and handes/so that they sorowed lyke a woman/trauaylinge with chylde. So they called vpon the Lord/which is mercyfull/and lyfte vp their handes before him. Immediatly the Lorde herde them oute of heauen/and delyuered them By the hande of Esay. †He smote the hoost iij.re.xix.g
of the Assyrians/and hys aungell destroyed them. For Ezechias had done the thinge that

pleased the Lord/and remained sted fastly in
the waye of Dauid his father. Whiche Esay
iiij.Re. xx.b was great and faithful in his visions. † In
Esa.xx.viij.b his time the Sunne wente backwarde/and
he lengthened the kynges lyfe. With a righte
spirite prophecyed he what shoulde come to
passe at the last: and to such as were sorowfull
in Sion/he gaue consolacion/wherwith they
might comforte them selfes for euermore. He
shewed thinges that were for to come/and se-
crete or euer they came to passe.

The XLIX. Chapter.

A iij. re. xxij. a and xxiij. ij. pa. xxxiij a. THe remembraunce of † Josyas/is lyke
as whan the Apotecary maketh many
precious swete smellynge thinges together.
His remembraunce shalbe swete as hony in
all mouthes/and as the playinge of musyck
by the wyne. He was appoynted to turne the
people agayne/and to take awaye all abho-
minacions of the vngodlye. He dyrected his
herte vnto the Lorde/and in the tyme of
the vngodly he set vp the worshyppe of God
agayne. All kynges (except Dauid/Ezechi-
as and Josias) commyted wyckednesse: for
euen the kynges of Juda also forsoke the lawe
of God. For they gaue theyr horne vnto other
theyr honoure and worshyppe also to a straūge
people.

B iij. re. xxv. b † Therfore was the electe citie of the San-
ctuary brent with fyre/and the stretes thereof
laye desolate and waist: for they intreated Je-
remy cuel/which neuertheles was a prophet/
Jere. j. a ordeyned from his mothers wombe/† that he
might rote oute/breake of/and destroye: and
that he myght builde vp/and plante againe.
Ezec. j. a † Ezechiel sawe the glory of the Lorde in a
vysion/whiche was shewed hym vppon the
charrette of the Cherubins. For he thoughte
vpon the enemies in the rayn/to do good vn-
to such as had ordred their wayes a ryghte.
And the bones of the twelfe prophetes florish
from out of theyr place: for they gaue comfort/
and consolacion vnto Jacob/and delyuered
Agge. j. a. them faithfully. † Howe shall we prayse Zo-
j. Esd. iij. a robabell/whiche was as a rynge in the ryght
iij. Esd. v. a hande.

C So was Jesus also the sonne of Josedec:
Agg. j. c. ij. a these men in their tymes builded the house/
and set vp the Sanctuary of the Lorde a-
gaine/which was prepared for an euerlasting
worshippe. † And Nehemias is alwaie to be ij Esd.
commended/*which set vp for vs the walles *ij Esd.
that were broken doune/made the portes and
barres again/and builded oure houses of a
new. † But vpon earth is there no man crea- Gene.
ted lyke Enoch/for he was taken vp from the Eccl. xl
earth. *And Joseph/which was lorde of his Heb. xi
brethren/and the vpholder of his people: His *Gen.
Bones were couered & kepte. Seth and Sem xlvij. a. xl
were in greate honoure amonge the people:
and so was Adam aboue all the beastes/whā
he was created.

The L. Chapter.

A SYmon † the sonne of Onias the hyghe
prieste/whiche in his lyfe set vp ỹ house ij. ma
againe/and in his dayes made fast the tem-
ple. The height of the temple also was foun-
ded of him/the dubble buildinge/and the
hyghe walles of the temple. In his dayes the
welles of water flowed oute/and were ex-
ceadinge full as the see. He toke care for hys
people/and deliuered them from destruccion.
He kepte his citie and made it stronge/that
it shoulde not be besieged. He dwelte in ho-
noure and worshyppe amonge his people/
and enlarged the intraunce of the house and
the courte. He geueth lighte as the morninge
starre in the myddest of the cloudes/and as
the Moone whan it is full. He shyneth as
the Sunne in the temple of God. He is as
bryght as the rayneBowe in the fayre clou-
des/and flourisheth as the floures and roses in
the springe of the yeare/and the lylies by the
ryuers of water: Like as the braunches vpon
the mount Libanus in tyme of Sommer: As
a fyre and incence that is kindled: Like as an
whole ornament of pure golde/set with all
maner of precious stones: and as an olyue tree
that is fruteful/& as a cypres tree which gro-
weth vp an hygh.

B Whan he put on the garment of honoure/
and was clothed with all beutye: whan he
wente to the holy aultare/to garnish the co-
ueringe of the Sanctuary/whan he toke the
portcions oute of the preistes hande/he hym
selfe stode by the herth of the aultare/& his bre-
thren rounde aboute in ordre. As the brau-
ches of the Cedre tree vpon the mount Liba-
nus/so stode they round aboute him. And as
the braunches of the olyue tree/so stode all the
sonnes

sonnes of Aaron in their glory. And that he
might sufficiently perfourme his seruice vpō
the aultare/& garnish the offeringe of the hy-
ghest God/he stretched out his hande/& toke
of the drinckeofferinge/& poured in of ỹ wyne:
so he poured vpon the bottome of the aulter a
good smell vnto the hyghest prince.

Then beganne the sonnes of Aaron to
synge/and to blowe with trompettes/and to
make a greate noyse/for a remembraunce and
prayse vnto the Lorde. Then were the peo-
ple afrayed/and fell doune to the earth vpon
theyr faces/to worshippe the Lorde theyr
God/and to geue thankes to almighty God.
They songe goodlye also with their voyces/
so that there was a pleasaunte noyse in the
greate house of the Lorde. And the peo-
ple in theyr prayer besoughte the Lorde
the hyghest/that he wolde be mercyfull/
tyll the honoure of the Lorde were perfour-
med. Thus ended they theyr ministraciō and
seruyce.

C Then wente he doune/and stretched oute
his handes ouer the whole multytude of the
people of Israel/that they shoulde geue praise
and thankes oute of theyr lyppes vnto the
Lorde/and to reioyce in his name. He be-
ganne yet once also to praye/that he myghte
openly shewe the thankesgeuinge before the
hyghest/namely thus: O geue prayse and
thankes (ye all) vnto the Lorde our God/
whiche hath euer done noble and great thin-
gees: whiche hath increaced oure dayes from
oure mothers wombe/and dealt with vs ac-
cordinge to his mercy: that he wyll geue vs
the ioyfulnesse of herte/and peace for oure ty-
mes in Israel. Which faithfully kepeth his
mercy for vs euermore/and alway deliuereth
vs in due season.

D There be two maner of people/that I ab-
horre fro my hert: as for the thirde/whome I
hate/it is no people: They that syt vpō ỹ moū-
tain of Samaria/the Philistines/and the foo-
lish people that dwel in Sychimis.

E I Jesus the sonne of Syrach Eleazarus
of Jerusalem/haue marked vp these informa-
tions/and documentes of wisdome and vn-
derstandinge in this boke/and poured out ỹ
wysdome oute of my herte. Blessed is he that
exerciseth him selfe therin: and who so taketh
such to herte/shal be wyse. If he do these thin-
ges/he shalbe strong in all. For the lighte of
the Lorde ledeth him.

The. LI. Chapter. ✠

A prayer of Jesus the sonne of Syrach.

A I Thanke the O Lorde and kynge/and
prayse the O God my Sauioure/I wyl
yelde prayse vnto thy name: for thou arte my
defender and helper/and haste preserued my
body from destruccion/frō the snare of tray-
torous tunges/and from the lippes ỹ are oc-
cupied with lyes. Thou hast bene my helper/
from such as stode vp against me/and hast de-
liuered me after the multitude of thy mercy/
and for thy holy names sake. Thou hast dely-
uered me from the roaring of them/that pre-
pared them selfes to deuoure me oute of the
handes of such as soughte after my lyfe: from
the multitude of them that troubled me/and
wente aboute to set fyre vppon me on euery
syde/so that I am not brent in the middest of
the fyre: From the depe of hel/frō an vncleane
tunge/from lyenge wordes/from the wicked
kynge/and from an vnrighteous tunge. My
soule shal praise the Lorde vnto death/for my
lyfe drew nye vnto hell.

B They compassed me rounde aboute on e-
uery side/and there was no man to helpe me.
I loked about me/if there were any man that
wolde succoure me: But there was none. Thē
thoughte I vpon thy mercy O Lorde/and
vpon thy actes that thou haste done euer of
olde: namely/that thou delyuerest such as put
their trust in the/and ryddest them out of the
handes of the Heithen. F

Thus lyfte I vp my prayer frō the earth/
and prayed for delyueraunce from death.
I called vppon the Lorde my father/that
he wolde not leaue me withoute helpe in
the daye of my trouble/and in the tyme
of the proude. I praysed thy name contyn-
nually/yeldinge honoure and thankes vnto
it: and so my prayer was herde. Thou saue-
dest me from destruccīō/and deliueredest me
from the vnrighteous tyme. Therfore wyl I
acknowlege and prayse the/and magnifye the
name of the Lorde.

Wham

C Whan I was yet but yonge / or euer I
wente astraye/I desyred wisdome openly in
my prayer/I came therfore before the temple/
and sought her vnto the last. Then florysshed
she vnto me as a grape that is soone rype.
My hert reioyced in her/then wente my fote
the ryght waye/yee/from youth vp sought I
after her: I bowed doune myne eare and re-
ceaued her. I founde me much wysdom/and
prospered greatly in her. Therfore wyl I a-
scribe the glorye vnto hym that geueth me
wisdome: for I am aduysed to do therafter.
I wil be gelous to cleue vnto the thinge that
is good/so shall I not be confounded. My
soule hath wrestled with her/and I haue ben
diligent to be occupyed in her. I list vp myne
handes an hyghe/then was my soule lyghte-
ned thorowe wysdome / that I knowleged
my foolyshnes. I ordred my soule after her/
she and I were one herte from the begin-
ninge/and I founde her in clennesse. And
therfore shal I not be forsaken.

D My herte longed after her / and I gat a
good treasure. Thorowe her the Lord hath
geuen me a newe tunge/ wherewith I wyll
prayse him. O come vnto me ye vnlearned / &
dwell in the house of wysdome: withdrawe
not youre selfes from her/but talke and com-
mon of these thinges/for your soules are very
Esa. lv. a thirstye. I opened my mouth and spake: † O
come and bye wysdom without money/bow
doune youre necke vnder her yock/and youre
soule shal receaue wisdome. She is harde at
hande/and is content to be founde. Beholde/
Eccle. vj. c with your eyes/ † howe that I haue had but
litle laboure/ and yet haue founde much rest.
Receaue wysdome/and ye shal haue plen-
teousnesse of syluer and golde in possession.
Let your mynde reioyce in his mercy/and be
not ashamed of his prayse. Worke his
worke by times/and he shal geue
you youre reward in
due time.

The ende of the boke of Jesus / the sonne of
Syrach/whiche is called in La-
tine Ecclesiasticus.

The prayer of Azarias/ and the songe of the thre chyldren after Theodotions translacion: whiche wordes are wrytten in the thirde chapter of Daniel/after the olde text in Latyn.

AND they walked in the middest of the
flamme/prayeng God/& magnifyeng the Lorde. Azarias stode
vp/& prayde on this maner. Eue
in the middest of ỹ fyre opened he his mouth/
and sayde: Blessed be thou/ (O Lord God
of oure fathers) righte worthye to be prayesed
and honoured is that name of thine for euer-
more: for thou arte ryghteous in all the thin-
ges that thou haste done to vs: Yee/faithfull
are all thy workes / thy wayes are ryghte/
and thy iudgementes true. In all the thin-
ges that thou haste broughte vppon vs / and
vpon the holy citie of oure fathers (euen Je-
rusalem) thou hast executed true iudgement:
Yee/accordinge to ryghte / and equite haste
thou brought these thinges vpon vs/because
of oure synnes.

For why? we haue offended/and done wic-
kedly/ departinge from the: † In all thynges Dan.
haue we trespassed/and not obeyed thy com-
maundementes/nor kepte them/neither done
as thou hast bidden vs / that we mighte pro-
spere. † Wherfore/all that thou hast broughte Baru.
vpō vs/and euery thinge that thou hast done
to vs/thou hast done them in true iudgment:
As in delyueringe vs into the handes of our
enemyes/ amonge vngodly and wicked ab-
hominacions/and to an vnrighteous kinge/
yee/the moost frowarde vpō earth. And now
we maie not open oure mouthes / we are be-
come a shame and reprose vnto thy seruaun-
tes/and to them that worshippe the.

Yet for thy names sake (we beseche ỹ) geue
vs not vp for euer/breake not thy conuenaūt/
and take not awaye thy mercy from vs for
thy beloued Abrahams sake/ for thy seruaunt
Isaacs sake / and for thy holy Israels sake:
to whome thou haste spoken and promysed/
† that thou woldest multiplye their sede Gene.
as the starres of heauen / and as the sande xxij. c
that lyeth vpō the see shore. For we (o Lord)
are become lesse then any people/and be kepte
vnder this daye in al the worlde / because of
oure synnes: So that nowe we haue neyther
prince/duke/prophet/burntoffering/sacrifice/
oblacion/incence/nor Sanctuary before the.

Neuertheless/ in a contryte herte / and an
humble sprete let vs be receaued/that we may
optayne thy mercy. Like as in the burntoffe-
ringe of rammes/and bullockes / and lyke as
in thousandes of fat lambes: so let oure offe-
ringe be in thy syght thys daye/that it maye
g.a please the/ † for there is no confusion vnto thē/
y.c that put their trust in the. And nowe we fo-
viij. d lowe the with all our herte/ we feare the/ and
ij. g seke thy face. Put vs not to shame/but deale
with vs after thy louinge kyndnesse/ and ac-
cordinge to the multitude of thy mercyes/de-
lyuer vs by thy myracles / (o Lorde) and
get thy name an honoure: that all they which
do thy seruauntes euel maye be confounded.
Let them be ashamed thorowe thy Almigh-
tye power / and let their strenghte be broken
that they maye knowe/howe that thou onely
art the Lorde God / and honoure worthye
thorowout all the worlde.

And the kinges seruauntes that put them
in / ceassed not to make the ouen hote with
wilde fyre/drye straw/pitch and faggottes: so
that the flamme went out of the ouen vpon a
xlix. cubites/ yee/ it toke awaye and brente vp
those Caldees/that it gat holde vpon besyde ỹ
ouen. But the aungell of the Lorde came
doune into the ouen to Azarias and his felo-
wes/and smote the flamme of the fyre oute of
the ouen/and made the middest of the ouen/
as it had bene a coole wynde blowing: so that
the fyre neither touched them / greued them/
nor dyd them hurte. Then these thre (as oute
of one mouth) prayesed/honoured/and blessed
God in the fornace/sayinge:

iiij. d † Blessed be thou/o Lorde God of oure
fathers: for thou art praise and honoure wor-
thy/yee/and to be magnifyed for euer more.
xxij. c † Blessed be the holy name of thy glory / for it
is worthy to be praised/and magnifyed in all
worldes. Blessed be thou in the holy temple
of thy glory/for aboue all thinges thou art to
be praised/yee/and more thē worthy to be ma-
gnifyed for euer. Blessed be thou in the trone

of thy kingdom/for aboue al thou arte worthy
to be wel spoken of/and to be more then ma-
gnifyed for euer. Blessed be thou/ that lokest
thorow the depe/ † and sittest vpon the Che- Psal. lxxix. a
rubins: for thou art worthy to be praised/ and
aboue all to be magnifyed for euer. Blessed be
thou in the fyrmament of heauen/for thou art
praise and honoure worthy for euer.

O all ye workes of the Lord: speake good
of the Lorde / prayse hym / and set hym
vp for euer.

† O ye aungels of the Lorde / speake Psal. ci. c
good of the Lord: prayse hym / and set him & cxlviij. a
vp for euer.

O ye heauens/speake good of the Lorde:
praise him/and set him vp/for euer.

O al ye waters that be aboue the firmamēt/
speake good of the Lorde: prayse him/and set
him vp for euer.

O all ye powers of the Lord/speake good
of the Lorde: prayse hym/ and set hym vp
for euer.

† O ye Sunne and Moone / speake good Psa. cxlviij. c
of the Lorde: prayse him/and set him vp for
euer.

† O ye starres of heauen / speake good of Psa. cxxxvi. a
the Lorde: prayse him / and set hym vp for
euer.

O ye showers and dewe / speake good
of the Lorde: prayse him / and set him vp
for euer.

O all ye wyndes of God / speake good
of the Lorde: prayse hym / and set him vp
for euer.

O ye fyre and heate / speake good of the
Lorde: prayse hym / and set hym vp for
euer.

O ye wynter and sommer / speake good
of the Lorde: prayse him / and set hym vp
for euer.

O ye dewes and frostes / speake good of
the Lorde: prayse hym / and set him vp for
euer.

O ye frost and colde / speake good of the
Lorde: praise him/and set him vp for euer.

O yeyse and snowe/speake good of ỹ Lor
de: praise him/and set him vp for euer.

O ye nightes and dayes / speake good of
the Lorde: prayse hym / and set hym vp
for euer.

O ye

O ye lighte and darckenesse / speake good of the Lorde: prayse hym/and set hym vp for euer.

O ye lyghteninges and cloudes / speake good of the Lorde:praise him/ and set hym vp for euer.

O let the earthe speake good of the Lorde: yee/ let it prayse him/ and set him vp for euer.

O ye mountaynes and hylles / speake good of the Lorde: prayse hym/and set him vp for euer.

O all ye grene thynges vpon the earthe/ speake good of the Lorde:praise him/and 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 hym and set hym vp for euer.

O ye whalles and all that lyue in the waters/speake good of the Lorde: praise hym/ and set hym vp for euer.

O all ye fooles of the ayre / speake good of the Lorde:prayse hym/ and set hym vp for euer.

O all ye Beastes and cattell/ speake good of the Lorde: prayse him/ and set hym vp for euer.

O ye chyldren of men / speake good of the Lorde: prayse hym/ and set hym vp for euer.

O let Israel speake good of the Lorde: praise him/and set him vp for euer.

O ye priestes of the Lorde/speake good of the Lorde: prayse him/ and set him vp for euer.

Psal.cxij.a cxxxiij.a a cxxxiij.a Apoc.xix.a

† O ye seruauntes of the Lorde / speake good of the Lorde: prayse him/and set hym vp for euer.

O ye spirites and soules of the righteous/ speake good of the Lorde: prayse hym/ and set him vp for euer.

O ye holy and humble men of herte/speake ye good of the Lorde: prayse him / and set him vp for euer.

Jere.xx.c

O Ananyas/ Asarias and Mysael/ speake ye good of the Lorde: praise ye him/and set him vp for euer. † Whiche hath deliuered vs from the hel/kepte vs from ỹ hande of death/ †rydde vs from the myddest of the burning flamme/and saued vs euen in the myddest of the fyre. *O geue thankes therfore vnto the Lord: for he is kynde herted/and his mercy endureth for euer. O all deuoute men / speake good of the Lord / euen the God of al goddes: O prayse him/and geue him thankes/for his mercy endureth worlde without ende.

Esa.xl
j.Mac
*Psa.cv.a cxix.a cxxxv.a

Here endeth the songe of the thre children.

The story of Susanna/ which is the xiij. Chapter of Daniel after the Latin.

THere dwelt a man in Babylon/ called Joachim: that toke a wyfe whose name was Susanna/ (the doughter of Helchias) a very fayre woman/ and suche one as feared God. Her father and her mother also were godlye people/ and taught her doughter accordinge to the lawe of Moses. Nowe Joachim (her husband) was a greate rych man/and had a fayre orcharde ioyninge vnto his house. And to hym resorted the Jewes commonly / Because he was a man of reputacion amonge them. Thesame yeare were there made two iudges/such as the Lord speaketh of: All the wickednesse of Babilon commeth from the elders (that is) from the iudges/ which seme to rule the people. These came oft to Joachims house: and all such as had any thinge to do in the lawe/came thither vnto them.

Now when the people came agayne at after noone/Susanna wente into her husbandes orcharde to walke. The elders seynge this/ that she went in dayly and walked: they burned for lust to her/ yee/ they were almoost oute of theyr wyttes / and caste downe theyr eyes / that they shoulde not se heauen / nor remembre that God is a ryghteous iudge. For they were both wounded with the loue of her / neyther durst one shewe another his grefe. And for shame/ they durste not tel her

their inordinate luste / that they wolde fayne haue had ro do with her. Yet they layed waite for her earnestly from daye to daye/ that they myghte (at the leest) haue a syght of her. And the one sayd to the other: Vp/let vs go home/ for it is dynner tyme. So they wente their waye from her.

When they returned agayn/they came together/enquiring out the mater betwixt thē selfes: yee/the one tolde the other of his wicked luste. Then appointed they a tyme when they might take Susanna alone.

It happened also that they spyed oute a conueniente tyme / when she wente forth to walke (as her maner was) and no bodye with her but two maydens / and thoughte
.ij.a †to washe her selfe in the garden / for it was
.vj.a an hote season. And there was not one persone there/ excepte the two elders that had hyd them selfes / to beholde her. So she sayde to her maydens: go fet me oyle and sope/and shut the orcharde dore/that I maye washe me. And they dyd as she bad them/ and shut the orcharde dore/ and wente oute them selfes at a backe dore / to fet the thinge that she had commaunded: but Susanna knowe not/that the elders lay there hid within. Nowe whan the maydens were gone forth / the two elders gat them vp and ranne vpon her/ sayinge: Nowe/the orcharde dores are shut/ that no man can se vs: we haue a lust vnto the/therfore consent vnto vs/ and lye with vs.

D If thou wylt not / we shall bringe a testimoniall agaynste the / that there was a yonge felowe with the / and that thou hast sente awaye thy maydens from the for thesame cause. Susanna syghed / and sayde: Alas I am in trouble on euery syde. Though I folowe youre mynde / it wyll be my death: and yf I consent not vnto you/ I canne not escape youre handes. Well/ it is better for me/to fall into youre handes/ without the dede doynge / then to synne in the sighte of the Lorde: and with that/she cryed oute with a loude voice: the elders cryed also out against her.

Then ranne there one to the orcharde dore / and smote it open. Now when the seruauntes of the house herde that crie in the orcharde / they rushed in at the backe dore / to se what the matter was. So when the elders tolde them/ the seruauntes were greatly ashamed: for why/there was neuer suche a reporte made of Susanna. On the morowe after came the people to Joachim her housbande / and the two elders came also/ full of myscheuous ymaginacions agaynste Susanna/ to bringe her vnto death / & spake thus before the people: Sende for Susanna the doughter of Helchias/Joachims wyfe. And immediatly they sente for her. So she came with her father and mother / her chyldren / and all her kynrede. Nowe Susanna was a tender persone/ and maruaylous fayre of face. Therfore the wicked men commaunded to take of the clothes from her face (for she was couered) that at the leest/they might so be satisfyed in her beutye. Then her frendes/ yee/and all they that knewe her/beganne to wepe.

These two elders stode vp in the middest of the people/ † and laied their handes vpon ỹ Leu.xxiiij.c
heade of Susanna: whiche wepte and loked vp towarde heauen / for her herte had a sure trust in the Lord. And the elders saide: As we were walkynge in the orcharde alone / this woman came in with her two maidens: whome she sent awaye from her/and sparred the orcharde dores. With that/a yonge fellow (whiche there was hyd) came vnto her / and laye with her. As for vs/ we stode in a corner of the orcharde. And when we sawe this wickednesse/ we ranne to her: and perceaued that they had medled together. But we could not holde hym/ for he was stronger than we/ thus he opened the dore/and gat him awaye. Nowe when we had taken this woman/ we axed her/what yonge felow this was: but she wold not tell vs. This is the matter / and we be witnesses of thesame.

The commune sorte beleued them/as those that were the elders and iudges of the people/ and so they condemned her to death. Susanna cryed oute with a loude voyce/and
Heb.xiij.c
sayde: O euerlastinge God / † thou searcher of secretes/ thou that knowest all thinges afore they come to passe: thou wotest that they haue borne false wytnes angainst me: & beholde/ I must dye / where as I neuer dyd

any

any suche thinges / as these men haue maliciously inuented against me. And the Lord herde her voyce. For when she was led forth to the death/the Lord rayséd vp the spirete of a yonge childe/ whose name was Saniel / & cried with a loude voyce: †I am cleane from this blonde. Then all the people turned them towarde him/and saide: What meane these wordes that thou hast spoken? Saniel stode in the middest of them and saide: Are ye suche foules (O ye children of Israel) that ye canne not discerne? Ye haue here cõdẽned a doughter of Israel vnto death / and knowe not the trueth wherfore: Go syt on iudgment again/ for they haue spoken false wytnesse agaynste her.

Wherfore the people turned againe in all the haist. And the elders (that is the principal heades) saide vnto him: Come syt doune here amonge vs/ and shewe vs this matter/ seynge God hath geuen the as great honour as an elder. And Saniel saide vnto thẽ: †Put these two asyde one from another/and then shal I heare them. Whã they were put asunder one from another/he called one of them/ and sayde vnto him: O thou olde kanckerde carle/that hast vsed thy wickednesse so longe: thin 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 gyltie go free / where as yet the Lorde sayeth: †The innocent and ryghteous se thou slaye not. Wel than/if thou hast sene her/tell me/ vnder what tree sawest thou them talkyng together? He aunswered: Vnder a Molbery tree. And Saniel sayde: very well. Nowe thou lyest euen vpon thyne heade. Lo / the messaunger of the Lorde hath receaued the sentence of him/ to cut the in two.

Then put he him asyde / and called for the other/ and sayde vnto hym: O thou sede of Canaan/but not of Juda: Fayrnesse hath deceaued the/& lust hath subuerted thine herte. Thus dealte ye afore with the doughters of Israel/and they (for feare) cõsented vnto you: but the doughter of Juda wolde not abyde youre wickednesse. Nowe tell me than/ vnder what tree biddest thou take them speakynge together? He aunswered: vnder a Pomgranate tree. Then saide Saniel vnto him: Very well / nowe thou lyest also euen vppon thine heade. The messaunger of the Lord standeth wayting with the swearde/to cut the in two/ and to slaye you both.

With that/ al the whole multitude gaue a greate shoute/and praised God/ † whiche alwaye deliuereth them that put their trust in him. And they came vppon the two elders (whom Saniel had cõuicte with their owne mouthe: that they had geuen false witnesse) and dealte with them / euen likewise as they wolde haue done with their neighbouresse: Yee/they dyd †accordinge to the lawe of Moses/and put them to death. Thus the innocent blonde was saued thesame daye.

Then Helchias and his wyfe prayséd God for their doughter Susanna / with Joachim her housbande and all the kinrede: that there was no dishonesty founde in her. From that daye forth was Saniel had in greate reputacion in the syght of the people.

The ende of the story of Susanna.

The story of Bel/ and of the Dragon: whiche is the xiiij. Chapter of Daniel after the Latin.

There was at Babilõ an ymage/ called Bel: and there were spente vpon him euery daye xij. cakes/ xl. shepe/and sixe greate pottes of wyne. Hym dyd the kynge worshippe hym selfe/and wente daylye to honoure hym: but Saniel worshipped his owne God. And the kynge sayde vnto him: Why doest not thou worship Bel? He aunswered and sayd: †Because I maye not worshippe thinges that be made with handes / * but the lyuinge God which made heauen and earth/and hath power vpon all flesh. The kynge sayd vnto him: Thinkest thou not that Bel is a lyuing God? Or seyest thou not/howe much he eateth and drinketh euery daye? Saniel smyled and said: O kynge

O kynge deceaue not thy selfe: Thys is but made of claye within/ and of metall without/ † neyther eateth he euer any thinge.

Then the kynge was wroth / and called for his priestes / and sayde vnto them: If ye tell my not who this is that eateth vp these expences/ye shall dye: But if ye can certifie me that Bel eateth them/ then Saniel shall dye/ for he hath spoken blasphemy agaynst Bel. And Saniel sayde vnto the kynge: let it be so / accordinge as thou hast sayde. The priestes of Bel were lxx. beside their wyfes and chyldren. And the kinge wente with Saniel into the temple of Bel. So Bels priestes sayde: Lo/we wil go out / and set thou the meate there (O kynge) and poure in the wyne/ then shut the dore fast/and seale it with thine owne signet: and to morow whan thou commest in/if thou fyndest not that Bel hath eaten vp all / we wyll suffre death: or els Saniel / that hath lyed vpon vs. The priestes thought them selfes sure ynough / for vnder the aultare they had made a preuy intraunce / and there wente they in euer /. and dyd eate vp what there was.

So when they were gone forth / the kynge set meates before Bel. Now Saniel had commaunded his seruauntes to bringe asshes/ and these he sifted thorowout all the temple/ that the kynge myght se. Then wente they out/ and sparred the dore / sealinge it with the kynges signet/and so departed. In the nyght came the priestes with theyr wyfes and chyldren (as they were wonte to do) and dyd eate and drinke vp all. In the morninge by tymes at the breake of the daye / the kynge arose / and Saniel with hym. And the kynge sayde: Saniel / are the seales whole yet? He aunswered: Ye / (o kynge) they be whole. Now as soone as he had opened the dore / the kynge loked vnto the aultare / and cried with a loude voyce: Greate art thou o Bel / and wyth the is no deceate. Then laughed Saniel / and helde the kynge that he shoulde not go in / and sayde: Beholde the pauement/ marcke well/ whose foteſteppes are these? The kynge sayde: I se the foteſteppes of men/ women and chyldren.

Therfore the kynge was angry / and toke the priestes with their wyfes and chyldren/ and they shewed hym the preuy dores / where they came in / and dyd eate vp such thinges as were vpon the aultare. For the which cause the kynge slewe them / † and delyuered Bel into Daniels power / which destroyed hym and hys temple.

And in thesame place there was a greate Dragon / which they of Babylon worshypped. And the kynge sayde vnto Saniel: sayest thou/ that thys is but a god of metall also? lo/ he lyueth/ he eateth and drinketh: so that thou canst not saye / that he is no lyuinge god/ therfore worshippe hym. Saniel sayde vnto the kynge: I wyll worshippe the Lorde my God / † he is the true lyuinge God: as for this / he is not the god of lyfe. But geue me leaue / (o kynge) and I shall destroye this Dragon without swearde or staf. The kynge sayde: I geue the leaue. Then Saniel toke pitch/fatte and heery woll/and dyd seeth them together/and made lompes therof: this he put in the Dragons mouth / and so the Dragon barst in sonder: and Saniel sayde: lo / there is he whome ye worshipped.

When they of Babylon herde that / they toke greate indignacion/ and gathered thẽ together agaynst the kynge/sayinge: The kynge is become a Jewe also/ he hath destroyed Bel/ he hath slayne the Dragon / and put the priestes to death. So they came to the kinge / and sayde: let vs haue Saniel / or els we wyll destroye the and thine house.

Now whan the kinge sawe / that they russhed in so sore vpon him / and that necessite constrayned hym/ † he delyuered Saniel vnto them: which cast him into 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 geuen them / that they myght deuoure Saniel.

There was in Jewry a prophet called Abacuc / which had made pottage / and crommed bread in a depe platter / and was goying into the felde / for to bringe it to the mowers. But the aungel of the Lorde sayde vnto Abacuc: go / cary the meate that thou hast into Babylon/vnto Saniel/which is in the Lyons

Denne. And Abacuc sayde: Lorde / I neuer sawe Babylon: and as for the denne / I knowe
Ezec. viij. a it not. † Then the aungel of the Lorde toke him by the toppe / and bare him by the heer of the heade / and (thorow a myghty wynde) set him in Babylon vpon the denne. And Aba-
ij. Re. xvij. a cuc cryed / sayinge: O Daniel † thou seruaunt of God / haue / take the breakfast that God hath sent the. And Daniel sayde: O God / hast thou thought vpon me? well / thou neuer fayleste the that loue the. So Daniel arose / and dyd eate / and the aungel of the Lorde set Abacuc in his owne place agayne immediatly.

G Vpon the seuenth daye / the kinge wente to bewepe Daniel: and whan he came to the denne / he loked in: and beholde / Daniel sat in the myddest of the Lyons. Then cryed the kynge with a loude voyce / sayinge: Greate art
Jerem. xxxviij. b thou / o Lord God of Daniel: † and he drewe him out of ỹ denne. *As for those that were ỹ
*Hest. viij b cause of his destruction / he dyd cast them into
Dan. vj. c the denne / and they were deuoured in a moment before his face.

After this wrote the kynge vnto all people / kynreddes and tunges / that dwelt in all countries / sayinge: peace be multiplied with you. My commaundement is in all the dominion of my realme: that men feare and stande
Dan. vj. c in awe of Daniels God / † for he is the lyuinge God / which endureth euer: † his kingdome abydeth vncorrupte / and his power is
Luc. j. c euerlastinge. It is he that can delyuer
Esa. xlij. b and saue: he doeth wonders and
Ose. xiij b marueylous workes in heauen and in earth / for
Dan. iij. f he hath saued Daniel. from the power of the Lyons.

The ende of the Storye of Bel.

The prayer of Manasses kyng of Juda / when he was holden captiue in Babylon.

O Lorde almighty / God of our fathers Abrahā / Isaac and Jacob / and of the rightcous sede of them: which hast made heaue and earth / with al the ornamēts therof / which hast ordeyned the see by the worde of thy commmaundement: whiche hast shutte vp the depe / and hast sealed it for thy fearfull & laudable name / which all mē feare / and tremble before the face of thy vertu / and for the anger of thy threatnynge / the which is importable to synners. But the mercy of thy promes is great and vnsearchcable: for thou art the Lord God / moste hygh aboue al the earth / lōge sufferinge / and exceading mercy / and repentaunt for the malyce of men. Thou Lord / after the goodnes hast promysed repentaunce of the remission of synnes: and thou that art the God of the righteous / hast not put repentaunce to the righteous / Abraham / Isaac and Jacob / vnto them that haue not synned agaynst the: But because I haue synned aboue the numbre of the sandes of the see / and that myne iniquities are multiplied. I am humbled with many bandes of yron / and there is in me no breathynge. I haue prouoked thyne anger / and haue done euel before the / in cōmitting abhominations / and multiplying offences. And now I bowe the knees of my hert / requiring goodnes of the (o Lorde.) I haue synned Lord I haue synned / and know myne iniquitie. I desyre the by prayer. O Lorde forgeue me and destroye me not with myne iniquities / neyther do thou always remembre myne euels to punysh thē / but saue me (which am vnworthy) after thy great mercy: and I wil prayse the euerlastingly all the dayes of my lyfe / for all the vertue of heauen prayseth the / & vnto the belongeth glorie / worlde without: Amen.

The

The fyrst boke of the Machabees.

The fyrst Chapter.

A After that Alexander ỹ sone of Philippe kinge of Macedonia wente forth of the lande of Cethim / and slewe Darius kinge of the Persians and Medes: It happened that he toke greate warres in hande / wanne very many stronge cities / and slewe many kynges of the earth: goynge thorow to the endes of the worlde / and gettynge many spoyles of the people: In so much / that the worlde stode in greate awe of him / † and therfore was he proude in his herte. Now when he had gathered a mighty stronge hoost / and subdued the landes & people with their princes / so ỹ they became trybutaries vnto him: he fel sicke. And when he perceaued that he must nedes dye / he called for his
a noble estates (which had bene brought vp wb
b him of children /) † and parted his kingdome amonge them / whyle he was yet alyue. So Alexander raigned xij. yeare / and then dyed.

After his death fell the kingdome vnto his princes / and they optayned it euery one in his roume / and caused them selfes to be crouned as kinges: and so dyd their children after them many yeares / and much wickednes increaced in the worlde. Out of these came that vngra-
a cious rote / noble Antiochus the sonne of Antiochus the kinge († which had bene a pledge at Rome) and he raigned in the Cxxxvij. yeare of the raygne of the Grekes.

B In those dayes wente thereout of Israel wicked men / which moued much people with
a their counsayll / sayinge: † Let vs go & make a
a conuenaunt with ỹ Heithen / ỹ are rounde aboute vs: * for sence we departed from them / we haue had much sorow. So this deuyce pleased them well / and certayne of the people toke vpō thē for to go vnto ỹ king / which gaue them licence to do after the ordinaunce of the Heithen. † Then set they vp an open scholc(at ij. ma. iij. b
Jerusalem) of the lawes of the Heythen / and were nomore circumcised: but forsoke the holy Testamente / and ioyned them selfes to ỹ Heithen / † and were cleane solde to do myschiefe. ij Re xxi. b

So when Antiochus beganne to be mighty in his kingdome / he wēte aboute to optaine the lande of Egypte also / that he might haue the dominion of two realmes. † Vpon this ij. mac. v. a
entred he into Egypte with a stronge hoost / with charrettes / elephantes / horsmen and a greate numbre of shippes / and beganne to warre agaynst Ptholome the king of Egypte. But Ptholome was afrayed of him / and fled: and many of his people were wounded to death. Thus Antiochus wanne many stronge cities / and toke awaye greate good out of the lande of Egypte.

† And after that Antiochus had smytten C
Egypte / he turned againe in the C. xliij. yeare ij. Ma. v. c
and wente towarde Israel / and came vp to Jerusalem with a mighty people: and entred proudly into the Sanctuary / and toke awaye the golden aultare / the candelsticke and all the ornamentes therof: the table of the shewbread / the pouringe vessel / the chargers / the golden spones / the vale / the crounes and golden apparel of the temple / and brake doune all. He toke also the syluer & golde / the precious Jewels / and the secrete treasures that he foūde. And when he had taken awaye altogether / caused a greate murthur of men / and so fulfilled his malicious pryde / he departed into his owne lande.

Thus there a rose greate heauynesse & misery in all the lande of Israel. The princes and the elders of the people mourned / the yonge men & the maydens were defyled / & the fayre beuty of women was chaunged: the bryde-grome & the bryde toke them to mourninge: the lande and those that dwelt therein was moued: for all ỹ house of Jacob was brought to confusion.

† After two yeares the kinge sent his chiefe O
treasurer vnto the cities of Juda / which came ij. Ma. v. e
to Jerusalem with a greate multitude of people / speakinge peaceable wordes vnto them / but all was deceate: † for when they had ge- j. ma. vj. b
uen hym credence / he fell sodenly vpon the citie / and smote it sore / and destroyed much

people of Jsrael. And whā he had spoyled the citie/ he set fyre on it / castinge doune houses & walles on euery syde. The women and theyr chyldren toke they captiue/and led awaye their cattel. Then builded they the castel of Sauid wyth a greate and thicke wall/ & with mighty towers/and made it a stronge holde for them. Besyde all thys they set wicked people and vngodly men to kepe it/ stoared it with weapens and vitayles: gathered the goodes of Jerusalem/and layed them vp there: thus became it a thefysh castell.

And this was done to laye wayte for the people that wente into the Sanctuary/and for the cruell destructiō of Jsrael. Thus they shed innocent bloude on euery syde of the Sanctuary /& defiled it: In so much that ỹ citiesyns were fayne to departe/and the citie became an habitacion of straungers / beynge desolate of her owne sede / for her owne natiues were fayne to leaue her. Her Sanctuary was clene
Tob.ij.a Amos viij.b waysted / † her holy dayes were turned into mourning/ her Sabbathes were had in derision/ & her honoure brought to naught. Loke how greate her glory was afore/so greate was her confusion/and her ioye turned into sorow.

E †Antiochus also the kinge sent out a com-
ij.Ma.vj.a mission vnto all his kingdome / that all the people shoulde be one. Then they left euery man his lawe/ and all the Heythen agreed to the commaundemēt of kinge Antiochus Yee/ many of the Jsraelites consented there vnto/ offeringe vnto Jdols/and defilinge the Sabbath. So the kinge Antiochus sent his messaungers with his commission vnto Jerusalem / and to all the cities of Juda: that they shoulde folowe the lawes of the Heythen/and forbadde other burntoffering/ meatofferinge/ or peaceofferinge / to be made in the temple of God / and there shoulde no Sabbath nor hye feast daye be kepte: but commaunded/ that the Sāctuary & the holy people of Jsrael shoulde be defyled.

He commaunded also/ that there shoulde be set vp other aultares / tempels and Jdols: to offre vp swynes / flesh and other vncleane beastes: that men shoulde leave their children vncircumcised / to defyle their soules with all maner of vnclennesse and abhominacions: that they myght so forget the lawe / & chaunge all the holy ordinaunces of God: and that whosoeuer wolde not do accordinge to the commaundemēt of kinge Antiochus/shoulde suffre death. In lyke maner commaunded he thorowout all his realme / and set rulers ouer the people / for to cōpell them to do these thinges/ commaundinge the cities of Juda to do sacrifice vnto Jdols.

Then wente the people vnto the Heythen by heapes/forsoke the lawe of the Lorde/and committed much euel in the lande: yee/ and chaced out ỹ secrete Jsraelites / which had hyd them selfes in corners and preuy places. The f xv. daye of ỹ moneth Casleu/in the Cxlv. yeare/ set kinge Antiochus an abhominable Jdol of desolacion vpon the aultare of God/and they buylded aultares thorowout all the cities of Juda on euery syde / before the dores of the houses / and in the stretes: where they brent incence/and dyd sacrifice. †And as for the bo- Jn
kes of the lawe of God/ they brent them in the fyre/and rente them in peces. Whatsoeuer he was that had a boke of the Testament of the Lorde founde by him/ yee/ whosoeuer endeuoured him self to kepe ỹ lawe of the Lorde/ the kinges commaundement was that they shoulde put him to death. And thorow hys auctoritie they executed these thinges euery moneth/ vpon the people of Jsrael that were founde in the cities.

† The fyue and twentie daye of the mo- ij.m
neth/ what tyme as they dyd sacrifice vpon ỹ aultare (which stode in the steade of the aultare of the Lorde) accordinge to ỹ cōmaundement of kinge Antiochus/they put certayne womē to death/which had caused their childrē to be circūcised: Not only that/ but they hāged vp the children by the neckes thorowout all their houses/& slewe the circūcisers of them.

Yet were there many of ỹ people of Jsrael/ which determined in them selfes / that they wolde not eate vncleane thinges: but chose rather to suffre death / then to be defyled with vncleane meates. So because they wolde not breake ỹ blessed lawe of God/they were cruelly slayne. And this greate tyranny increaced very sore vpon the people of Jsrael.

The II. Chapter.

A In those dayes there dyd stande vp one Mathathias ỹ sonne of John/ the sonne of

of Symeon the priest (out of the kynred of Joaris) from Jerusalem / and dwelt vpon the mount of Modin/and had v. sonnes: Jhō called Gaddis: Symon called Thasy: Judas/ otherwyse called Machabeus: Eleazar/ otherwyse called Abaron: and Jonathas / whose surname was Apphus. These sawe the euell that was done amonge the people of Juda & Jerusalem. And Matathias sayde: Wo is me/ alas that euer I was borne / to se this mysery of my people / and the piteous destruction of the holy citie: and thus to syt so styll/ it beynge delyuered into the handes of the enemyes.
j.b † Her Sanctuary is come into the power of straungers / her temple is as it were a man that hath lost his good name. Her precious ornamentes are caried awaye captyue / her olde men are slayne in the stretes / and her yonge men are fallen thorow the swearde of the enemyes.

What people is it/ that hath not some possession in her kyngdome? Or who hath not gotten some of her spoyles? All her glory is taken awaye. She was a Quene / and now she is become an hādmaydē. Beholde oure Sāctuary/oure beuty & honoure is waysted awaye and defyled by the Gentiles. What helpeth it vs then to lyue? And Matathias rēte his clothes / he and his sonnes / and put sacke cloth vpon them/and mourned very sore.

B Then came the men thyther wiche were sent of kynge Antiochus / to compell such as were fled in the citie of Modin / for to do sacrifice/and to burne incence vnto Jdols / and to forsake the lawe of God. So/ many of the people of Jsrael consented and enclyned vnto them/ but Matathias and his sonnes remayned stedfast. Thē spake the commissioners of kynge Antiochus/and saide vnto Matathias: Thou art a noble man / of hye reputacion and greate in this citie/ hauynge fayre chyldrē and brethren. Come thou therfore fyrst / and fulfyll the kynges commaundement / lyke as all the Heythen haue done/yee/ & the men of Juda/& such as remayne at Jerusalem: so shalt thou and thy chyldren be in the kinges fauoure/ and enriched with gold / syluer and greate rewardes.

Matathias aunswered / and spake with a loude voyce: Though all nacions obeye the kinge Antiochus / and fall awaye euery man frō kepynge the lawe of their fathers: though they consente to his commaundementes / yet wil I and my sonnes and my brethren/not fal from the lawe of oure fathers. God forbyd we shoulde: † that were not good for vs / that we Act.v.b
shoulde forsake the lawe and ordinaunces of God/ and to agre vnto the commaundement of kinge Antiochus. Therfore we will do no such sacrifice/neither breake the statutes of our lawe/† to go another waye. And when he had Prou.iiij.b
spoken these wordes there came one of the Jewes / which openly in the syght of all dyd sacrifice vnto the Jdols vpon the aulter in the citie of Modin/ accordinge to the kinges cōmaundement.

When Matathias sawe this/it greued him C
at the herte/ so that hys raynes spoke withall/ & his wrath kindled for very zele of the lawe. With that he gaue a skippe forth / and kylled the Jewe besyde the aulter: Yee/ and slewe the kinges cōmissioner/ that compelled him to do sacrifice / and destroyed the aulter at thesame tyme: such a zele had he vnto ỹ lawe of God/ † lyke as Phyneas dyd vnto Zambri ỹ sonne Nu.xxv.b
of Salomy. And Matathias cried wt a loude voyce thorowe ỹ citie/sayinge: Who so is feruent in the lawe/and kepe the conuenaunt/ let hym folowe me. † So he and his sonnes fled ij.Mac.v.c
into the mountaynes/and left al that euer they had in the citie. Many other godly men also departed into the wylderneesse with their children/theyr wyfes and theyr cattel/and remained there: for the tyranny increaced so sore vpon them.

Now when the kinges seruauntes and the D
hooste / which was at Jerusalem in the citie of Sauid/herde that certayne men had brokē the kinges commaundemēt / and were gone their waye to the wildernesse into secrete places / & that there were many departed after them: they folowed vpon thē/to fyght agaynst them in the Sabbath daye / and sayde: Wyll ye yet rebell? Get you hence / and do the commaundement of kinge Antiochus/ and ye shall lyue. They aunswered: †We wyll not go forth/ney- Josu.j.c
ther wyll we do the kynges commaundemēt/ to defyle ỹ Sabbath daye. Then begāne they to fyght agaynst thē: neuertheless / they gaue them none other aunswere / neyther cast they

one stone at them / nor made fast their preuy places / but sayde: We will dye all in oure innocency / heauen and earth shall testifie with vs/thar ye put vs to death wrogeously. Thus they fought agaynst them vpō the Sabbath/ and slewe both men and cattel / their wyfes and their chyldren / to the numbre of a thousande people.

When Matathias and hys frendes herde thys they mourned for thē right sore / & sayde one to another: if so be that we all do as oure brethren haue done/and fyght not for oure lyues and for oure lawes agaynst the Heythen/ then shal they ye sooner rote vs out of ye earth. So they concluded amonge thē selfes at the same tyme/sayinge: Whatsoeuer he be that cōmeth to make battayl with vs vpon the Sabbath daye / we wyll fyght agaynst hym / and not dye all / as oure brethren that were murthered so haynously. Vpon thys came the Synagoge of the Jewes vnto them: stronge men of Jsrael/all such as were feruent in the lawe. And all they that were fled for persecucion/ came to helpe them / and to stande by them: In so much that they gathered an hooste of men / and slewe the wicked doers in their gelousy / and the vngodly men in their wrath. Some of the wicked fled vnto the Heythen/ and escaped.

Thus Matathias and his frendes wente aboute/and destroyed the aulters/and circūcised the children that had not yet receaued the circūcision: as many as they founde within ye coastes of Jsrael: and folowed mightely vpon the children of pryde / and thys acte prospered in their hādes: In so much that they kepte the lawe agaynst the power of the Gentiles and the kinges/and gaue not ouer their dominion vnto wicked doers.

After thys/when the tyme drew fast / that Matathias shoulde dye/he sayd vnto his sonnes: Now is pryde and persecution increaced/ now is the tyme of destruction and wrathfull displeasure: Wherfore (o my sonnes) be ye feruent in the lawe / and ieoperde youre lyues for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in theyr tyme / so shall ye receaue greate honoure and an euerlastinge name.

Jacob. xlij. c Remembre Abraham: † was not he founde faythfull in tentacion / and it was rekened vnto him for righteousnesse? *Joseph in tyme of hys trouble kepte the cōmaundement / and was made a lorde of Egypte. † Phineas oure father was so feruent for the honoure of God / that he optayned the conuenaunt of an euerlastinge priesthode. *Josue for fulfyllinge the worde of God / was made the captaine of Jsrael. †Caleb bare recorde before the congregacion / and receaued an heretage. *Dauid also in his mercyfull kyndnesse/ optayned the trone of an euerlastinge kyngdome. † Elias beynge gelous and feruent in the lawe / was taken vp into heauen. * Hananias / Azarias and Mysael remayned stedfast in fayth / and were delyuered out of the fyre. Jn like maner/ † Daniel beynge vngilty/was saued from the mouth of the Lyons.

And thus ye maye consydre thorowout all ages sence the worlde beganne/ † that whosoeuer put their trust in God / were not ouercome. †Feare not ye then the wordes of an vngodly man/ * for his glory is but dounge and wormes: to daye is he sent vp/and to morowe is he gone: for he is turned into earth / and his memorial is come to naught. Wherfore (o my sonnes) take good hertes vnto you / and quyte youre selfes like men in the lawe / for if ye do the thinges that are commaunded you in the lawe of the Lorde youre God/ye shall optayne greate honoure therein.

And beholde / J know that your brother Symon is a man of wysdome: se that ye geue eare vnto him alwaye / he shalbe a father vnto you. As for Judas Machabeus/ he hath euer bene mighty and stronge from his youth vp: let him be youre captayne / and ordre the battayl of the people: Thus shall ye bringe vnto you all those that fauoure the lawe / and se that ye auenge the wronge of youre people/ and recompence the Heithen agayne/ & applie youre selfes whole to the commaundement of the lawe. So he gaue thē his blessinge: and was layed by his fathers: and dyed in the C. xlvj. yeare at Modin/ where his sōnes buryed him in his fathers sepulchre / and all Jsrael made greate lamentacion for him.

The. III. Chapter.

Then stode vp Judas Machabeus in his father stede / and all his brethren helped hym: hym: and so dyd all they that helde with his father / & fought with chearefulnesse for Jsrael. So Judas gat his people greate honoure: He put on a brest plate as a giaunte/ & arayed him self with his harnesse / and defended the hooste wyth hys swearde. Jn hys actes he was like a Lyon / and as a Lyons whelpe roaringe at his praye. † He was an enemie to the wicked/and hunted them out: *and brent vp those that vexed his people. So that his enemies fled for feare of him/and al the workers of vngodlynes were put to trouble: such lucke and prosperite was in his hande. This greued diuerse kinges/but Jacob was greatly reioyced thorow his actes/and he gat him selfe a greate name for euer.

He wente thorow the cities of Juda / destroyinge the vngodly out of them/turninge awaye the wrath from Jsrael/ and receauinge such as were oppressed: and the fame of hym wente vnto the vttermost parte of the earth. Then Appollonius (a prince of Syria) gathered a myghty greate hooste of the Heithen and out of Samaria / to fyght agaynst Jsrael. Which when Judas perceaued / he wēte forth to mete him/fought with him/slew him / and a greate multitude with him: the remnaunte fled/ and he toke their substaunce. Judas also toke Appollonius owne swearde / and fought with it all his life longe.

Now whē Serō (another prince of Siria) herde saye / ỹ Judas had gathered vnto him the congregacion and churche of the faythfull/ he sayde: J will get me a name and a prayse thorowout the realme: for J will go fyght with Judas/and them that are with him / as many as haue dispysed ỹ kinges cōmaundement. So he made him ready/ and there wēte with him a greate myghty hooste of the vngodly/to stande by hym/ and to be auenged of the children of Jsrael. And when they came nye vnto Bethoron / Judas wente forth agaynst them with a small company. And whē hys people sawe such a greate hooste before thē/ they sayde vnto Judas: How are we able (beynge so fewe) to fyght agaynst so greate a multitude & so stronge? seinge we be so weery/ and haue fasted all thys daye?

But Judas sayde: † Jt is a smal matter for many to be ouercome with few: Yee / there is no difference to the God of heauen/to delyuer by a greate multitude or by a smal cōpany: † for the victory of the battayll standeth not in the multitude of the hooste / but the strength cōmeth from heauen. Beholde/ they come agaynst vs with a presumpteous and proude multitude: to destroye vs oure wyfes and our children/and to robbe vs. But we wyll fyght for oure lyues and for oure lawes/ & the Lorde him self shall destroye thē before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes / he leapte sodenly vpon thē. Thus was Seron smytten/and his hooste put to flyght/ and Judas folowed vpon thē beyonde Bethoron vnto the playne felde: where there were slayne eight hundreth men of thē / & the residue fled into the lande of the Philistines. Then all the Heithen on euery syde were afrayed for Judas and his brethren: so ỹ the rumoure of him came vnto the kinges eares / for all the Gentiles coulde tell of the warres of Judas.

So whan kinge Antiochus herde these tidinges/he was angry in his mynde: wherfore he sente forth and gathered an hooste of his whole realme/very stronge armies: and opened his treasury / and gaue his hooste a yeares wages in hande / commaundinge them to be ready at all tymes.

Neuertheless/ when he sawe that there was not money ynough in his treasuries/and that thorow the discorde and persecucion/which he made in the lāde (to put doune the lawes that had bene of olde tyme) hys costumes and tributes of the lande were mynished: he feared that he was not able for to beare the costes & charges any lenger/nor to haue such giftes / to geue so liberally as he dyd afore/more then the kinges that were before him.

Wherfore he was heauy in his minde / and thought † to go in Persides / for to take tributes of the lāde / and so to gather much money. So he left Lysias (a noble man of the kynges blounde) to ouerse the kinges busynesses / from the water Euphrates vnto the borders of Egypte: and to kepe wel his sonne Antiochus/ tyll he came agayne.

Moreouer / he gaue him half of his hooste & Elephantes / and commitied vnto him euery thinge of his mynde / cōcerninge those which

i. Ma. ij. c. An. hym: and so dyd all they that helde with his father / & fought with chearefulnesse for Jsrael.

c. d Mach. So Judas gat his people greate honoure: He put on a brest plate as a giaunte/ & arayed him self with his harnesse / and defended the hooste wyth hys swearde. Jn hys actes he was like a Lyon / and as a Lyons whelpe roaringe at his praye. † He was an enemie to the wicked/and hunted them out: *and brent vp those that vexed his people. So that his enemies fled for feare of him/and al the workers of vngodlynes were put to trouble: such lucke and prosperite was in his hande. This greued diuerse kinges/but Jacob was greatly reioyced thorow his actes/and he gat him selfe a greate name for euer.

He wente thorow the cities of Juda / destroyinge the vngodly out of them/turninge awaye the wrath from Jsrael/ and receauinge such as were oppressed: and the fame of hym wente vnto the vttermost parte of the earth. Then Appollonius (a prince of Syria) gathered a myghty greate hooste of the Heithen and out of Samaria / to fyght agaynst Jsrael. Which when Judas perceaued / he wēte forth to mete him/fought with him/slew him / and a greate multitude with him: the remnaunte fled/ and he toke their substaunce. Judas also toke Appollonius owne swearde / and fought with it all his life longe.

B Now whē Serō (another prince of Siria) herde saye / ỹ Judas had gathered vnto him the congregacion and churche of the faythfull/ he sayde: J will get me a name and a prayse thorowout the realme: for J will go fyght with Judas/and them that are with him / as many as haue dispysed ỹ kinges cōmaundement. So he made him ready/ and there wēte with him a greate myghty hooste of the vngodly/to stande by hym/ and to be auenged of the children of Jsrael. And when they came nye vnto Bethoron / Judas wente forth agaynst them with a small company. And whē hys people sawe such a greate hooste before thē/ they sayde vnto Judas: How are we able (beynge so fewe) to fyght agaynst so greate a multitude & so stronge? seinge we be so weery/ and haue fasted all thys daye?

i. iij. a But Judas sayde: † Jt is a small matter for many to be ouercome with few: Yee / there is no difference to the God of heauen/to delyuer by a greate multitude or by a smal cōpany: † for the victory of the battayll standeth not in the multitude of the hooste / but the strength cōmeth from heauen. Beholde/ they come agaynst vs with a presumpteous and proude multitude: to destroye vs oure wyfes and our children/and to robbe vs. But we wyll fyght for oure lyues and for oure lawes/ & the Lorde him self shall destroye thē before oure face: therfore be not ye afrayed of them. i. pa. xxv. b C

As soone as he had spoken these wordes / he leapte sodenly vpon thē. Thus was Seron smytten/and his hooste put to flyght/ and Judas folowed vpon thē beyonde Bethoron vnto the playne felde: where there were slayne eight hundreth men of thē / & the residue fled into the lande of the Philistines. Then all the Heithen on euery syde were afrayed for Judas and his brethren: so ỹ the rumoure of him came vnto the kinges eares / for all the Gentiles coulde tell of the warres of Judas.

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Neuertheless/ when he sawe that there was not money ynough in his treasuries/and that thorow the discorde and persecucion/which he made in the lāde (to put doune the lawes that had bene of olde tyme) hys costumes and tributes of the lande were mynished: he feared that he was not able for to beare the costes & charges any lenger/nor to haue such giftes / to geue so liberally as he dyd afore/more then the kinges that were before him.

Wherfore he was heauy in his minde / and thought † to go in Persides / for to take tributes of the lāde / and so to gather much money. So he left Lysias (a noble man of the kynges blounde) to ouerse the kinges busynesses / from the water Euphrates vnto the borders of Egypte: and to kepe wel his sonne Antiochus/ tyll he came agayne. j. Ma. vj. a

Moreouer / he gaue him half of his hooste & Elephantes / and commitied vnto him euery thinge of his mynde / cōcerninge those which E

dwelt in Juda and Jerusalem: that he should sende out an army agaynst them / to destroye and to rote out the power of Jsrael / and the remnaunt of Jerusalem / to put out their memorial from that place/to set straungers for to inhabite all their quarters/ and to parte theyr
Joseph. ca. lande amonge thē. Thus the kinge toke the o-
xx. libre xij. ther parte of the hoost / & departed from An-
Antiqu. tioche (a citie of hys realme) ouer the water of Euphrates/in the hūdreth and xlviij yeare/ and wente thorow the hye countries.

ij. Ma. iij. b †And Lysias chose vnto him Ptolome the sonne of Dorimmus / Nicanor and Gorgias a mighty mē/& ỹ kinges frendes. These he sent with xl. thousande fote men & vij. thousande horsmen/ for to go into the lande of Juda/and to destroye it/as ỹ kinge cōmaunded. So they wente forth with all their power / and came to Emmaus into the playne felde. When the marchauntes herde rumoure of them/ they & their seruaūtes toke very much syluer & golde/ for to bye the children of Jsrael to be their bōde men. There came vnto them also yet mo men of warre on euery syde/out of Syria and from the Palestines.

F Now when Judas and his brethren sawe that trouble increaced / & that the hoost drew nye vnto their borders: considering ỹ kinges wordes which he cōmaunded vnto the people: namely / that they shoulde vtterly waist & destroye them: They saide one to another: Let vs redresse the decaye of oure people/ let vs fyght for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight/to praye and to make supplicaciō vnto God for mercy and grace.

j. Mach. j. d †As for Jerusalem/it laye voyde/& was as it had bene a wylderneſſe There wente no mā in nor out at it / and the Sanctuary was troden doune. The alcaūtes kepte the castell/ there was the habitacion of the Heythē. The myth of Jacob was taken awaye / the pype and the harpe was gone from amonge them.

The Jsraelites gathered them together / & came to Maspha before Jerusalem: for in
j. Reg. vij. b Maspha was the place † were they prayed afore tyme. So they fasted that daye / and put sackclothes vpon them/cast asshes vpon their heades/rente theyr clothes/and layde forth the bokes of the lawe (wherout the Heythen sought the lykenesse of theyr images) and brought the priestes ornamentes / the fyrstlinges and the Tythes. They set there also the † absteiners (which had fulfylled theyr dayes) Num. vi
before God) / and cryed with loude voyce towarde heauen/sayinge: what shal we do with these: and whyther shall we cary them awaye?

For thy Sanctuary is troden doune and G
defyled / thy priestes are come to heauynesse & dishonoure: & beholde/ the Heythen are come together for to destroye vs. Thou knowest what thinges they ymagen agaynst vs. How maye we stande before them / excepte thou (o God) be oure helpe?

They blewe out the trompettes also with a loude voyce. Then Judas ordeyned † captay- Ex. xviij
nes ouer the people: ouer thousandes / ouer hundredes/ ouer fifty and ouer tē. But as for such as buylded them houses/ married wyfes/ and planted them vyneyardes/ and those that were fearfull: he cōmaunded them euery man to go home / † accordinge to the lawe. So the Deut. xx
hoost remoued / and pytched vpon the South Judit. vi
syde of Emmaus.

And Judas sayde: Arme youre selfes/ be stronge (o my chyldrē) make you ready against to morow in the morninge/ that ye maye fight with these people / whiche are agreed together to destroye vs and oure Sanctuary. Better is it for vs to dye in battayl / then to se oure people and oure Sanctuary in such a miserable case. † Neuertheleſſe / as the will is in hea- Mat. vj.
uen/so be it. Luc. ij. a

The IIII. Chapter.

THen toke Gorgias fyue thousande men A
of fote/and a thousande of the best horsmen: & remoued by nyght/to come nye where Josephus
the Jewes hoost laye / and so to slaye them sod- ubi supra
enly. Now the men that kepte the castel/were the conueyers of thē. Then arose Judas to smyte the chiefe and principal of the kinges hoost at Emmaus / for the army was not yet come together/ In ỹ meane seaſon came Gorgias by nyght into Judas tentes: and when he founde no man there / he sought them in the mountaines / and thought they had bene fled awaye because of hym. But when it was daye/ Judas shewed him self in the felde with thre thousande men onely/ which had neyther harneſſe

harneſſe nor swerdes to their mindes.

But on the other syde / they sawe that the Heythen were mighty and wel harnesſed / & their horsmen aboute them/and all these well experte in feates of warre. Then saide Judas
ut. xx. a to the men that were with him: † Feare not ye the multitude of them/Be not afrayed of their violente runninge: remembre howe oure fa-
od. xiiij. f thers were deliuered † in the read see / when B Pharao threatned them with a greate hoost.
Jac. iij. c † Euen so let vs also crye noure towarde heauen: and the Lorde shall haue mercy vppon vs/and remembre the conuenaunt of oure fathers/yee/and destroye this hoost before oure face this daye: And all Heythen shall knowe that it is God him selfe / whiche deliuereth & saueth Jsrael.

Then the Heythen lyft vp their eyes: and when they sawe that they were commynge against them/they wente out of their tentes into the battayll: and they that were with Ju-
ac. viij. d das/blewe vp the trompettes. † So they buckled together/and the Heythen were discomfyted / and fled ouer the playne felde: But the hynmost of them were slayne. For they folowed vpon them vnto Assaremoth / and into the feldes of Jdumea towarde Azot & Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost/ and sayd vnto the people: Be not gredye of the spoyles / we haue yet a battayll to fyghte: for Gorgias and his hoost are here by vs in the mountaynes / but stande ye fast agaynste oure enemyes/ and ouercome them: then maye ye safely take the spoyles.

C As Judas was speakynge these wordes/ there appeared one parte of them vppon the mounte. But when Gorgias sawe that they of his partie were fled/ and the tentes brente vp (for by the smoke they mighte vnderstand what was done) they perceauinge this/were very sore afrayed: & when they sawe also that Judas and his hoost were in the felde ready to stryke battayl/they fled euerychone into the lande of the Heythen.

So Judas turned agayne to spoyle the tentes/ where they gat muche golde and syluer/ precious stones / purple & greate ryches. Thus they wente home/and songe a Psalme of thankesgeuinge/and prayed God in hea-
uen: † for he is gracious/and his mercy en- Judit. xiij. c
dureth for euer: And so Jsrael had a great vi- Psal. cvj. a
ctory in that daye. cxvij. a
cxxxv. a
Nowe all the Heythen that escaped/ came and cv. a
and tolde Lysias euery thinge as it happened. Wherfore Lysias was sore afrayed and greued in his mynde/ Because Jsrael had not gotten suche myssortune as he wolde they shoulde/neyther as the kynge commaunded. The nexte yeare folowynge / gathered Lysias thre score thousande chosen men of fote/ and fyue thousande horsemen to fyghte agaynst them.

So they came into Jewry / and pitched D
their tentes at Bethoron/where Judas came agaynste them with ten thousande men. And when he sawe so great and myghtye an hooste/ he made his prayer and sayde: Blessed be thou (o saueoure of Jsraell) † whiche j. Re. xvij. g
biddest destroye the violent power of the gy-
aunte/in the hande of thy seruaunt Dauid/ † and gauest the hoost of the Heithen into the j. Re. xiiij. b
hande of Jonathas (the sonne of Saul) and of his weapenbearer.

Put this hoost now into the hande of thy people of Jsrael / and let them be confounded in their multitude and horsmen. Make them afrayed/and discomforte the boldnesse of their strengthe/ that they maye be moued thorowe their destruccion. Cast them doune thorow the swearde of thy louers / then shall all they that knowe thy name/prayse the with thankesgeuinge.

So they stroke the battaill/and there were slayne of Lisias hoost / fyue thousande men. Then Lysias / seynge the discomfetynge of his men/and the manlynesse of the Jewes/ howe they were ready/eyther to lyue or to dye lyke men. He wente vnto Antioche/and chose out men of warre: that when they were gathered together: they myght come againe into Jewry. Then sayde Judas and his brethren: Beholde / oure enemies are discomfyted: Let vs now go vp / to clense & to repaire the Sanctuary.

† Vpon this / all the hoost gathered them E
together/and wente vp vnto mount Syon. ij. Ma. x. a
Now when they sawe the Sanctuary layed wayst/the aulter defyled/the dores brente vp/

the shrubbes growinge in the courtes / lyke as in a wood or vpon mountaynes / yee / and that the priestes Celles were broken doune: They rente theyr clothes / made greate lamentacion / caste ashes vpon theyr heades / fell doune flat to the grounde / made a greate noyse with the trompettes / and cryed toward heauen.

Then Judas appoynted certayne men to fyghte againste those whiche were in the castell / tyll they had clensed the Sanctuary. So he chose priestes that were vndefyled / suche as had pleasure in the lawe of God: and they clensed the Sanctuary / and bare oute the defyled stones into an vncleane place. And for so much as the aulter of burntofferinges was vnhalowed / he toke aduysemente what he myghte do withall: so he thought it was best to destroye it (leste / it shoulde happen to do them any shame) for the Heythen had defyled it / and therfore they brake it doune. As for the stones / they layed them vp vpō the moūtayne / by the house in a conuenient place: till there came a prophet to shewe / what shoulde be done with them.

F †So they toke whole stones accordinge to
Exod. xx. d the lawe / and builded a new aulter suche one
Deu. xxvij a as was before / and made vp the Sanctuarye
Josu. viij. g within and without / and halowed the courtes. They made new ornamentes / & broughte the canstelsticke / the aulter of incence / and the table into the temple. The incence layed they vpon the aulter / and lighted ỹ lampes which were vpon the candelsticke / that they mighte burne in the temple. They set the shewbreade vpon the table / and hanged vp the vale / and
q Mac. x. a set vp the temple as it was afore. †And vpon the xxv. daye of the ix. moneth (whiche is cal-
November led the moneth †Casleu) in the C. xlviij. yeare: they rose vp by tymes in the mornynge for to do sacrifyce (accordinge to the lawe) vpon the newe burntofferynge aulter / that they had made: after the the tyme and season that the Heythen had defyled it. Thesame daye was it set vp againe / with songes / pipes / harpes & cymbales.

G And all the people fell vpon theyr faces / worshyppinge and thankynge the God of heauen / which had geuen them the victorye.
ij. Par. viij. b †So they kepte the dedicacion of the aulter viij. dayes / offerynge burntesacrifyces / and thankeofferinges with gladnesse. They decke the temple also with crounes and shyldes of golde / and halowed the portes and celles / and hanged dores vpon them. Thus was there very greate gladnesse amonge the people / because the blasphemye of the Heythen was put awaye.

So Judas and his brethren with the whole congregacion of Israell / ordeyned
Joh. x †that the time of the dedicacion of the aulter shoulde be kepte in his season from yeare to yeare / by the space of viij. dayes / from the xxv. daye of the moneth †Casleu: yee / & that with
Nouem myrth and gladnesse.

And at thesame time builded they vp the mounte Sion with hye walles and stronge towers round about: lest / the Gentiles should come and treade it doune / as they dyd afore.
j. Ma †Therfore Judas set men of warre in it / to kepe it: and made it stronge for too defende Bethsura: that the people myght haue a refuge against the Edomites.

The. V. Chapter.

IT happened also that when the Heithen A
Iosep round aboute herde / howe that the aulcap. xij. ter and the Sanctuary were set vp in theyr olde estate: it displeased them very sore / wherfore they thought to destroye the generacion of Jacob that was among them: In so much that they beganne to slaye and to persecute certayne of the people. †Then Judas fought
Exod. and xv. against the chyldren of Esau in Idumea / & iij. Ma against those whiche were at Arabathane / (for they dwelte rounde aboute the Israelites) where he slewe and spoyled a great multitude of them. He thoughte also vpon the malice and vnfaythfulnesse of the chyldren of Bean / how they were a snare and stoppe vnto the people / and howe they layed waite for them in the hye waye / wherfore he shut them vp into towers / and came vnto them / cōdemned them / and brent vp their towers / with all that were in them.

Afterwarde wente he agaynst the children of Ammon / wherof he founde a myghty power and a greate multitude of people / with Tymothe theyr captayne. So he stroke many battayls with them / whiche were destroyed before hym. And when he had slayne them / he wanne Gazer the cytie / with the tounes belongynge therto / and so turned againe into Jewry. The Heythen also in Galaad gathered them together against the Israelites that were in theyr quarters / to slaye them: but they fled to the castell of Dathema / and
B sente letters vnto Judas and his brethren sayinge: The Heithen are gathered against vs on euery syde / to destroye vs / and nowe they make them for to come and laye sege to the castell / whereunto we are fled / and Tymothe is the captayne of theyr hooste: come therfore: and deliuer vs out of theyr handes / for there is a greate multitude of vs slayne already. Yee / and oure brethren that were at Tubin / are slayne and destroyed (well nye a thousande men) and their wyfes / theyr chyldren and their goodes haue the enemies led awaye captiue.

Whyle these letters were yet a readynge / behold / there came other messaungers from Galile / with rente clothes: whiche tolde euen thesame tydinges / and sayde / that they of Ptolomais / of Tyrus and Sydon were gathered againste them / and that all Galile was fylled with enemyes to destroye Israell.

viij. c †When Judas and the people herde this / they came together (a greate congregacion) to deuyse / what they myghte do for theyr brethren / that were in trouble and beseged of theyr enemyes. And Judas sayde vnto Symon his brother: chose the oute certayne men / and go deliuer thy brethren in Galile. As for me and my brother Jonathas / we will go into Galaadithym. So he lefte Josephus the sonne of Zachary and Asarias / to be captaynes of the people / and to kepe the remnaunte of the hooste in Jewry / and commaunded them / sayinge: Take the ouersyght of this people / and se that ye make no warre agaynste the Heythen / vntill the tyme that we come agayne. And vnto Simon he gaue thre thousande men for to go into Galile / but Judas him selfe had eyght thousand into Galaadithim.

C Then wente Symon into Galile / and stroke diuerse battails vpō the Heithē: whome he discomfyted / and folowed vpon them vnto the porte of Ptolomais. And there were slaine of the Heithen almoost iij. thousande men. So he toke the spoyles of them / and caryed awaye the Israelites (that were in Galile and Arbatis) with theyr wyfes / their chyldren and all that they had / and broughte them into Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas / wente ouer Jordane / and trauayled iij. dayes iourney in the wyldernesse. Where the Nebuthees mete them / and receaued them louyngly / and tolde them euery thyng that had happened vnto theyr brethren in Galaadithim / and how that many of them were beseged in Barasa / Bosor / Alimis / Casphor / Mageth and Carnaim (al these are stronge walled and mighty greate cyties) and that they were kepte in other cities of Galaad also: & to morow they are appoynted to bringe theyr hoost vnto these cities / to take them and to wynne them in one daye.

So Judas and his hoost turned in all the haiste in the wyldernesse towarde Bosor / and wanne the cytie / slewe all the males with the swearde / toke al theyr goodes / and set fyre vpon the citie. And in the night they toke their iourneye from thence / and came to the castell. And by tymes in the morninge when they loked vp / behold / there was an innumerable people / bearynge ladders and other instrumentes of warre / to take the castell and to ouercome them.

When Judas sawe that the battayll beganne / and that the noyse therof wente vp and rāne into the heauen / and that there was so greate a crie in the citie: He saide vnto his hoost: fyght this daye for youre brethren. And so came behind their enemies in thre companyes / and blewe vp the trompettes / and cried in their prayer to God.

But as soone as Timothes hoost perceaued that Machabeus was there / they fled frō him / and the other slewe them doune right sore: so that there were killed of them thatsame daie / almoost eight thousande men. Then departed Judas vnto Maspha / laied sege vnto it and wanne it / slewe al the males in it / spoiled it / and set fyre vpon it. For thence went he and toke Casbon / Mageth / Bosor and the other cities in Galaad.

D †After this gathered Timothe another hooste / whiche pitched their tentes before Ra-
ij. Mac. x. d phon

phon beyonde the water. Judas sent to spye the hoost / and they brought him worde agayne / sayinge: All the Heithen that be roūd aboute vs / are gathered vnto hym / and the hoost is very greate: Yee / they haue hyred the Arabians to helpe them / and haue pitched their tentes beionde the water / and are ready to come and fyghte against the. So Judas wente on to mete them.

And Timothe seyde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: if he go ouer fyrste / we shall not be able to withstand him: for why / he will be to stronge for vs. But if he darre not come ouer / so that he pitched his tente beyonde the water: then wyll we go ouer / for we shall be stronge ynough agaynste him. Nowe as soone as Judas came to the ryuer / he appoynted certayne scribes of the people / and commaunded them / sayinge: se that ye leaue none behynde vpon this syde of the ryuer / but let euery man come to the battayll: So he wente fyrst ouer vnto them / and his people after him.

And all the Heythen were discomfyted before him / and let their weapens fall / and ranne into the temple that was at Carnaim. Whiche citie Judas wanne / and brente the temple with all that were in it: So was Carnaim subdued / and mighte not withstande Judas. Then Judas gathered all the Israelites that were in Galaadithim / from the leest vnto the mooste / with their wyues / and their children (a very great hoost) for to come into the lande of Juda.

Ephron. ij. mac. xij. c

† So they came vnto Ephron / whiche was a myghty greate and stronge citie / and laye in their waie. For they coulde not go by it / neither of the right hand nor of the left / but must go thorow it. Neuertheless / they that were in the citie / wolde not let the go thorow / but walled vp the portes with stones. And Judas sent vnto them with peaceable woordes / saying: † Let vs passe thorow your lande / that we maye go into oure owne countrie: there shal no body do you harme / we wil but onely go thorow. But they wolde not let them in.

Num. xx. c

Wherfore Judas commaunded a proclamacyon to be made thorowout the hoost / that euery man shoulde kepe his ordre: and so they dyd their best lyke valeaunt men.

And Judas besieged the citie all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and destroyed the citie / and spoyled it / and wente thorowe all the citie ouer the that were slain. Then wente they ouer Jordane into the plaine felde before Bethsan. And Judas helped those forwarde that came behynde / and gaue the people good exortacyon al the waye thorowe / tyll they were come into the lande of Juda. Thus they wente vp vnto the mounte Syon / where they offred with mirth and † thankesgeuinge: because there were none of them slayne / but came home agayne peaceably.

j. Par.

Nowe what tyme as Judas and Jonathas were in the lande of Galaad / and Simon their brother in Galile before Ptolomays: Then Josephus the sonne of Zacharyy / and Asarias the captaynes / hearynge of the actes that were done / and of the battayls that were stryken: sayde: Let vs get vs a name also / and go fight against the Heithē / that are rounde aboute vs.

So they gaue their hoost a commaundement / and went toward Jamnia. Then came Gorgias and his men out of the citie / to fight against the: Josephus also and Asarias were chaced vnto the borders of Jewry / and there were slayne that daye of the people of Israel .ij. M. men: so that there was a greate misery among the people / † and al because they were not obedient vnto Judas and his brethren / But thought they shoulde quyte them selfes manfully. Neuertheles / they came not of the sede of these men / by whome Israel was helped. But the mē that were with Judas / were greatly commended in the sight of all Israel / and al Heythē / whereseoeuer their name was herde vpon / and the people came vnto them bydding them welcome.

j. Ma.

After this wente Judas forth with hys brethren / and foughte against the chyldren of Esau / in the lande that lyeth towarde the South / where he wanne the cytie of Hebrō / and the tounes that lye beside it: and as for the walles and towers rounde aboute it / he brent them vp. Then remoued he to go into the lande of the Philistines / & went thorowe Samaria.

Samaria. At the same tyme were there many priestes slayne in the battaill / which wilfully / and without aduysement wente oute for to fyght to get them honoure. And when Judas came to Azot in the Philistines lande / the brake doune theyr aultares / brēt the ymages of their Idols / spoyled the cities / & came again into the lande of Juda.

vij. a

The VI. Chapter.

Now † when kynge Antiochus trauayled thorowe the byghe countries / he herde that Elimas in Persia was a noble and plenteous citye in siluer and golde / and that there was in it a very rych temple: where as were clothes / cote amoures / and shyldes of golde / which Alexander ỹ sonne of Philippe / kinge of Macedonia had lefte behynde hym. Wherfore he went about to take ỹ citie / and to spoile it / but he was not able: for the citiesyns were warned of it / and fought with him. And so he fled / and departed with greate heauynes / and came againe into Babylon. Moreouer / there came one which brought him tydinges in Persyde / † that his hoestes which were in the lande of Juda / were driuen awaye / and howe that Lysias wente forth fyrst with a greate power / and was driuen awaye of the Jewes: how they had wonne the victory / and gotten greate goodes out of the hoostes that pery shed: howe they had broken doune ỹ abhominacion / † which he set vp vpon the aultare at Jerusalem / and fenced the Sanctuary with hye walles / like as it was afore: yee / and Bethsura his citie also.

Ahus. l. xij. c

c. xix. a

c. iij. e

xj.

c. j. f

So it chaunged / that when the kyng had herde these wordes / he was afrayed / and greued very sore. Wherfore he layed him doune vpon his bed / and fell sycke for very sorowe: and al because it had not happened as he had deuised. And there continued he longe / for his grefe was euer more and more / so that he sawe he must nedes dye. Therfore he sente for his frendes / and sayde vnto them: the slepe is gone fro myne eyes / for the very sorowe and vexacion of herte that I haue. For when I consydre in my mynde the greate aduersyte that I am come vntō / and the floudes of heauynesse which I am in / where as afore tyme I was so mery / and so greatly set by (by reason of my power. Againe / consydringe the euell that I haue done at Jerusalē / frō whēce I toke all the ryches of golde and syluer that were in it / and sent to fetch awaye the inhabitours of Jewry without any reason / why: I know that these troubles are come vppon me for the same cause. And beholde / I muste dye with greate sorow in a straunge lande.

Then called he for one Philippe a frende of his / whome he made ruler of al his realme / and gaue him the croune / his robe and his ringe: that he shoulde take his sonne Antiochus vnto him / and bringe him vp / tyll he might raigne him selfe. † So the kynge Antiochus dyed there in the C. xlix yeare. When Lysias knewe that the kyng was dead / he ordeyned Antiochus his sonne / (* whome he had broughte vp) to raigne in his fathers steade / and called hym Eupator. Nowe they that were in the castel (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuary / & soughte euer styll to do them harme / for the strenghteninge of the Heithen.

C

ij. Mac. ix. a

b. c. d. e

Josephus ca. xviij. lib. xij.

*j. ma. iij. d

Wherfore Judas thought to destroye thē / and called all the people together / that they might laye sege vnto them. So they came together in the cl. yeare / and besieged them / layinge forth their ordinaunce and instrumentes of warre. Then certayn of them that were besieged / wente forth (vnto whome some vngodly men of Israel ioyned them selfes also) and wente vnto the kynge / sayinge: Howe longe wyll it be / or thou punishe and auenge oure brethren: We haue bene euer mynded to do thy father seruice / to walke in his statutes / and to obey his commaundementes: Therfore oure people fel from vs / and wheresoeuer they founde any of vs / they slewe thē: and they haue not onely medled with vs / but with all oure countries: and beholde / this daye are they besegynge the castell at Jerusalem / † and haue made vp the stronge holde in Bethsura: And if thou doest not preuente thē right soone / they wyll do more then these / & thou shalt not be able to ouercome them.

j. Ma. iiij. g

† When the kynge herde this / he was very angrye / and called all his frendes / the captaines of his fote men / and of all his horsemen together. Be hyred men of warre also out of other realmes / and out of the Iles of the see / which came vnto him. And the nūbre of his hoost

D

ij. ma. xiij. a

hooste was an hundreth thousande fote men/ and twentye thousande horsmen/and xxxij. Elephantes/ well exercised to battayll. These
j.M.iiij.g and vj.f came thorowe Idumea vnto †Bethsura/and beseged it a longe season/ and made dyuerse instrumentes of warre against it. But the Jewes came oute and brente them/ and foughte lyke. Then departed Judas from the castell at Jerusalem/ and remoued the hooste towarde Bethzacaran ouer against the kynges armye.

So the kinge arose before the daye/ and brought the power of his hooste into the way to Bethzacaran/where the hooste made thē
E to the battail/blowinge the trompettes. And to prouoke the Elephantes for to fyght/ they shewed them the sappe of reade grapes and molberies. And deuided the Elephantes amonge the hooste: so that by euery Elephante there stode a M. men wel harnessed/and helmettes of stele vpon their heades: Yee/ vnto euery one of the Elephantes also/ were ordeyned v.C. horsmen of the best/which waited of Elephante/ goynge wheresoeuer he wente/ and departed not from him. Euery Elephāt was couered with a stronge tower of wood/ where vpon were xxxij. valeaunt men with weapens to fyght/and within it was a man of Jude to rule the beast.

As for the remnaunt of the horsmen/he set them vpō both the sydes in two partes with trompettes/to prouoke the hooste/and to stere vp suche as were slowe in the armye. And when the Sunne shone vpō their shyldes of golde and stele/ the mountaines glystered again at them/and were as bright as the cresshetes of fyre. The kinges hooste also was deuided/ one parte vpō the highe mountaines/ the other lowe beneth: so they wente on/ takinge good hede/and keping their ordre. And al they that dwelt in the lande/ were afrayed at the noyse of their hooste/ whan the multitude wente forthe/ and when the weapens smote together/ for the hooste was both greate and myghtye. Judas also and his hooste entred into the battail/and slewe vj. C. men of the kynges armye.

Nowe whan Eleasar the sonne of Saura/dyd se one of the Elephantes decke with the kynges badge/ and was a more goodlye beast then the other: He thought the kynge shoulde be vpon him/and ieoperded him selfe to deliuer his people/and to get him a perpetuall name.

Wherfore he ranne with a courage vnto the Elephante in the myddest of the hooste/ smytinge them doune of both the sydes/and slew many aboute him. So wente he to the Elephantes fete/ and gat him vnder him/ and slewe him: then fell the Elephante doune vpon him/and there he dyed. Judas also and his men/ seinge the power of the kynge and
F the mighty violence of his hooste/departed frō them. And the kinges army went vp against them towarde Jerusalem/ and pitched their tentes in Jewry besyde mount Sion. Moreouer/the kynge toke truce with them/ that were in †Bethsura. j.M

But when they came out of the citie (because they had no vitailes within/ and the
vj.d landde laye vntylled) the kynge toke Bethsura/ and set men to kepe it/and turned his hooste to the place of the Sanctuarye/ and layed sege to it a greate whyle. Where he made all maner ordynaunce: handbowes/ fyry dartes/ rackettes to caste stones/ scorpyons to shute arrowes/and slynges. The Jewes also made ordinaunce against theirs/ and foughte lōge season.

But in the citie there were no vitayles/ for it was the seuenth yeare of the warres/ and those Heithen that remayned in Jewry/ had eatē vp al their stoare. And in the Sanctuary were fewe men lefte/ for the hunger came so vpon them/ that they were scatered abroade euery man to his owne place.

So when Lysias herde that Philippe †(whome Antiochus the king while he was j.M
yet lyuinge/had ordeyned to bringe vp Antiochus his sonne that he mighte be kinge) was come againe out of Persia and Media with the kynges hooste/ and thoughte to optayne the kingdome: He gat him to the kynge in all
G the hayst/and the captaynes of the hooste/ and sayde: We decreace daylye/ and oure vitayles are but small: Agayne/ the place that we laye sege vnto/ is very stronge/ and it were oure parte to se for the realme. Let vs agre with these men/ and take truce with them/ and with all their people/ and graunte them

too lyue after their lawe/ as they dyd afore. For they be greued/and do all these thinges against vs/ because we haue despysed their lawe. So the king and the princes were content/and sent nnto them to make peace/ and they receaued it. Nowe when the kynge and the princes had made an ooth vnto thē/ they came oute of the castell/ and the kynge wente vp to mount Sion. But when he saw that the place was well fenced/ he brake the ooth that he had made/ and commaunded to destroye the wall rounde aboute. Then departed he in all the haiste/ and returned vnto Antioche/ where he founde Philippe hauinge dominyon of the citye. So he fought against hym/ and toke the cytie agayne into his handes.

The. VII. Chapter.

A
IN the C. lij. yeare came Demetrius the sonne of Seleucus frō the cytie of Rome
iiij.a with a small company of men/ vnto a cytie of the see coast/ and there he bare rule. And it chaūged/ that when he came to Antioche the citie of his progenytours/ his hooste toke Antiochus/ and Lysyas/ to bringe them vnto hym. But when it was tolde hym/ he saide: let me not se their faces. So the hooste put them to death. Nowe whan Demetrius was set vppon the trone of his kyngedome/ there came vnto him wicked/ and vngodlye men of Israel: whose captain was Alcimus/ that wolde haue bene made byghe prieste. These men accused the people of Israel vnto the kynge/ sayinge: Judas and his brethren haue slayne thy frendes/ and dryuen vs oute of oure owne lande. Wherfore sende nowe some man (to whome thou geuest credence) that he maye go and se all the destruccion/ which he hath done vnto vs and to ȳ kinges
B land/and let him be punished with al his frēdes and fauourers.

Then the kynge chose Bachides a frende of his/which was a man of greate power in the realme (beyonde the greate water) and faithfull vnto the kynge: and sent hym to se the destruccion that Judas had done. And as for that wicked Alcymus/ he made him byghe Priest/and commaunded him to be auenged of the childrē of Israel. So they stode vp/ and came with a greate hooste into the lande of Juda/sending messaungers to Judas and his brethren/and spekinge vnto thē with peaceable wordes: but vnder deceate. †Therfore Judas and his people beleued not j.Mac.j.d
they: sayinge/ for they sawe that they were come with a greate hooste.

After this came the scribes together vnto Alcimus & Bachides/trustinge the best vnto them. And first/the Assireans required peace of them/sayinge: Alcimus the Priest is come of the sede of Aaron/how can he deceaue vs? So they gaue them louinge wordes/ and swore vnto them/and saide: we wyll do you no harme/neither your frendes: and they beleued them. But the very same daye toke they lx. men of them/ and slew them: according to the wordes that are written: † They haue cast Ps.lxxviij.a
the flesh of thesainctes/and shed their blonde rounde aboute Jerusalem/and there was no man that wolde bury them.

So there came a greate feare/and drede a-
C monge the people/ sayinge: there is neither trueth nor righteousnesse in thē/for they haue broken the appointement and ooth that they made. And Bachides remoued his hooste frō Jerusalem/ and pitched his tente at Bethzecha: where he sent forth/ and toke many of them that had forsaken him: He slewe many of the people also/and cast them into a greate pyt. Then committed he the lande vnto Alcimus/ and lefte men of warre with hym to helpe him/and Bachides him selfe went vnto the kynge. And thus Alcimus defended his highe priesthode/and al such as vexed Israel/resorted vnto him: In so much that they optained the lande of Juda/and did much euel vnto the Israelites.

Now when Judas saw al the mischiefe that Alcimus and his company had done/ (yee/ more then the Heithen them selfes) vnto the Israelites: He wente forth rounde aboute all the borders of Jewry/and punished those vnfaithful rennagates so that they came nomore oute into the countrye. So when Alcimus sawe that Judas and his people had gotten the vpperhande/and that he was not able to abyde them/ he wente againe to the kynge/ and sayde all the worst of them that he could.
† Then the kynge sente Nycanor/ one of ȳ.ma.xiiij.b
his chyefe princes (whiche bare euell wyll

vnto

vnto Israel and commaunded him / that he
shoulde vtterly destroye the people.
D So Nycanor came to Jerusalem with a
greate hoost / and sente vnto Judas and his
brethren with frendly wordes (But vnder de-
ceate) sayinge: there shalbe no warre betwixt
me and you: I wyll come with a fewe men/
to se how ye do with frendshippe. Vpon thys
he came vnto Judas/and they saluted one a-
nother peaceably: But the enemyes were ap-
pointed to take Judas by violence. Neuerthe-
lesse it was tolde Judas / that he came vnto
hym but vnder deceate: wherfore he gat hym
awaye from hym / and wolde se hys face no
more. Whē Nycanor perceaued that his coun
sayl was bewrayed/he went out to fyghte a-
gaynst Judas beside Capharsalama: Where
there were slayne of Nicanors hoost. v. M.
mē: the residue fled vnto the castel of Sauid
After this came Nycanor vp vnto mounte
Syon: and the Priestes with the elders of the
people went forth to salute hym peaceably / &
to shewe him the burntsacrifyces that were
offered for the kinge. But he laughed them to
scorne/ mocked them/defyled their offeringes
Ꝑ and spake disdanedly/yee / and swore in his
ij.ma.xiiij.c wroth/sayinge: † If Judas and his hooste be
not deliuered nowe into my handes / as sone
as euer I come againe (and fare well) I shal
burne vp this house. With that / wente
he out in a greate anger. Thē the prestes came
in/ and stode before the aulter of the temple/
wepinge and sayinge: † For so much as thou
ij.Para.vj.c (O Lorde) haste chosen this house/that thy
i.j Re. viij.f name might be called vpon therein/and that
*Esa. lvj.b it shoulde be *an house of prayer and petition
Matt.xxj.b vnto thy people: Be auenged of this man &
his hooste / and let them be slayne with the
swearde: remembre the blasphemies of them/
and suffre them not to continue any longer.
When Nicanor was gone from Jerusa-
lem / he pitched his tente at Bethoron / and
there an hooste met him oute of Syria. And
Judas came to Adarsa with iij. M. mē/ and
made his prayer vnto God/ sayinge: O Lor
Es. xxxvij.f de/ † because the messaungers of kinge Se-
ij.ma.viij.d nacherib blasphemed the / the aungell wente
and xv.d forth/and slewe an C.lxxxv. thousande of thē:
iiij.re.xix.g Euen so destroye thou this hooste before vs
to daye: that other people maye knowe/ howe
that he hath blasphemed thy Sanctuarye:
and punishe him / accordinge to his malicio-
usnesse.
And so the hoostes stroke the felde/the thir-
tenth daye of the moneth † Adar: and Nica-
canors hoost was discomfyted/ *and he him
selfe was fyrst slaine in the battaill. When Ni-
canors men of warre sawe that he was kyl-
led/they cast awaye their weapens and fled:
But the Jewes folowed vpon them an whole
dayes iourney / from Adazar vnto Gazara/
blowinge with the trompettes/and makinge
tokens after them. So the Jewes came forth
of all the tounes there aboute/ and blewe out
their hornes vppon them / and turned a-
gainste them: Thus were they all slayne/ and
not one of them lefte.
Then they toke their substaunce for a pray/
and smote of Nicanors heade/ and his right
hande († whiche he helde vp so proudly) and
brought it with them/and hanged it vp afore
Jerusalem. Wherfore the people were exce-
dingly reioyced/and passed ouer that daye in
greate gladnesse. And Judas ordeyned that
thesame daye (namely the xiij. daye of the mo
neth Adar) shoulde be kepte in mirth euery
yeare. Thus the lande of Juda was in reste a
litle whyle.

Fe. Februar
*ij.ma.

ij.ma

The. VIII. Chapter.

Judas herde also the fame of the Romai-
nes/that they were myghty and valeāt
men/agreable to all thinges that are requy-
red of them / and make peace withall men/
which come vnto them/ and howe they were
doughty men of strengthe. Besydes that it
was tolde him of their battails / and noble
actes which they dyd in Galacia / howe they
had conquered them/and brought them vn-
der tribute: and what great thinges they had
done in Spayne/ how that with their wys-
dome/and sober behauoure they had wonne
the Mines of syluer and golde that are there/
and optayned all the lande/with other places
farre from them: howe they had discomfy-
ted/ and slayne doune the kynges that came
vpon them from the vttermost parte of the
earth/and how other people gaue them try-
bute euery yeare: Howe they had slayne and
ouercome Philippe and the Perses/the kinge
of Cethim/and other mo (in battaill) which had

had brought their ordinaunce agaynst them:
how they discōfyted greate Antiochus kinge
of Asia (that wolde nedes fyght with them)
hauynge an hundreth & xx. Elephantes/ with
horsmen / charrettes / and a very greate hoost:
how they toke him selfe alyue / and ordeyned
him (with such as shoulde raygne after him)
Jac.j.a to paye them a greate tribute / † yee / and to
fynde them good suertyes and pledge: Besy-
des all thys / how they had taken from hym
India / Media/ and Lydia (hys best landes)
and geuen them to kynge Eumenus. Againe/
B how they perceauinge that the Grekes were
comminge to vexe them / sent agaynst them a
captaine of an hoost which gaue them battayl/
slewe many of them / led awaye their wyfes &
childē captiue / spoyled them/ toke possession of
their lande / destroyed their stronge holdes / &
subdued thē to be their bonde men vnto thys
daye: Moreouer / how that as for other king-
domes and Iles / which somtyme withstode
them/they destroied them / and brought them
vnder their dominion: But helped euer their
owne frendes / and those that were confede-
rate with them / and conquered kingdomes/
both farre and nye: and that whosoeuer herde
of their renoune / was afrayed of them: for
whome they wolde helpe to their kyngdomes/
those raygned / and whome it lyked not them
to raygne / they put hym doune: And how
they were come to greate preeminence: ha-
uinge no kynge amonge them / neyther any
man clothed in purple / to be magnified there
thorow: but had ordayned thē selfes a courte/
wherein there sat iij. C. and xx. Senatours
dayly vpon the counsayll / to dispatch euer the
busynesse of the people / & to kepe good ordre:
And how ỹ euery yeare they chose a Mayre/ to
haue the gouernaunce of all theyr lande: to
whome euery man was obedient / and that
there was neyther euell will nor dissencion a-
monge them.
C Then Judas chose Eupolemus the sonne of
Jhon/the sonne of Jacob and Jason/ ỹ sonne
of Eleasar / and sent them vnto Rome for to
make frendshippe / and a bonde of loue wyth
them: that they myght take from thē the bon-
dage of the Grekes / for the Jewes sawe that
the Grekes wold subdue the kingdome of Is-
rael. So they wente vnto Rome (a very great
iourney) and came into the courte / and sayde:
Judas Machabeus with his brethren / & the
people of the Jewes hath sent vs vnto you/ to
make a bonde offrendshyppe and peace wyth
you / and ye to note vs as youre louers and
frendes. And the matter pleased the Romay-
nes ryght wel/wherfore it was wrytten vp: of
the which the Romaynes made a wrytinge in
tables of laton/ and sent it to Jerusalem: that
they myght haue by them a memorial of the-
same peace and bonde of frendshyppe / after
thys maner: God saue the Romaynes / and
the people of the Jewes both by see and by
lande / and kepe the swearde and enemy from
thē for euermore. If there come first any warre
vpon the Romaynes/or any of theyr frendes
thorowout al their dominion/the people of the
Jewes shall helpe them (as the tyme requi-
reth) and that wyth all their hertes. Also they
shall neyther geue nor sende vnto their ene-
mies vitaylles/weapens/money/nor shyppes:
but fulfyll thys charge at the Romaynes plea-
sure / and take nothynge from them therfore.
Agayne / if the people of the Jewes happen
fyrst to haue warre/ the Romaynes shall stāde
with thē with a good will / accordinge as the
tyme will suffre: Neyther shall they geue vnto
the Jewes enemyes/vytayles/ weapens/ mo-
ney/nor shippes. Thus are the Romaines con-
tent to do/and shall fulfyll their charge wyth-
out any deceate.
Accordinge to these artycles/ the Romaines
made the bonde wyth the Jewes. Now after
these artycles (sayde they) if any of the partyes
wyll put to them/or take any thynge from thē/
they shall do it wyth the consente of both: and
whatsoeuer they adde then vnto them / or take
from them / it shall stande fast. And as tou-
chinge ỹ euel that Demetrius hath done vnto
ỹ Jewes/we haue written vnto hym/sayinge:
Wherfore layest thou thy heauy yocke vpō the
Jewes oure frendes & louers? If they make
any cōplaynte of the agayne vnto vs/we shall
defende them/ and fyght wyth the by see and
by lande.

The IX. Chapter.

In the meane season when Demetrius A
Jherde that/ † Nycanor and his hoost was
slayne in the felde/he proceded further to sende
Bachydes and Alcymus again into Jewry/

i.ma.vij.f
Joseph.ca.
xvij.lib.xij.

and those that were in the right wynge of his hoost with them. So they wente forth by the waye that ledeth vnto Galgala / and pitched their tentes before Mesaloth which is in Arbellis / and wanne the citie / and slewe much people. In the fyrst moneth of the Cliij. yeare / they brought their hoost to Jerusalem / & rose vp / and came to Berea with xx. M. fote men / and ij. M. horsmen.

Now Judas had pitched his tente at Laisa / wt three thousande chosen men. And when they sawe the multitude of the other army / ꝑ it was so greate / they were sore afrayed / & many conueyed them selfes out of the hoost. In so much that there abode no mo of them but viij. C. men. When Judas sawe that his hoost fayled him / & that he must nedes fyght: it brake his herte / that he had no tyme to gather them together: wherfore the mā was in extreme trouble. Neuertheless / he sayde vnto them that remained with him: Vp / let vs go agaynst oure enemyes / peraduenture we shall be able to fyght with them. But they wolde haue stopped him / sayinge: we shall not be able / therfore let vs now saue oure lyfes / and turne agayne to our brethren / and then wil we fyght against
B them / for we are here but fewe. And Judas sayde: God forbyd / that we shoulde fle from them. Wherfore / if our time be come / let vs dye manfully for oure brethren / and let vs not stayne oure honoure. Then the hoost remoued out of the tentes / and stode agaynst them. The horsmē were deuyded in two partes: ꝑ slynge casters and the archers wente before the hoost / and all the myghty men were formest in the felde. Bachydes him self was in the right wynge of the battayl / and the hoost drew nye in two partes / & blewe the trompettes. They of Judas syde blewe the trompettes also / and the earth shoke at the noyse of the hoostes / and they stroke a felde from the morow tyll nyght. And when Judas sawe that Bachydes hoost was strongest of the right syde / he toke with him all the hardymen / and brake the right wynge of their ordre / and folowed vpon them vnto the mount Azot.

Now when they which were of the lefte wynge / sawe that the right syde was discomfyted / they persecuted Judas and them that were with him. Then was there a sore battail / for many were slayne and wounded of both the partes / Judas also him self was killed / and the remnaunt fled. So Jonathas and Symon toke Judas theyr brother / and buryed him in his fathers sepulchre in ꝑ citie of Modyn. And all the people of Israel made greate lamentacyon for him / and mourned longe / sayinge: Alas / that this worthy shoulde be slayne / which delyuered the people of Israel. As for other thinges pertayninge to the battayls / of Judas the noble actes that he dyd / and of his worthinesse: they are not wrytten / for they were very many.

And after the death of Judas / wicked men C
came vp in all the coastes of Israel / and there Joseph. d
arose all such as worke vngodlynesse. In those j. libro pri
dayes was there a greate derth in the lande / Antiq.
and all the countrie gaue ouer them selfes and theirs vnto Bachides. So Bachydes chose wicked men / and made thē lordes in the lāde. These sought out and made search for Judas frendes / and brought them vnto Bachydes: which auenged him self vpō them with greate despyte. And there came so greate trouble in Israel / as was not sence the tyme that no prophet was seue there.

Then came all Judas frendes together / and sayde vnto Jonathas: For so much as thy brother Judas is dead / there is none lyke him to go forth agaynst oure enemies / against Bachydes / and such as are aduersaryes vnto oure people. Wherfore this daye we chose the for him / to be oure prince and captayne to ordre oure battayll. And Jonathas toke the gouernaunce vpon him at thesame tyme / and ruled in steade of his brother Judas. When Bachydes gat knowlege therof / he sought for to slaye him: But Jonathas and Symon hys brother / perceauinge that / fled into the wildernesse of Thecua with all their company / and pytched their tentes by the water pole of Asphar.

Which whē Bachydes vnderstode / he came ouer Jordane with all his hoost vpō the Sabbath daye. Now had Jonathas sent his brother Jhon (a captaine of the people) to praye D
his frendes the Nabuthytes / that they wolde lende thē theyr ordinaunce / for they had much. So the chyldren of Jambry came out of Madaba / and toke Jhon / and all that he had / and wente

wente their waye with all. Then came worde vnto Jonathas / and Symō hys brother / that the chyldren of Jambry made a greate marriage / and brought the bryde from Madaba with greate pompe: for she was doughter to one of the noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother / and wente vp / and hyd them selfes vnder the shadowe of the mountayne.

So they lift vp their eyes / & loked: & beholde / there was much a do / & greate repayre for the brydegrome came forth / & hys frendes / & hys brethren mete them with tympanys / instrumentes of musyck / and many weapens. Then Jonathas and they that were with him / rose out of theyr skoukinge places against them / and slewe many of them. As for the remnaūt / they fled into the mountaines / and they toke al their substaunce. Thus the marriage was turned to mourninge / and the noyse of their melody into lamentacion. And so when they had auenged the bloude of their brother / they turned agayne vnto Jordane.

Bachydes hearinge this / came vnto the very border of Jordane / with a greate power vpon the Sabbath daye. And Jonathas saide to his company: let vs get vp / and fyght a-
E gaynst oure enemyes / for it standeth not with vs to daye as in tymes / past: Beholde / oure enemyes are in oure waye / the water of Jordane vpon the one syde of vs / with bankes / sennes and woodes of the other syde / so that there is no place for vs to departe vnto.
par. xx. a †Wherfore crie now vnto heauē / that ye maye
Ma. iiij. b be delyuered frō the power of youre enemies. So they stroke the battayll. And Jonathas strethched out his hande to smyte Bachydes / but he fled backwarde. Then Jonathas and they that were with him leapte into Jordane / and swymmed ouer Jordane vnto him / and there were slayne of Bachydes syde that daye / a thousande men.

Therfore Bachydes with his hoost turned agayne to Jerusalem / and buylte vp the castels / and stronge holdes that were in Jewry / Jericho / Emaus / Bethoron / Bethel / Thannata / Phara / & Thopo / with hygh walles / with portes / and with lockes: and set men to kepe them / that they myght vse their malyce vpon Israel. He walled vp Bethsura / Gazara and the castell at Jerusalem also / and prouyded them with men and vitayles: He toke also the chiefest mens sonnes in the countrie for pledges / and put them in the castell at Jerusalem to be kept.

Afterwarde in the C. liij. yeare in ꝑ seconde moneth / Alcymus cōmaunded that the walles of the ynmost Sanctuary shoulde be destroyed / and the buyldinges of the prophetes also. And when he beganne to destroye them / F
the thinges that he wente aboute were hindered: for he was smyten with a palsey / and his mouth shut / so ꝑ he could nomore speake nor commaunde any of his house / cōcerninge his busynesse. Thus died Alcymus in greate misery at thesame tyme. And when Bachydes sawe that Alcymus was dead / he turned agayne to the kynge / and so the lande was in rest. ij. yeares. Then all the vngodly men helde a counsayll / sayinge: Beholde / Jonathas and hys company are at ease / and dwell without care. Wherfore let vs brynge Bachydes hyther / and he shall take thē all in one nyght.

So they wente and gaue Bachydes thys counsayll / which arose to come with a greate hoost / and sent letters pryuely to hys adherentes which were in Jewry / to take Jonathas & those that were with him: but they myght not / for the other had gotte knowlege of their deuyce. And Jonathas toke. L. men of the countrie (which were the ringleders of them) and slewe them. Then Jonathas and Symon with their company departeth vnto the citie Bethbessen / which lieth in ꝑ wildernesse / and repayred the decay thereof / and made it stronge. When Bachydes knewe thys / he gathered all hys hoost / and sent worde to them that were of Jewry. Then came he / and layed sege to Bethbessen / and fought agaynst it a longe season / and made instrumētes of warre. Now Jonathas left hys brother Symon in the citie / and wente forth hym self into the countrie / and came with a certayne numbre / and slewe Odares and his brethren / and the G
chyldren of Phaseron in their tentes: so that he beganne to be stronge / and to increace in power.

As for Symon and hys company / they wente out of the citie / and brent vp the instru-

mentes of warre/and fought against Bachydes/and discōfyted him. And Bachydes was sore vexed / because his counsayll and trauayle was in vayne. Wherfore he was wroth at the wicked men(that gaue him counsayll to come into their lande)and slewe many of thē. Then purposed he with his company to go awaye into his owne countrie: whereof when Jonathas had knowlege/ he sent Ambassatours vnto him/for to make peace with him / & that he shoulde delyuer him his prysoners agayne. To the which Bachydes cōsented gladly/& dyd accordinge to his desire: yee/and made an ooth that he should neuer do him harme all ỹ dayes of his lyfe. So he restored vnto him al the prysoners that he had taken out of the lande of Juda / and then turned and wente his waye into his owne lande/ neyther proceded he any further to come vnto the borders of Juda. Thus Jsrael had no more warre. And Jonathas dwelt at Machmas / and beganne there to gouerne the people / and destroyed the vngodly men out of Jsrael.

The. X. Chapter.

A Josephus ca. ij. iij. lib. xiij.

In the hundreth lx. yeare came Alexander the sonne of noble Antiochus / and toke Ptolomeis / whose cytiesyns receaued him / & there he raygned. When Demetrius herde therof / he gathered an exceadinge greate hoost / and wente forth against him to fyght. Wherfore Demetrius sent letters vnto Jonathas with louinge wordes / and praysed him greatly. For he sayde: we will fyrst make peace with him/before he binde him self with Alexander against vs: els he shall remembre the euel that we haue done against him / his brother and his people. And so he gaue Jonathas leue to gather an hoost/ to make weapēs/ and to be confederate with him/ and cōmaunded the pledges that were in the castell / to be deliuered vnto him.

Then came Jonathas to Jerusalem / and red the letters in the audience of al the people/ and of them that were in the castell. And therfore were they sore afrayed / because they herde that the kynge had geuen hym licence to gather an hoost. Thus were the pledges delyuered vnto Jonathas / which restored them to their elders. Jonathas also dwelt at Jerusalem/and beganne to buylde vp/and to repayre the citie: commaundinge the worke men to B wall it/ and the mount Syon rounde aboute with fre stone/to be a stronge hold/and so they dyd. As for the Heythen that were in the castels which Bachydes had made vp/they fled: so that euery man left the place/ and went into his owne countrie. Onely/at Bethsura remayned certaine of the Jewes/which had forsaken the lawe/ and cōmaundemētes of God/ for Bethsura was their refuge.

Now when kinge Alexander herde of the promyses that Demetrius had made vnto Jonathas/and when it was tolde him of the battayls and noble actes / which he and his brethren had done/and of the great trauailes that they had taken: he sayde: where shall we fynde such a mā? well/we wil make him oure frende/ and be confederate with him. Vpon this he wrote & lettre vnto him with these wordes: Kynge Alexander saluteth his brother Jonathas. We haue herde of the / that thou art a valeaūt man/and mete to be our frend/ wherfore this daye we ordeyne the to be the hyghe priest of thy people/and to be called the kinges frende. (Vpon this/he sente him a purple clothinge and a croune of gold)that thou mayest consydre what is for oure profyt/ & kepe frendshyppe towarde vs.

So in the vij moneth of the C. lx yeare vpC on ỹ solempne feast daye of the tabernacles/ Jonathas put the holy raiment vpon him. Then gathered he an hoost / and made many weapens. Which when Demetrius herde/ he was maruaylous sory/and sayde: Alas / what haue we done/ that Alexander hath preuented vs in gettynge the frendshyppe of the Jewes/ for his owne defence? Yet will J wrytte louingly vnto thē also / yee / and promyse them dignities and rewardes / that they maye be of my syde. Wherupon he wrote vnto thē these wordes: Kynge Demetrius sendeth gretinge vnto the people of the Jewes. Where as ye haue kepte youre cōuenaunt towarde vs / and continued in oure frendshippe/not enclininge to oure enemies/ we were glad whē we herde therof. Wherfore remaine still and be faythfull to vs: and we shal wel recompence you for the thinges that ye haue done on oure partye: we shal releace you of many charges/and geue you rewardes.

And

And now J discharge you/and all the Jewes from tributes / J forgeue you the costumes of salt/ and release you of the croune taxes of the thyrde parte of sede / and half of the frute of trees / which is myne owne duety.
D These J leaue for you from thys daye forth: so that they shall not be taken of the lande of Juda/nor of the thre cities which are added thervnto/ out of Samaria and Galile/ from thys daye forth for euermore. Jerusalem also with all thinges belonginge therto / shalbe holy & fre/ yee/ the tythes and tributes shall pertayne vnto it. As for the power of the castell which is at Jerusalem/J remitte & geue it vnto the hyghe priest/that he maye set in it such men as he shall chose to kepe it. J frely delyuer all the Jewes that are prysoners thorowout all my realme: so that euery one of them shalbe fre from payinge any trybute / yee / euen of their cattel.

All the solempne feastes / Sabbathes/ Newmones / the dayes appoynted / the thre dayes before and after the feastes shalbe fre for al the Jewes in my realme: so that in them no man shall haue power to do any thinge/ or to moue any busynesse against any of them in any maner of cause. There shall xxx. M. also of the Jewes be wrytten vp in the kynges hoost/and haue their wages payed/as all other men of warre of ỹ kinges shoulde haue: and of them shalbe ordeyned certayne to kepe the kynges strong holdes: yee / and some of them shalbe set ouer the kynges busynesse/ that they maye faythfully deale with thesame. The Jewes also shall haue princes of their owne/and walke in their owne lawes / as the kinge hath cōmaunded in the lande of Juda.

And the thre cytes that are fallen vnto Jewry from the countrie of Samaria and Galile/shalbe taken as Jewry /and be vnder one: neyther be subiecte to any straunge lorde/ but to the hyghe priest. As for Ptolomays and the lande pertayninge therto. J geue it vnto the Sanctuary at Jerusalem/for the necessary expences of the holy thynges. Moreouer/J will geue euery yeare xv. M. Sycles of syluer out of the kynges checker (which pertayneth vnto me) to the worke of the temple: yee/and loke what remayneth (which they that had oure matters in hande in tymes past/ haue not payed) thatsame shall they geue vnto them also. And besydes all thys/ the v. M. Sycles which they toke yearly of the rentes of the Sanctuary/ shall belonge vnto the pristes that do seruice.

Jtem/ whosoeuer they be that flye vnto the temple at Jerusalem / or within the libertyes thereof / where as they are fallen into the kinges daunger for any maner of busynes / they shalbe pardoned/ and all the goodes that they haue in my realme / shalbe fre. For the buyldinge also and repayringe of the worke of the Sanctuary/ expences shalbe geuen out of the kynges Checker: Yee / and for the makinge of the walles rounde aboute Jerusalem / for the breakynge doune of the olde / and for the settinge vp of the stronge holdes in Jewry/ shal the costes and charges be geuē out of the kinges Checker.

† But when Jonathas / & the people herde j. Ma. vij b these wordes/ they gaue no credence vnto thē/ neyther receaued them: for they remembred the greate wickednesse that he had done vnto Jsrael/and how sore he had vexed thē. Wherfore they agreed vnto Alexander/ for he was a prynce that had dealte frendly with them/ and so they stode by him alwaye. Then gathered kynge Alexander a greate hoost / and brought hys armye agaynst Demetrius. So the two kinges stroke battail together/but Demetrius hoost fled / and Alexander folowed after/ and fell vpon them. A myghtye sore felde was it/ Josephus cōtinuinge tyll the Sunne wente doune / and ca. v. lib. xiij Demetrius was slayne thesame daye.

And Alexander sente Ambassatours vnto F Ptolome the kynge of Egypte with these wordes / sayinge: For so much as J am come agayne to my realme / and am set in the trone of my progenitours/ and haue gotten the dominion/ouercome Demetrius/conquered the lande / and stryken a felde with hym / so that we haue discomfyted both him and his hoost/ and syt in the trone of hys kyngdome. Let vs now make frendshyppe together/ geue me thy doughter to wyfe: so shall J be the sonne in lawe / and both geue the rewardes / and her greate dignite. Ptolome the kinge gaue aunswere / sayinge: Happy be the daye wherein thou art come agayne to the lande of thy progenitours/ and set in the trone of theyr kyng-

dome. And now will I fulfyll thy wrytinge: but mete me at Ptolomays / that we maye se one another/& that I maye marry my doughter vnto the/accordinge to thy desyre. So Ptolome wente out of Egypte with hys doughter Cleopatra/ and came vnto Ptolomays in the C.lxij. yeare: where kinge Alexander met hym / & gaue Alexander hys doughter Cleopatra/ and marryed them at Ptolomays with greate worshyppe / lyke as the maner of kinges is to be.

Then wrote kynge Alexander vnto Jonathas/that he shoulde come and mete hym. So he wente honorably vnto Ptolomays / and there he met the two kynges /and gaue them greate presentes of golde and syluer/ & founde
G fauoure in theyr syght. And there came together against Jonathas certayne wicked men/ and vngracious persones of Israel / makinge complayntes of hym / but the kinge regarded them not. As for Jonathas/ the kinge commaunded to take of his garmentes / and to clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him / and sayde vnto hys princes: Go with him into the myddest of the citie/ and make a proclamacyon/that no man complayne against him of any matter / and that noman trouble him for any maner of cause.

So it happened that when his accusers sawe ỹ worshyppe / which was proclaymed of him/and that he was clothed in purple / they fled euerychone. And the kinge made much of him / wrote him amonge his chiefe frendes/ made him a duke / and partaker of his dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the C. lxv. yeare came Demetrius the sonne of Demetrius from Creta into his fathers lande: whereof when Alexander herde tell / he was ryght sory/and returned vnto Antioche. And
.Ma.ij. a Demetrius chose † Appollonius (which had the gouernaunce of Celosyria) to be hys captayne.

So he gathered a greate hoost / and came vnto Jamnia / and sente worde vnto Jonathas the hyghe priest / sayinge: Darrest thou withstande vs thy selfalone? As for me/ I am but laughed to scorne and shamed / because thou proucst thy strength agaynst vs in the mountaynes. Now therfore if thou trustest in
B thine owne strength / come doune to vs into the playne felde / and there let vs proue oure strength together: thou shalt fynde that I haue valeaunt mē of warre with me: and shalt know who I am/and the other that stande by me: which saye /that youre fote is not able to stande before oure face / for thy fathers haue bene twyse chaced into theyr owne lande. And now / how wilt thou be able to abyde so great an hoost of horsmen and fotemen in the felde/ where as is neyther rocke / stone / nor place to flye vnto.

When Jonathas herde the wordes of Appollonius/he was moued in his mynde: wherefore he chose x. thousand men/ and wente out of Jerusalem / and Symon hys brother met hym for to helpe hym: And they pitched theyr tentes at Joppa/but the citie kepte hym forth/ for Joppa was an holde of Appollonius. Then Jonathas layed sege to it/ and they that were in the citie/ for very feare let hym in: and so Jonathas wanne Joppa. Appollonius hearynge of thys/ toke thre thousande horsmē/ with a greate hoost of fote men/and wente as though he wolde go to Azotus/and came immediatly into the playne felde: because he had so many horsmen/ and put hys trust in them. So Jonathas folowed vpon hym to Azotus/ and there they stroke the battayl. Now had Appollonius lefte a M. horsmen behinde them priuely in the tentes. And when Jonathas knew that such wayte was layed behynde thē/ they wente rounde about the enemies hooste/ and shot dartes at the people from the morninge to the euening. As for Jonathas people/they kept theyr ordre as he had commaunded them / and the enemyes horses were euer labouringe.

Then brought Symon forth his hoost/and
I set them agaynst the fote men. For the horsmē were weery already. So he discomfited them/ and they fled. And they that were scatred in ỹ felde/gatte them to Azotus/ and came into the temple of Dagon theyr Idol/ that they might there saue theyr lyfes. But Jonathas set fyre vpon Azotus/and all the cities rounde aboute it/ and toke their goodes / † and brent vp the j.Ma
the temple of Dagon with all them that were fled into it.

Josephus ca.vj.li.xiij. Antiq.

Thus

Thus were slayne and brent wel nye viij. thousande men. So Jonathas remoued the hoost from thence/and brought them to Ascalon: where the men of the citie came forth/ and met hym with greate worshyppe. After thys wente Jonathas and hys hoost agayne to Jerusalem/with greate substaunce of good. And when kinge Alexander herde these thinges / he thought to do Jonathas more worshyppe / & sent hym a colar of golde / as the vse is to be geuen vnto such as are of the kinges nexte bloude. He gaue hym also the citie of Accaron (with the landes belonginge therto) in possession.

The XI. Chapter.

A AND the king of Egypte gathered an hoost/
ph.ca. (lyke the sande that lyeth vpon the see
o.viij.e shore) and many shyppes: and wente aboute thorow deceate to optayne the kingdome of Alexander/ and to ioyne it vnto hys owne realme. Vpon thys he toke hys iourneye into Syria/and was letten into the cities / and mē came forth to mete hym: for kinge Alexander had commaunded them so to do / because he was hys father in lawe. Now when Ptolome entred into any citie / he lefte men of warre to kepe it / and thys he dyd thorowout all the cities. And when he came to Azotus / they shewed hym the temple of Dagon and Azotus
ac.x.i † that was brent vp / with the other thinges which were destroyed / the dead bodies cast abroade/ and the graues that they had made by the waye syde/for such as were slayne in the feld: And tolde the kinge that Jonathas had done all these thinges/ to the intēt they might get hym euell will. But the kynge sayde not a worde therto.

And Jonathas met the kinge with greate honour at Joppa / where they saluted one another / and toke theyr rest. So when Jonathas had gone with the kinge/ vnto the water that was called Eleutherus/he turned againe to Jerusalem. Now Ptolome had gotten the dominion of the cities vnto Seleucia vpon the see coast / ymagininge wicked counsayls agaynst Alexander / and sent Ambassatours vnto Demetrius/sayinge: Come let vs make a bande betwixte vs / so shall I geue the my
B doughter that Alexander hath/and thou shalt raygne in thy fathers kingdome. I repente that I gaue Alexander my doughter / for he goeth about to slayne me. And thus he sclaundred Alexander / because he wolde haue had hys realme.

Thus he toke hys doughter from him/gaue her vnto Demetrius/ and forsoke Alexander/ so that hys malyce was openly knowen. And Ptolome came to Antioche / where he set two crounes vpon hys owne heade: the croune of Egypte and of Asia. In ỹ meane season was kinge Alexander in Cilicia/for they that dwelt in those places/had rebelled agaynst him. But when Alexander herde of thys / he came to warre agaynst him. So kinge Ptolome brought forth hys hoost/ and met hym with a myghty power / and chaced him awaye. Then fled Alexander into Araby / there to be defended/and kinge Ptolomes honoure increaced. And Zabdiel the Arabian smote of Alexanders heade / and sent it vnto Ptolome. But the thyrde daye after / dyed kynge Ptolome him self: and they whome he had set in the stronge holdes/were slayne of those that were within the cities. And Demetrius raygned in the hundreth and seuen and syxty yeare.

At thesame tyme gathered Jonathas them C
that were in Jewry / to laye sege vnto the castell which was at Jerusalē / and so they made many instrumentes of warre agaynst it. Then wēte there certayne vngodly persones (which hated theyr owne people) vnto kynge Demetrius / and tolde him / that Jonathas beseged the castel. So whē he herde it/he was angry/ and immediatly came to Ptolomais / and wrote vnto Jonathas that he shoulde not laye sege to the castel / but come & speake with hym in all the haist. Neuertheles / when Jonathas herde thys/he commaunded to besege it. He chose also certayne of the elders and priestes of Israel / and put hym self in the parell/ and toke with hym golde / syluer / clothynge/ and diuerse presentes: and wente to Ptolomays vnto the kynge / and founde hym gracious.

And though certayne vngodly men of hys owne people made complayntes vpō him/ yet the kynge intreated hym / † lyke as his prede- j.Mac.x.b
cessours had done before: and promoted him in the sight of all his frendes / confirmed hym

in the hyghe prieſthode with all ỹ worſhippe that he had afore / and made him his chiefe frende. Jonathas alſo deſyred the kinge that
j.Mac.x.d he wolde make Jewry free / with the three head cities of Samaria/and the lãdes pertayninge therto: vpon this dyd Jonathas promyſe him three C. talentes. Whereunto the kinge conſented / and gaue Jonathas writinge of the ſame / conteyninge theſe wordes: Kinge Demetrius ſendeth gretinge vnto his brother
D Jonathas / & to the people of the Jewes. We ſende you here a coppy of the lettre / which we dyd wryte vnto oure elder Laſthenus / concerninge you / that ye ſhoulde knowe it.

Kynge Demetrius ſendeth gretinge vnto Laſthenus his elder. For the faithfulnes that oure frendes the people of the Jewes kepe vnto vs / and for the louinge kindnes which they beare towarde vs: we are determined to do them good. Wherfore we ordeyne all the coaſtes of Jewry with the three cities / Lyda and Ramatha (which are added vnto Jewry from Samaria) and all the landes pertayninge thereunto / to be frely ſeparated for ſuch as do ſacrifice in Jeruſalē: both concerninge the paymentes which the kynge toke yearly afore tyme / and the frutes alſo of the earth and trees. As for other tythes and tributes that belonged vnto vs / we diſcharge them therof from this tyme forth. In lyke maner / we graunte vnto them all the cuſtomes of ſalt and croune taxes / which were brought vnto vs. And thys fredome ſhall they haue firme and ſtedfaſt / from thys tyme forth for euermore. Therfore ſe that ye make a copy of theſe our letters / & delyuer it vnto Jonathas: that it maye be kepte vpō the holy mount in a conuenient place.

E After thys / when Demetrius the kynge ſawe that thys lande was in reſt / and that no reſiſtaunce was made hym: he ſent awaye all his hooſt euery man to hys owne place / excepte an armye of ſtraungers / whome he brought from the Iles of the Heythen / wherfore all hys fathers hooſt had cuell wil at him.
j.Ma.xij.e I Now was there one Tryphō (that had bene of Alexanders parte afore) which when he ſawe that all the hooſt murmured againſt Demetrius: he wente to Emalcuel the Arabyan (that brought vp Antiochus the ſonne of Alexander) and laye ſore vpon him / to delyuer hym this yonge Antiochus: that he myght raygne in hys fathers ſteade. He tolde hym alſo what greate euell Demetrius had done / and how his mē of warre loued hym not: and ſo remayned there a longe ſeaſon.

And Jonathas ſent vnto kinge Demetrius / to dryue them out which were in the caſtel at Jeruſalem and in the other refugies / for they dyd Iſrael greate harme. So Demetrius ſent worde vnto Jonathas / ſayinge: I will not onely do theſe thinges for the & thy people / but at tyme conuenient / I wil do both ỹ and thy people greate worſhippe. But now thou ſhalt do me a pleaſure / if thou wilt ſende me men to helpe me: for all myne armye is gone fro me. So Jonathas ſent hym iij. M. ỹ ſtronge men vnto Antioche / and they came vnto the kynge: wherfore the kinge was very glad at their commynge. But they that were of the citie (euen an C. xx thouſande men) gathered them together / and wold haue ſlayne the kynge / which fled into hys courte: and the citieſyns kepte the ſtretes of the citie / and begānne to fyght.

Then the kinge called for the Jewes helpe / which came vnto him altogether / and wente abroade thorow the citie / & ſlew theſame daye an hundreth M. men: ſet fyre vpon the citie / gat many ſpoyles in that daye / and delyuered the kynge. So when the citieſyns ſawe that the Jewes had gotten their will of the citie / and they them ſelfes diſpoynted of their purpoſe: they made their ſupplicacion vnto the kynge / ſayinge: Graunte vs peace / and let the Jewes ceaſſe from troublinge vs / and the citie / and vpon thys they caſt awaye theyr weapens. Thus they made peace / and the Jewes gat greate worſhippe in the ſight of the kinge / and in the ſyght of al that were in his realme / and were ſpoken of thorowout the kingdome: and ſo they came againe to Jeruſalem with greate goodes.

So the kynge Demetrius ſat in the trone G of hys kingdome / and had peace in his lande. Neuertheles / he dyſſembled in all that euer he ſpake / and withdrewe him ſelfe from Jonathas / neyther rewarded him accordinge to the benefytes which he had done for him / but troubled hym very ſore. After thys came Tryphon

phon agayne with yonge Antiochus / which raygned / and was crouned kynge. Thē there gathered vnto him all the men of warre / whome Demetrius had put awaye / theſe foughte againſte Demetrius / whiche fled and turned his backe. So Triphon toke the Elephantes / and wanne Antioche. And yōge Antiochus wrote vnto Jonathas / ſayinge: I confirme the in thy prieſthode / and make the ruler of iiij countries / that thou mayeſt be a frende of the kynges.

Vpon this he ſent him golden veſſell to be ſerued in / and gaue hym leaue to drynke in golde / to be clothed in purple / and to weare a colar of golde / he made his brother Simon alſo captayne / from the coaſtes of Tyrus vnto the borders of Egypte. Then Jonathas toke his iourney / and wente thorow the cities beyonde the water (of Jordane) & al the men of warre of Syria gathered them vnto hym for to helpe hym. So he came vnto Aſcalon / and they of the cytie receaued him honorably: and from thence wente he vnto Gaza / but they wolde not let him in: wherfore he layed ſege vnto it / burninge vp / and ſpoylinge the places that were aboute the citie.

H And the citieſyns of Gaza ſubmitted them ſelfes vnto Jonathas / whiche made peace wt them / but toke of their ſonnes to pledge / ſente them to Jeruſalem / and went thorow ỹ coūtrie vnto Damaſcus. Now when Jonathas herde that Demetrius princes were come in to Cades (which is in Galile:) with a greate hooſt / purpoſinge to put Demetrius oute frō medlinge in the realme: he came againſt thē / and lefte Simon his brother in the lande: which came to Bethſura / and layed ſege to it a longe ſeaſon / and diſcomfyted thē. So they deſyred to haue peace wt him / which he graūted them / and afterwarde put them out from thence / toke the citie / and ſet men to kepe it.

And Jonathas with his hooſte came to the water of Geneſar / & by times in the morning gat them to the plaine felde of Azor.

And beholde / the hooſtes of the Heythen mete them in the felde / and layed watche for them in the mountaines: ſo that when Jonathas came againſt them / ỹ other (which were layed to watch) roſe out of their places / and fought / and they that were of Jonathas ſyde fled euery man: and there was not one of them lefte / excepte Matarhias the ſonne of Abſalomus / and Judas the ſonne of Calphi the captayne of the hooſte. Then Jonathas rente his clothes / layed earth vpon his heade / made his prayer / and turned agayne to them in the felde: where they fought together / and he put them to flyght. Now when his owne men that were fled / ſawe this: they turned agayne vnto hym / and helped hym to folowe vpon all theyr enemyes vnto their tentes at Cades. So there were ſlayne of the Heithen theſame daye iij. M. men / and Jonathas turned agayne to Jeruſalem.

The. XII. Chapter.

JOnathas ſeynge that the time was mete A for hym / choſe certayne men / and ſente them vnto Rome / for to ſtabliſhe and to renue
j.mac.viij.a the frendſhippe with them. He ſent letters alſo vnto Sparta / and to other places in lyke maner. So they wente vnto Rome / & entred into the counſail and ſayde / Jonathas the hygh prieſt and the people of the Jewes ſent vs vnto you / for to renue the olde frendſhippe / & bonde of loue. Vpon this ỹ Romaines gaue thē fre paſportes / ỹ mē ſhoulde lede them home into the land of Juda peaceably. And this is the copy of the lettres that Jonathas wrote vnto the Sparcians.

Jonathas the hygh prieſt / with the elders / prieſtes / and the other people of the Jewes / ſende greting vnto the Sparcians their brethren. There were lettres ſente longe ago vnto Onias the hygh prieſt / from Arius which than raygned amonge you / that ye are oure brethren / as the wryting made therupon ſpecifyeth. And Onias intreated the Ambaſſatoure that was ſente honorably / and receaued the lettres: wherin there was mencion made of the bonde of loue and frendſhippe. But as for vs / we nede no ſuche wrytinges: for why / we haue the holy bokes of ſcripture in oure handes to oure comforte. Neuertheleſſe / we had rather ſende vnto you / for the renuynge of the brotherhode and frendſhippe: leſt / we ſhoulde be ſtraunge vnto you / for it is longe ſence the tyme that ye ſente worde vnto vs. Wherfore / in the ſacrifyces that we offre and other ceremonies vpon the hyghe ſolempne dayes / & other we alway remembre

you without ceassinge(like as reason is / and as it becommeth vs to thynke vpon oure brethren)yee/and are right glad of your prosperous honoure.

And though we haue had greate troubles and warres / so that the kynges aboute vs haue foughten against vs:yet wolde we not be greuous vnto you/nor to other of oure louers and frendes in these warres. For we haue had helpe from heauen/so that we are deliuered/and oure enemies subdued. Wherfore we chose Numenius the sone of Antiochus / and Antipater the sonne of Jason/and sent them vnto the Romaynes / for to renue the olde bonde of frendshippe and loue with them. We commaunded them also to come vnto you/to salute you/and to deliuer you oure letres / concerninge the renouacion of oure brotherhode. And now ye shal do right well/ to geue vs an aunswere thereunto.

C And this is the copy of the writinge/ which Areus the kynge of Sparta sente vnto Onias: Areus kynge of the Sparcians sendeth gretinge vnto Onias the hye priest. It is founde in writinge / that the Sparcians and Jewes are brethren/and come of the generacion of Abraham. And nowe for so much as this is come to oure knowlege/ ye shall do wel/ to wryte vnto vs of youre prosperyte/ as for vs/we haue written our mynde vnto you: Oure cattell and goodes are yours: & yours/ ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathas herde/ that Demetrius princes were come forth to fyght against him with a greater hooste then afore/ he wente frō Jerusalem/and met them in the lande of Hemath/for he gaue thē not space to come into his owne countrie. And he sent spyes vnto their tentes / whiche came agayne / and tolde him that they were appointed to come vpon him in the night season. Wherfore when the Sunne was gone doune/Jonathas cōmaūded his men to watch al the night/ and to be ready with weapens for to fight: & set watch-
D men rounde aboute the hooste. But when the aduersaries herde that Jonathas was ready with his men to the battayl/they feared / and were afrayed in their hertes/and kyndled fyres in their tentes/brake vp/ and gat them away. Neuertheless/Jonathas and his company knewe it not tyl the morninge / for they sawe the fyres burninge.

Then Jonathas folowed vpon them / but he myght not ouertaken them/ for they were gone ouer the water Eleuterus. So Jonathas departed vnto the Arabiās(which were called Zabadei)slew them/and toke their goodes. He proceded further also/and came vnto Damascus/and went thorow al that coūtrie. But Simon his brother toke his iourney/and came to Ascalon & to the next strong holdes/departinge vnto Joppa/ and wanne it. For he herde that they wolde stande of Demetrius party: wherfore he sente men of warre in the cytie to kepe it. After this came Jonathas home agayne / and called the elders of the people together: and deuysed with them for to builde vp the stronge holdes in Jewry/and the walles of Jerusalem/to set vp an hyghe walle betwixte the castel and the citie/for to separate it frō the citie/that it might be alone / and that men shoulde neyther bye nor sell in it.

Vpon this they came together for to build vp the cytie: and for so much as the walle vpon the broke of the West syde(called Caphetheta) was fallen doune / they repayred it. And Simon set vp Adiada in Sephela/and made it strong/settinge gates and lockes vpō it. †Now when Triphon purposed to raigne in Asia/to be crouned/and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre him/but fyght against him. Wherfore he wente aboute to take Jonathas/ and to kyl him.

So he departed/and came vnto Bethsan. Then wente Jonathas forth against him to the battayll with fourtye thousande chosen men/and came vnto Bethsan also. But when Triphon sawe that Jonathas came with so greate an hooste to destroye him / he was afrayed: and therfore he receaued hym honorably/commended him vnto all his frendes/ gaue him rewardes / and commaunded his men of warre to be as obedient vnto him/ as to hym selfe.

And sayde vnto Jonathas: why hast thou caused this people to take such trauayle/ seing there is no warre betwixte vs? Therfore sende

& i. Mac. Joseph. capite xi. lib. xiij.

sende them home againe / and chose certayne men to wayte vpon the/and come thou with me to Ptolomais/for I will geue it the with the other stronge holdes / men of warre and their officers: As for me/ I must departe/ this is onely the cause of my commynge. Jonathas beleued hym/and dyd as he said/put-
F tinge awaye his hoost/which wente into the lande of Juda. He kepte but iij. M. by hym/ wherof he sente ij. M. into Galilee / and one M. went with him selfe.

Nowe as soone as Jonathas entred into Ptolomais / the citiesyns sperred the gates of the citie/ and toke him/ and slewe all them with the swearde/that came in with hym. Then sent Triphon an hooste of fote men and horsmen into Galile/& into the greate playne felde/ to destroye al Jonathas company. But when they knew that Jonathas was taken/ and all they slayne that wayted vpon him: they toke counsaill together / and came forth ready to the battaill. So whē they ih folowed vppon them / sawe that it was a matter of lyfe / they turned backe agayne: as for the other/ they wente into the lande of Juda peaceably/and bewayled Jonathas / and thē that were with him ryghte sore. And Israell made greate lamentacion. Then all the Heythen that were rounde aboute them/ soughte to destroye them. For they sayde: nowe haue they no captayne/nor any man to helpe them. Therfore let vs ouercome them/and rote oute their name from amonge men.

The XIII. Chapter.

A NOw whan Simon herde that Triphon gathered a greate hooste to come into the lande of Juda / and to destroye it/ and sawe that the people was in greate fearfulnesse and care: He came vp to Jerusalem/ and gathered the people together/ and gaue them exortacion / sayinge: Ye knowe what greate battails I and my brethrē and my fathers house haue striken for the lawe & the Sanctuary / & what maner of troubles we haue sen: thorow
ac. vj. c occasion wherof †all my brethren are slayne
d. xiij b for Israels sake/& I am left alone. And nowe let not me spare myne owne lyfe in any maner of trouble/for I am no better then my brethren: But wyll auenge my people and the Sanctuary/oure children and oure wiues: for all the Heythen are gathered together/to destroye vs of very malyce.

At these wordes the hertes of the people were kyndled together/ so that they cryed with a loude voyce/sayinge: Thou shalt be our captayne in steade of Judas and Jonathas thy brethren/ordre thou our battail/& whatsoeuer thou commaundest vs/we shall do it. So he gathered al the men of warre/ makinge haist to fynish al the walles of Jerusalem / whiche he made stronge rounde aboute. Then sente B he Jonathas the sonne of Absalomus with a fresh hooste vnto Joppa/which droue thē oute that were in the castell / and remayned there him selfe. Triphon also remoued from Ptolomais with a greate armye / to come into the lande of Juda/& Jonathas with him beinge inwarde. And Simon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Jonathas/ and that he wolde warre agaynste him: he sent messaungers vnto him/sayinge: Where as we haue kepte Jonathas thy brother / it is for money that he is owinge in the kynges accompte/ concernynge the busynesse that he had in hande. Wherfore sende nowe an C. talentes of syluer/ and his two sonnes for suerties / that when he is letten forthe he shall not forsake vs: and we shall sende him again. Neuertheless/ Symon knewe that he dyssembled in his wordes: yet commaunded he the money and childrē to be delyuered vnto him: lest/he shoulde be the greater enemye against the people of Israel/and saye: Because he sente him not the money and the chyldren/ therfore is Jonathas dead.

So Simon sent hym the chyldren and an hundreth talentes/but he dissembled/ & wold C not let Jonathas go. Afterwarde came Triphon into the lande/ to destroye it/ and went rounde aboute by the waye that ledeth vnto Ador. But whersoeuer they wente/ thither wente Simon and his hooste also. Now they that were in the castell/sent messaungers vnto Triphon / that he shoulde make haiste to come by the wylderneste / and to sende them vittales: And Triphō made ready al his horsmen to come thatsame nighte. Neuertheles/ it was a very greate snowe / so that he came

not

not in Galaadithim. And when he drewe nye Baschama / he slewe Jonathas and his sonnes there / and thē turned for to go home into his owne lande.

Then sente Simon for to fet his Brothers dead coarse/and buried it in Modin his fathers citie. So al Israell bewayled him with greate lamentacion / and mourned for him very longe. And Simon made vpon the sepulchre of his father and his brethren a Buyldinge/hygh to loke vnto of fre stone behynde and before:and set vp seuē pillers/one against another(for his father/his mother and foure brethren)and set greate pyllers rounde about with armes vpon them for a perpetuall memory/and carued shippes besyde the armes: that they might be sene of men sailinge in the see. This sepulchre which he made at Modin/ standeth yet vnto this daye.

Josephus capite x. lib. xiij. D †Nowe as Triphon wente forth to walke with the yonge kynge Antiochus / he slewe him traytcrously/and raygned in his steade/ crouned him selfe kyng of Asia/ & dyd muche euell in the lande/Symon also buylde vp the castels in Jewry / makynge them stronge with towers/greate walles/ portes and lockes/ and layed vp vittales in the stronge holdes. And Simon chose certayne men / and sente them to kynge Demetrius: to desyre him/that he wolde discharge the lande from all bondage/for Triphon had spoyled it very sore. Whereupon Demetrius the kynge aūswered hym / and wrote vnto hym after this maner.

Demetrius the kynge sendeth gretinge vnto Simon the hygh priest his frende/with the elders and people of the Jewes. The golden croune and precious stone that ye sente vnto vs/haue we receaued: and are ready to make a stedfast peace with you/yee/& to wryte vnto oure officers/for to release you / concerninge the thinges wherin we made you fre: and the appointment that we make with you shalbe firme and stable. The stronge holdes which ye haue builded/shalbe your owne. As for any ouersight or faute cōmitted vnto this daye/we forgeue it/ and the croune taxe that ye ought vs also. And where as was any other tribute in Jerusalem/it shal now be no tribute: and loke who are mete amonge you to be in oure courte/let thē be written vp that there maye be peace betwixte vs.

Thus the yock of the Heithen was taken from Jsrael/in the hundreth & seuenty yeare. E And the people of the Jewes beganne to write in their lettres & actes on this maner: †In the fyrst yeare of Simon the hygh priest j.ma.xiij.f and prince of the Jewes.

In those dayes wente Symon vnto Gaza/and besieged it rounde ab out/where he set vp ordinaūce of warre. And wanne a tower which he toke. So they ỹ gat into the tower/ leapte into the cytie/ whiche was in a greate feare: In so muche that the people of the cytie rente their clothes/ and clymmed vp vpon the walles with they: wyfes and chylderen/ besechynge Symon to be at one with them/sayinge.

O rewarde vs not after oure wickednesse/ F be gracious vnto vs/and we shal do the seruyce. Thē Simon for very pitie/wolde fyght nomore againste them / but put them oute of the cytie/and caused the houses (wherein the ymages were) to be clensed: and so entred the cytie with Psalmes of prayse/ genynge thankes vnto the Lorde. So when he had cast all abhominacions oute of the citie/he set such men in it as kepte the law of God/and made the cytie stronge / and builded a dwellinge place for him selfe.

Now when they in the castel at Jerusalem were kepte so straytely/ that they coulde not come forth nor into the cōtrye/& might neither bye nor sell: they were very hungrye/ and many of thē famished to death: In so muche that they besought Simon to be at one with them/which he graunted them. So he put them out from thence: and clensed the castell from fylthynesse. And vpon the xxiij. daye of the seconde moneth in the C. lxxj. yeare they entred into it with thankesgeuinge/& braunches of palme trees / with harpes / croudes/ cymbals and lutes / synginge Psalmes and songes of prayse vnto God/ for that ỹ greate enemy of Jsrael was ouercome.

And Simon ordeyned that thesame daye shoulde be kepte euery yeare in gladnes / and made stronge the hyl of the temple that was besyde the castell / where he dwelte him selfe with his company. Simon also perceauinge that

that Jhon his sonne was a myghty man of armes/made him captayne of all the hoostes/ and caused hym to dwell at Gaza.

The XIIII. Chapter.

A IN the C. lxij. yeare gathered kynge Demetrius his hooste / and departed vnto Media/ to get hym helpe for to fyght against Triphon. Nowe when Arsaces the kynge of Persia and Media herde / that Demetrius was entred within his borders / he sente one of his princes to take hym alyue/and to bring hym vnto him. So he wente and slewe Demetrius hoost/ toke hym selfe/ brought hym to Arsaces/whiche kepte him in warde. And all the lande of Juda was in rest/ so longe as Simon lyued: for he soughte the wealthe of his people / therfore were they glad to haue hym for their ruler/ and to do him worshippe alwaye.

Simon wanne the cytie of Joppa also for an hauen toune/and made it an intraunce in to the Iles of the see. He enlarged the borders of his people/and cōquered them more land: He gathered vp many of their people that were prysoners: he had the dominion of Gaza/Bethsura and the castell/which he clensed from fylthinesse/and there was no man that resysted him: So that euery man tylled his grounde in peace/the lande of Juda and the trees gaue their frute & encreace. The elders B sat al in iudgement/and toke theyr deuyce for the wealth of the lande: the yonge men put on worshippe and harnesse vpon them. He prouyded vitailes for the cyties / and made goodlye stronge holdes of them: so that the fame of his worshippe was spoken of vnto xvj.a the ende of the worlde. † For he made peace iiij.b thorowout the lande/and Jsrael was full of myrth and ioye.

Euery man sat vnder his vyne and fygge trees/and there was no man to fraye them awaye/there was none in the lande to fight against them/for then the kynges were ouercome. He helped those that were in aduersite amonge his people/he was diligent to se the lawe kepte: as for suche as were vngodly and wicked / he toke them awaye. He set vp the Sanctuary / and increaced the holy vessels of the temple.

When the Romaynes and Sparcians had gotten worde that Jonathas was dead/ they were right sory. But when they herde ỹ Simon his brother was made high priest in his stead/and how he had wonne the land again with the cities in it: they wrote vnto him in tables of laton/to renue the frendshyp and bonde of loue/which they had made afore with Judas and †Jonathas his brethren. j.Ma.viij.c Which writinges were red before the congre d. xij.a gacion at Jerusalem.

And this is the copy of the lettres that the C Sparcians sent. The Senatours / and citiesins of Sparta sende gretinge vnto Simon the greate priest with the elders / priestes and the other people of the Jewes their brethren: When youre Ambassatours that were sente vnto oure people/certifyed vs of your worshippe/honoure and prosperous wealth: we were glad of their comming/and haue written the earande whiche they spake before the counsail of the people: namely/that Numenius the sonne of Antiochus / & Antipater the sonne of Jason the Jewes Ambassatours are come vnto vs/for to renue the olde frendshyp with vs. Vpon this the people cōsented/ that the men shoulde be honorably intreated / and that the copy of their earande should be written in the special bokes of the people/for a perpetual memory vnto the Sparcians: yee/and that we should sende a copy of thesame vnto Simon the greate priest.

After this dyd Simon sende Numenius D vnto Rome/with a golden shilde of a thousande pounde weight/to confirme the frendshippe with them: which when the Romaynes vnderstode/they saide: what thankes shal we recompence againe vnto Simon and his children: For he hath stablished his brethren/ and ouercome the enemies of Jsrael. Wherfore they graunted him to be fre. And all this wrote the Jewes in tables of laton/and nailed it vnto the pillers vpon ỹ mount Sion. The copy of the writinge is this:

The xvij. daye of the moneth † Elul in C. August. lxxij. yeare/ in third yeare of Simon the high priest / in the greate congregacion of the priestes/rulers of the people / and elders of the countrie at Asaramel/ were these wordes openly declared.

For so much as there was muche warre in E oure

oure lande/therfore Simon the sonne of Mathias (come of the children of Jareb) and his brethren/put them selfes in parel/and resisted the enemies of their people: that their Sanctuary and lawe might be mainteyned/ and dyd their people great worshippe. Jonathas in like maner after that he had gouerned his people & bene their hygh priest: dyed/ and lyeth buryed beside his elders.

After that wolde their enemies haue troden theyr holy thinges vnder fote/ destroyed their lande/ and vtterly waisted theyr Sanctuary. Then Symon withstode them/ and sought for his people/spent much of his owne money/ weapened the valeaunt men of his people/gaue them wages/made stronge the cities of Juda/with Bethsura that lyeth vpon the borders of Jewry/ (where the ordynaunce of theyr enemies laye somtyme) & set Jewes there for to kepe it.

F He made fast Joppa also/which lyeth vpō the see/and Gaza that bordreth vpon Azotus/ (where the enemyes dwelte afore) and there he set Jewes to kepe it: and whatsoeuer was mete for the subduynge of the aduersaryes/ that layed he therin. Nowe when the people sawe the noble actes of Simon/ and what worshippe he purposed to do for them/ his godly behauoure and faithfulnesse whiche he kepte vnto them/ and howe he soughte by all wayes the wealth of his people/ because he dyd all this/therfore they chose him to be their prince and hyghe priest. And in his tyme they prospered well by hym/ so that the Heithen were taken out of their lande: and they also which were in the citie of Dauid at Jerusalem in the castell (where they wente oute and defyled al thinges that were about the Sanctuary/ and dyd greate harme vnto clenlynes) and Simon put men of the Jewes in it for the defence of the lande and the citie/ and set vp the walles of Jerusalem.

G And kynge Demetrius confirmed him in his hygh priesthode/ made him his frende/ & dyd him greate worshippe. For he herde that the Romayns called the Jewes their frēdes/ louers an brethren: howe honorably they receaued Simons Ambassatours: how the Jewes and priestes consented that he should be their prince and high priest perpetually (tyll God rayse vp the true prophet) and that he shoulde be their captain/to care for the Sanctuary: and to set officers vpon the workes therof/ouer the land/ouer yͤ weapens/ouer the houses of defence/ to make prouysion for the holy thinges/and to be obeyed of euery man/ & al the writinges of the lande to be made in his name: that he shoulde be clothed in purple and golde/ and that it shoulde be lawefull for none of the people nor priestes to breake any of these thinges/ to withstande his wordes/ nor to call any congregacion in the lande without hym: that he shoulde be clothed in purple/ and weare a colar of golde: And if there were any whiche disobeyed or brake this ordinaunce/that he shoulde be punished.

So all the people consented to alowe Simon/and to do accordinge to these wordes. Simon also him selfe toke it vppon him/and was contente to be yͤ hygh priest/the captayn and prince of the Jewes and priestes/ and to gouerne them al. And they commaunded to make this writinge in tables of laton/ and to fasten it vnto the compasse of the Sanctuary in an open place: and to lay vp a copy of the same in the treasury/that Simon and his posterite might haue it.

The XV. Chapter.

MOreouer/ kynge Antiochus the sonne of Demetrius sente lettres frome the Iles of the see/vnto Simon the highe priest and prince of the Jewes/and to al the people/ conteyninge these wordes: Antiochus yͤ kyng sendeth greting vnto Simō the hygh priest/ and to the people of the Jewes. For so muche as certaine wicked men haue gottē the kingdome of our progenitours/ I am purposed to chalenge the realme again/and to restore it to the olde estate.

Wherfore I haue gathered a greate hoost/ and made shippes of warre: that I maye go thorow the countrie/and be auenged of them which haue destroyed oure lande/ and waysted many cities in my realme. And therfore nowe I make the fre also from all the tributes/wherof al kynges my progenitours haue discharged the/ and from other customes (where from they haue released the) whatsoeuer they be: Yee/ I geue the leaue to coyne money of thine owne within thy lande. As for Jerusalem/ I wyl that it be holy and free: and all the weapens and houses of defence/ which thou hast builded and kepest in thyne
B handes/shalbe thyne. Where as any thinge is or shalbe owinge vnto the kynge/ I forgeue it the/from this tyme forth for euermore. And when we haue optayned our kingdom/ we shall do the/ thy people and the temple greate worshippe: so that youre honoure shalbe knowen thorowout the whole worlde.

In the C.lxxiij.yeare wente Antiochus into his fathers lande/ and all the men of warre came together vnto him/ so that fewe were lefte with Triphon. So the kynge Antiochus folowed vpon him/ but he fled vnto Dora/whiche lyeth by the see syde/ for he sawe that there was mischiefe commynge vnto hym/ and that his hoost had forsaken hym. Then came Antiochus vnto Dora with an hundreth and twentye thousande men of armes vppon fote/ and eyght thousande horsmen. So he compasse the cytie rounde about/ and shyppes came by the see. Thus they vexed the cytie by lande and by water/ in so muche that they suffre no man to go in nor oute.

In the meane season came Numenius (& they that had bene with him) from the cytie
iiij d of Rome/ hauynge lettres writen vnto the
C kynges and prouinces/ wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretinge vnto Ptolome the king. The Ambassatours of the Jewes oure frendes/beyng sent from Simon the hygh priest/ and from the people of the Jewes/ came vnto vs/ for to renue the olde frendshippe and bonde of loue/and broughte a shilde of golde weyinge a thousand pounde/which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges & prouinces/ to do them no harme/ nor to take parte against them/their cities nor countries/ neither to mainteyne their enemies againste thē. If there be any wicked persones therfore fled from their countrye vnto you/deliuer thē vnto Simon the hygh prieste/ that he maye punish them according to theyr owne lawe.

These same wordes wrote the Romaines also vnto Demetrius the kynge/ to Attalus/ Araba/Arsaces and to all regions: as Samsanes/to them of Sparta/Delo/Mindo/Sydon/Caria/Samos/Phamphilia/Lycia/Alicarnassium/and to Rhodes: to Faselis/Coo/ Sida/Arado/Gortyna/Gnydum/to Cypres and to Cyren. And of euery lettre they sente a
D copy to Simon the hygh priest/and to yͤ people of the Jewes. So Antiochus the kynge brought his hooste vnto Dora the seconde tyme/to take it: where he made dyuers ordinaunces of warre/and kepte Triphon in/that he shoulde not come forthe. Then Symon sent Antiochus two thousande chosen men to helpe hym with golde/ syluer and other plenteous gear: Neuertheless/ he wolde not receaue them/but brake al the cōuenaunt which he made with Simon afore/ and withdrewe him selfe from him.

He sent Athenobius also a frende of his vnto Simon for to reason with him/ saying: Ye withholde fro me Joppa and Gaza (with the castel that is at Jerusalem) which are cities of my realme/whose borders ye haue destroyed/and done great euell in the lande/hauynge the dominacion in many other places of my kyngdome. Wherfore/ deliuer now the
E cityes whiche ye haue taken/with the tributes of the places that ye haue rule vpon/without the borders of Jewry: Or els geue me fyue hundreth talentes of syluer/ yee/ and for the harme that ye haue done in the cyties/and for the trybutes of thesame/other fyue hundreth talentes. If no/ we shall come and fyghte against you.

So Athenobius the kynges frendes came to Jerusalem/and when he sawe the greate worshyppe and honoure of Simon in golde/ syluer/ and so greate plenty of ornamentes: he maruayled/and tolde Simon as the kinge commaunded him. Then aunswered Simō/ and sayd vnto hym: † As for vs/we haue neither taken other mens lande/nor withholden them/but onely our fathers heretage/whiche oure enemyes had vnrightcously in possessiō a certayne time. This heretage of our fathers haue we chalenged in proecesse of time. And where as thou complaineſt/ cōcerning Joppa and Gaza/they dyd great harme to oure people and in oure lande/yet will we geue an C. talentes for them. † Iud. xj.c.d

Neuer-

F Neuertheles/ Athenobius aunswered him not one word/But turned againe wrothfully vnto the kynge/ and tolde him all these wordes/and the great dignite of Simon with al that he had sene/and the kynge was very angry. In the meane tyme fled Triphon by shippe vnto Orthosaida. Thē the kyng made Cendebeus captayne of the see coaste/ & gaue him an hoost of fote men and horsmen/ commaundinge him to remoue the hoost toward Jewry/and to builde vp the citie of Cedron/ to make vp the portes/and to warre againste the people of the Jewes. As for the kinge him selfe/he folowed vpon Triphon. So Cendebeus came vnto Jamnia/ & beganne to vexe the people/to treade doune Jewry/to take the people prysoners/to slaye them/and †to build vp Cedron: where he set horsmen and other men of warre/ that they mighte come forth & go thorow the stretes of Jewry/ like as the kinge had commaunded him. j.mac.xvj.c

The XVI. Chapter.

A THen came Jhon vp from Gaza/ & tolde Simon his father/what Cedebeus had done amonge their people. Vpon this called Simon two of his eldest sonnes/Judas and Jhon/and sayde vnto them: I and my brethren/and my fathers house/ haue euer from oure youth vp vnto this daye/ foughten against the enemies of Israel/and God gaue vs good fortune to delyuer Israel oft tymes. And nowe for so muche as I am olde/ be ye in steade of me and my brother/ to go forthe and fyghte for oure people/ and the helpe of God be with you. So he chose xx. M. fyghtinge men of the countrie/with horsmen also/ whiche wente forth againste Cendebeus/and rested at Modin. j.mac.xvj.f

In the mornynge they arose/and wente to the playne felde: and beholde/a myghty great hoost came against them/both of fote men & horsmen. Now was there a water broke betwixte thē/ & Jhon remoued the host toward them. And when he saw that the people was afrayed to go ouer the water broke/ he wente ouer fyrst him selfe: and the men seynge this/ folowed him.

B Then Jhon set his horsmen and fote men in ordre/the one by the other/for their enemies horsmen were very many. But when they blew vp the priestes trompettes/ Cendebeus fled with his hoost/wherof many were slain/ and the remnaunt gat them to their stronge hold. Judas also Jhons brother was wounded at thesame time. And Jhon folowed styll vpon the enemyes/ tyll he came to Cedron †whiche he buylded. The enemyes fled also vnto the towers that were in the feldes of Azotus/and those dyd Jhon burne vp. Thus there were slaine two thousand men of them/ and Jhon turned agayne peaceablye into Jewry. j.mac

And in the felde of Jericho was Ptolome the sonne of Abobus made captayne: whiche because he had aboundaunce of syluer and golde/(for he had married the doughter of Simon the hyghe prieste) waxed proude in his mynde/and thought to conquere ỹ land/ ymageninge falshed againste Simon and his sonnes/to destroye them. Nowe as Symon was goynge aboute thorow the cities/ that were in the countrie of Jewry/ and caryinge for them: he came doune to Jericho/ with Matathias and Judas his sonnes/in the C.lxxvij. yeare in the xj. moneth called †Sabat. Then Ptolome the sonne of Abobus receaued them (But with deceate) into a strong house of his called Soch/which he had buylded/where he made them a banckет. Ja

So when Simon and his sonnes were mery and had dronken well/ Ptolome stode vp with his men (whome he had hyd there) and toke their weapens/entred into the banckет house/ and slewe Simon with his two sonnes/and certaine of his seruauntes. Such greate vnfaithfulnesse dyd Ptolome in Israel/an recompeneed euel for good. Then wrote this Ptolome thesame vnto kyng Antiochus/ requyringe him that he shoulde sende him an hoost to helpe him/ and so shoulde he deliuer him the lande with the cities and tributes of thesame. He sent other men also vnto Gaza/ & for to take Jhon: and wrote vnto the captaynes to come to him/and he should geue them syluer/golde and rewardes. And to Jerusalē he sent other to take it and the Sanctuary.

Then ranne there one before/ and tolde Jhon in Gaza/that his father & his brethren were slaine/and how that Ptolome had sent to slaye him also. When Jhon herde this/he was

was sore abashed/ and layed handes on them that were come to destroye him/ and slewe them: for he knewe that they wente aboute to kyll him.

As for other thinges concerninge Jhon: of hys warres/ of hys noble actes (wherein he behaued him self manfully) of the buyldinge of walles which he made/ and other of his dedes: They are wrytten in the Cronicles of his priesthode/ from the tyme forth that he was made hygh Priest after hys father.

The ende of the fyrst boke of the Machabees.

The secōde boke of the Machabees.

The fyrst Chapter.

A THe brethren of the Jewes/ which be at Jerusalē & in the lande of Jewry/ wysh vnto those brethren of the Jewes that are thorowout Egypt: good fortune/ health and peace. God the Lorde be gracious vnto you/and thinke vpon hys co nuenaunt that he made with Abraham/Isaac/ and Jacob his faythful seruauntes: † and geue you all such an herte/ that ye maye loue and serue him/ yee/ and perfourme his will with an whole herte/ & of a willinge mynde: He open youre hertes in his lawe & his cōmaundementes/sende you peace: heare youre prayers/ be at one with you/ and neuer forsake you in tyme of trouble. Thys is here oure prayer for you. b

What tyme as Demetrius raygned in the C.lxix. yeare/we Jewes wrote vnto you in the trouble/& violence ỹ came vpon vs. In those yeares after that Jason departed out of ỹ holy lande & kingdome/ they brent vp the portes/ & B shed innocēt bloud. Thē made we oure prayer vnto the Lord/ and were herde: we offred/ & lighted the candels/ settinge forth cakes and bread. † And now come ye vnto the feast of tabernacles in the moneth * Casleu. Leu. xxiij. f *Nouēbre.

In the C.lxxxviij. yeare/ the people that was at Jerusalem and in Jewry/the counsayl and Judas him self/sent this wholsome salutacion vnto Aristobolus kynge Ptolomes master/ which came of the generacyon of the anoynted priestes: and to the Jewes that were in Egypte: In so much as God hath delyuered vs from greate perels/ we thanke him hyghly/ In that we resisted so myghty a kinge. And why: he brought mē out of Persys by heapes/ to fyght agaynst vs and the holy citie. For as he was in Persys (namely/the captayne with the greate hoost) he perysshed in the temple of Nanceas/ beynge deceaued thorow the deuyce of Nanceas priestes. For as he was purposed to haue dwelt there: Antiochus and his frendes came thyther/ to receaue much money for a dowry. So whē Nanceas priestes had layed forth the money/ he entred with a small company into the compasse of the temple/ and so they shut the temple.

Now when Antiochus entred by lopeninge the preuy intraunce of the temple/ the priestes stoned the captayne to death/hewed thē in peces that were with him/ smote of their heades/ and threwe them out. In all thinges God be praysed/ which hath delyuered the wicked into oure handes. C

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 thereof: that ye also myght kepe the tabernacles feast daye/ and the daye of the fyre/ which was geuen vs when Nehemias offred/after that he had set vp the temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis/ ỹ priestes (which then sought the honoure of God) toke the fyre pryuely from the aulter/ and hyd it in a valley/ where as was a depe drye pyt: & therein they kepte it/ because the place was vnknowen to euery man. Now after many yeares when it pleased God/ that Nehemias shoulde be sent from the kinge of Persia: † he sent the childers children of those priestes (which had hyd the fyre) to seke it. And as they tolde vs/ they founde no fyre/but thycke water. Leuit. vj. c 2.a.xvj.c

Then commaunded he them to drawe it vp/ and to bringe it him/and the offeringes withall. Now when the sacrifices were layed on and ordred/the priest Nehemias commaunded to sprenkle them/and the wood with the water. When this was done/and the tyme came that the Sunne shone/which afore was hyd in the cloude:there was a great fyre kindled/In so much that euery man maruayled. Now all the priestes prayed/whyle the sacrifice was a makinge. Jonathas prayed fyrst/ and the other gaue aunswere.

And Nehemias prayer was after this maner: O Lorde God maker of all thynges/ thou fearfull and stronge/thou righteous and mercyfull/thou that arte onely a gracious kinge/onely liberall/onely iust/Almyghty and euerlastinge/thou that delyuerest Israel from all trouble/thou that hast chosen the fathers and halowed them: receaue the offeringe for the whole people of Israel/preserue thine owne porcion/and halowe it. Gather those together that are scatred abroade from vs: delyuer them that are vnder the Heythens boundage/loke vpon them which are despysed and abhorred/that the Heythen maye knowe and se/how that thou art oure God/punyshed them that oppresse vs/and proudly put vs to dishonoure. Set thy people agayne in thy holy place/† lyke as Moses had spoken.

Deut. x. a

And the priestes songe Psalmes of thankesgeuinge/so longe as the sacrifice endured. Now when the sacrifice was brent. Nehemias commaunded the greate stones to be sprenkled with the residue of the water. †Which when it was done/there was kindled a flame of them also: but it was consumed thorow the lyght/that shyned from the aulter. So when thys matter was knowen/it was tolde the kynge of Persia/that in the place were the priestes (which were led awaye) had hyd fyre/there appeared water in steade of fyre/and that Nehemias and hys company had purifyed the sacrifices withal. Then the kinge cõsyderinge the matter diligently/made him a temple/to proue the thinge that was done. And when he founde it so in dede/he gaue the priestes many giftes/& diuerse rewardes: yee/he toke them with his owne hande/and gaue them. And Nehemias called thesame place Nephthar/ which is as much to saye/as a clensynge: but many men call it Nephy.

Judic. vj. d
in. rc. xviij. c
Eccli. xlviij. a

The II. Chapter.

It is founde also in the writinges of Jeremy the prophet/that he commaunded them which were caried awaye/to take fyre † as it is saide afore. *He commaunded them also/that they shoulde not forget the lawe and commaundementes of the Lorde/and that they shoulde not erre in their myndes/when they se images of syluer and golde with their ornamentes. These and such other thinges cõmaũded he them/and exhorted them/that they should not let the lawe of God go out of their hertes.

A

ij. Ma. *Jere. Baruc.

Dent.

It is written also how the prophet (at the cõmaundement of God) charged thẽ/to take the tabernacle and ỹ Arcke with them/and he wente forth vnto the moũtayne/† where Moses clymmed vp/and sawe ỹ heretage of God. And when Jeremy came there/he founde an open caue/wherein he layed the tabernacle/ the Arcke/& the aulter of incence/and so stopped the hole. There came certaine mẽ together also folowing him/to marck the place/but they coulde not fynde it. Which whẽ Jeremy perceaued/he reproued them/sayinge: As for that place it shalbe vnknowen/vntyl the tyme that God gather his people together agayne/and receaue thẽ vnto mercy. Then shall God shew them these thinges/& the maiesty of ỹ Lorde shall appeare/and the cloude also/† lyke as it was shewed vnto Moses: and *lyke whẽ Salomon desyred that the place myght be sanctified/and it was shewed him.

B

Exo. *iij. Reg. viij. b

For he beynge a wyse man/handled honorably & wysely: offeringe vnto God in ỹ halowinge of the temple when it was fynyshed. †And lyke as when Moses prayed vnto the Lord/ỹ fyre came doune frõ heauen/and cõsumed the burntofferinge: † Euen so prayed Salomon also/& the fyre came doune frõ heauen/& cõsumed ỹ burntofferinge. And Moses said: because ỹ synofferinge was not eatẽ/therfore it is consumed. In lyke maner Salomon kepte ỹ Dedicacio (or halowing) eight dayes.

Leui. ij. Par. vij.

C

In the Annotacions & writinges of Jeremy/were these thinges put also/and how he made a library/& how he gathered out of all coũtries the bokes of the prophetes/of Dauid/ the

Som. read. heme.

the epistles of the kinges/and of the presentes. Euen so Judas also/loke what he learned by experience of warre/and such thinges as had happened vnto vs/he gathered them altogether/and so we haue them by vs. If ye now desyre to haue thesame/sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purificacion/we haue written vnto you. Therfore ye shall do well/if ye kepe thesame dayes. We hope also/that the God (which delyuered his people/and gaue thẽ all the heretage/kingdome/priesthode and

xxv. a Sanctuary † that he promysed them in the lawe) shall shortly haue mercy vpon vs/and gather vs together from vnder the heauẽ into his holy place: for he hath saued vs from great parels/and hath clensed the place.

D

As concerninge Judas Machabeus and his brethren/the purificacion of the greate temple/the dedicacion of the aulter/yee/and of the warres that concerne noble Antiochus &

x. vj. a † Eupator his sonne/of the shyninges that came doune from heauen vpon those/which manfully defended the Jewes. (For though they were but fewe/yet defended they the whole lande/droue awaye the enemies hoost/ recouered agayne the temple/that was spoken of thorowout all the worlde/delyuered the citie doyinge their best that ỹ lawe of the Lorde which was put doune/myght with all tranquillite be restored againe vnto the Lorde/ỹ was so mercyfull vnto them.) As touchinge Jason also of Cyren/we haue vndertakẽ compendiously to bringe into one boke/the thinges that were cõprehended of him in fyue. For we consideringe the multitude of the bokes/ & how harde it should be for them that wolde medle with stories & actes (and that because of so diuerse matters) haue vndertakẽ so to comprehende the stories: that such as are disposed to reade/myght haue pleasure and pastyme therein: & that they which are diligent in such thinges/myght the better thinke vpon them: yee/and that whosoeuer red them might haue profyt therby.

E

Neuertheles/we oure selfes that haue medled with this matter for the shorteninge of it/ haue taken no smal labour/but greate diligence/watchinges and trauayle. Lyke as they that make a feast/wolde fayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content to take the labour/ where as we maye shortly comprehende the thinges that other men haue truly written.

For he that buildeth an house a new/must prouyde for many thinges to the whole buyldinge: but he that paynteth it afterwarde/seketh but only what is comly/mete & cõuenient to garnysh it wythall. Euen so do we also in lyke maner. And why? He that begynneth to wryte a story for ỹ first/must with hys vnderstandinge gather the matter together/set his wordes in ordre/and diligently seke out euery parte: But he that afterwarde will shorten it/ vseth fewe wordes/and toucheth not ỹ matter at the largest. Let this be sufficient for a prologe/now wil we beginne to shewe ỹ matter: for it is but a foolish thinge to make a longe prologe/and to be shorte in the story it self.

The III. Chapter.

What tyme as ỹ holy citie was inhabited in all peace & wealth/and when ỹ lawes were yet very well kepte (For so was it ordeyned by Onias the hygh priest and other godly men/that were enemies to wickednesse:) It came therto/that euen the kinges and princes thẽ selfes dyd the place greate worshippe/and garnyshed the temple with greate giftes: In so much that Seleucus kinge of Asia/of hys owne rentes/bare all the costes belonginge to the seruyce of the offeringes. Then † Symon of the trybe of Ben Jamin/a ruler of ỹ temple/ laboured to worke some mischiefe in the citie/ but the hygh priest resisted him.

A

ij. ma. iij. c

Neuertheles/when he myght not ouercome Onias/he gat him to † Appollonius the sonne of Thersa (which thẽ was chiefe lorde in Celosyria and Phenices) & tolde him/that the treasury in Jerusalem was full of innumerable money/and how that the commons goodes (which belonged not vnto the offeringes) were exceadinge greate also: yee/and how it were possible that all these myght come vnder the kinges power.

ij. Ma. iij. b

Now when Appollonius had shewed the kinge of the money/as it was tolde him/the kinge called for Heliodorus his steward/and sent him with a commaundement to bringe hym the saide money. Immediatly Heliodorus toke his iourney/but vnder a coloure/as

B

though he wolde go thorow Celosyria & Phenices to vyset the cities / but his purpose was to fulfyl the kinges pleasure. So whē he came to Jerusalem / and was louingly receaued of the hygh priest into the citie: he tolde what was determined concerninge the money / and shewed the cause of his commynge: he axed also / if it were so in dede. Then the hygh priest tolde him / that there was such money layed vp for the vpholdinge of wydowes and fatherlesse children / and how that a certayne of it belonged vnto Hyrcanus Tobye a noble mā: and that of all the money (which that wicked Symon had bewrayed) there were iiij. hundreth talentes of syluer / and ij. hundreth of golde / yee / and that it were vnpossible for those mens meaninges to be deceaued / that had layed vp their money in the place and temple (which is had in worshippe thorowe ỹ whole worlde) for the mayntenaunce and honoure of thesame. Wherunto Heliodorus aunswered that the kinge had commaunded him in any wyse to bringe him the money.

¶ So at the daye appoynted / Heliodorus entred into the temple to ordre this matter. But there was no small feare thoroweout ỹ whole citie. The priestes fel downe before the aulter in their vestimentes / and called vnto heauen vp-
Exo. xxij. a pon him / † which had made a lawe concerninge stuffe geuē to kepe / that they shoulde be safely preserued / for such as committe thē vnto kepinge. Thē who so had loked the hygh priest in the face / it wolde haue greued his herte: For his countenaunce & the chaunginge of his colour / declared ỹ inwarde sorow of his mynde. The man was all in heauynesse / and his body in feare: wherby they that loked vpon him / might perceaue the greue of hys herte. The other people also came out of their houses by heapes vnto the cōmun prayer / because ỹ place was lyke to come into confusion. The women came together thorow the stretes / with heery clothes aboute their brestes.

S 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 handes toward heauen / and praied. A miserable thinge was it to loke vpon the commune people / and the hygh priest beynge in such trouble. But they besought the almighty God / that the goodes which were committed vnto thē / might be kepte whole / for those that had delyuered them vnto their kepinge. Neuertheles / ỹ thinge that Heliodorus was determined to do / ỹ perfourmed he in thesame place / he hym self personally beynge aboute the treasury with his men of warre. But the spiete of almygthy God shewed him selfe openly / so that all they which presumed to obeye Heliodorus / fell thorow the power of God into a greate fearfulnesse and drede. For † there ỹ. (M
appeared vnto them an horse / with a terrible and ỹ
man syttinge vpō him / deckte in goodly araye / and the horse smote at Heliodorus with hys fore fete. Now he that sat vpon the horse / had harnesse of golde vpon him.

Moreouer / there appeared ỹ fayre & beutiful yōge mē in goodly araye / which stode by him / scourged him of both the sydes / and gaue him many stripes without ceassinge. † With ỹ fell ỹ. (M
Heliodorus sodenly vnto ỹ grounde. So they toke him vp (beynge cōpassed about wt greate darckenesse) & bare him out vpō a beare. Thus he that came with so many runners and men of warre into ỹ saide treasury / was borē out / where as no man might helpe him: and so the power of God was manifest and knowē. He laye styll domme also by the power of God / destitute of all hope and lyfe. And they praysed the Lorde / that he had shewed hys power vpon hys place and temple / which a lytle afore was full of feare and trouble: and that thorow the reuelacion of the almyghty Lord it was fylled with ioye and gladnesse.

Thē certaine of Heliodorus frēdes prayed Onias / ỹ in all haist he wolde call vpon God / to graūte him his life / which was geuinge vp the ghoost. So the hygh priest consydered the matter / & lest / the king should suspecte that the Jewes had done Heliodorus some euel: he offred an healthofferinge for him. Now whē the hygh priest had opteyned his peticion / thesame yonge men in thesame clothinge appeared / and stode besyde Heliodorus / sayinge: Thāke Onias ỹ hygh priest / † for hys sake hath Ja.
the Lord graunted ỹ thy lyfe: therfore seynge ỹ that God hath scourged the / geue him prayse and thankes / and shewe euery man his might and power. And when they had spoken these wordes they appeared nomore.

So

So Heliodorus offred vnto God / made greate vowes vnto him which had graunted him his lyfe / thanked Onias / toke his hooste / & wente agayne to the kinge. Then testified he vnto euery man / of the greate workes of God / that he had sene with his eyes. And when the kinge axed Heliodorus who were mete to be sent yet once agayne to Jerusalem / he sayde: If thou hast any enemy or aduersary vnto thy realme / sende him thither / and thou shalt haue him punyshed / if he escape with hys lyfe: for in that place (no doubte) there is a special power and workinge of God. For he that dwelleth in heauen / vysiteth and defendeth that place: and all that come to do it harme / he punysheth and plagueth thē. This is now the matter concerninge Heliodorus / and the kepinge of the treasury at Jerusalem.

The IIII. Chapter.

A iij. a THis Symon now † (of whome we spake afore) beynge a bewrayer of the money and his owne natural countrie / reported the worst of Onias: as though he had moued Heliodorus vnto thys / and as though he had ben a bringer vp of euel. Thus was he not ashamed to call him an enemye of the realme / that was so faythfull an ouerseer & defender of ỹ citie & of his people: yee / & so fernēt in the lawe of God. But when the malice of Symon increaced so farre / that thorowe his frēdes there were certaine māslaughters cōmitted: Onias considered the parell that might come thorow this strife / & how that Appollonius (namely the chiefe lorde in Celosyria & Phenices) was all set vpon tyranny / and Symons malice increaced thesame: He gat him to the kinge / not as an accusar of the citiesyns / but as one that by hym self intended the commune wealth of the whole multitude. For he sawe it was not possible to lyue in peace / neyther Symon to leaue of from his foolishnesse / excepte the kinge dyd loke therto.

B But after the death of Seleucus / whē Antiochus (which is called the noble) toke ỹ kingdome: Jason the brother of Onias laboured to be hygh priest: For he came vnto the kinge / and promised him thre hundreth and lx. talentes of syluer / and of the other rentes. lxxx. talentes. Besydes this he promised him yet an C. and L. if he might haue the schole of ỹ children / and that he might call them of Jerusalē Antiochians. Which whē the king had graūted / and he had gotten the superioute: he beganne immediatly to drawe his kynsmen to the costume of the Heythen / put doune the thinges that the Jewes had set vp of loue / by Jhon the father of Eupolemius (which was sent Ambassatoure vnto Rome / for to make the bonde of frendshippe and loue.) He put doune all the lawes and lybertyes of the Jewes / and set vp wicked statutes. He durst make a fyghtynge schole vnder the castell / and set fayre yonge men to learne the maners of whores and brodels.

Thus was now the begynninge of ỹ Heythenysh / and straunge conuersacion / brought in thorow the vngracyous and vnherde wickednesse of Jason (which shoulde not be called a priest / but an vngodly persone.) In so much that the priestes were now nomore occupyed aboute the seruice of the aulter / but despysed the temple / regarded not the offeringes: yee / gaue theyr diligence to learne to fyght / to wrestle / to leape / to daunce / and pushynge the stone: not settinge by the honour of ỹ fathers / but lyked the glory of the Grekes best of all: for the which they stroue perlously / & were gredy to folowe theyr statutes / yee / theyr lust was in all thinges to be lyke them / which afore were theyr enemies and destroyers. Howbeit / to do wickedly against the lawe of God / shall not escape vnpunyshed: but of this we shall speake hereafter.

What tyme as the † Olympiades sportes S
were played at Tyrus (ỹ kynge him selfbeinge These were
presente) thys vngracious Jason sent wicked kepte euery
men / bearynge from them of Jerusalē (which fyfth yeare.
now were called Antiochyans) iij. hundreth drachmas of syluer for an offeringe to Hercules. These had they that caryed them / desyred vnder such a fashyon / as though they shoulde not haue bene offered / but bestowed to other vses. Neuertheles / he that sent thē / sent them to the intent that they shoulde be offered vnto Hercules. But because of those that were present / they were geuen as to the makinge of shyppes. And Appollonius the sonne of Nesteus was sent into Egypte / because of the noble men of kynge Ptolome Phylometor. Now whē Antiochus perceaued that he was

put out from medlynge in ỹ realme/he sought hys owne profyt/departed from thence/came to Joppa/and then to Jerusalem: where he was honorably receaued of Jason & the citie/ and was brought in with torche lyght/and with great prayse: and so he turned hys hoost vnto Phenices.

Ę After iij. yeare Jason sent Manclaus the
ij.ma. iiij. b foresayde Symons brother †to beare ỹ money vnto the kinge/and to bringe him aunswere of other necessary matters. But he (when he was praysed of the kinge for magnifyenge of hys power) turned the hyghe priesthode vnto him self/layinge vp iij. C. talentes of syluer for Jason. So when he had gotten commaundementes from the kinge/he came hauynge nothinge that becommeth a priest/but bearinge ỹ stomacke of a cruel tyraunte/& the wrath of a
ij.Mac.v b wilde brute beast. Then Jason († which had deceaued his owne brother) seynge ỹ he him self was begiled also/was fayne to flye into the lande of ỹ Ammonites/and Menelaus gat ỹ dominion. But as for the money that he had promysed vnto the king/he dyd nothinge therein/when Sostratus the ruler of ỹ castell required it of him. (For Sostratus was the mā that gathered ỹ customes) wherfore they were both called before the kinge. Thus was Menelaus put out of the priesthode/and Lysymachus his brother came in his stead. Sostratus also was made lorde of the Cypryans.

F It happened in the meane season/that the Tharsyans and Mallocyans made insurrection/because they were geuen for a present vnto kinge Antiochus concubine. Thē came the kinge in all the haist/to stylle them agayne and to pacifye the matter/leauynge Andronicus there to be hys debyte/as one mete therfore. Now Menelaus supposinge that he had gotten a ryght conuenient tyme/stole certayne vessels of golde out of the tēple/and gaue thē to Andronicus for a present: and some he solde at Tyrus/and in the cities therby.

Which when Onias knewe of a suertye/he reproued him: but he kepte him in a Sāctuary besyde Saphnis/ỹ lyeth by Antioche. Wherfore Menelaus gat him to Andronicus/and prayed him that he wolde slaye Onias. So when he came to Onias/he counsayled him craftely to come out of the Sāctuary/geuinge him his hand vpō an ooth (howbeit/he suspecte him) and thē he slewe Onias/without any regarde of righteousnesse. For the which cause not onely the Jewes/but other nacions also toke indignacion/and were displeased for the vnrighteous death of so godly a man.

And when the kinge was come agayne frō G
Cilicia/ỹ Jewes and certayne of the Grekes wente vnto him/cōplayninge for the vnrighteous death of Onias. Yee/Antiochus him self also was sory in his mynde for Onias/so that it pytied him/and he wepte/remembringe his soberneſſe and manerly behaueour. Wherfore he was so kindled in his mynde/that he commaunded Andronicus to be striped out of his purple clothinge/and so to be led thorowout all the citie/yee/and the vngracious mā to be slayne in thesame place/where he committed his wickednesse vpon Onias. Thus the Lorde rewarded him his punyshment as he had deserued. Now when Lysimachus had done many wicked dedes in the temple thorow the counsayll of Menelaus/and the voyce came abroade: the multitude gathered them together against Lysimachus/for he had caried out now much golde.

So when the people arose and were full of displeasure/Lysimachus armed iij. M. vnthriftes to defende him: a certayne tyraunt beynge their captaine/which was growē both in age and woodnesse. But when the people vnderstode the purpose of Lysimachus/some gat stones/some good stronge klubbes/and some cast asshes vpō Lysimachus. Thus there were many of them wounded/some beynge slayne/and all other chaced awaye. But as for that wicked churchrobber hym self/they killed hym besyde ỹ treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when the kinge came to Tyrus/they H
made a cōplaynte vnto him of Menelaus/cōcerninge this busynesse/& the Ambassatours were thre. But Menelaus wente and promysed Ptolome to geue him much money/if he wolde perswade the kinge. So Ptolome wēte the kinge into a courte (where as he was set to coole him) & brought him out of that mynde: In so much that he discharged Menelaus frō the accusacions/that not withstandinge/was

cause of all myschiefe: and those poore men (which if they had told theyr cause/yee/before the Scytians/they shoulde haue ben iudged innocent) them he condemned to death. Thus were they soone punished/which folowed vpon the matter for the citie/for the people and for ỹ holy vessel. Wherfore they of Tyrus toke indignacion/and buried thē honorably. And so thorow the couetcousnesse of thē that were in power/Menelaus remayned still in authorite/increasinge in malyce/to the hurte of the citiesyns.

The. V. Chapter.

A NT thesame tyme Antiochus made him
ready to go agayne into Egypte. Then where there sene at Jerusalē (xl. dayes longe) horsmē runninge to and fro/in the ayre which had rayment of gold/and speares. There were sene also whole hoostes of mē weapened/and horses runninge in an ordre/how they came together/how they belde forth theyr shyldes/ how the harnessed men drew out theyr swearedes/and shot theyr dartes. The shyne of the golden weapens was sene/and of all maner of armure. Wherfore euery mā prayed/that those tokens myght turne to good. Now whē there was gone forth a false rumour/as though Antiochus had bene dead: Jason toke a. M men/and came sodenly vpon the citie. The citiesyns ranne vnto the walles/at the last was the citie taken/and Menelaus fled into the castell.

B As for Jason/he spared not his owne citie-
syns in the slaughter/neyther consydered he what greate euell it were to destroye the prosperyte of his owne kynsmen: but dyd as one that hath gotten the victory of his enemyes/& not of his frendes. For all this gat he not the superioritie/but at the last receaued confusion
.iiij.e for hys malyce/† and fled agayne lyke a vagabounde into the lande of the Ammonites. Fynally (for a rewarde of his wickednesse) he was accused before Aretha the kinge of the Arabyans: In so much that he was fayne to flye from citie to citie/beyng despysed of euery mā as a forsaker of the lawes/and an abhominable persone. And at the last (as an open enemy of hys owne natural countrie and of the citiesyns) he was dryuen into Egypte.

Thus he that afore put many out of theyr owne natiue lande/perysshed from home hym self. He wente to Lacedemon/thynkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburied/was throwen out him self/no man mournynge for him/nor puttynge him in hys graue: so that he neyther enioyed the buryal of a straunger/neither was he partaker of his fathers sepulchre.

Now whē this was done the kinge suspec- C
ted/that the Jewes wolde haue fallē frō him/ wherfore he came in a greate displeasure out of Egypte/† and toke the citie by violence. He j.Mac.j.
commaunded his men of warre also/that they shoulde kyl and not spare/but slaye doune such as withstode them/clymmed vp vpon ỹ houses. Thus was there a greate slaughter of yonge men/olde men/women/chylderen/and virgyns. In iij. dayes were there slayne lxxx. M/fourty thousande put in pryson/and no lesse sold. Yet was he not content with this/ but durst go into the moost holy temple (Menelaus that traytoure/to the lawes and to hys owne naturall countrie/beyng hys gyde) and with his wicked handes toke the holy vessell/ which other kinges and cities had geuen thyther/for the garnyshinge and honoure of the place: them toke he in his handes vnworthely/ and defyled them.

So madde was Antiochus/that he consy- D
dered not how that God was a litle wroth/for the synnes of them that dwelt in the citie/for the which such confusion came vpō that place. † And why? if it had not happened them to Judic.v.d
haue bene lapped in many synnes/thys Antiochus (as soone as he had come) had sodenly bene punyshed/and shut out for hys presumpcion: † lyke as Heliodorus was/whome Se- ij.Ma.iij.d
leucus the kynge sent to robbe the 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 afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of almyghty God/ so whē the greate God is reconcyled/it shalbe set vp in hyghe worshyppe agayne.

So when Antiochus had taken a M. Ę
and viij. hundreth talentes out of the temple/he gat hym to Antioche in all the hayst/

thinkinge in his pryde / that he might make men sayle vpon the drye lande / and to go vpō the see / such an hyghe mynde had he. He lefte debytes there to vexe the people: At Jerusalē left he Philippe a Phrygian / in maners more cruell then him selfe that set him there. At Garysim he left Andronycus / and Menelaus / which were more greuous to ỹ citiesyns then
j. Mac. j. d other. † Now as he was thus set in malyce agaynst ỹ Jewes / he sent Appollonius an hated prince with xxij. M / commaundinge him to slaye all those that were of perfecte age / and to sell the women / maydens & chyldren. When he came now to Jerusalem / he fayned peace / and kepte him styll vntyll the Sabbath daye. And then he commaunded hys men to take them to theyr weapens (for the Jewes kepte holy daye) and so he slewe all them that were gone forth to the open playe / runninge here & there thorow the citie with his men weape-
j. Mac. ij. c ned / and murthered a great numbre. † But Judas Machabeus which was the tenth / fled into the wilderneſſe / led hys lyfe there with his company amonge the wylde beastes / and vpon the mountaynes: dwellinge there and eatinge grasse / left / they shoulde be partakers of the fylthynesse.

The VI. Chapter.

A NOt long after this / sent ỹ kinge a messaun-
j. Mac. j. d ger of Antioche / for to compel the Jewes to altre the ordinaunces of the fathers and the lawe of God / to defyle the temple that was at Jerusalē / & to cal it the temple of Jupiter Olympius: & that thei which should be in Gazarim / should be as those which dwell at the place of Jupiter the herberous. Thys wicked sedicion of the vngodly was heauy vpon all ỹ people: For the temple was full of volupteousnes / bebbynge and bollinge of the Heithen / of rybaudes and harlottes together. The womē wente into the holy place / & bare in that was vnlawful. The aultare also was full of vnlawful thinges / which the lawe forbydeth to laye vpon it. The Sabbathes were not kepte / the other solempne feastes of the lande were not regarded. To be playne / there durst no man be aknowen that he was a Jew.

In the daye of the kinges byrth they were compelled perforce to offre: and when the feast of Bacchus was kepte / they were constrained to weare garlandes of yuen / & so to go aboute for the honoure of Bacchus.

Moreouer / thorow the counsayll of Ptolo- B
me / there wente out a commaundement in the nexte cities of the Heithen / that they shoulde intreate the Jewes in lyke maner: namely / to compel them for to do sacrifice after the lawes of the Gentiles: and who so wolde not to put them to death. A pitcous thinge was it to se. There were ij. women accused to haue circūcised theyr sonnes / whome when they had led rounde aboute the citie (the babes hangynge at their brestes) they cast them doune headlinges ouer ỹ walles. Some that were crepte into dennes / & had kepte the Sabbath / were accused vnto Philippe / and brent in the fyre: because that for the feare of God they kepte ỹ commaundement so stedfastly / and wold not defende them selfes.

Now I beseche all those which reade this boke / that they refuse it not for these falles of aduersyte: & iudge the thinges (that are happened) for no destrucciō / but for a chastenynge of our people. And why? When God suffreth not sinners lōge to folowe their owne mynde / but shortly punysheth thē / † it is a token of his Prou. c
greate louinge kindnes. For this grace haue we of God more then other people / that he suffreth not vs longe to synne vnpunyshed lyke other nacions / that when the daye of iudgement commeth / he maye punysh them in the fulnes of theyr synnes. If we synne / he correcketh vs / but he neuer withdraweth hys mercy from vs: and though he punysh wyth aduersyte / yet doeth he neuer forsake hys people. But let thys that we haue spoken now wyth fewe wordes / be for a warninge / and exhortacyon of the Heythen. Now wyll we come to the declarynge of the matter. Eleazar one of the principal scrybes / an aged man / and of a welfauoured countenaunce / was constrayned to gape wyth open mouth / † and to eate Leuit.
swynes flesh. But he desyringe rather to dye gloriously then to lyue wyth shame / offred hym selfe willingly to the martyrdome. Now when he sawe that he must nedes go to it / he toke it pacyently: for he was at a poynte with hym self / that he wolde consente to no vnlawfull thynge for any pleasure of lyfe. They that stode by / beynge moued with pytie

tie (but not a right) for the olde frendshyp of the man / toke him aside priuely / and prayed him that he wolde let suche flesh be broughte him as were lawful to eate / and then to make a countenaunce as though he had eaten of the flesh of the sacrifyce / like as the kinge commaunded / for so he might be deliuered from death: and so for the olde frendshippe of the man / they shewed him this kindnes. But he beganne to consydre his discrete and honorable age / his noble and worshipfull stocke / and how that from his youth vp he had bene of an honest and good conuersacion / yee / and how constantly he had kepte the ordinaūces / and lawes commaunded by God / wherfore he gaue them this aunswere / and saide:

Yet had I rather fyrst be laied in my graue.
ſ. v. c † For it becommeth not mine age (saide he) in any wyse to dissemble / wherby many yonge persones might thinke / ỹ Eleazar being lxxx. yeare old and ten / were now gone to a straūg life: and so thorowe mine ypocrisy (for a litle time of a transitory life) they might be deceaued: by this meanes also should I defile mine age / and make it abhominable. For though I were nowe deliuered from the tormentes of
j. a men / † yet shoulde I not escape the hande of almighty God / neyther alyue nor death. Wherfore I will dye manfully / and do as it becommeth mine age: Wherby I maye peraduenture leaue an example of stedfastnes for such as be yōge / if I with a ready minde / and manfully dye an honeste death / for the moost worthy and holy lawes.

When he had saide these wordes / immediatly he was drawen to the tormente. Nowe they that led him / and were milde a litle afore beganne to take displeasure / because of ỹ wordes that he saide: for they thought he had spoken them of an highe minde. But when he was in hyghe martirdome / he mourned and saide: Thou (O Lorde) whiche hast the holy knowlege / knowest openly: that where as I might be deliuered from death / I suffre these sore paines of my body: but in my mynde I am wel cōtent to suffre them / because I feare the. Thus this man dyed / leauinge the memorial of his death for an example / not onely vnto yonge men / but vnto all the people / to be stedfast and manly.

The VII. Chapter.

IT happened also that there were vij. Bre- A
thren (with their mother) taken and com- Leuit. xj. a
pelled by the king against the law / to eat swynes flesh / namely with scourges and lethren whippes. And one of them whiche was the chiefe / saide: What sekest thou / and what requirest thou of vs? As for vs / we are ready rather to suffre death / then to offende the lawes of God and the fathers. Then was the kyng angrye / & bad heate cauldrons and brasen pottes. Which when they were made hote / immediatly he commaunded the tunge of him that spake fyrst / to be cut out / to pul the skinne ouer his heade / to payre of the tippes of his handes and fete: yee / and that in the sighte of his mother / & the other of his brethren. Now when he was cleane marred / he commaunded a fyre to be made / and so (while there was any breth in him) to be fried in the cauldron. In the which when he had bene longe payned / the other brethren with their mother exhorted him to dye manfully / saying: The Lorde God shall regarde the trueth / and comfort vs / like as Moses testifyeth and declareth in
his songe / sayinge: † and he will haue com- Deu. xxxij. c
passion on his seruauntes.

So when the fyrst was dead after this ma- B
ner / they brought the seconde to haue him in derisyon / pulled the skynne with the heere ouer his heade / and axed him if he wolde eate swynes flesshe / or he were payned in the other membres also thorowoute his bodye. But he aunswered boldly / and saide: I will not do it. And so was he tormēted like as the fyrst. And when he was euen at the geuinge vp of the ghoost / he saide: Thou moost vngracious persone / puttest vs nowe to death / but the kynge of the world shal raise vs vp (which dye for his lawes) in the resurreccion of euerlastinge lyfe.

After him was the thyrde had in deryſyon / and when he was requyred / he put out his tunge / and that righte soone / holdynge forthe his handes manfully / and spake with a stedfast faith: These haue I of heauen / but nowe for the lawe of God I despyse them / for my truste is that I shall receaue them of him againe. In so muche that the kinge / and they which were with him / maruayled at ỹ yonge

mans boldnesse/ that he nothinge regarded the paynes.

C Now when he was dead also/ they vexed ỹ fourth with tormētes in like maner. So whē he was now at his death/ he sayde: It is better that we beynge put to death of men/ haue oure hope and trust in God/ for he shall rayse vs vp again. †As for the/ thou shalt haue no resurreccion to life. Johan. v.c

And when they had spoken to the fyfthe/ they tormented him. Then loked he vnto the kynge/ and sayde: Thou haste power amonge men (for thou arte a mortal man also thy self) to do what thou wylt/ but thynke not ỹ God hath forsaken oure generacyon. Abyde the/ tary styll a whyle/ and thou shalte se the greate power of God/ howe he wyll punyshe the/ and thy sede.

After hym they broughte the sixte/ whiche beyng at the poynte of death/ said: Be not deceaued (o king) for this we suffre for our own sakes/ because we haue offended oure God/ & therfore maruaylous thinges are shewed vpon vs. But thinke not thou (which takest in hande to striue against God) that thou shalte escape vnpunished.

D This excellent mother (worthy to be well reported of/ and had in remembraunce) sawe her seuen sonnes dye in one daye/ and suffred it pacienely/ because of the hope that she had at God: Yee/ she exhorted euery one of them in especial/ and that godly and stedfastly/ with parfyte wysedome/ wakinge vp her wyfysshe thought with a manly stomacke/ and sayde vnto them: I can not tel howe ye came in my wombe/ for I neither gaue you breth nor soul/ no/ nor life. It is not I that ioyned the membres of youre bodyes together/ but the maker of ỹ worlde/ which fashioned the byrth of mā/ and beganne al thinges. Euen he also of his owne mercy shall geue you breth and lyfe again/ like as ye now regarde not youre owne selfes for his lawes sake.

Nowe thoughte Antiochus that she had despysed him/ therefore he let her go with her reproues/ and beganne to exhorte the yongest sonne (whiche yet was lefte) not onely with wordes/ but swore vnto him with an oth/ that he shoulde make hym a riche and welthy man (if he wolde forsake the lawes of his fathers) yee/ and that he shoulde geue him/ whatsoeuer were necessary for him. But whē the yonge man wolde not be moued for all these thinges/ he called his mother/ and coūsayled her to saue her sonnes lyfe. And when he had exhorted her with many woordes/ she promysed him/ that she shoulde speake vnto her sonne. So she turned her vnto hym (laughynge the cruell tyraunte to scorne) and spake with a bolde voyce: O my sonne/ haue pitie vpon me/ that bare the nynth monethes in my wombe/ that gaue the sucke/ norysshed the/ and broughte the vp vnto this age. I beseche the (my sonne) loke vpon heauen and earth/ and al that is therin/ and considre that God made them/ and mans generacion of naught. So shalte thou not feare this hangman/ but suffre death stedfastlye/ like as thy brethren haue done: That I maye receaue the again in thesame mercy with thy brethren. E

Whyle she was yet speakinge these woordes/ the yonge man sayde: Whome loke ye for? Wherfore do ye tary? I wyll not obeye the kynges commaundement/ but the lawe † that God gaue vs by Moses. As for the Leuit. Deu. p
that ymaginest all mischiefe againste the Iewes/ thou shalt not escape the hande of God: for we suffre these thynges/ because of oure synnes.

And though God be angry with vs a litle whyle (for oure chasteninge and reformacion) yet shal he be at one again with his seruauntes. But thou (O shamefull and moost abhominable persone) pryde not thy self thorow vayne hope/ in beinge so malicious vpō the seruauntes of God: for thou hast not yet escaped the iudgmēt of the God/ which is almighty/ and seith all thinges. My brethren that haue suffred a litle paine/ are now vnder the conuenaunt of euerlastinge life: but thorow the iudgment of God/ thou shalt be punished rightcously for thy pride. F

As for me (lyke as my brethren haue done) I offre my soul/ and my body for the lawes of oure fathers/ callinge vpon God/ that he will soone be mercifull vnto oure people: yee/ and with paine and punishemente † to make the graunte/ that he onely is God. In me nowe and in my brethren the wrath of almighty ij.Ma

almighty god is at an ende/ which righteously is fallen vpon al oure people. Then the king being kindled in anger/ was more cruel vpon him then vpon all the other/ and toke indignacion that he was so lightly regarded. So this yonge man dyed vndefyled/ and put his trust stil in the Lord. Last of al/ after the sonnes was ỹ mother put to death also. Let this now be ynough spoken/ concerning the offeringes and extreme cruelnesse.

The VIII. Chapter.

A THen Judas Machabeus/ and they that were with him/ wente pryuely into the tounes/ called their kinsfolkes and frendes together/ toke vnto them all suche as continued yet in the faith and lawe of the Jewes/ and brought forth vj. M. mē. So they called vpō the Lorde/ that he wolde haue an eye vnto his people/ which was troden doune of euery mā: to be gracious vnto the temple/ that was defyled of the vngodly: to haue compassion vpon the destruccion of the citie/ (which was shortly like to be layed waist) to heare the voice of the blonde that cryed vnto hym: to remembre the moost vnrighteous deathes of yonge innocente chyldren/ the blasphemyes also done vnto his name/ and to punyshe them. ch.ij.a †Nowe when Machabeus had gathered this multitude together/ he was to mightye for the Heythen (for the wrath of the Lord was turned into mercy) he fell vpon the tounes and cityes vnawares/ brēt them/ toke the moost commodious places/ and slewe many of the enemies. But specially he made suche chaces by night/ in so much that his manlynesse was spoken of euer where.

B So when Philippe sawe that the man increaced by litle and litle/ and that the matter prospered with him for the moost parte: he wrote vnto Ptolome (which was a captayne in Celosyria & Phenices) to helpe him in the c.iij.a kinges busynes. †Then sent he Nicanor Patrocly (a special frende of his) in all the hast/ and gaue him of the cōmune sorte of the Heythen no lesse then xx. M. harnessed men/ to rote out the whole generacion of the Jewes/ hauinge to helpe him one Gorgias a man of warre/ which in matters concerninge battails had greate experience. Nicanor ordeined also the tribute (which the Romaines should haue had) to be geuen vnto the kynge/ oute of the captiuite of the Jewes/ namely ỹ. M. talētes. And immediatly he sente to the cities of the see coast/ requiringe them for to bye Jewes to be their seruauntes/ and bonde men/ promysinge to sell them. lxxx. and ten for one talente/ but he considered not the wrath of almighty God/ that was to come vpon him.

When Judas knewe of this/ he tolde the Jewes that were with him of Nicanors cōmynge. Nowe were there some of them fearfull/ not trustinge vnto the righteousnesse of God/ and fled their waie. But the other that remained came together/ and besoughte the Lorde/ to deliuer them from that wicked Nicanor/ which had solde thē or euer he came nye them: and though he wolde not do it for their sakes/ yet for the conuenaunte that he made with they: fathers/ and because they called vpon his holy and glorious name. †And j.Mac. v.b so Machabeus called his men together/ namely aboute vj. M. exhortinge them not to agree vnto their enemies/ † neither to be afraied for the multitude of their aduersaryes/ comminge againste them vnrighteously: but to syghte manly/ consydering the reproffe that they had done to the holy place without cause/ howe they had despysed and oppressed the citie/ yee/ and destroyed the lawes of the fathers. †For they (saide he) truste in their weapens and boldnesse/ but our confidence is in the almighty Lord/ which in the twinkling of an eye maye both destroye them that come against vs/ and al the worlde. Deut. xx.a ỹ Par. xx.c Jere. xvij.b Psal. xix.b

He exhorted them also to call to remembraūce the helpe/ that God shewed vnto their fathers: †as when there perished an C. and lxxxv. M. of Sennacheribs people: And of ỹ battail that they had in Babylon againste the Galacians: how that all the Macedonians that came to helpe thē/ stode in feare: and how they beynge but onely. vj. M. slewe an C. & xx. M. thorow the helpe that was geuē them from heauen/ wherby they also had receaued many benefytes. D iiij.Re. xix.g Esa. xvij.f j.Ma. vij.c

Thorowe these wordes the men toke good hertes vnto them/ ready to die for the law and ỹ countrie. So he set vpon euery companye a captayne/ one of his owne brethren: Symon/ Joseph and Jonathas: geuyng echeone xv-

xv. hundreth men. He caused Esdras also to reade the holy boke vnto them / and to geue them a token of the helpe of God.

j. Mac. iiij. b †Then he him selfe beynge captaine in the forefront of the battaill / buckled with Nycanor. And God was their helpe / in so muche that they slewe aboue ix. M. men / and compelled the more parte of Nicanors host to flie / E they were so wounded and feble. Thus they toke the money from those that came to bye them / and followed vpon them on euery side. But when the time came vppon them / they returned / for it was the Sabbath / & therfore they followed nomore vpon them. So they toke their weapens and spoiles / and kepte the Sabbath / geuinge thankes vnto the Lord / which had delyuered them that day / and shewed them his mercy. After the Sabbath / Nu. xxxj. d †they distributed the spoyles to the sycke / to j. Re. xxx. e the fatherlesse / and to wydowes / and the resydue had they them selfes with theirs. Whē Deut. xx. b this was done / and they all had made a generall prayer: they besought the mercyful Lord to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides / which fought againste them / they slewe xx. M / wanne hyghe and stronge holdes / and deuided no spoyles / euer geuinge an equall porcion vnto the sicke / to the father- F lesse / to wydowes / and to aged persons. And when they had dilygentlye gathered their weapens together / they layed them al in conuenient places / and the remnaunt of the spoyles brought they to Jerusalem. They slewe Philarches that wicked persone / whiche was with Timotheus / and had vexed many Jewes. And when they helde the thankesgeuinge at Jerusalem for the victory / they brent those that had set fyre on the portes of the temple / namely Calisthenes / which was fled into an house: and so they gat a worthye rewarde for their wickednesse. As for that moost vngracious Nicanor / whiche had broughte a thousand marchauntes to bye the Jewes / he was thorow the helpe of the Lorde brought doune / euen of them whome he regarded not: in so muche that he put of his glorious rayment / fled by see / and came alone to Antioche with greate shame and dishonoure / whiche he gat thorowe the destruccion of his hoost. Thus he that promysed the Romaines to paye them their trybute / when he toke Jerusalem: beganne nowe to saye playnely / that God was the defender of the Jewes / and therefore not possible to wounde them / because they folowed the lawes whiche God had made.

The IX. Chapter.

AT thesame tyme came Antiochus againe A with dishonoure oute of Persis. For j. Mac. vj. when he came to Persepolis / and vndertoke to robbe the temple and to subdue the cytie / the people ranne together and defended themselfes / in so muche that he and his were faine too flye with shame. And soo after that flyght / it happened that Antiochus came agayne with dishonoure. But when he came to Egbathana / he gat knowlege what was happened vnto Nicanor / and Timotheus. Now as he was auaunceynge him self in his wrath / he thought he was able to auenge the iniury that was done to them vpon the Jewes: & therfore commaūded he to make ready hys charret / haystinge on his iourney without ceassynge: the iudgemente of God prouokyng him / because he had spoken so proudly / that he wolde come to Jerusalem / & make it a graue of the Jewes. But the Lorde God of Israell † that seyth all thinges / smote ij. Pa. xvj. him with an inuisyble plague / which no man coulde heale.

For as soone as he had spoken these wordes / there came vpon hym an horrible payne B of his bowels / and a sore griefe of the entrailes. And that was but right: for he had martyred other mens bowels with diuerse and straunge tormentes / howbeit / he wolde in no wyse ceasse from his malice. Yee / he was yet the prouder / and more malycious againste the Jewes: But whyle he was commaundinge to make hayste in the matter / it happened that he fell doune violently from the charret / so that it bruised hys body / and dyd him great payne.

And so he that thoughte / he myght commaunde the floudes of the see / (so proude was he beyonde the condicion of man) and to weye the hyghe mountaynes in a payre of schales / was nowe broughte doune to the grounde / and caryed vppon an horslytter / knowleging the manifest power of God vpon hym: so that the wicked body of his † was a. xij. d full of wormes / whiche in his payne fell quick out of his flesshe: In so muche that his hooste was greued with the smell / and styncke of him. Thus he that litle afore thoughte he mighte reach to the starres of heauen / hym myght no man now abyde nor beare / for the vehemence of styncke.

C Therefore he beynge broughte from his greate pryde / beganne for to come to knowelege of him selfe: for the punyshment of God warned hym / and his payne increaced euermore and more. And when he him self might not abyde his owne stynche / he sayde these woordes: It is reason to be obediente vnto God / and that a man desyre not to be like vnto hym. This wicked persone prayed also vnto the Lorde / of whome he shoulde haue optayned no mercy. And as for the cytie that he came vnto so haistely / to bringe it doune to the grounde / and to make it a graue for dead men: nowe he desyred to delyuer it fre. And as touching the Jewes / whome he had iudged not worthy to be buryed / but wolde haue cast them oute for to be deuoured of the fooles and wylde beastes / sayinge: that he wold haue destroyed both olde and yonge: Nowe he promyseth to make them lyke the cytiesyns of Athens / And where as he had spoyled the holy temple afore / nowe he maketh promyse to garnysshe it with greate gyftes / to increace the holy ornamentes / and of his owne rentes to beare the costes and charges / belongynge to the offerynges: yee / and that he wolde also become a Jewe hym selfe / to go thorowe euery place of the worlde / and to preache the power of God.

D But when his paynes wolde not ceasse / (for the ryghteous iudgement of God was come vpon him) oute of a very despayre he wrote vnto the Jewes a lettre of intercessyon / conteyninge these woordes: The kynge / and prince Antiochus wysshet vnto the verteous cytiesyns of the Jewes / much health & good prosperite.

If ye and oure children fare well / and if all thinges go after your mynde: we geue great thankes. In my syckenesse also do I remēbre you louingly: for as I came out of Persia / and was taken with sore disease / I thought it necessary to care for the commune wealthe. Neither dispayre I in my selfe / but haue a good hope to escape this sickenesse.

But consyderinge that my father led an hoost sometyme in the hyer places / and shewed who shoulde raygne after hym / that (yf there happened any controuersy / or any harde thynge were declared) they in the lande myghte knowe their chiefe lorde / that there shoulde be no insurrecyon: Agayne / when E I ponder by my selfe / howe that all the mightye men / and neyghbours rounde aboute / are layinge wayte / and loke but for oportunite to do harme: I haue ordeyned that my sonne Antiochus shall raygne after me / whome I oft commended to many of you / when I was in the hyer kyngdomes / and haue wrytten vnto hym as it foloweth hereafter. Therfore I praye you / and requyre you / to remembre the benefytes that I haue done vnto you generally / and in especyall. For I hope that he shalbe of sober and louynge behauoure / and if he folowe my deuyce / he shalbe indifferente vnto you.

†Thus that murtherer and blasphemer of Dani. viij. e God was sore smitten: and lyke as he had intreated other mē / so he died a myserable death in a straunge countrie vpon a mountayne. And his bodye dyd Philippe (that wente with him) cary awaye: whiche fearinge the sonne of Antiochus / wente into Egypte to Ptolome Philometor.

The X. Chapter.

MAchabeus now and his company (thorowe the helpe of the Lorde) wanne A j. mac. iiij. c the temple and the cytie againe / destroyed the aulters and chappels that the Heythen had builded thorowe the stretes: clensed the temple / †made another aulter of brickestone / and Exod. xx. d after ij. yeares they offered sacrifyces / setteforth the ineence / the lyghtes and shewebread. When that was done / they fell doune flat vppon the grounde / and besoughte the Lorde / that they mighte come nomore into suche trouble: But if they synned any more against him / he him selfe to chasten them with mercy / and not to come in the handes of those aleauntes an blasphemous men.

Now vpon thesame daye that the straun- gers

gers poluted the temple/it happened that on
j.Mac.iiij.f the verysame daye it was clensed agayn† na-
B mely/the xxv. daye of the moneth called Cas-
leu. They kepte viij. dayes in gladnesse/lyke as
in the feast of the tabernacles: remembringe
that not longe afore/they helde the feast of the
tabernacles vpon the mountaynes and in
dennes lyke beastes. And to thesame token
they bare grene bowes/braunches and pal-
mes before him that had geuen them good
fortune to clense his place. They agreed also
together/and made a statute that euery yeare
those dayes shoulde be solempny kepte of all
the people of the Jewes.

How Antiochus then (that was called the
noble) dyed/it is sufficiently tolde. Now will
we speake of Nicanor the sonne of that wic-
ked Antiochus/howe it happened with him:
and so with few wordes to comprehende the
aduersyte that chaunced in the warres. Whē
he had taken the kyngdome/he made one Ly-
syas (whiche had bene captayne of the hooste
in Phenices and Syria) ruler ouer the mat-
ters of the realme. For Ptolome that was
called Macron/beyng a ruler for the Jewes/
(and specially to syt in iudgmente for suche
wronge as was done vnto them) vndertoke
to deale peaceably with them. For the whiche
cause he was accused of the frendes before
C Eupator/and when he was suspecte to be a
traytoure (because he had lefte Cypers/that
Philometor had committed vnto hym: and
because he departed from noble Antiochus/
that he was come vnto) he poysoned him self/
and dyed.

Now when Gorgias was gouernoure of
thesame places/he toke straungers/and vn-
dertoke oftetimes to warre with the Jewes.
Moreouer/the Idumeans that helde the
stronge holdes/receaued those that were dri-
uen from Jerusalem/and toke in hande to
warre also. †But they that were with Ma-
j Mac.v.a chabeus/besought and prayed vnto ỹ Lord/
that he wolde be theyr helper: and so they fell
into the strong holdes of the Idumeans/and
wanne many places by strength: Suche as
came against them they slewe/and kylled no
lesse (of altogether) then twentye thousande.
Neuertheless/some (no lesse then nyne thou-
sande) were fled into two stronge towers/
hauynge all maner of ordinaunce to with-
stande them.

Then Machabeus leauynge Simon/Jo-
sephus/Zacheus/and those that were with
thē/(which were very many) went to besege
thē/and to fyght were moost nede was. Now
they that were with Simon/beynge led
with couetecousinesse/were intreated for mo-
ney/thorowe certayne of those that laye in
the towers: toke lxx. M. drachmas/and let
some of them escape. But when it was tolde
Machabeus what had happened/he called
the captaynes of the people together/accu-
synge those persones/that they had solde the
brethren for money/and let their enemies go.
So he slewe those traytours/and immediat-
ly wente in hande with the two towers. And
whē they had ordred them selfes manly with
their weapens and handes/they slewe in the
two castels more then twenty thousand.

†Nowe Timotheus/* whome the Jewes
had ouercome afore/gathered a multitude of
straung people/brought an hoost also of hors-
men of the Asyans/to wynne Jewry by
strengthe. But when he drewe nye Macha-
beus/and they that were with hym/† fell to
their praier/sprenckled asshes vpon their hea-
des/beynge gyrded with heery cloth aboute
theyr loynes/fell doune before the aulter/and
besoughte the Lorde/that he wolde be
mercyfull to them/but an enemye vnto
theyr enemies/and to take parte against their
aduersaryes/† according as it is promysed in
the lawe. So after the prayer/they wente
on further from the cytie: and when they
came nye the enemyes/they prepared them
selfes against them.

And betymes in the mornynge at the
breake of the daye/both the hoostes buckled
together. † The one parte had the Lorde for
theyr refuge/whiche is the geuer of prospe-
rite/strengthe and victory. The other had
a mannely stomacke/whiche is a captayne of
warre.

The battaill nowe beynge greate/† there
appeared vnto the enemyes from heauen v.
men vpon horsbacke with brydles of golde/ỹ
leadynge the Jewes/and two of them ha-
uynge Machabeus betwyxte them/that
kepte

kepte hym safe on euery syde with their wea-
pens/but shot dartes and lyghteninges vpō
the enemies/where thorowe they were con-
founded with blindnesse/and so sore afrayed
that they fell doune. There were slayne of fote
men twentye thousande and v.C/and vj. hū
F dreth horsmen. As for Timotheus hym selfe/
he fled vnto Gazara very strong hold/wher-
in Cereas was captayne. But Machabeus
& his company layed sege to it cherefully iiij.
dayes. Now they that were within trustyng
to the strength of the place/cursed and ban-
ned exceadingly/and made greate crakynge
with wicked wordes. Neuertheless/vpon the
fyfth daye in the morninge twentye yonge
men of Machabeus company/beynge set on
fyre in their myndes because of the blasphe-
my: came manfully vnto the wall/and with
bolde stomackes they and theyr other compa-
nyons clymmed vp vpon the towers/vnder-
takinge to set fyre vppon the portes/and to
burne those blasphemous persones quycke.
Two dayes were they destroyinge the castell
whiche when they founde Timotheus (that
was crepte into a corner) they kylled hym.
and slewe Cereas his brother in lyke maner
with Appollophanes. When this was done/
they songe Psalmes with praise and thanke-
geuinges vnto the Lorde/which had done
so greate thinges for Israel/and geuen them
the victory.

The. XI. Chapter.

A NOt longe after this/Lysias the kynges
stewarde and a kynsman of his/(which
had the gouernaunce of his matter) toke sore
displeasure for the thinges that had happe-
ned: and when he had gathered lxxx. M. men
of fote with all the hooste of the horsmen/he
came against the Jewes/thinking to wynne
the cytie/to make it an habitacion for the Hei
then/† and the temple wolde he haue to be
an house of lucre/lyke as the other god-
des houses of the Heythen are/and to sel the
priestes office euery yeare: Not consyderinge
the power of God/but was wylde in hys
mynde/† trustynge in the multitude of fote
men/in thousandes of horsmen/and in hys
lxxx. Elephantes.
B So he came into Jewry/and then to Beth-
sura (a castell of defence/lyinge in a narrowe
place fyue furlonges from Jerusalem) and
wanne it. Nowe when Machabeus and his
company knew that the stronge holdes were
taken/† they fel to theyr prayers with weping ij.Mac.x.c
and teares before the Lorde/and al the peo-
ple in lyke maner besoughte hym/that he
wolde sende a good aungell to delyuer Isra-
el. Machabeus hym selfe was the fyrste that
made hym ready to the battayll/exhortynge
the other that were with hym/to ieoperde
them selfes/and to helpe theyr brethren. And
when they were goynge forth of Jerusalem
together/with a ready and wyllinge mynde/
† there appeared before them vpon horsbacke ij.Ma.iij.d
a man in whyte clothinge with harnesse of
golde/shakynge his speare. Then they pray-
sed the Lorde altogether/whiche had she-
wed them mercy/and were cōforted in their
myndes: in so muche that they were ready/
not onely to fyghte with men/but with the
moost cruell beastes/yee/and to runne tho-
row walles of yron.

Thus they wente on wyllingly/hauynge C
an helper from heauen/and the Lorde mer-
cyfull vnto them. They fell mightely vppon
theyr enemies lyke Lions/broughte doune xj.
thousand fote men/xvj. hundreth horsmen/
put all the other to flyght/many of thē beinge
wounded/and some gat awaye naked. Yee/
Lysyas him self was fayne to flye shamefully/
and so to escape. Neuertheless/the man was
not withoute vnderstandinge/but consyde-
red by him selfe that his power was minis-
shed/and pondred how the Jewes beyng de
fended by the helpe of almightye God/were
not able to be ouercome: wherfore he sent thē
worde/and promysed that he wolde consente
to all thinges which were reasonable/and to
make the kynge their frende. To the whiche
prayer of Lysyas Machabeus agreed/sekynge
in al thinges the cōmune wealth: and what-
soeuer Machabeus wrote vnto Lysyas cōcer-
ninge the Jewes/the kynge graunted it. For
there were lettres wrytten vnto the Jewes
from Lysias conteyninge these wordes.

Lysyas sendeth gretynge to the people of D
the Jewes. Jhon and Absalon which were
sente from you/delyuered me wrytynges/

and

and requyred me to fulfyll the thinges concerninge their earande. Therfore loke what myght be graunted. I certifyed the kynge thereof: and whatsoeuer was conuenient / I agreed therto. If ye now wyl be faithfull in the matters / I shall endeuer my self hereafter also to do you good. As concerninge other thinges by euery article therof / I haue commytted them to youre messaungers / and to those whome I sente vnto you / to comune with you of the same / farre ye wel. In the hundreth and xlviij / the xxiiij. daye of the moneth Dioscorinthius.

Nowe the kynges lettre conteyned these wordes: Kynge Antiochus sendeth gretinge vnto his brother Lysyas. For so muche as
¶ Ma. ix. b oure father † is nowe dead / oure wyll is / that they whiche are in oure realme / lyue without any insurreccion / and euery man to be dyligente in his owne matters. We vnderstande also / that the Jewes wolde not consente to oure father / for to be brought vnto the costume of the Gentiles / but styffly to kepe theyr owne statutes: for the whiche cause they requyre of vs also / to let them remayne styll by theyr owne lawes.

E Wherfore oure mynde is / that this people shalbe in rest: we haue concluded and determined also / to restore them theyr temple agayne: that they maye lyue accordynge to the vse and costume of theyr forefathers. Thou shalte do vs a pleasure therfore / if thou sende vnto them / agre with them: that when they are certyfyed of oure mynde / they maye be of good cheare / and loke to theyr owne wealthe.

And this was the lettre that the kynge wrote vnto the Jewes: kynge Antiochus sendeth gretinge vnto the counsayll / and the other people of the Jewes. If ye fare well / we haue oure desyre: as for vs / we are in good health. Menelaus came and tolde vs / howe that youre desyre was to come doune to youre people / which are with vs.

Wherfore those that wyll come / we geue them fre liberte / vnto the xxx. daye of the moneth of Apryll / that they maye vse the meates of the Jewes / and theyr owne lawes / like
F as afore: and none of them by any maner of wayes to haue harme / for thinges done in ignoraunce. Menelaus whome we haue sent vnto you / shall comon with you at large / fare ye well. In the C. xlviij. yeare / the xv. daie of the moneth of Apill.

The Romaynes also sent a lettre / conteynynge these woordes: Quintus Mennius / and Tytus Manlius / Ambassatoures of the Romaynes / sende gretynge vnto the people of the Jewes. Loke what Lysyas the kynges kynsman hath graunted you / we graunt you the same also. But as concerninge the thinges whiche he referred vnto the kynge / sende hyther some with spede: and ponder the matter dilygently amonge youre selfes / that we maye caste the beste to youre profyte / for we muste departe nowe vnto Antioche. And therfore wryte shortly agayne / that we maye knowe youre mynde. Fare well. In the hundreth eyghte and fourtye yeare / the fyftenth daye of the moneth of Apill.

The XII. Chapter.

WHen these conuenauntes were made / Lysyas wente vnto the kynge / and the Jewes tylled theyr grounde. But Tymotheus / Appollonius the sonne of Gemei / Jerome / and Semophon the proude / Nycanor the captayne of Cypers / and they that laye in those places / wolde not let them lyue in reste and peace. They of Joppa also dyd euen such a shamefyll dede: They prayed the Jewes that dwelte amonge them to go with theyr wyfes and chyldren into the shyppes / whiche they had prepared / and dyd with the as though they had ought them no cuel wyl. For so muche then as there was gone forth a generall proclamacion thorowe the cytie / because of peace / they consented therto / and suspected nothynge: but when they were gone forth into the depe / they drouned no lesse then two hundreth of them.

When Judas knewe of this cruelte / shewed vnto his people / he commaunded those that were with hym to make them ready / exhortynge them to call vppon God the ryghteous iudge / wente forth agaynst those murtherers of his brethren / set fyre in the hauen

by nyght / brent vp the shyppes / and those that escaped from the fyre / he slewe with the
B swearde. And when he had done thys / he departed as though he wolde come agayne / and rote out all them of Joppa. But when he had gotten worde / that the Jamnytes were mynded to do in lyke maner vnto ỹ Jewes which dwelt amonge them / he came vpon the Jamnytes by nyght / and set fyre in the hauē with the shyppes: so that the lyght of the fyre was sene at Jerusalem / vpon a .ij. hundreth and xl. furlonges.

Now when they were gone from thence ix. furlonges / in theyr iourney towarde Tymotheus: v. thousande men of fote / and v. hundreth horsmen of the Arabians fought with hym. So when the battayll was earnest / and prospered with Judas thorow the helpe of God: the resydue of the Arabians beynge ouercome / besought Judas to be at one with them / and promysed to gene hym certayne pastures / and to do with hym good in other thynges. Judas thynkynge that they shoulde in dede be profytable / concerninge many thynges / promysed them peace: wherupon they shoke handes / and so they departed to theyr tentes. Judas wente also vnto a citie / which was very fast kepte with brydges / fenced rounde aboute with walles / and diuerse kindes of people dwellinge therein / called Caspyn.

C They that were within it / put such trust in the strength of the walles / and in theyr stoare of vytayles: that they were the slacker in theyr doynges / cursynge and reuylinge Judas with blasphemyes / and speakinge such wordes as it becommeth not. But Machabeus callinge vpon the greate prince of the worlde (which without any battayl-
v.vj.c rammes or ordinaunce of warre / † dyd cast doune the walles of Jerycho in the tyme of Josue) fel manfully vpon the walles / toke the citie / and (thorow the helpe of the Lorde) made an exceadinge greate slaughter: In so much that a lake of .ij. furlonges broade which laye therby / semed to flowe with the bloude of the slayne.

Then departed they from thence .vij. hundreth and L. furlonges / and came to Tacaca vnto the Jewes that are called Tubianey. But as for: Tymotheus / they coulde not get hym there: for (not one matter dispatched) he was departed from thence / and had lefte certayne men in a very stronge holde. But Sosytheus and Sosypater which were captaynes with Machabeus / slewe those that Tymotheus had lefte in the house of defence / euen x. M. men. And Machabeus prepared hym with the syxe thousande men that were aboute hym / set them in ordre by companyes / and wente forth against Timotheus / which had with hym an hūdreth and twenty thousande men of fote / .ij. M. and v. hundreth horsmen.

When Tymotheus had knowlege of Ju- D
das commynge / he sent the women / chyldren / and the other baggage vnto a castell called Carnyon. (For it coulde not be wōne / and was harde to come vnto / the wayes of the same places were so narow) and when Judas company came fyrst in syght / the enemyes were smytten with feare / thorow the presence of God / which seyth all thynges: In so much that they flyenge one here / another there / were rather dyscomfyted of theyr owne people / and † wounded with the stro- Judit. vij. f
kes of theyr owne sweardes. Judas also j. Re. xiiij. c
was very carnest in folowynge vpon them / ij. Par. xx. d
and punyshynge those vngodly / and slewe thyrty thousande men of them. Tymotheus also him self fell into the handes of Sosytheus and Sosypater / whome he besought with many prayers / to let hym go with hys lyfe: because he had many of the Jewes fathers and brethren in pryson / which (if they put hym to death) myght be dysapoynted. So when he had promysed faythfully to delyuer them agayne / accordynge to the condicyon made / they let hym go without harme / for the health of the brethren. And when Judas had slayne xxv. thousand he wente from Carnion.

Now after that he had chaced awaye / and E
slayne hys enemyes / he remoued the hoost towarde † Ephron a stronge citie / wher- j. Mac. v. c
ein dwelt many dyuerse people of the Heythen / and the stronge yonge men kepte the walles / defendynge them myghtely. In thys

eytie was much ordynaunce and prouysyon
q. Mac. x. c of darte. † But when Judas and his com-
pany had called vpon almyghty God/(which
with hys power breaketh the strength of the
enemyes) they wanne the eytie/ and slewe
fyue and twenty thousande/of them that were
within. From thence wente they to the eytie
of the Scythians/which lyeth syxe hundreth
furlonges from Jerusalem. But when the
Jewes which were in the eytie testyfyed/that
the eytiesyns dealte louyngly with them/yee/
and intreated them kingly in the tyme of their
aduersyte. Judas and hys company gaue
them thankes/desyrynge them to be frendly
stylll vnto them: and so they came to Jeru-
Acto. ii. a salem/† the hyghe feast of the wekes beynge
Deu. xvj. b at hande. And after the feast they wente
forth agaynst Gorgias the gouernoure of Id-
umea/with thre thousand men of fote and
foure hundreth horsmen. Which when they
met together/it chaunced a few of the Jewes
to be slayne.

F And Sosytheus one of the Bacchenors a
myghty horsman toke holde of Gorgyas/and
wolde haue taken hym quycke. But an hors-
man of Thracya fell vpon hym/and smote
of hys arme/so that Gorgyas escaped and
fled into Moresa. When they now that were
of Gorgyas syde/had foughten longe and
were weery: Judas called vpon the Lorde/
that he wolde be theyr helper/and captayne
of the felde: and wyth that/he beganne with
a manly voyce to take vp a songe of prayse/
and a crye: In so much that he made the ene-
myes afrayed/and Gorgyas men of warre
to take theyr flyght. So Judas gathered hys
hoost/and came into the eytie of Odolla.
And when the seuenth daye came vpō them/
they clensed them selfes (as the customes
was) & kepte the Sabbath in thesame place.
And vpon the daye folowynge/Judas and
hys company came to take vp the bodyes of
them that were slayne/and to bury them in
the fathers graues. Now vnder the cotes of
certayne Jewes which were slayne/they
founde Jewels that they had taken out of the
ij. Ma. xij. b temple/and from the Idols of the †Jamny-
*Deu. vij. c ters: * which thynge is forbydden the Je-
Josu. vij. a wes by the lawe. Then euery man sawe
that thys was the cause wherfore they were
slayne.

And so euery man gaue thankes vnto the G
Lorde for hys ryghteous iudgement/had
opened the thinge that was hyd. They fell
downe also vnto theyr prayers/and besought
God that the faulte which was made/myght
be put out of remembraunce. Besydes that/
Judas exhorted the people earnestly/to kepe
them selfes from such synne: for so much
as they sawe before theyr eyes/that these
men were slayne for thesame offence. So
he gathered of euery one a certayne/in so Some
much that he brought together ℔ two thou- reade
sande drachmas of syluer/which he sent vnto twelf
Jerusalem/that there myght a sacrifice be of- thou
fred for the mysdede. In the which place
he dyd well and ryght: for had some consy-
deracion and pondringe of the lyfe that is
after thys tyme. For if he had not thought
that they/which were slayne/dyd yet lyue/
it had bene superfluous and vayne/to make
any vowe or sacrifice for them that were dead.
But for so much as he sawe that they which
dye in the fauoure and belefe of God/are
in good rest and ioye/he thought it to be
good and honorably/for a reconcylinge to do
thesame for those which were slayne/that
the offence might be forgeuen.

The XIII. Chapter.

IN the Cxlix. yeare gat Judas knowlege/ A
that Antiochus Eupator was commynge j. M
with a greate power into Jewry/and Lysias
the stewarde and ruler of his matters with
him: hauynge an ten thousande men of fote/
fyue thousand horsmen/xxij. Elephantes/and
thre hundreth charretres. Menelaus also ioyn-
ned him self with them (but with greate de-
ceate) and spake fayre to the king/not for any
good of the countrie/but because he thought
to haue bene made some greate man of aucto-
rite. But the kinge of kinges moued Antio-
chus mynde agaynst this vngodly persone/
and Lysias informed the kinge/† that this ij. M
Menelaus was ỹ cause of all myschiefe: so that
the kinge commaunded to take him/and (as
the maner of them is) to put hym vnto death
in thesame

in thesame place.

There was also in thesame place a tower
of L. cubites high/heaped with asshes: But a-
boue it was so made/that men might loke
downe on euery syde. Whereinto the kynge
commaunded that shameful person to be cast
amonge the asshes/as one that were cause of
B all vngraciousnesse. And reason it was/
that the vnthrift should dye such a death/and
not to be buryed: for he had done muche
myschiefe vnto the aulter of God (whose
fyre and asshes were holy) therfore was it
right/that he hym selfe also shoulde be de-
stroyed with asshes.

But the kynge was wode in his mynde/
and came to shewe hym self more cruell vnto
the Jewes then his father was. Which whē
Judas perceaued/† he cōmaunded the peo-
c. vj. c ple to call vpon the Lorde nyght and daye:
that he wolde now helpe them also/lyke as
he had done alwaye: (for they were afrayed
to be put from their lawe/from the naturall
countrie and from the holy temple:) and not
to suffre the people (which a litle whyle afore
beganne to recouer) to be subdued againe of
the blasphemous nacions.

C So when they had done this together/
and besoughte the Lorde for mercy/with
wepynge and fastinge thre dayes longe/flat
vpon the grounde: Judas exhorted them to
make them selfes ready. But he & the elders
together deuysed to go forth fyrst with their
people/afore the kynge broughte his hooste
into Jewry/and afore he beseged the citie/and
so to committe the matter vnto God. Wher-
fore he ascribed the power of all thinges vn-
to God the maker of the worlde/exhortinge
his people to fyght manfully/(yee/euen vn-
to death) for the lawes/the temple/the cytie/
their owne natiue countrie/and to defende
the citiesins: and set his hooste before Modin.
He gaue them also that were with him/a to-
ken of the victory of God/chosinge oute the
manliest yonge men/wente by night into the
kinges pauilion/slewe of the hooste xiiij. M.
c. vj. f men/† and the greatest Elephātes/with those
that sat vpon them.

D Thus when they had broughte a greate
feare and rumoure among the tentes of their
enemies/and all thinges wente prosperously
with them/they departed in the breake of
the daye/God beynge they: helper and defen-
der. Now when ỹ kynge perceaued the man-
lynesse of the Jewes/he wente aboute to take
the stronge places by craste/and remoued his
hooste vnto † Bethsura/whiche was a well ij. Ma. xj. a
kepte house of defence of the Jewes: but they
were chaced awaye/hurte and discomfyted.
And Judas sente vnto them that were in it/
suche thinges as were necessary. In the Je-
wes hooste also there was one Rhodecus/
whiche tolde the enemies their secretes: but
they sought hym oute/and when they had
gotten him/they put him in prysō. After
this dyd the kinge commune with them that
were in Bethsura/toke truce with them/de-
parted/& stroke a battaill with Judas/which
ouercame him.

But when he vnderstode that Philippe/ E
(whome he had lefte to be ouerseer of his
busynesses at Antioche) beganne to rebell
against him/he was astonnied in his minde:
so that he yelded hym selfe to the Jewes/and
made them an ooth to do whatsoeuer they
thought ryghte. Nowe when he was recon-
cyled with them/he offered/made muche of
the temple/gaue greate gyftes vnto it/en-
braced Machabeus/makynge hym captaine
and gouernoure from Ptolomays vnto the
Gerrenes.

Neuertheless/when he came to Ptolo-
mais/the people of the citie were not content
with that bonde of frendshippe: for they were
afrayed that he wolde breake the conuenaūt/
Then wente Lysias vp into the seate/and en-
fourmed the people/shewed them the cause
why/and pacifyed them. So he came againe
to Antioche. This is now the matter concer-
ninge the kinges iourney and his returne.

The XIIII. Chapter.

AFter thre yeares was Judas enfourmed/ A
howe that Demetrius the sonne of Se-
leucus was come vp with a greate power
and shippes/thorowe the hauen of Tripo-
lis (to take certayne commodious places
and countries) agaynste Antiochus and

hys captayne Lysias. Now Alcymus (which had bene hygh priest / & wilfully defyled himself/in the tyme of the myxtunge) seynge / that by no meanes he coulde be helped / nor haue any more entraunce to the aultar: he came to kinge Demetrius in the hundreth and one and fyftye yeare / presentynge vnto hym a croune of golde/ a palme & a olyue tree: which (as men thought) belonged to the temple/& that daye he helde his tunge.

B But when he had gotten oportunite for his madnesse/ Demetrius called him to counsayl/ and axed him what thynges or counsayls the Jewes leaned vnto: He aunswered: The Jewes that be called Assidei (whose captayne is Judas Machabeus) manteyne warres/make insurreccion/ and wyll not let the realme be in peace.

For I beynge depryued of my fathers honoure (I meane ỹ hygh priesthode) am come hither partely / because I was faythfull vnto the kynge / and partly because I sought the profyt of the citiesyns. And why: all oure people (thorow the wickednesse of them) are not a litle troubled. Wherfore I beseche the (o kynge) considre all these thinges diligently/ and then make some prouision for the lande and the people / accordinge to the kyndnesse that thou hast offred vnto them. For as longe as Judas hath the vpperhande / it is not possible that men can lyue in peace.

When he had spoken these wordes / other frendes also hauynge euell will at Judas / set the kynge Demetrius on fyre agaynst him/

j. Ma. vij. c † which immediatly sent Nicanor (ruler of the Elephantes) a captayne into Jewry: commaundinge hym to take Judas hym self alyue / but to slaye them that were with him / and to make Alcymus hygh priest of the temple.

C Then the Heithen which fled out of Jewry from Judas / came to Nicanor by flockes/ thinkinge the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge / and the gatheringe together of the Heythen: they

ij. Mac x. c sprenckled thē selfes with earth / † & besought him (which made them his people / and euer defended his owne porcion with euydend tokens) that he wolde preserue them still. So at the commaundement of the captayne / they remoued from thence / and came to a toune called Sessasan. And Symon Judas brother fell in hande with Nicanor/ but thorow the sodane commynge of the enemies / he was afrayed.

Neuertheles / Nicanor hearinge the manlynes of them that were with Judas / and the bolde stomackes ỹ they had to fight for their naturall countrie / durst not proue the matter with bloudsheddinge. Wherfore he sent Possidonius / Theodocius and Mathias before/ to geue and to take peace. So when they had taken longe aduysement thereuppon / and the captayne shewed it vnto the multitude: they were agreed in one mynde to haue peace. And they appoynted a daye to syt vpon these matters quyetly amonge them selfes / the stoles also were brought and setforth. Neuertheless / Judas commaunded certayne men of armes to wayte in conueniēt places/ lest/there shoulde sodenly aryse any euell thorow the enemies. And so they cōmoned reasonably together.

D Nicanor / whyle he abode at Jerusalem/ ordred hym self not vnreasonably / but sent awaye the people that were gathered together. He loued Judas euer with his herte/ and fauoured hym. He prayed hym also to take a wyfe / and to bringe forth chyldren. So he married / lyued in rest / and they led a commune lyfe. But Alcymus perceauinge the loue that was betwyxte them / and how they were agreed together / came to Demetrius / and tolde hym that Nicanor had taken straunge matters in hande/and ordeyned Judas (an enemy of the realme) to be the kynges successoure. Then the kynge was sore displeased/and thorow the wicked accusacions which Alcymus made of Nicanor/ he was so prouoked / that he wrote vnto Nicanor / sayinge: that he was very angry for the frendshippe and agrement / which he had made with Machabeus. Neuertheles / he commaunded hym in all the hayst / that he shoulde take Machabeus prysoner / and sende hym to Antioche.

E Which lettres when Nicanor had sene/ he was at hys wyttes ende/ and sore greued/ wherein they had agreed: specially / seynge Machabeus was the man that neuer dyd hym harme. But because he might not withstande the kynge/he sought oportunite to fulfyll his commaundemente. Notwithstandinge / when Machabeus sawe that Nycanor beganne to be churlishe vnto hym / and that he intreated hym more roughly then he was wonte/he perceaued that suche vnkyndnes came not of good/and therfore he gathered a few of his men/and withdrewe him self from Nicanor. Whiche when he knewe that Machabeus had manfully preuented hym/ he came into the greate and moost holy temple: and commaunded the priestes (whiche were doynge their vsuall offeringes) to delyuer hym the man. And when they sware that they coulde not tell/ where the man was whome he sought/he stretched out his hande/

Ma. vij. e † and made an ooth/sayinge: If ye wyll not delyuer me Judas captiue / I shall remoue this temple of God into a playne felde/I shal breake doune the aulter / and consecrate this temple vnto Bachus. After these wordes he departed.

F Then the priestes liste vp theyr handes towarde heauen/and besought hym that was euer the defender of theyr people / sayinge: Thou O Lorde of all/whiche haste nede of nothinge/woldest that the temple of thy habitacion shoulde be amonge vs. Therefore nowe (o moost holy Lorde) kepe this house

Ma. iiij. e euer vndefyled/ † whiche lately was clensed.

Mac. x. a Nowe was there accused vnto Nicanor one Razis/an Alderman of Jerusalem/a louer of the whole citie / and a man of good reporte: whiche for the kynde herte that he bare vnto the people/was called a father of the Jewes. This man oft tymes (when the Jewes were mynded to kepe them selfes vndefyled) defended and deliuered them/ beynge contente stedfastly to spende his body and his lyfe for his people.

G So Nicanor willinge to declare the hate that he bare to the Jewes/sent fyue hundreth men to take him: for he thoughte / yf he gat hym/ he shoulde bringe the Jewes in greate decaye. Nowe when the people beganne to rushe in at his house/ to breake the dores/and to set fyre on it: he seynge nowe taken/wold haue defended him selfe with his sward: chosynge rather to dye manfully / then to yelde hym selfe to those wicked doers: and because of his noble stocke / he had rather haue bene put to extreme cruelte.

Notwithstandinge/what tyme as he missed of his stroke for haiste / and the multitude fell in violently betwixte the dores: he ranne boldly to the wall/ and caste hym selfe doune manfully among the heape of them / whiche gaue soone place to his fall/so that he fell vpō his belly. Neuertheless / whyle there was yet breath within him/he was fyndled in his mynde: and whyle his bloude gusshed oute exceadingly (for he was very sore wounded) he ranne thorowe the middest of the people/ and gat him to the toppe of a rocke. So whē his bloude was nowe gone/he toke oute his one bowels with both his handes/and threw them vpon the people: calling vpon the Lorde of lyfe and spirite/ to rewarde him this againe/and so he dyed.

The. XV. Chapter.

NOw † when Nicanor knewe that Judas was in the countrie of Samaria / he thought with all his power to strike a felde with him vppon a Sabbath daye. Neuertheless/ the Jewes that were compelled to go with hym/sayde: O do not so cruelly and vnkindly/But halowe the Sabbath daye/and worshippe him that seyth all thinges. For all this/yet saide the vngracious persone: † Is there a mighty one in heaue that cōmaunded the Sabbath daye to be kepte: And whē they sayde: yea/the lyuinge God / the myghtye Lorde in heauen † commaunded the seuēth daye to be kepte/ he sayde: And I am mighty vpon earth/ to cōmaunded them for to arme them selfes/and to perfourme the kynges busynesse. Notwithstandinge / he mighte not haue his purpose.

j. Ma. vij. d

iij. Reg. xx.

Exod. xx. d

A

Nicanor had deuysed with greate pryde to ouercome Judas / and to bringe awaye the victory. But Machabeus had euer a faste confidence and a perfecte hope in God / that

B

he wolde helpe him/and exhorted his people not to be afrayed at the commynge of the Heithen/ but alwaye to remembre the helpe that had bene shewed vnto them from heauen/ yee/ and to be sure now also/ that almightye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes/ puttinge them in remembraunce of the battails/ that they had striken afore/ and made them to be of a good courage.

So when their hertes were plucte vp/ he shewed them also the deceatfulnesse of the Heithen/and how they wolde kepe no conuenaunt nor ooth. Thus he weapened them not with the armoure of shylde and speare/ but with wholsome wordes and exhortacions. He shewed them a dreame also/ wherthorow he made them all glad/ whiche was thys: He thought that he sawe Onias (which had bene hygh prieste/ a verteous and louynge man/sad and of honest conuersacion/wel spoken/ and one that had bene exercised in godlines from a chylde) holdinge vp his handes toward heauen/and prayinge for his people. After this there appeared vnto him another man/whiche was aged/ honorable and glorious. And Onias sayde: This is a louer of ẏ brethren/ and of the people of Israel. This is he that prayeth muche for the people/ and for all the holy citie: Jeremy the prophet of God. He thought also that Jeremy helde oute his right hande/and gaue him (namely vnto Judas) a swearde of golde/ sayinge: Take this holy swearde/a gifte from God/ wherewith thou shalt smite doune the enemies of the people of Israel.

And so they were well comforted thorowe the wordes of Judas/and toke courage vnto them/so that the yonge men were determined in their myndes to fght & to byde stifly at it: In so much that in the thinges which they toke in hande/their boldnes shewed thesame/ because the holy citie and the temple were in parell: for the which they toke more care then for their wifes/ children/ brethren/ and kinsfolkes. Agayn/ they that were in the citie/ were moost careful for those which were to fight. Now when they were all in a hope that the iudgemente of the matter was at hande/ and the enemies drewe nye/the hoost beinge set in araye/ the Elephantes and horsmen/ eueryone standinge in his place: Machabeus considered the comming of the multitude/ the ordinaunce of diuerse weapens/ the cruelnesse of the beastes/and helde vp his handes towarde heauen/ callinge vpon the Lorde that doeth wonders/† which geueth not the victory after the multitude of weapēs and power of the hoost (but to thē that please him) according to his owne wil. Therfore in his prayer he saide these wordes.

O Lorde/† thou that dyddest sende thine aungel ind the tyme of Ezechias kinge of Juda/ and in the hoost of Sennacherib sleweste an hundreth & fyue an foure score thousande: sende nowe also thy good aungell before vs (o Lorde of heauens) in the fearfulnesse & drede of thy myghty arme: that they whiche come againste 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 shaumes and songes: But Judas and his companye with prayer and callinge vpon God.

With their handes they smote/ but with theyr hertes they prayed vnto the Lord/ and slewe no lesse then xxxv. M men: For thorow the present helpe of God they were gloriously comforted.

Now when they left of/and were turning agayne with ioye/they vnderstode that Nicanor him selfe was slayne with the other. Then they gaue a greate shoute and a crye/praysynge the almightye Lorde with a loude voyce. And Judas (whiche was euer ready to spende his body and lyfe for his citiesyns) commaunded to smyte of Nicanors heade/ with his arme and hande/and to be brought to Jerusalem. When he came there/ he called all the people/and the priestes at the aulter/ with those that were in the castell/ and shewed them Nicanors heade/ and his wicked hande/which he had presumpteously holden vp against the temple of God. He caused the tunge also of that vngodlye Nicanor to be cut in litle peces/and to be caste to the fooles/ and the cruel mans hande to be hanged vp before the temple.

So

So euery man gaue thankes vnto ẏ Lorde/ sayinge/ blessed be he that hath kepte his place vndefyled.

As for Nicanors heade/ † he hanged it vp vpon the hygh castell/ for an euydent and playne token of the helpe of God. And so they agreed alltogether to kepe that daye holy: namely/ the xiij. daye of the moneth Adar/ which in the Syrians language is called the nexte daye before Mardocheus daye.

Thus was Nicanor slayne/ and from that tyme forth the Jewes had the citie in possession: And here will I now make an ende.

¶ The ende of the seconde boke of the Machabees/ and consequently the Apocripha/ and the olde Testament called the Byble.

The new Testament of our sauiour Jesu Christ.

The Gospel of saynct Matthew.

The fyrst Chapter. ✠

A
uce ij.a
d iij.d
en. xxj. a
Ge. xxv. c
Ge. xxix d
ene.
xviij.e
Ge. xlvj. b
Rut. iiij. d
Pa. ij. a
am. j. a
Re. xvj. a
Re. xij. e
Par. iij. b
pa. xj. c
B
pa. xxvj. d
Par.
vij. b
Para.
viij. d
iij. r xx. c
iij. r. xxj. d
iij. re. xxj e

THis is the boke of the generacion of Jesus Christ/ ye sonne of Dauid/ the sonne of Abraham.

† Abrahā begat Isaac.
*Isaac begat Jacob:
† Jacob begat Judas and his brethren.
† Judas begat Phares and Zarā of Thamar:
*Phares begat Hesrom:
† Hesrom begat Aram:
*Aram begat Aminadab:
Aminadab begat Naasson.
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
† Jesse begat Dauid the kinge:
*Dauid the kinge begat Salomō/ of her that was the wyfe of Vry:
† Salomon begat Roboam:
*Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
† Osias begat Joatham:
*Joatham begat Achas:
† Achas begat Ezechias:
*Ezechias begat Manasses:
† Manasses begat Amon:
*Amon begat Josias:
† Josias begat Jechonias and his brethren/ aboute the tyme of the captiuitie of Babylon. And after the captiuitie of Babylon/ * Jechonias 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 Eleazar:
Eleazar begat Mathan:
Mathan begat Jacob:
Jacob begat Joseph the housband of Marie/ of whome was borne that Jesus/ which is called Christ. ✠

iiij. re. xxiij f
xxiiij. xxv.
*j. Par. iij. e
Agg. j. a
j. Esd. iij. a

All the generacions from Abraham to Dauid are fourtene generacions. From Dauid vnto the captiuitie of Babylon/ are fourtiene generacions. From the captiuitie of Babylon vnto Christ are also fourtiene generacions.

✠ † The byrth of Christe was on this wise when his mother Marie was marryed to Joseph ✠ before they came together/ she was founde with chylde by the holy ghoost. But Joseph her housband was a perfecte man/ & wold not bringe her to shame/ but was mynded to put her awaye secretly. Neuerthelesse/ whyle he thus thought/ ✠ beholde/ the aungel of the Lord appeared vnto him in a dreame/ sayinge: Joseph † thou sonne of Dauid/ feare not to take vnto the Marie thy wyfe. For that which is conceaued in her/ is of ye holy ghoost. She shall bring forth a sonne/ † and thou shalt cal his name Jesus. For he shall saue his people from their synnes. ✠

C
Luc. j. b
Some reade: Before they sat at home together.
Luc. ij. a
Phil. ij. a
Act. iiij. a

All this was done that the thinge myght be fulfylled/ which was spoken of the Lorde by the Prophet/ sayinge: † Beholde/ a mayden shalbe with childe/ & shal bringe forth a sonne/

Esa. vij. e

and they shall call his name Emanuel/ which is by interpretacion/God with vs. ✠

Now whan Joseph awoke out of slepe/ he dyd as the aungel of the Lorde bade hym/ and toke his wyfe vnto him / and knewe her not tyll she had † brought forth her fyrst borne sonne/and called his name Jesus. Luc.ij.a

The II. Chapter. ✠

A WHen Jesus was borne at Bethleem in Jewry/in the tyme of Herode the kinge. Beholde/there came wyse men from the East to Jerusalem / sayinge: where is ỹ new borne kinge of the Jewes? we haue sene his starre in the East/and are come to worshyp him.

When Herode the kinge had herde thys/ he was troubled/and al Jerusalem with him/ and he gathered al the hygh Priestes & Scrybes of the people/and axed of thē where Christ should be borne? And they sayde vnto him: at Bethleem in Jewry. For thus it is written Mich.v.a by the Prophet: †And thou Bethleem in the lande of Jewry / art not the leest amonge the Jhon.vij.d princes of Juda: † For out of the shall come vnto me the captayne / that shall gouerne my people Jsrael.

B Then Herode preuely called the wyse men/ and diligently enquyred of them / what tyme the starre appeared/and sent thē to Bethleem/ sayinge: Go and searche diligētly for ỹ chylde. And when ye haue founde him / bringe me worde agayne / that I may come & worshippe hym also.

When they had herde the king/they departed: and lo / the starre which they sawe in the East/went before thē / tyll it came & stode ouer the place where ỹ chylde was. Whē they sawe ỹ starre/they were maruaylously glad: & went into the house / and founde the chylde with Psal.lxxj.b mary hys mother / † and kneled doune and Esa.lx.a worshypped him/and opened theyr treasures/ and offered vnto him gyftes: Golde / Frākensence and Myrre. And after they were warned of God in a dreame/ that they shoulde not go agayne to Herode / they retourned into their owne countrey another waye. ✠

C ✠ Whan they were departed/ beholde/ the aungel of the Lorde appeared to Joseph in a dreame/sayinge: Aryse/and take the chylde & Exod.iiij.d his mother/and † flye into Egypt/ and abyde there tyll I bringe thy worde. For Herode will seke the chylde to destroy hym. Then he arose/ and toke the chylde and his mother by nyght/ and departed into Egypte / & was there vnto the death of Herode / that the thinge myght be fulfylled which was spoken of the Lorde/ by the prophet/which sayeth: † out of Egypte Ose. Nu. haue I called my sonne.

Then Herode perceauinge that he was deceaued of the wyse mē / was excedinge wroth/ and sent forth / and slewe all the chyldren that were in Bethlē / and in all the coastes therof/ as many as were two yeare olde and vnder/ accordinge to the tyme/which he had diligētly searched out of the wyse men.

Than was that fulfylled/which was spoken by the Prophet Jeremye sayinge: † On the Jere. hylles was a voyce herde/greate mournynge/ wepinge and lamentacyon: Rachell wepinge for her children/and wolde not be cōforted/ because they were not. ✠

D Whan Herode was dead: beholde/ an aungell of the Lorde appeared in a dreame to Joseph in Egypte/sayinge: Aryse and take the chylde and his mother / and go into the lande of Jsrael. For they are dead/ which sought the chyldes lyfe. And he arose vp / and toke the chylde and his mother / & came into the lande of Jsrael. But whan he herde that Archelaus dyd raygne in Jewry / in the roume of his father Herode / he was afrayde to go thether. Notwithstandinge / after he was warned of God in a dreame / he turned asyde in the partyes of Galile/ and went and dwelt in a cytie called Nazareth/to fulfyll that which was spoken by the prophetes / † he shalbe called a Nazarite. Jud. ✠

The III. Chapter.

IN those dayes came Jhon the † Baptist A and preached in the wyldernes of Jewry/ Mat. sayinge: * Amende your selfes/ the kyngdome Luc. of heauen is at hande. † This is he/of whome Joan. it is spoken by the prophet * Esay / which * Mat. sayeth: The voyce of a cryer in the wildernes/ † Joa. prepare the Lordes way/ and make his pa- * Esa. thes strayght.

† This Jhon had his garment of camels iiij.Reg. heer / and a lethren gyrdell aboute his loynes. †His meate was locustes and wylde hony. Mat. Then went out to him Jerusalē / & all Jewry/ & Reg. and all the region rounde about Jordane/and were baptysed of him in Jordan / confessinge theyr synnes. ✠

† Nowe whā he sawe many of the Pharises/& of the Saduces come to his baptyme/ he sayde vnto thē / ye generacyon of vypers/ who hath certifyed you/that ye shall escape the vengeaunce to come? Beware / bringe forth due frutes of penaunce. Thynke not now to say in youre selfes / we haue Abraham to oure father. For I say vnto you / that God is able of these stones to rayse vp chyldren vnto Abraham. Euen nowe is the axe put vnto the rote of the trees: therfore † euery tree which bringeth not forthe good frute/shalbe hewē doune/ and cast into the fyre.

B † I baptyse you with water to repentaūce/ but he that commeth after me / is myghtyer thā I/whose shues I am not worthy to beare. He shal baptyse you with the holy ghoost and with fyre. * He hath also his fan in his hāde/ and wyll pourge his flore/ & gather the wheat into his garner / & wyll burne the chasse with vnquencheable fyre. ✠

† Then came Jesus from Galile to Jordan vnto Jhon / to be baptised of him. But Jhon forbad him / sayinge: † I haue nede to be baptysed of the: and commest thou to me? Jesus aunswered and sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfyll all ryghteousnes. Then he suffred hym. †And Jesus assone as he was baptysed/came straight out of the water. And lo/heauen was open ouer hym: and Jhon saw the spirite of God descende lyke a doue / and lyght vpon hym. And lo/there came a voyce from heauen sayinge: *This is my beloued sōne / in whome is my delyte. ✠

The IIII. Chapter. ✠

A THen † was Jesus led away of the spirite into wyldernes / to be tempted of the deuel. And whē he had fasted fourtye dayes and fourtye nyghtes/ he was afterwarde an hungered. And the tempter came to hym and sayd: if thou be the sonne of God/commaunde that these stones be made bread. He aunswered & sayde: it is wrytten: † Man shall not lyue by bread onely/but by euery worde that procedeth out of the mouth of God.

Then the deuel toke hym vp into the holy citie/and set hym on a pynacle of the Temple/ and sayde vnto him: if thou be the sonne of God/cast thy selfe doune. For it is written/ † the Psal.xc.b shall geue his aūgels charge ouer the / & with theyr handes shall they holde the vp/that thou dasshe not thy fote agaynste a stone. Thē sayde Jesus vnto him: it is wrytten also/ † thou shalt Deu.vj.c not tempte thy Lorde God.

Agayne / the deuell toke hym vp / and led B hym into an exceadinge hye mountayne / and shewed hym all the kingdomes of the world/ and all the glory of them/and sayde vnto him: all these wil I geue the/if thou wilte fal doune & worshippe me. Then saide Jesus vnto him: Auoyde Sathan. For it is written: † Thou Deut. vj.c shalt worshyppe the Lorde thy God/ & him j.Reg.vij.a onely shalt thou serue.

Then the deuel left him/ and beholde / † the Mar.j.b aungels came and ministred vnto him. ✠ *Lu.iiij.b.

✠ * When Jesus had herde that Jhon †Luc.iiij.d was taken/he departed into Galile/ † and lefte Joan.ij.b Nazareth/ and went and dwelt in Capernaū/ which is a citie vpon the see / in the coastes of Zabulon and Nephtalim / that the thynge myght be fulfylled which was spokē by Esay the prophete/ sayinge: † The lande of Zabulon Esa.ix.a and Nephtalim / the waye of the see beyonde Jordan/and Galile of the Gentyls/the people which sat in darckenes/sawe a great light/and to them which sat in the region and shadowe of death/light is begonne to shyne. ✠

† From that tyme forthe beganne Jesus to Marc.j.b preache/ and to say: * Amende your selfes / the *Ma. iij.a kingdome of heauen is at hande.

✠ † As Jesus walked by the see of Ga- C lile / he sawe two brethren: Simon whiche Marc.j.b was called Peter / and Andrewe his brother/ Luc.v.a castinge a net into the see (for they were fysshers) and he sayde vnto them: folowe me/ and I will make you † fysshers of men. And Jere.xvj.c they streyght way lefte theyr nettes / and fo- Eze.xlvij.b lowed him.

And whan he went forth from thence / he sawe other two bretheren / James the sonne of Zebede/and Jhon his brother/in the shippe with Zebede their father/mendinge their nettes / and he called them: † And they without Mat.xx.b taryinge/lefte the shippe and theyr father/and Luc.v.b folowed him. ✠

✠ † And Jesus went about all Galile/tea- Mar.j.c chinge in their synagoges / and preachynge

the gospel of the kingdome/and healed all maner of syckenes/ & all maner diseases amonge the people. And his fame spredde abroade throughout all Syria. And they brought vnto him all sycke people/ that were taken with diuers diseases and grypynges/ and thē that were possessed wt deuels/ & those whiche were lunatyke/ and those that had the palsie: and he healed them. † And there folowed hym a great
Mar. iij. a Luc. vj. b numbre of people from Galile/ ✠ and frō the ten cities/ and from Jerusalem/ and from the regions that lye beyonde Jordan.

The. V. Chapter. ✠

A WHan he sawe the people/ he went vp into a mountayne: & when he was set/ his disciples came to him/ and he opened his mouth/
Luc vj. c and taught thē/ saying: † Blessed are the poore in spiryte: for theyrs is the kingdome of heauen. † Blessed are they that mourne: for they
Esa. lxj. a and lxvj. b *Jerem. xxxj. d shalbe cōforted. Blessed are the meke: for they shall inherete ỹ earth. * Blessed are they which hunger and thyrst for ryghteousnesse: for they shalbe fylled. Blessed are ỹ mercyful: for they shall optayne mercy. Blessed are the pure in hert: for they shall se God. Blessed are ỹ peace makers: for they shalbe called the chyldren of God. Blessed are they whiche suffre persecucion for ryghteousnesse sake: for theyrs is the
j. Pet. iij. c. iij. c & iiij. c kyngdome of heauen. † Blessed are ye when men reuyle you/ and persecute you/ and falsly saye all maner of euel sayinges against you for
Act. v. e my sake. † Reioyce and be glad: for great is youre rewarde in heauen. For so persecuted they the prophetes which were before your dayes.

B ✠ † Ye are the salt of the earth/ but and if
Mar. ix. e Luc. xiiij. d the salt haue lost his saltnes/ what can be salted therwith. It is thenceforth good for nothinge/ but to be cast out and to be troden vnder fote of men/ ye are the light of the world.
Mar. iiij. b Luc. viij. b and xj. c *Mat. vj. a j. Pet. ij. b A citie that is set on an hill/ can not be hyd/ † neyther do men lyght a candel/ and put it vnder a busshell/ but on a candelstycke/ and it lyghteth all that are in the house. * Let your lyght so shyne before men/ that they maye se your good workes/ and glorysie youre father whiche is in heauen.

Math. j. c and v. c. d Thinke not that I am come to destroye the lawe/ or the propheres: no/ I am not come to destroye them/ † but to fulfyll them. For truely I say vnto you: † tyll heauen & earth perysshe/ Luc. one iote or one title of the lawe shal not escape/ tyll all be fulfylled.

† Whosoeuer breaketh one of these leaste Esa. commaundementes/ and teacheth men so/ he & xxx. shalbe called the leaste in the kingdome of hea- Jacob uen. But whosoeuer obserueth and teacheth Eze. thesame/ shalbe called greate in the kingdome of heauen. ✠

✠ For I say vnto you: except your righteousnes excede the righteousnes of the Scrybes and Pharises/ ye can not entre into the kingdome of heauen.

Ye haue herde/ howe it was sayde to them C of the olde tyme: † Thou shalt not kyll. For Exo. whosoeuer kylleth/ shalbe in daunger of iudge- and v. mēt. But I say vnto you: whosoeuer is Leui angry with his brother/ is in daunger of iudge- Deu. mēt. Whosoeuer sayeth vnto his brother Racha: is in daunger of the counsayll. But whosoeuer sayeth thou foule/ is in daunger of hell fyre.

† Therfore when thou offrest thy gyfte at Job the aultare/ & there remembrest that thy bro- Mal. ther hath ought agaynst the: leaue there thyne offrynge before the aultare/ and go thy waye fyrst/ and reconcyle thy selfe to thy brother/ & then come and offre thy gyfte. ✠

✠ † Agre with thyne aduersary quickly/ Luc. whyle thou arte in the waye with hym/ lest/ Pro. that aduersary delyuer the to the iudge/ and the iudge delyuer the to the minister/ and then thou be cast into pryson. I say vnto the verely: thou shalt not come out thence/ tyll thou haue payed the vttermost farthinge.

Ye haue herde/ how it was sayde to them Exo. of olde tyme: † Thou shalt not committe ad- *Eccl. uoutrye. But I saye vnto you/ that * who- Job soeuer loketh on a wyfe lusting after her/ hath commytted aduoutry with her already in his hert.

† Wherfore if thy ryght eye offende the/ D pluck him out/ and cast him from the. Better Sene. it is for the/ that one of thy membres perysh/ Mar. then that thy whole body shoulde be cast into hell. Also if thy right hande offende the/ cut him of/ and cast him from the. Better it is that one of thy membres perysshe/ then that all thy body shoulde be caste into hell. ✠

It is sayde: † whosoeuer putteth awaye his Deu. wyfe/

wyfe/ let him geue her a testimonial of the de-
xix. b uorcement. But † I saye vnto you: whosoeuer
x. a putteth awaye his wyfe (except it be for fornix. c cacion) causeth her to breake matrimonic. And whosoeuer marryeth her ỹ is deuorced/ breaketh wedlocke.

xix. c Agayne/ ye haue herde howe it was sayde
xx. b to thē of olde tyme: † Thou shalt not forswere
v. b thy selfe/ * but shalte performe thyne ooth to
v. c God. But I say vnto you: † sweare not at all:
v. f neyther by heauen/ * for it is Goddes seate: nor
xxiij. a yet by the earth/ for it is hys fote stole: neyther
xxiij. c by Jerusalem/ for it is the citie of the greate kynge: neyther shalt thou swearc by thy head/ because thou canst not make one heere whyte or
iiij. c blacke: † But your cōmunicacion shalbe yea/ yea: nay/ nay. For whatsoeuer is more thē that/ commeth of euel.

E Ye haue herde howe it is sayde: † An eye
xxj. c for an eye/ a toth for a toth. * But I saye vnto
xxvj. d you: that ye resist not euel. But whosoeuer ge-
xxvij. d ueth the a blowe on the right chcke/ turne to
vj. c him the other also. And if any man wil sue the at the lawe/ and take awaye thy coat/ let him haue thy cloake also. And who so compelleth the to go a myle/ go with him twayne. Geue to him that axeth: and from him that wolde borowe/ turne not awaye.

xix. c ✠ Ye haue herde how it is sayde: † thou shalt loue thine neyghboure/ and hate thine enemy. But I saye vnto you: loue youre ene-
xxiij. c myes: † Blesse them that curse you: Do good to them that hate you: Praye for thē which do you wronge and persecute you/ that ye maye be the chyldren of your father which is in hea-
v. iiij. c uen: † for he maketh his Sunne to aryse on the euell & on the good/ and sendeth his rayne on ỹ iust and vniuste. † For if ye loue thē which
vj. d loue you/ what reward shall ye haue? Do not the Publicans euen so? and if ye be frendly to your brethen only: what singuler thing do ye?
xxv. a Do not ỹ Publicans also lykewyse? † Ye shall therfore be perfect/ euen as our father in heauen is perfect. ✠

The VI. Chapter. ✠

A TAke hede to youre † almes/ that ye geue it
vj. d 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 heauē. Whē soeuer therfore thou geuest thyne almes/ thou shalt not make a trompet to be blowen before thē/ as the ypocrytes do in the synagoges & in the stretes/ for to be prayse of men. Verely I say vnto you/ they haue their rewarde. But when thou doest almes/ let not thy left hande knowe what thy right hāde doeth/ that thine almes maybe secrete: & thy father which seyth in secrete/ shall rewarde the openly.

† And when thou prayest/ thou shalt not be iij. Re. xviij. d as the ypocrytes are. For they loue to stande & Esa. xxx. c praye in the synagoges/ and in the corners of the stretes to be sene of men. Verely I say vnto you: they haue their rewarde. But when thou prayest/ † entre into thy chaumber/ & shut thy iiij. Re. iiij. d dore to the/ and praye to thy father which is in Actu. x. a secrete: and thy father which seyth in secrete/ shall rewarde the openly. ✠

† And when ye praye/ babble not much as B the Heythē do: for they thinke that they shalbe Esa. j. b herde for theyr much bablynges sake. Be not ye lyke them therfore. † For youre father knoRom. viij. d weth whereof ye haue nede/ before ye are of hym. After thys maner therfore shall ye praye:

† O oure father/ which art in heauen. Ha- Luce xj. a lowed be thy name. Thy kingdom come. Thy will be fulfylled vpon earth/ as it is in heauen. Geue vs thys daye oure daylye bread. And forgeue vus oure dettes/ as we also forgeue oure detters. And lede not vs into temptacion: but delyuer vs from euell. For thyne is the kingdome/ and the power/ and the glory for euer. Amen. For if ye forgeue other men theyr trespasses/ youre heauenly father shall also forgeue you. † But/ and ye will not for- mat. xviij. d geue men theyr trespasses/ no more shall youre Mar. xj. c father forgeue you youre trespasses.

✠ † Moreouer/ when ye fast/ be not sad as Esa. lviij. a the ypocrytes are. For they dysfygure theyr Mat. ix. b faces/ that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou/ when thou fastest/ anoynte thyne head/ and wash thy face/ that it appeare not vnto men that thou fastest: but vnto thy father which is in secrete: & thy father which seyth in secrete/ shall rewarde the openly.

† Se that ye gather you not treasure vp- C
pon the earth/ where rust & mothes corrupt/ Luc. xij. b and where theues breake thorow and steale. Eccli. But gather you treasure together in heauen/ xx. b where neyther ruste nor mothes corrupte/ and Jere. xvij. a

where theues neyther breake vp nor yet steale. For where youre treasure is / there is youre herte also. ✠

Luc. xj. c † The eye is the lyght of the body. If thyne eye then be syngle / all thy body shall be full of lyght: But and if thyne eye be wicked / all thy body shalbe full of darcknes: wherfore if that lyght that is in the / be darcknes / how greate thē shall that darcknes be?

Luc. xvj. b ✠ † No man can serue two masters. For eyther he shall hate the one and loue the other / or els he shall leane to the one / and despyse the other: Ye can not serue God and Mām̄on.

Luce xij. c Therfore I saye vnto you: † be not ye carefull for youre lyse what ye shall eate / or what
Psal. lxiij. c ye shall drynke: nor yet for youre body what
j. Per. v. a ye shall put on. Is not the lyfe more worth then meate? and the body more of value than rayment? Beholde / the fooles of the ayre: for they sowe not / neyther reape / nor yet cary into the barnes: and yet youre heauenly father fedeth thē. Are ye not much better then they?

Luce xij. c † Which of you (though he toke thought therfore) could put one cubyte vnto his stature? why care ye then for rayment? Consyder the lylyes of the felde how they growe. They laboure not neyther spynne. And yet for all that I saye vnto you / that euen Salomon in all hys royalte was not arayed lyke vnto one of these. Wherfore if God so clothe the grasse / which is to daye in the felde / and to morowe shalbe cast into the fornace: shall he not much more do thesame vnto you / o ye of litle fayth?

Therfore take no thought / sayinge: what shall we eate / or what shal we drinke? or where with shall we be clothed? After all suche thinges do the Heythen seke. For your heauenly father knoweth / that ye haue nede of all these
iij. Re. iij. b thinges. † Seke ye fyrst ỹ kingdome of God / and the righteousnes therof / so shall all these thinges be mynistred vnto you. ✠

Care not then for the morow / for ỹ morow shall care for it selfe: Euery daye hath ynough of hys owne trauayl.

The. VII. Chapter.

A Luce vj. d Rom. ij. a *mar. iiij. c Iudge not † that ye be not iudged: For as ye iudge / so shall ye be iudged. *And with what measure ye mete / with thesame shal it be measured to you agayne. † Why seist thou a Luce vj. moate in thy brothers eye / and perceauest not the beame that is in thine owne eye: Or why sayest thou to thy brother: holde / I wil plucke ỹ moate out of thine eye / and beholde / a beame is in thine owne eye. † Thou ypocryte / fyrst prou. xx. cast out the beame out of thine owne eye / and then shalt thou se clerely / to plucke out ỹ moate out of thy brothers eye.

† Geue not that whiche is holy to dogges: Psalm. neyther cast ye your parles before swyne / lest / cxxxvij. they treade them vnder their fete / & the other turne agayne and all to rente you.

† Axe / and it shalbe geuen you: Seke / and Jere. xx. ye shall synde: Knocke / and it shalbe opened Joā. xx. to you. For whosoeuer axeth / receaueth: and he that seketh / syndeth / and to him that knocketh / it shalbe opened. † Is there any man a- Luc. xj. mōge you / which if his sonne axed him bread / wolde offer a stone? Or if he axed fyshe / wolde he proffer him a serpente? if ye then / † whiche Gene. are euell / can geue youre chyldren good giftes: how much more shall youre father which is in heauen / geue good thinges to them that axe him.

† Therfore / whatsoeuer ye wolde that men ecclī. xx. shoulde do to you / euen so do ye to them. This Tob. iiij. is the lawe and prophetes. Luce vj.

† Enter in at the strayte gate: for wyde is B the gate / and broade is the waye that leadeth Luce xiij. to destruccion / and many there be / whiche go in therat. But strayte is the gate / and narowe is the waye / which leadeth vnto lyfe / and fewe there be that fynde it.

✠ † Beware of false prophetes / which come Deut. xiij. to you in shepes clothinge / but inwardly they j. Joā. ij. are rauening wolfes / ye shall knowe them by their frutes.

† So men gather grapes of thornes? or figges of thystles? Euen so euery good tree bringeth forth good frute. But a corrupte tree / Luc. vj. bringeth forth euel frute. † A good tree can Mat. vij. not bringe forth bad frute: neyther can a rotten tree bring forth good frute. † Euery tree ỹ Jere. xij. bringeth not forth good frute / shalbe hewen Mat. iij. downe / & cast into the fyre. Wherfore by their Luc. vj. frutes ye shall knowe them.

† Not all they that say vnto me / Lorde Mat. vij. Lorde / shall enter into the kyngdome of hea- Luc. vj. uen: but he that doeth the will of my father and xiij. which is in heauen. ✠

Many shall say to me in that daye: Lorde / Lorde haue we not prophecyed in thy name?
Mat. xiij. b † Haue we not cast out deuels in thy name? Haue we not done many greate dedes in thy name? And then wil I knowlege vnto them: I neuer knew you / † departe fro me / ye worke. xxv. d kers of iniquite.

C † Whosoeuer therfore heareth of me these sayinges / and doeth thesame / I will lyke him vnto a wyse man / which buyldt his house vpon a
Mat. vij. e rocke: Now whā aboundaūce of raine descended / and the windes blewe / and bet vpō that
Luc. vj. b same house / it fell not / because it was grouded on the rocke. And whosoeuer heareth of me these sayinges / and † doeth them not / shalbe lykened vnto a folysh man / which buyldt his
Luc. xij. b house vpon the sande. † Now whan aboundaunce of raine descended / and the windes blewe / and bet vpon that house / it fell / & greate was the fall of it.

And it came to passe / that † whā Jesus had
Mat. vij. e ended these sayinges / the people were astonyed
Luc. iiij. d at his doctrine. For he taught them as one hauinge power / and not as the Scrybes.

The. VIII. Chapter. ✠

A Mat. viij. d Luce v. b WHen he was come downe from ỹ mountaine / much people folowed him. And lo / there came a leper / and worshipped him / sayinge: Lorde / if thou wilt thou canst make me cleane: And Jesus put forth his hande / and touched him: sayinge: I will / be thou cleane: and immediatly his leprosie was clensed. And Jesus sayde vnto him: Se thou tell no man /
Leui. xiij. a † But go and shewe thy selfe to the prieste: & offer ỹ gifte that Moses cōmaunded / in witnes to them. ✠

Mat. viij. e ✠ † When Jesus was entred into Caper-
Luc. vij. c naum / there came vnto him a captaine & besought him / sayinge: Syr / my seruaunt lyeth sicke at home of the palsie / and is greueously payned. Jesus sayde vnto him: I will come and heale him. The captaine aunswered and said: Syr / I am not worthie that thou shouldest come vnder my rofe / † but speake ỹ worde onely / and my seruaunt shalbe healed. For I my selfe also am a man / subiecte to the auctorite of another / and haue souldiers vnder me. Yet whan I saye to one: go / he goeth / and to another: come / he commeth: and to my ser-

uaunt: do this / he doeth it. When Jesus herde B that / he maruayled / and saide to them that followed him: Verely I say vnto you: I haue not founde so greate faith / no / not in Israel. But I say vnto you: † Many shall come from the Esa. xlj. d East and West / and shal reste with Abraham / Luc. xiij. c Isaac / and Jacob in the kingdom of heauen / and the children of the kingdome shalbe cast out in the vtter darckenes: there shalbe wepinge and gnassinge of teeth. And Jesus said vnto the Captaine: Go thy waye / and as thou beleuest / so be it vnto the. And his seruaunt was healed thesame houre. ✠

† And Jesus wente into Peters house / and Luce iiij. d sawe his wyfes mother lyenge sicke of a feuer: Mat. j. c so he touched her hande / and the feuer left her: and she arose / and ministred vnto them.

† Whan ỹ euē was come / they brought vn- Mar. j. c to him many that were possessed with deuels. Luce iiij. c And he caste out the spirites with a worde / & healed al that were sycke / that ỹ thinge mighte be fulfilled / which was spokē by Esay the Prophet / sayinge: † He toke on him our infirmi- Esa. liij. a ties / and bare our sickenesses. j. Pet. ij. c

Whā Jesus sawe much people aboute him / C he commaunded to go ouer the water. † And Luce ix. f there came a scrybe / & saide vnto him: master / I will folowe the / whythersoeuer thou goest. And Jesus saide vnto him: The foxes haue holes / and the byrdes of the ayre haue nestes / but the sonne of man hath not wheron to reste his heade. † Another that was one of his di- Luce ix. f sciples: saide vnto him Syr / geue me leue first to go and burye my father. But Jesus saide vnto him: folowe thou me / and let the dead bury their dead.

✠ † And he entred into a shippe / and his Mar. iiij. d disciples folowed him. And beholde / there a- Luce viij. c rose a greate tempest in the see / in so much that the shippe was couereth with waues / and he was a slepe. And his disciples came vnto him / and awoke him sayinge: Lord / saue vs we pery she. And he saide vnto them: why are ye fearfull / o ye of lytle fayth? Then he arose / †and rebuked the windes and ỹ see / and there Job xxvj. b followed a greate calme. And the men mar- Psal. cvj. d uayled and saide: what man is this / that both windes and see obeye him. ✠

† And whan he was come to the other syde / Mar. v. a into the countrie of Gergesytes / there met Lu. viij. c. d

him two possessed of deuels / which came out of the graues / and were out of measure fearce / so that no man might go by the waye. And beholde / they cryed out sayinge: O Jesu the
ij. Cor. vj. c sonne of God / † what haue we to do with the? Art thou come hyther to torment vs before the
Mar. v. b tyme be come. † And there was a good waye of from thē a greate heard of swyne fedinge. Thē the deuels besought him sayinge: if thou cast vs out / suffre vs to go oure waye into the heard of swyne. And he sayde vnto them: go youre wayes. Then wente they out / and departed into the heard of swyne. And behold / the whole heard of swyne was caryed with violence headlyng into the see / and perysshed in the water. Then the heard men fled / and wente their wayes into the citie / & tolde euery thynge / and what had fortuned vnto the possessed of the deuels. And beholde / all the citie came out and met Jesus / and whan they sawe
Act. xvj. c him / † besought hym for to departe out of their coastes.

The IX. Chapter. ✠

A Then entred he into a shyppe / and passed ouer / & came into hys owne citie. † And
Mar. ij. a lo / they brought vnto him a man sycke of the
Luc. v. c palsye / lyenge in hys bed. And whan Jesus
Johan. v. a sawe the fayth of them / he sayde to the sycke of ỹ palsye: my sonne be of good cheare / thy synnes are forgeuen the. And beholde / certayne of the Scrybes sayde in them selfes: thys man blasphemeth. But whan Jesus saw theyr thoughtes / hes sayde / wherfore thynke ye euell in youre hertes? Whether is it easyer to saye: thy synnes be forgeuen the / or to say / aryse and walke. But that ye maye knowe / that ỹ sonne of mā hath power to forgeue synnes in earth / then saide he vnto the sycke of the palsye: aryse / take vp thy bedde / & go home. † And he arose
Act. ix. f and ij. a and wente home. Whan the people sawe it / they maruayled & glorified God / which had geuen suche power vnto men. ✠

B ✠ † And as Jesus passed forth frō thence /
Mar. ij. b he sawe a man syt a receauinge of custume /
Luc. v. d named Matthew / and sayde vnto hym: folowe me / and he arose and folowed hym.
and xv. a And it came to passe as he sat at meat in the house / beholde / many publicans and synners came and sat doune also with Jesus / and hys disciples.

Whan the Pharises sawe that / they sayde to hys disciples: Why eateth youre master wt publicans and synners? Whan Jesus herde that / he sayde vnto them: The whole nede not the physician / but they that are sicke. Go and learne what that meaneth: † I haue pleasure Osee vi. in mercy / and not in offeringe. For I am not Mat. ix. come to call the righteous / but the synners to repentaunce.

✠ † Then came ỹ disciples of Jhon to him Mar. ij. sayinge: why do we and the Pharises faste so Luc. v. oft: and thy disciples faste not? And Jesus said vnto them: Can the wedding childrē mourne as long as the brydegrome is with thē? The tyme will come / when the brydegrome shalbe taken from them / and then shall they fast. No man patcheth an olde garment with a pece of newe cloth. For then taketh he awaye the pece agayne from the garment / & the rent is made greater. Neyther do men put newe wyne into olde vessels / for then the vessels breake / and the wyne runneth out / & the vessels perysshe. But they poure new wyne into newe vessels / and so are they both saued together. ✠

✠ † Whyle he thus spake vnto them / be- C holde / there came a certayne ruler / and wor- Mar. shipped him / sayinge: My doughter is euen Luc. v. nowe deceassed / but come and laye thy hande on her / and she shall lyue. Jesus arose and folowed him with his disciples. † And beholde / Mar. a woman which was diseased with an yssue Luc. viij. of blonde xij. yeares / came behind him / and Leu. xv. touched the hem of his vesture. For she sayde in her selfe: if I maye touche but euen his vesture onely / I shalbe safe. Then Jesus tourned him about / & beheld her sayinge: Doughter be of good comfort / thy fayth hath made the safe. And she was made whole / euen thatsame houre.

† And whan Jesus came into the rulers Mar. house / and sawe the minstrels and the people Luc. ragynge / he saide vnto them: Get you hence / for the mayde is not dead / † but slepeth. And Joan. they laughed him to scorne. But whan ỹ people were put forth / he went in / and toke her by the hande / and the mayden arose. And this was noysed throughout all the lande. ✠

And as Jesus departed thence / two blinde men folowed hym / cryenge and sayinge: O thou sonne of Dauid / haue mercy vpon vs.

And

And whan he was come home / the blynde came to him. And Jesus said vnto them: Beleue ye / that I am able to do this. And they
Matt. ix. b sayde vnto hym: yea Lorde. Than touched he theyr eyes / sayinge: † accordynge to youre fayth: be it vnto you. And theyr eyes were opened. And Jesus charged them / sayinge: See that no man knowe of it. But they departed / and spred abroade his name throughout all that lande.

Mat. viij. d † Whan these were gone out / beholde / they
Luc. xj. b brought to hym a domme man possessed of a deuell. And whan the deuell was cast out / the domme spake. And the people maruayled / sayinge: it was neuer so sene in Jsrael. But
Matt. xij. c † the Pharises sayde: he casteth oute deuels
Marc. iij. b through the chiefe deuel.
Mar. vj. a *And Jesus went about in al cities & tou-
Luc. xiij. a nes / teachinge in their synagoges / and preachinge the gospel of the kingdome / & healing all maner syckenes / and all maner disease a-
Marc. vj. d monge the people. † And whan he sawe the
Luc. xxiij. a people / he had compassion on them / because they were pyned awaye / & scattered abroade / euen as shepe hauing no shepeherde.

Luc. x. a † Than sayde he to his disciples: the haruest is great / but the labourers are few. Wherfore
Deu. xiij. a † praye the Lorde of haruest / to sende forth la-
bourers into his haruest.

The X. Chapter.

A And he † called his xij disciples vnto him / &
Marc. iij. b gaue them power ouer vncleane spirites
vj. b. ix. to caste them out / & to heale al maner of syck-
Luc. a nesses / and al maner of diseases.

The names of the xij. Apostles are these. The fyrst / Simon called Peter: and Andrewe his brother. James the sonne of Zebede / and Jhō his brother. Philippe and Bartelomew: Thomas and Matthew the Publicane. James the sonne of Alphe / and Lebbeus otherwyse called Thaddeus: Simon of Cana / and Judas Jscarioth / which also betrayed him.

These twelfe sente Jesus / and commaunded them / saying: Go not into the waies that leade to the Heithen / & into the cities of the Samaritans entre ye not. But go ye rather
Marc. vj. b to the loste shepe of the house of Jsrael. † Go
Luc. x. and preache / sayinge: The kingdome of heauē
is at hande. Heale the sycke / clense the lepers /
Luc. viij. b rayse the dead / caste oute the deuels. † Freely ye haue receaued / frely geue again / † possesse not golde / nor syluer / nor brasse in youre girdels / nor yet no scrippe towardes youre iourney: neither two cotes / neither shues / nor yet a staf. † For the workeman is worthye of his meate. In to whatsoeuer citie or toune ye shal come / enquire in it / who is mete for you / & there abyde till ye go thence.

Marc. vj. a Luce ix. a & x. c

j. Tim. v. c

B † And whan ye come into an house / sa-
Matt. vj. b lute the same. And if the house be mete for
Luce ix. a you / youre peace shall come vpon it. But if
& x. a it be not mete for you / youre peace shall turne to you agayne. And if no man wyll receaue you / nor heare youre preachinge / departe oute of that house or that cytie / and † shake the dust
Actu. xiij. e of youre fete. Truely I saye vnto you: it shal-
& xviij. a be easyer for the lande of Sodoma and Gomorra in the daye of iudgemente / then for that cytie.

Luce x. a † Beholde / I sende you forth as shepe a-
monge wolfes. Be ye therfore wyse as serpentes / and innocent as doues. † Beware of
Mar. xiij. b men / for they shal delyuer you vp to the coun-
Luce xxj. b sails / and shall scourge you in theyr synago-
Joh. xvj. a ges. And ye shalbe broughte before princes and kynges for my sake / in wytnes to them & to the gentiles.

C † But when they delyuer you vp / take no thoughte howe or what ye shall speake / for it
Mar. xiij. b shalbe geuen you / euen in thatsame houre
Luce xij. b what ye shall saye. For it is not ye that speake / but the spirete of youre father which speaketh in you.

Mich. vij. a † The brother shall delyuer the brother to death / and the father the sonne. And the chyldren shall aryse agaynste theyr fathers and mothers / and shall helpe them to death: and ye shall be hated of all men for my names sake. But † he that endureth to the ende /
mat. xxiiij. a shalbe saued.

Matth. ij. c † When they persecute you in one cytie / flie
and iiij. b into another. I tell you for a trueth / ye shall
Actu. viij. a not fynishe all the cities of Jsraell / tyll the
& xiiij. a sonne of man come. * The disciple is not a-
*Luce vj. d boue the master / neither the seruaunt aboue the lorde. It is ynoughe for the disciple to be as his master / and the seruaunt as his lorde. If they haue called the good mā of the house Belzebub / howe muche more shall they call them of his housholde so? Feare them

not therefore.

Marc. iiij. b / Luce viij. b and xij. a — † There is nothynge hyd / that shall not be openly shewed: and nothinge secrete / that shall not be knowen. What I tel you in darkenesse / that speake ye in lyghte: and what ye heare in the eare / that preache ye vppon the house toppes.

Luce xij. a — † And feare ye not them that kyl the body / and be not able to kyll the soule. But rather feare hym which is able to destroye both soule & body into hel. Are not two sparowes solde for a farthinge: Yet doeth there none of them light vpon the grounde without your father. And nowe are all the heeres of youre heade tolde. Feare ye not therefore / ye are of more value then many sparowes.

Mar. viij. c / Luce ix. c and xij. a — † Therefore / whosoeuer knowlegeth me before men / him wyll I knowlege also before my father which is in heauen. But whosoeuer denyeth me before men / hym will I also denye before my father whiche is in heauen.

Luce. xij. f — † Thynke not that I am come to sende peace vppon earthe. I came not to sende peace but a swearde. For I am come to set a man at variaunce † against his father / and

Mich. vij. — the doughter against her mother / and the doughter in law against her mother in lawe: and a mans foes shalbe they of his owne housholde.

Luce xiiij. b — † Who so loueth father and mother more then me / is not mete for me. And he that taketh not his crosse and foloweth me / is not

Luce xvij. d / Mat. xvj. d / Mar. viij. e — mete for me. † Who so fyndeth his lyfe / shall lose it: and he that loseth his lyfe for my sake / shall fynde it.

Joh. xij. c / *Luce ix. e and x. b — *He that receaueth you / receaueth me: and who so receaueth me / receaueth hym that sent me. † He that receaueth a prophete in the

† Joh. xiij. e / iij. re. xvij. a — name of a prophet / shall receaue a prophetes reward. He that receaueth a righteous man in the name of a righteous man / shal receaue

Marc. ix. c — a righteous mans reward: † And whosoeuer geueth vnto one of the leaste of these a cuppe of colde water onely to drynke / in the name of a disciple / verely I say vnto you: he shal not lose his reward.

The. XI. Chapter.

A — And it came to passe / whan Jesus had made an ende of commaundinge his twelfe disciples / he departed thence to teache and to preach in their cities.

Luce vij. — † † Whan Jhon beinge in prison / herde of the workes of Christe / he sente two of his disciples / and sayde vnto him: Arte thou he that shall come / or shall we loke for another? Jesus aunswered and sayde vnto them: Go youre waye / and tell Jhon againe what ye se and heare. † The blinde se / and the lame go:

Esa. xxv. — the lepers are clensed / and the deafe heare / the

Esa. lxj. — dead arise againe / † and the Gospell is preached to the poore: and blessed is he that is not offended at me.

Luce vij. — † When they wente their waie / Jesus began to speake vnto the people / concerninge Jhon: What are ye gone oute for to se in the wylderneesse? 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 softe rayment? Behold / they that weare softe clothing / are in kynges houses. But what are ye gone out for to se? A Prophet? Yee / I saye vnto you / and more then a Prophet. For this is he of whom

Malac. iij. / Marc. i. — it is wrytten: † Beholde / I sende my messaũger before thy face / whiche shall prepare thy waye before the.

B — † Verely I saye vnto you: Amonge the childre of women arose there not a greater the Jhon the Baptiste. Notwithstandinge / he that is † lesse in the kingdome of heauen / is greater then he. From the tyme of Jhon Baptiste hytherto / the kyngedome of heauen suffreth violence / and the violente plucke it vnto them. † For all the prophetes and the

Some de: leas — Luce xvj. / Mat. xj. / Joh. i. / *Luce i. — law prophecyed vnto Jhon. Also if ye wyl receaue it / this is † Helias / which should come. Whoso hath eares to heare / let him heare. ✠

*But where vnto shall I liken this generacion? It is lyke vnto children whiche syt in the market / and cal vnto their felowes / & saye: we haue pyped vnto you / and ye wolde not daunce: We haue mourned vnto you / and ye wolde not wepe. For Jhon came neyther eatinge nor drinkynge / and they saye: he hath the deuell. The sonne of man came eatinge & drynkinge / and they saye: lo / what a glutton and wyne bebber this man is / and a companion of publicans and synners? And wysedome is iustifyed of her children.

Luce vj. — † Then beganne he to vpbrade the cities / in

in the which most of his miracles were done / because they amended not. Wo vnto the Chorasin. Wo vnto the Bethsaida: for if the miracles whiche haue bene shewed amonge you / had bene done in Tyre and Sydon / they had repented longe ago in sackcloth and asshes. Neuertheless / I say vnto you: It shalbe easyer for Tyre and Sydon in the daye of iudgemente / then for you. And thou Capharnaum whiche arte lifte vp vnto heauen / shalt be broughte doune vnto hell. For if the miracles whiche haue bene done in the / had bene shewed in Sodom / they had remayned vnto this daye. Neuertheless / I saye vnto you: It shalbe easyer for the lande of Sodome in the day of iudgement / then for the. ✠

✠ At the same tyme Jesus aunswered / and sayde: † I prayse the (O father and Lord of heauen and earthe) that thou haste hyd these thinges from the wyse and prudent / and opened them vnto babes. Euen so father / for so it pleased the. † All thinges are geuen ouer vnto me of my father: * and no man knoweth the sonne but the father: neither knoweth any mã the father / saue the sonne / & he to whome the sonne wyll open it. Come vnto me all ye that laboure and are laden / and I will ease you. † Take my yock vpon you / and learne of me / for I am meke and lowly of herte / and ye shall fynde reste vnto youre soules * for my yock is easy / and my burden is light. ✠

The XII. Chapter. ✠

A — At the same tyme † wente Jesus thorowe the corne vpon the Sabbath / and his disciples were hungrye / and beganne to plucke of the ayres of the corne / and to eate. When the Pharises sawe that / they saide vnto hym: Beholde / thy disciples do that / whiche is not lawefull to do vpon the Sabbath. He sayde vnto them: haue ye not red what Dauid dyd / whan he hũgry / and they also that were with him: † Howe he entred into the house of God / and dyd eate the shewebreades / whiche were not lawefull for him to eate. Neither for them that were with him / but onely for the priestes? Or haue ye not red in the lawe / howe that the priestes in the temple brake the Sabbath / and yet are blamelesse? But I saie vnto you: that there is one greater then the temple. But if ye wyst what this were / († I haue

Matt. ix. b — pleasure in mercy / & not in offringe) ye wolde not haue cõdemned innocẽtes: For the sonne of man is Lorde / euen ouer the Sabbath.

B — † And he departed thence / and wente into their synagoge: and behold / there was a man

Marc. iij. a / Luce vj. a — which had his hande dryed vp. And they axed him / saying: * Is it lawful to heale vpõ the Sabbath? Because they might accuse him.

*Luce xiij. a — But he sayde vnto them: Which of you is it / if he had a shepe fallen into a pytte vpon the Sabbath / † that wolde not take him / and lifte

Deut. xxij. a — hym out? And howe muche is a man better then a shepe? Therfore is it lawful to do good vpon the Sabbath. Then sayde he to the mã: Stretche forthe thyne hande. And he stretched it forth: and it was whole againe like vnto the other. ✠

Marc. iij. a / Johan. x. d and xj. e — ✠ † Then wente the Pharises out / & helde a counsaill agaynste hym / howe they myghte destroye hym. But whan Jesus knewe thereof / he departed thence / and muche people folowed hym: and he healed them all / and charged them / that they shoulde not make hym knowen: that the thinge myghte be fulfylled / whiche was spoken by Esaye the

Esa. xlij. a — prophet / whiche sayeth: † Beholde / this is my seruaunt / whome I haue chosen: and my beloued in whome my soule delyteth: I wyll put my spirete vpon hym / and he shall shewe iudgemente vnto the Heythen. He shall not stryue / nor crye / neyther shall any man heare his voyce in the streetes. A bruised rede shall he not breake / and flaxe that begynneth to burne shall he not quenche / tyl he sende forth iudgement vnto victory. And in his name shal the Heythen truste. ✠

C — † Then was there broughte vnto hym one possessed (of a deuell) the whiche was blynde

Luce xj. b — and domme / and he healed hym: in so muche that the blynde and domme both spake and sawe. And all the people were amased / & saide:

Matt. ix. d / Marc. iij. b / Luce xj. b — Is not this the sonne of Dauid? † But whã the Pharises herde that / they sayde: He dryueth the deuels out none otherwyse / but thorowe Belzebub the chiefe of the deuels. Neuertheless / Jesus knewe their thoughtes / and saide vnto them: Euery kingdome deuided within it selfe / shalbe desolate: and euery citie or house deuyded in it selfe may not continue. So if one Sathan caste oute another /

than

than is he at variaunce within him selfe: how
maye then his kingdome endure? But if I
caste oute deuels thorowe Belzebub/thorowe
whome do your children cast them out? There-
fore shal they be youre iudges. But if I caste
out the deuels by the spirete of God/ then is ỹ
Luce. xj. c kyngdome of God come vpō you. † Or how
can a man entre into a stronge mans house/ &
violently take awaye his goodes/ excepte he
fyrst binde the strong man/and thē spoile his
house: He that is not with me/is against me:
Mar. xij. c and he that gathereth not with me/ scatereth
Luce. xj. a abroade. Therfore I saie vnto you: † All synne
and blasphemy shalbe forgeuen vnto men/
but the blasphemy against the spirite shal not
j. Reg. ij. e be forgeuen vnto men: † and whosoeuer speaketh a word against the sonne of mā/ it shalbe
forgeuē him. But whosoeuer speaketh against
ỹ holy ghoost/it shal not be forgeuē him / neither in this worlde/ nor in the worlde to come.

D † Either make the tree good and his frute
Mat. vij. b good also / or els make the tree euell and his
Luce vj. c frute euel also. For the tree is knowen by the
frute. O ye generacion of vipers/how can ye
speake good/whan ye youre selfes are euell?
Psa. xxxix. b † For of the aboūdaunce of the herte ỹ mouth
Luce. vj. c speaketh. A good man out of the good treasure of his hert/bringeth forth good thinges/
and an euell man out of his his euel treasure/
bringeth forth euel thinges. But I saye vnto
you/that euery ydel word that men haue spoken/they shall gene accomptes at the daye of
Luce. xix. b iudgement. † Out of thy wordes thou shalte
ij. Reg. j. c Be iustifyed/and out of thy wordes thou shalt
be condemned.

✠ Then aunswered certaine of the Scrybes and Pharises/ & saide: Master / we wolde
fayne se a token of the. And he aunswered &
Mat. xvj. a sayde vnto them: † This euell and aduouterous generacion seketh a token/and there shal
Mar. viij. b no token be geuen them/ but the token of the
Luce. xj. c prophete Jonas. * For as Jonas was thre
*Jone. j. a dayes and thre nyghtes in the Whalles belly/
so shall the sonne of man be thre dayes / and
thre nyghtes in the herte of the earthe. The
men of Ninive shall ryse in the laste iudgement with this generacion / and shall con-
Jone. iij. a demne it: † for they dyd penaunce at the preachinge of Jonas. And beholde / here is one
greater then Jonas. The quene of the South
shall arise in the last iudgement with this generacion/and shal condemne it: † for she came iij. Reg. x. d
frō the vttermost partes of the earth/ to heare ij. Paral. ix. a
the wysedome of Salomō/and lo/here is one
greater then Salomon.

† Whan the vncleane spirete is gone oute E
of a man/he walketh thorowe drye places/ se- Luce. xj.
kynge reste/and fyndeth none. Then sayeth
he: I wyll turne agayne into my house from
whence I wente oute. And when he commeth/he fyndeth it empty/ swept and garnyshed. Then goeth he his waye/and taketh vnto hym seuen other spirets / worse then him
selfe/and when they are entred in/they dwell
there. † And the ende of that mā is worse thē ij. Pet. ij.
the beginninge. Euen so shall it go with this Heb. vj.
euell generacion. * Whyle he yet talked vn- *Mar. iij.
to the people/behold/his mother and his bre- Luce viij.
thren stode without/ desyringe to speake with
hym. Then saide one vnto him: Beholde/thy
mother and thy brethren stande without/and
wolde speake with the. Neuertheles/he aunswered and sayde vnto hym that tolde hym:
Who is my mother? & who are my brethren?
And he stretched forth his hande ouer his di-
sciples/and said: Behold/my mother and my
brethren. † For whosoeuer doeth the wyll of Joh. viij.
my father which is in heaueu/thesame is my
brother/syster and mother.

The XIII. Chapter.

THesame † daye wente Jesus oute of the A
house/and sat by the see syde/ and muche Marc.
people resorted vnto hym: so that he went in- Luce v.
to a shyppe and sat him doune/ and al the people stode vpon the shore. And he spake many
thinges vnto them in similitudes sayinge:
Beholde/The sower wente forth to sowe: and
as he sowed/some fell by the wayside. Then
came the foules/and dyd eate it vp. Some fell
vpon stony ground/and anone it sprong vp/
because it had no depth of earth. But when
the Sunne arose/it caught heat: & for so much
as it had no roote/ it withred a waye. Some
fell amonge the thornes/ & the thornes grewe
vp/ & choked it. Some fell vpon good ground
and gaue frute: some an hundreth folde/some
sixty folde/some thirty folde. Who so hath ea- Z
res to heare/let him heare. Marc.
Luce.

† And the disciples came vnto him / and
saide: why speakest thou to them by parables?
He

He aunswered and saide vnto thē: Vnto you
it is geuen to knowe the mystery of the kyng-
os. iij. c dome of heauen/ † but vnto them it is not ge-
at. xxv. c uen. For * who so hath / vnto hym shalbe ge-
ir. iiij. b uen/and he shall haue aboundaunce. But
e vij. b who so hath not / from him shalbe taken a-
xx. c waye/euen that he hath. Therfore speake I
vnto them by parables/for with seynge eyes
they se not/and with hearing eares they heare
not/for they vnderstande it not. And in them
is fulfilled the prophecy of Esay/which saieth:
. vj. b † Ye shall heare in dede/and shall not vnder-
rc. iiij. a stand/and with seinge eyes shal ye se/and not
e. viij. b perceaue. For the herte of this people is wa-
. xij. c xed grosse/and their eares are thicke of hea-
xxviij d ringe/ and theyr eyes haue they closed / lest/
n. vj. b they should once se with theyr eyes/and heare
with the eares / and vnderstande with the
C herte/and turne that I myght heale them.
. x. c † But blessed are youre eyes / for they se: and
tj. b youre eares/for they heare. Verely I say vnto
you: † many prophetes and righteous men
haue desyred to se the thinges that ye se / and
haue not sene them: and to heare the thinges
re. iiij b that ye heare/ & haue not herde them. † Heare
e. viij. b ye therefore the parable of the sower: When
one heareth the worde of the kyngdome and
vnderstandeth it not/the euell man commeth
and plucketh it awaye that is sowen in his
herte: and this is he that is sowē by the wayside. But he that is sowen in the stonye
grounde is this: whan one heareth the word/
and anone with ioye receaueth it: neuertheles/ he hath no rote in hym/But endureth for
a season: whan trouble and persecucion aryseth because of the worde / immediatly he is
offended. As for him that is sowen amonge
the thornes/this is he: Whan one heareth the
worde / and the carefulnesse of this worlde/
and the deceatfulnesse of ryches choke the
woorde / and so he becommeth vnfrutefull.
But he that is sowen in the good ground is
this: whan one heareth the worde / and vnderstandeth it/and bringeth forth frute: and
some geueth an hūdreth folde/some sixty folde
and some thirty folde.

D † Another parable put he forth vnto them
re. iiij. c and saide: ✠ The kyngdome of heauen is like
vnto a man that sowed good sede in his feld.
But whyle men slepte/there came an enemy/
and sowed tares amonge the wheate / and
wente his waye. Nowe whan the blade was
sprōge vp/and broughte forth frute/ than the
tares appeared also. Then came the seruauntes to the householder / and saide vnto hym:
Syr/sowedest thou not good sede in thy feld:
From whence then hath it tares. He sayde
vnto them: that hath the enemye done. Than
sayde the seruauntes: wilt thou then that we
go and wede them out? He saide: Nay / leste/
while ye wede oute the tares / ye pluck vp the
wheat also with them. Let them both growe
together tyll the haruest/ and in tyme of haruest / I wyll saye vnto the reapers: Gather
the tares fyrst/ and bynde them in sheeues to
be brente: but gather the wheate into my
barne. ✠

✠ Another parable put he forth vnto them
and sayde: † The kyngdome of heauen is like Marc. iiij. c
vnto a grane of mustarde sede/ whiche a man Luce. xiij. b
toke/and sowed it in his felde. Which is the
leest amonge all sedes. But when it is growen/it is the greatest amonge herbes/ and is
a tree: so that the byrdes vnder the heauen
come and dwell in the braunches of it.

Another parable spake he vnto them: † The Luce. xiij. b
kingdome of heauen is like vnto leuen/which
a woman toke/and mixte it amonge thre peckes of meele/till al was leuended.

† All suche thinges spake Jesus vnto the E
people by parables / and without parables/ Mar. iiij. d
spake he nothinge vnto them: that the thing
might be fulfylled/which was spoken by the
prophet sayinge: † I wyll open my mouth in Psa. lxxviij a
parables/and wyll speake oute the secretes frō
the beginninge of the worlde. ✠

✠ Then sente Jesus the people awaye/and
came home. † And his disciples came vnto Marc. iiij. b
him and sayde: Declare vnto vs the parable
of the tares of the felde. Jesus aunswered
and sayde vnto thē: He that soweth the good
sede is the sonne of man: the felde is ỹ worlde/
the good sede are the children of the kyngdome: The tares are the children of wyckednesse: the enemye that soweth them is the deuell: † the haruest is the ende of the worlde: Apo. xiiij. b
the reapers are the aungels. For lyke as the
tares are weded oute/and brent in the fyre/ euen so shall it go in the ende of this worlde.
The sonne of man shal send forth his aūgels/
and

than is he at variaunce within him selfe: how maye then his kingdome endure? But if I caste oute deuels thorowe Belzebub/thorowe whome do your children cast them out? Therfore shal they be youre iudges. But if I caste out the deuels by the spriete of God/ then is ỹ Luce. xj.c kyngdome of God come vpõ you. † Or how can a man entre into a stronge mans house/ & violently take awaye his goodes/ excepte he fyrst binde the strong man/and thẽ spoile his house? He that is not with me/is against me: and he that gathereth not with me/ scatereth Mar. xij. c abroade. Therfore I saie vnto you: † All synne Luce. xij. a and blaspheme shalbe forgeuen vnto men/ but the blaspheme against the spirite shal not j. Reg. ij. e be forgeuen vnto men: † and whosoeuer speaketh a word against the sonne of mã/ it shalbe forgeuẽ him. But whosoeuer speaketh against ỹ holy ghoost/it shal not be forgeuẽ him/ neither in this world/ nor in the worlde to come.

D † Either make the tree good and his frute Mat. vij. b good also/ or els make the tree euell and his Luce vj. c frute euel also. For the tree is knowen by the frute. O ye generacion of vipers/how can ye speake good/whan ye youre selfes are euell? Psa. xxxix. b † For of the aboũdaunce of the herte ỹ mouth Luce. vj. c speaketh. A good man out of the good treasure of his hert/bringeth forth good thinges/ and an euell man out of his his euel treasure/ bringeth forth euel thinges. But I saye vnto you/that euery ydel word that men haue spoken/they shall gene accomptes at the daye of Luce. xix. b iudgement. † Out of thy wordes thou shalte ij. Reg. j. c be iustifyed/and out of thy wordes thou shalt be condemned.

✠ Then aunswered certaine of the Scrybes and Pharises/ & said: Master/ we wolde fayne se a token of the. And he aunswered & Mat. xvj. a sayde vnto them: † This euell and aduoutero- Mar. viij. b rous generacion seketh a token/and there shal Luce. xj. c no token be geuen them/ but the token of the *Jone. ij. a prophete Jonas. *For as Jonas was thre dayes and thre nyghtes in the Whalles belly/ so shall the sonne of man be thre dayes/ and thre nyghtes in the herte of the earthe. The men of Ninive shall ryse in the laste iudgement with this generacion/ and shall con- Jone. iij. a demne it: † for they dyd penaunce at the preachinge of Jonas. And beholde/ here is one greater then Jonas. The quene of the South shall arise in the last iudgement with this generacion/and shal condemne it: † for she came iij. Reg. frõ the vttermost partes of the earth/ to heare ij. Para. the wysedome of Salomõ/and lo/here is one greater then Salomon.

† Whan the vncleane spriete is gone oute E of a man/he walketh thorowe drye places/ se- Luce. xj. kynge reste/and fyndeth none. Then sayeth he: I wyll turne agayne into my house from whence I wente oute. And when he commeth/he fyndeth it empty/ swept and garnyshed. Then goeth/he his waye/and taketh vnto hym seuen other sprietes/ worse then him selfe/and when they are entred in/they dwell there. † And the ende of that mã is worse thẽ ij. Pet. ij. the beginninge. Euen so shall it go with this Heb. vj. euell generacion. *Whyle he yet talked vn- *Mar. to the people/behold/his mother and his bre- Luce. viij thren stode without/ desyringe to speake with hym. Then saide one vnto him: Beholde/thy mother and thy brethren stande without/and wolde speake with the. Neuertheles/he aunswered and sayde vnto hym that tolde hym: Who is my mother? & who are my brethren? And he stretched forth his hande ouer his disciples/and said: Behold/my mother and my brethren. † For whosoeuer doeth the wyll of Joh. xv my father which is in heaueu/thesame is my brother/syster and mother.

The XIII. Chapter.

THesame † daye wente Jesus oute of the A house/and sat by the see syde/ and muche Marc. people resorted vnto hym: so that he went in- Luce. v to a shyppe and sat him doune/ and al the people stode vpon the shore. And he spake many thinges vnto them in similitudes sayinge: Beholde/The sower wente forth to sowe: and as he sowed/some fell by the wayside. Then came the fooles/and dyd eate it vp. Some fell vpon stony ground/and anone it sprong vp/ because it had no depth of earth. But when the Sunne arose/it caught heat: & for so much as it had no roote/ it withred a waye. Some fell amonge the thornes/ & the thornes grewe vp/ & choked it. Some fell vpon good ground and gaue frute: some an hundreth folde/some syxty folde/some thirty folde. Who so hath eares to heare/let him heare. B

† And the disciples came vnto him/ and Marc. saide: why speakest thou to them by parables? Luce. v

He

He aunswered and saide vnto the: Vnto you it is geuen to knowe the mystery of the kyngLuc. iij. c dome of heauen/ † but vnto them it is not gemat. xxv. c uen. For *who so hath/ vnto hym shalbe gemar. iiij. b uen/and he shall haue aboundaunce. But Luce viij. b who so hath not/ from him shalbe taken a- xix. c waye/euen that he hath. Therfore speake I vnto them by parables/for with seynge eyes they se not/and with hearing eares they heare not/for they vnderstande it not. And in them is fulfilled the prophecy of Esay/which saieth: Esa. vj. b † Ye shall heare in dede/and shall not vnder- Marc. iiij. a stand/and with seinge eyes shal ye se/and not Luce. viij. b perceaue. For the herte of this people is waxed grosse/and their eares are thicke of hea- Joh. xij. c ringe/ and theyr eyes haue they closed/ lest/ Act. xxviij d they should once se with theyr eyes/and heare Rom. xj. b with the eares/ and vnderstande with the herte/and turne that I myght heale them. C † But blessed are youre eyes/ for they se: and Luce. x. c youre eares/for they heare. Verely I say vnto Pet. j. b you: † many prophetes and righteous men haue desyred to se the thinges that ye se/ and haue not sene them: and to heare the thinges Marc. iiij b that ye heare/ & haue not herde them. † Heare Luce. viij. b ye therefore the parable of the sower: When one heareth the worde of the kyngdome and vnderstandeth it not/the euell man commeth and plucketh it awaye that is sowen in his herte: and this is he that is sowẽ by the wayside. But he that is sowen in the stonye grounde is this: whan one heareth the word/ and anone with ioye receaueth it: neuertheles/ he hath no rote in hym/but endureth for a seasõ: whan trouble and persecucion aryseth because of the worde/ immediatly he is offended. As for him that is sowen amonge the thornes/this is he: Whan one heareth the worde/ and the carefulnesse of this worlde/ and the deceatfulnesse of ryches choke the woorde/ and so he becommeth vnfrutefull. But he that is sowen in the good ground is this: whan one heareth the worde/ and vnderstandeth it/and bringeth forth frute: and some geueth an hũdreth folde/some sixty folde and some thirty folde.

D † Another parable put he forth vnto them Marc. iiij. c and saide: ✠ The kyngdome of heauen is like vnto a man that sowed good sede in his feld. But whyle men slepte/there came an enemy/ and sowed tares amonge the wheate/ and wente his waye. Nowe whan the blade was sprõge vp/and broughte forth frute/ than the tares appeared also. Then came the seruauntes to the householder/and saide vnto hym: Syr/sowedest thou not good sede in thy feld: From whence then hath it tares. He sayde vnto them: that hath the enemye done. Than sayde the seruauntes: wilt thou then that we go and wede them out? He saide: No/ leste/ while ye wede oute the tares/ ye pluck vp the wheat also with them. Let them both growe together tyll the haruest/ and in tyme of haruest/ I wyll saye vnto the reapers: Gather the tares fyrst/ and bynde them in sheeues to be brente: but gather the wheate into my barne. ✠

✠ Another parable put he forth vnto them Marc. iiij. c and sayde: † The kyngdome of heauen is like Luce. xiij. b vnto a grane of mustarde sede/ whiche a man tooke/and sowed it in his felde. Which is the leest amonge all sedes. But when it is growen/it is the greatest amonge herbes/ and is a tree: so that the byrdes vnder the heauen come and dwell in the braunches of it.

Another parable spake he vnto them: † The Luce. xiij. b kingdome of heauen is like vnto leuen/which a woman tooke/and mixte it amonge thre peckes of meele/till al was leuended.

† All suche thinges spake Jesus vnto the E people by parables/ and without parables/ Mar. iiij. d spake he nothinge vnto them: that the thing might be fulfylled/which was spoken by the prophet sayinge: † I wyll open my mouth in Psa. lxxviij a parables/and wyll speake oute the secretes frõ the beginninge of the worlde. ✠

✠ Then sente Jesus the people awaye/and came home. † And his disciples came vnto Marc. iiij. b him and sayde: Declare vnto vs the parable of the tares of the felde. Jesus aunswered and sayde vnto thẽ: He that soweth the good sede is the sonne of man: the felde is ỹ worlde/ the good sede are the children of the kyngdome: The tares are the children of wyckednesse: the enemye that soweth them is the deuell: † the haruest is the ende of the worlde: Apo. xiij. b the reapers are the aungels. For lyke as the tares are weded oute/and brent in the fyre/ euen so shall it go in the ende of this worlde. The sonne of man shal send forth his aũgels/

and

and they shal gather out of his kyngdome all thinges that offende / and them that do iniquitie/and shal cast the into a fornace of fyre/ there shalbe waylinge & gnashynge of teeth.
Dan.xij.a †Then shal the righteous shine as the Sūne
Sap.iij.b in the kingdom of their father. Who so hath
j.Cor.xv.c eares to heare/let him heare. ✠

✠Againe/the kingdome of heauen is lyke vnto a treasure hyd in the felde/ which a man founde and hid it/& for ioye therof he went & sold all that he had/and bought that felde.

Agayne/ the kyngdome of heauen is like vnto a marchaunt that sought good pearles/
Phil.iij.a & †whan he had founde a precious pearle / he wente and solde all that he had / & bought it.

Againe the kingdome of heauen is lyke vnto a net cast into the see/wherewith are taken al maner of fyshes / and whan it is full/men drawe it oute vnto the shore/ and syt and gather the good into the vessels/but cast the bad
Mat.xxij.b away.†So shal it be in the ende of the world. The aungels shall go oute/and seuer the bad from the righteous/and shall cast them into
Mat.xxv.c a fornace of fyre/ † there shalbe waylinge and gnashinge of teeth.

And Jesus sayde vnto them: Haue ye vnderstande all these thinges? They saide: yea Lorde. Then said he vnto them: Therfore euery scribe taught vnto the kingdome of heauen/is like an housholder/which bringeth out of his treasure thinges new and olde. ✠

G †And it came to passe whan Jesus had ended these parables / he departed thence / and
Marc.vj.a came into his owne countrie/and taught the
Luce.iiij.b in their Sinagoges: in so muche that they were astonyed and saide: Whence commeth
Joh.vj.e suche wisdome and power vnto him? †Is not this the carpenters sonne. Is not his mother called Mary? and his brethren James and Joses/and Simō/and Jude? And are not all his systers here with vs? Whence hath he then al these thinges? And they were offended at hym. But Jesus saide vnto
Marc.vj.a them: †A prophet is no where lesse set by/
Luce iiij.c then at home and amonge his owne. And he
Joh.iiij.e dyd no many miracles there/Because of their vnbelefe.

A The. XIIII. Chapter.

Marc.vj.b AT †that time Herode the Tetrarcha herde
Luc.ix.a of the fame of Jesu/and sayde vnto his seruauntes: this is Jhon the Baptist. He is ryssen again frō the dead/ therfore are his dedes so myghty. †For Herode had taken Jhō/ Luc.iij.c
bounde hym/and put him in prison for Herodias sake his brothers Philips wife. For Jhō saide vnto him: † It is not lawfull for the to Leu.xviij
have her. And fayne wolde he have put him and xx.d
to death / but he feared the people / * Because *mat.xxj
they helde him for a Prophet.

But whan Herode helde his† byrth daye/ Gen.xl.
the doughter of Herodias daunced before them/and † that pleased Herode well/ where- Marc.vj
fore he promysed her with an ooth: that he wolde geue her whatsoeuer she wolde aske. And she (beyng instructe of her mother afore) sayde: geue me Jhon Baptistes heade in a platter. And the kynge was sory. Neuertheles/for the oothes sake/ and them that sat wh him at the table/ he commaunded it to be geuen her/ and sent/ and beheaded Jhon in the pryson. And his head was brought in a platter/and geuen to the damsel/and she brought B
it vnto her mother. Then came his disciples/ and toke his body/and buryed it / and wente and tolde Jesus.

†Whan Jesus herde that/ he departed Marc.
thence by shyppe into a desert place alone. Luce.ix
*And whan the people herde therof/ they fo- *Joh.
lowed him on fote oute of the cities. And Jesus went forthe / and sawe much people /and had pitie vpon them/ and healed their sycke. But at euen came his disciples vnto hym/ and sayde: This a deserte place / and the nyghte falleth on: let the people depart from the/that they maye go into the tounes / and bye them vitayles. But Jesus sayde vnto them: They nede not go awaye/ geue ye them to eate. Then sayde they vnto him: We haue here but fyue loaues and two fisshes. And he saide: Bringe them hyther. And he commaūded the people to syt doune vpon the grasse/& toke the fyue loaues and two fyshes / and loked vp towarde heauen / and gaue thankes/ and brake / and gaue the loaues vnto the disciples/and the disciples gaue thē to the people. And they all dyd eate / and were suffised. C
And they gathered vp of the broken meate ỳ remayned ouer / twelfe baskettes full. And they that dyd eate / were aboute a fyue thousande men/besyde women and children.

†And

arc.vj.e †And strayghte waye Jesus made his di-
h.vj.b sciples to entre into a shyppe/ and to go ouer before him/tyll he had sent the people awaye.
e.vj.b And whan he had sent the people away/ † he wente vp into a mountayne alone/ to make his prayer. And at euen was he there hym selfe alone. And the shyppe was already in the myddest of the see/ & was tost wh waues/ for the wind was contrary. But in the fourth watch of the nighte/Jesus came vnto them/ walkinge vpon the see. And whan his disciples sawe him goyng vpon the see/they were afrayed/sayinge: It is some spirite/and cryed out for feare. But straight way spake Jesus vnto thē/and sayde: Be of good cheare / it is I/Be not afrayed. Peter aunswered him and
✠ saide: Lorde/if it be thou/byd me come vnto the vpō the water. And he saide: Come on thy waye. And Peter stept out of the shippe/ and went vpon the water to come vnto Jesus. But whan he sawe a myghtye winde/he was afrayed/and began to synke / & cryed/ sayinge: Lorde/helpe me. And immedialy Jesus stretched forth his hande/& caught him & said vnto him: O thou of litle faith/wher-
re.vj.f fore doubtest thou. †And they wente into the shyppe/and the wynd ceassed. Then they that were in the shyppe / came and fell doune before him/and saide: Of a trueth thou arte the sonne of God. And they shypped ouer/ and came into the lande of Genazereth. And whan the men of that place had knowlege of hym/they sent out in al that countrie rounde aboute/and broughte vnto him all that were sycke/and besought him/that they might but touch the hem of his vesture onely. And as many as touched it/were made whole.

The XV. Chapter. ✠

A THen came vnto hym the Scribes and
tt.vij.a Pharises from Jerusalē/sayinge: Why do thy disciples transgresse the tradicions of the elders? for they washe not their handes whan they eate bread. He aunswered and sayde vnto them: Why do ye transgresse the commaundement of God / because of youre owne tradicions? For God commaunded/
d.xx.b sayinge: † Honoure father and mother / and
t.v.c he that curseth father and mother / shall dye
xxvij.c the death. But ye saye: *Euery man shal saye
xxij.d to father or mother. The thynge that I should helpe the withal/is geuen vnto God. By this is it come to passe/that no mā honoureth his father or his mother any more. And thus haue ye made ỳ cōmaundemēt of God of none effecte/for youre owne tradicions. Ye ypocrites/full well hath Esay prophecied of you/and said: † This people draweth nye vn- Esa.xxix.e
to me with their mouth / and honoureth me Eze.xxxiij.f
with their lippes/howbeit/their hert is farre fro me. But in vayne do they serue me/ while they teache suche doctrines as are nothinge but the commaundementes of men.

And he called the people to him/& saide vnto them: Heare and vnderstande. That whiche goeth in the mouth defyleth not ỳ man: but that which commeth out of the mouth/ defyleth the man.

Then came his disciples/ and saide vnto B
him: knowest thou ỳ the Pharises were offended/whan they herde this saying? He aunswered and said. † All plantes which my hea- Actu.v.c
uenly father hath not planted/shalbe plucked vp by the rotes. Let thē go/they are the blind leaders of the blinde. Whā one blinde leadeth another/they fall both in the dyche.

† Then aunswered Peter and saide vnto Mar.vij.b
hym: Declare vnto vs this parable. And Jesus sayde vnto them: Are ye yet then without vnderstanding? Perceaue ye not/ that whasoeuer goeth in the mouthe / descendeth doune into the belly/ and is cast oute into the draught? But the thinge that proceedeth oute of the mouth / commeth from the herte / and that defyleth the man. For oute of the herte cōmeth euell thoughtes: murther/ breakynge of wedlocke/whordome/theft/ false wytnesse/ blasphemye. These are the thynges that defyle a man. But to eate with vnwashen handes/defyleth not a man. ✠

✠ †And Jesus wente out from thence / & C
departed into the coastes of Tyre and Sidon. Marc.vij.c
And beholde/a woman of Canaan went out of the same coastes/ and cryed after hym/ sayinge: O Lorde thou sonne of Dauid/haue mercy vppon me. My doughter is sore vexed with a deuell. And he aunswered her neuer a worde. Then came his disciples vnto him/and besought him sayinge. Sende her awaye/for she cryeth after vs. But he aunswered/and saide: † I am not sent but vnto ỳ Luce.xix.a
lost

lost shepe of the house of Israel. Notwithstanding / she came and fel doune before him / and saide / Lorde helpe me. He aunswered and sayd: It is not good to take ỹ childrens bread / and to cast it vnto dogges. It is trueth Lorde / (sayde she:) Neuertheless / the whelpes eate of the crommes that fall from their lordes table. Then aunswered Jesus / and sayde vnto her: O woman / greate is thy fayth / Be it vnto ỹ / euē as thou desyrest. And her doughter was made whole at the same houre. ✠

✠ And Jesus departed thence / and came nye vnto the see of Galile / and wente vp into a mountayne / and sat doune there. And there came vnto him muche people / hauinge with them lame / blinde / domme / crepell and other many / and caste them doune at Jesus fete.

Esa. xxxv. a †And he healed them / in so muche that the people wondred / to se the domme speake / the crepel whole / the halte to go / and the blind to se. And they praysed the God of Israel.

Mar. viij. a ✠ †And Jesus called his disciples vnto him / and saide: I haue compassion vpon the people / for they haue continued with me nowe thre daies / and haue nothinge to eat / and I wil not let them departe fasting / lest / they perisshe in the waye. And his disciples saide vnto him: Whence shoulde we get so muche bread in the wyldernesse / that we mighte satisfye so muche people? and Jesus sayde vnto them: How many loaues haue ye? They said: seuen loaues / and a few litle fyshes. And he commaunded the people to syt doune vppon the grounde / and toke the seuen loaues / and the fishes / and gaue thankes / and brake them / and gaue them to his disciples / and his disciples gaue them to the people. And they al did eate / and were satisfyed. And they toke vp the broken meate that was leste / seuen baskettes full. And they that dyd eate / were foure thousande men besyde women and children. ✠

And whan he had sent awaye the people / he wente into a shippe / and came into the parties of Magdala.

The XVI. Chapter.

Mar. viij. b Joh. vj. d *Luce. xj. f A Then came the Pharises and Saduces vnto him / and tempted hym / required him to shewe them a token frō heauen. *But he aunswered / and saide: at euen ye saye it wil be fayre wedder / for the skye is read. And in the morninge ye saye: it wyll be foule wedder to daye / for the skye is read / and gloometh. O ye ypocrites / ye can discerne the fashion of the skye: can ye not then discerne the tokens of these tymes also? †This euell and aduouterous generacion seketh a token / and there shal no token be geuen them / but the token of the prophete †Jonas. So he lefte them / and departed. Matt. Jone.

†And when his disciples were come to the other side of the water / they had forgotten to take bread with them: Jesus said vnto thē: †Take hyde and beware of the leuen of the Pharises / and of the Saduces. Then thought they in them selfes / saying: We haue taken no bread with vs. Whan Jesus perceaued that: he said vnto them: O ye of litle fayth / why are ye cumbred (in your myndes) because ye haue taken no bread with you? Do ye not yet perceaue? Remembre ye not those fyue loaues / †when there were fyue thousande men / and howe many baskettes toke ye vp? *Neither the seuē loaues / when there were foure thousande men / and how many baskettes toke ye vp? Why perceaue ye not then / that I spake not to you of bread / when I sayde: Beware of the leuen of the Pharises / and of the Saduces? Then vnderstode they / howe that he bad not them beware of the leuen of bread / but of the doctryne of the Pharises / and of the Saduces. Mar. *mat. B

✠ Then came Jesus into the coastes of the citie Cesarea Philippi / and axed his disciples / and sayde: Whome do men saye that the sonne of man is? They saide: Some saye that thou art Jhon the Baptist. Some / that thou art Elias. Some / that thou art Jeremye / or one of the prophetes. He saide to them. But whome saye ye that I am? Then aunswered Simon Peter / and saide: † Thou art Christe the sonne of the lyuinge God. And Jesus aunswered / and saide vnto him: Blessed arte thou Simon the sonne of Jonas / for flesshe & blonde hath not opened that vnto the / † but my father that is in heauen. And I saye to the: Thou arte Peter / and vpon this † rocke wil I builde my congregacion / and the gates of hell shall not preuaile against it. And the keyes of heauē wyl I geue vnto the: *Whatsoeuer thou shalte bynde vpon earth / shalbe Some de: that sonne man C Luc. Joh. Joh. j. Cor. Esa. j. Pa. *ma. Joh. bounde also in heauen: And whatsoeuer thou shalt louse vpon earth / shalbe louse also in heauen. ✠ Then charged he his disciples / that they shoulde tell no man that he was Jesus Christ.

D † From that tyme forth began Jesus to shewe vnto his disciples / how that he must go vnto Jerusalem / and suffre many thinges of the elders / and of the hyghe Priestes / and of the Scrybes / and be put to death / and ryse agayne the thyrd daye. But Peter toke him aside / and began to rebuke him / sayinge: Lorde / fauer thy self / let not this happen vnto the. Neuertheles / he turned him aboute / and sayde vnto Peter: † Auoyd fro me Sathan / thou hinderest me / for thou sauourest not the thinges that be of God / but of men.

† Then saide Jesus vnto his disciples: If any man will folowe me: let him forsake him self / and take vp his crosse / and folow me. For who so will saue his lyfe / shall lose it / but who so loseth his lyfe for my sake / shall fynde it. What helpeth it a man / though he wanne the whole worlde / and yet suffred harme in his soul? Or what canne a mā geue to redeme his soule withall? For it will come to passe / that the sonne of man shall come in the glory of his father with his aungels / † and then shall he rewarde euery one accordinge to his dedes. Verely I saye vnto you: †there stande here some / which shall not tayst of death / till they se the sonne of man come in his kingdome.

The XVII. Chapter. ✠

A Nd after sixe dayes Jesus toke Peter / James / and Jhon his brother / and brought them vp into an highe mountaine / out of the waye / and was transfigured before them: †and his face shone as the sonne / and his clothes were as whyte as the lyght / and beholde / there appeared vnto thē Moses & Elias talking with him. Thē aunswered Peter / & saide vnto Jesus: Lorde / here is good beinge for vs: If thou wilt / let vs make here thre tabernacles / one for the / one for Moses / & one for Elias: while he yet spake / behold / a bright cloude ouershadowed thē: & lo / there came a voice out of ỹ cloude sayinge: †This is my deare sonne / in whome I delyte / heare him. Whan the disciples herd ỹ / they fel vpon their faces / & were sore afraied. But Jesus came & touched thē / & saide: Aryse / & be not afrayed. And whan they stode vp / they sawe no man but Jesus onely.

† And whan they came doune from ỹ moū B tayn / Jesus charged thē / & sayd: Tel no man of this visiō / til ỹ sonne of mā be rysen agayne frō the dead. ✠ And his disciples axed him / & sayd: why saye ỹ Scribes then / ỹ † Elias must first come? Jesus aūswered & said vnto them: Elias shal come first in dede: & bring al thynges to right again. But I say vnto you: Elias is come already / & thei knew him not / but haue done vnto him what they wolde. Euē so shall also the sonne of man suffre of thē. Then perceaued the disciples / that he spake vnto thē of Jhon the Baptist. ✠

✠ †And whā they were come to the people / there came vnto him a certaine man / & kneled vnto him & said: Lord haue mercy vpon my sōne / for he is lunatike / & sore vexed. He falleth oft tymes into the fyre / & oft into the water: & I brought him vnto thy disciples / & thei could not heale him: and Jesus aunswered / & saide: O thou faithles & froward generacion / how long shall I be wt you? How lōg shal I suffre you? Bring him hither to me / & Jesus rebuked him / and ỹ deuel went out of him / and the child was healed euen the same hour. ✠ Mar. ix. b Luc. ix. d C

†Thē came ỹ disciples vnto Jesus secretely & said: why could not we cast him out? Jesus said vnto thē: Because of your vnbelefe. For I say verely vnto you: †If ye haue fayth as a grane of mustarde sede: ye may say to this moūtain: remoue hēce to yōder place / & he shal remoue / neither shal any thing be impossible vnto you. Howbeit / this kind goeth not out / but by prayer & fastyng. † Whyle they occupied in Galile / Jesus said vnto thē: It wil come to passe ỹ ỹ sonne of man shalbe delyuered into ỹ hādes of mē / & thei shal kil him / & the thyrd day shal he ryse againe: And they were very sory. ✠ Now whā they were come in Capernaum / they ỹ receaued ỹ tribute money / came to Peter / and said: Doeth your master paye tribute? He said yea: & whā he was come home / Jesus preuēted him / & said: what thinkest thou Symō / of whom do ỹ kinges of ỹ earth take tol or tribut: Of their childrē / or of straungers? Thē said Peter to him: Of straungers. Jesus saide vnto him: Thē are ỹ childrē fre. † Neuertheles / lest / we offend thē / go thy way to ỹ see / and cast Mar. ix. c Mat. xvij. c Luce xvij. a mar. viij. d ix. d. & x. d Luc. ix. c Mat. xvj. d and xx b Mat. xvij. c

thine angle and take the fyshe that fyrst commeth vp/ & whā thou hast opened his mouth/ thou shalt fynd a pece of twenty pens/ take that/and geue it thē for me and the. ✠

The XVIII. Chapter.

A Mar. ix. d Luce ix. c
AT thesame tyme came the disciples vnto Jesus/and saide: who is the greateste in ỹ kingdom of heauen? And Jesus called a child vnto him/and set hym in the middest amonge them/ and saide: Verely I say vnto you: Except ye turne and become †as childrē/ye shall j. Pet. iij. a not entre into the kingdome of heauen: whosoeuer therfore hūbleth him selfe as this child/ thesame is the greateste in the kingdome of Marc. ix. c heauen. And who so receaueth such a childe in Luc. xviij. a my name/ receaueth me. † But who so offendeth one of these lytel ones/ which beleue in me/ it were better for him/ that a mylstone were hanged aboute his necke/ and he drowned in a depth of the see. Wo vnto the worlde j. Cor. xj. b because of sclaūders. † Yee/ there must sclaunders come: but wo vnto that man/ by whome Luc xvij. a *Mat. v. d sclaunder commeth. * But if thy hande or thy Marc. ix. e fote offende ỹ/cut him of/ and cast him frō the: It is better for the to entre in vnto lyfe/ lame or crepel/ than that thou shouldest haue two hādes or two fete/and be cast into euerlastinge fyre. And if thine eye offende the/ pluck it out/ & cast it from the. Better it is for the to entre in vnto lyfe with one eye/then to haue two eyes/ and to be cast into hell fyre.

B Take hede/ ỹ ye despyse not one of these litle ones. For I saye vnto you: their aūgels do alway behold the face of my father which is in heauē: ✠for ỹ sonne of mā is come to saue that Luce xv. a which is lost. How thinke ye: † If a man haue an C. shepe/& one of thē be gone astraye/ doeth not he leaue ỹ nienty & nyne in the moūtaines/ & goeth/ & seketh ỹ one which is gone astraye? And if it happen that he fynd it/ verely I say vnto you: he reioyceth more ouer it/ then ouer nienty and nyne/ which wente not astraye. Euen so is it not ỹ wil before your father in heauen/ that one of these litle ones shoulde perysh.

Luce xvij. a ✠ † If thy brother trespasse against the/ go Eccl. xix. b & tel him his faut betwene the and him alone. Leuit. xix. d If he heare the/ thou hast wonne thy brother. But if he heare thy not/ thē take yet with ỹ one Nu. xxxv. e or two/ †that in the mouth of two or three wyt- Deu. xvij. b nesses/ euery matter may be stablissed. If he heare not thē/ tel it vnto ỹ congregacion. If he and heare not ỹ cōgregacion/ hold him as an Hei- ij. c then & Publican. Verely I say you: * Whatso- *m ever ye shall bind vpō earth/ shalbe bound also in heauē: and whatsoeuer ye louse vpon earth/ shalbe loused also in heauē. Againe I say vnto you: If two of you shall agre vpō earth (for ỹ what thinge soeuer it be ỹ they wolde desyre) they shall haue it of my father which is in heauē. † For where two or three are gathered toge- Luc ther in my name there am I in the myddest amonge them.

† Then came Peter vnto him/& said: Lord/ how oft shall I forgeue my brother/ ỹ trespaseth against me? Seuē times. Jesus said vnto him: I say not vnto ỹ seuē tymes/ but seuenty times seuē times. ✠✠. Therfore is ỹ kingdom of heauen lykened vnto a kinge/ which wolde rekē with his seruauntes. And whā he began to reken/ one was brought vnto him which ought him tē thousand pound. Now whan he had nothinge to paye/ his lorde commaunded him to be sold/ and his wyfe and children/ and all that he had/ and payment to be made. Thē the seruaūt fell doune/ and besought him sayinge: Syr/ haue pacience with me/ & I wil paye ỹ all. Then had the lorde pytie on that seruaūt/ and discharged him/ & forgaue him the dette.

And thesame seruaūt went out/ and founde D one of his folowes which ought him an C. pens/ and layde hand vpon him/ and toke him by the throte/ & said: paye me that thou owest. Thē his felow fell doune/ and besought hym/ sayinge: haue pacience with me/ & I will paye the al. Neuertheles/ he wold not/ but wēt and cast him into pryson/ til he shoulde pay ỹ dette. Whan his felowes sawe what was done/ they were very sory/ and came and tolde their lorde al that had happened: thē his Lord called for him/ and said vnto him: † O thou wicked ser- Jac uaunt/ I forgaue the al this dette/ because thou prayedest me: shouldest thou thā not haue had cōpassion also vpon thy felow/ euen as I had pytie vpō the? & his lord was wroth/ & deliuered him vnto the iaylers/ till he payed all ỹ he ought. † So shall my heauenly father do also Ma to you/ if ye euery one from your hertes/ forgeue not his brother his trespasses. ✠

The XIX. Chapter.

AND it came to passe/ when Jesus had end- A ded Ma

ded these sayinges/ he gat hym from Galile/ and came into the coastes of Jewry beyond Jordan/ and much people folowed him/ and he healed thē there.

Then came vnto him ỹ Pharises & tempted him/ & said vnto him: Is it lawfull for a mā to put away his wyfe for any maner of cause? He aūswered & said vnto thē: haue ye not red/ how that he which made (mā) at ỹ beginning/ made thē mā & woman & said: † For this cause shal a man leaue father & mother/ and cleue vnto his wyfe/ they two shalbe one flesh: now are they not twayn/ thē but one flesh. Let no man therfore put asunder/ that which God hath coupled together.

Then said they: † why dyd Moses then cōmaunde to geue a testimonial of deuorcemēt/ & put her away? He said vnto thē: Moses (because of ỹ hardenes of your hertes) suffred you to put away your wyfes: neuertheles/ frō the beginning it hath not ben so. But I saye vnto you: † whosoeuer putteth away his wyfe (except it be for fornicacion) & marrieth another breaketh wedlocke. And who so marrieth her that is deuorced/ committeth aduoutrye.

Then said his disciples vnto him. If ỹ matter be so betwene mā & wyfe/ thē is it not good to marry. But he said vnto thē: All mē can not cōprehend that sayinge/ † saue they to whome it is geuē. For there be some gelded/ which are so born from their mothers wombe: & there be some gelded/ which are gelded of men: & there be some gelded/ which haue gelded thē selfes for the kingdome of heauens sake. He that can comprehende it/ let him comprehend it.

† Thē were brought vnto him yong childrē/ that he should put his handes vpō thē/ & pray. And ỹ disciples rebuked thē. But Jesus saide: Suffre the chyldren/ & forbyd thē not to come vnto me/ for vnto such belongeth the kingdom of heauen. And whā he had layed his handes vpon them/ he departed thence.

† And beholde/ one came vnto him & saide: Good master/ what good shall I do/ that I haue the euerlasting lyfe? He said vnto him: Why callest thou me good? *there is none good but God onely. Neuertheles/ if thou wylt entre into lyfe/ kepe ỹ † cōmaundemētes. Then saide he vnto him: Which? Jesus sayde. Thou shalt not kyll: thou shalt not breake wedlock: thou shalt not steale: thou shalt beare no false wytnesse: Honoure father & mother: † & Rom. xiij. b thou shalt loue thy neighbour as thy selfe. Thē Gal. v. b
said ỹ yōge mā vnto him: All these haue I kept fro my youth vp: what lack I yet? Jesus saide vnto him. † If thou wilt be perfecte/ go thy Luc. xij. d waye and sell that thou hast/ and geue it vnto the poore/ and thou shalt haue a † treasure in Matt. vj. c heauen/ and come and folowe me. When the yong man herd that worde he wēt awaye sory/ for he had greate possessions.

† Jesus said vnto his disciples: Verely I say Marc. x. c vnto you: it shalbe harde for a riche mā to entre Luc. xviij. & into ỹ kingdō of heauē. And moreouer I saye S vnto you: It is easyer for a Camel to go thorow ỹ eye of a nedle/ thē for a ryche mā to entre into ỹ kingdom of heauen: whan his disciples herde ỹ/ they were exceadingly amased/ & said: who can thē be saued? Neuertheles/ Jesus beholde thē/ & said vnto them: ✠ mē is it vnpossible/ but † with God all thinges are possible. Jach. viij. &
✠ Thē aūswered Peter/ & said vnto him: Behold/ † we haue forsaken all/ & folowed ỹ/ what Mar. x. c shal we haue therfore? Jesus saide vnto them: Luc xviij. c Verely I saye vnto you: ỹ *whē ỹ sonne of mā Matt. xix. c shall syt in the seate of his maiestye/ yee/ which *Luc. xxij. b haue folowed me in ỹ newe byrth/ shall syt also vpon ỹ twelfe seates/ †& iudge ỹ twelfe trybes Sap. v. a of Israel. * And whosoeuer forsaketh houses/ *Deut. or brethren/ or systers/ or father/ or mother/ or xxxiij. b wyfe/ or childrē/ or landes/ for my names sake/ † thesame shall receaue an hundreth folde/ and Job xlij. b enherete euerlastinge life. ✠ But * many that *matt. xx. b be the fyrst/ shalbe the last: and the laste shalbe Luce xiij. & the fyrst.

The XX. Chapter.

THe kingdome of heauen is like vnto an A housholder/ which went out early in the morninge/ to hyre labourers into his vyneyarde/ and whan he had agreed with ỹ labourers for a pēny a day/ he sent them into his vyneyarde. And about the thyrd houre he went out/ & sawe other standinge ydle in the market place/ and said vnto thē: go ye also into my vyneyarde/ & whatsoeuer is right/ I will geue it you. And they went their waye. Agayne he went out about the sixte and nynth houre/ and dyd lykewyse. And about the eleuenth houre he went out/ and founde other standinge ydle/ and saide vnto them: Why stande ye here all the day ydle? They sayde vnto him: because

no man hath hyred vs. He saide vnto them: Go ye also into my vyneyarde / and loke what is right ye shall haue it. Now, whan the euen was come / ỹ lorde of the vyneyarde saide vnto his stewarde: Cal ỹ labourers / and geue them their hyre / beginninge from the last vnto the
B first. Then they that were hyred aboute ỹ eleuenth houre / came and receaued euery man a pẽny. But whan ỹ first came / thei supposed ỹ they shoulde receaue more / and they also receaued euery mã a pẽny. And whan they had receaued it / thei murmured against the housholder / and said: These last haue wrought but one houre / and thou hast made thẽ equal vnto vs / which haue borne ỹ burthen and heate of the day. He aũswered and said vnto one of them: Frende / I do the no wronge: Diddest not thou agree with me for a pẽny? Take that thine is / and go thy waye / I will geue vnto this laste
Rom. xj. c also / lyke as vnto the. † Or: haue I not power to do as me lysteth wt̄ myne owne? Is thine
Mat. xix. d eye euel / because I am good? † So ỹ last shalbe
Mar x c the first / and the fyrst the laste. * For many are
Luce xiij c called / but fewe are chosen. ⊢
*mat. xxij b ✠ † And Jesus went vp to Jerusalẽ / & toke
† Mar. x. d the twelfe disciples asyde in ỹ waye / and saide
Luc. xviij. d vnto thẽ: Behold / we go vp to Jerusalem / and ỹ sonne of mã shalbe delyuered vnto the hie priestes and scrybes: & thei shall cõdemne him to death / & shall delyuer him vnto the Heythẽ to be mocked / to be scourged / & to be crucified. And the thirde day he shall ryse againe. ⊢

C ✠ † Then came vnto him the mother of Ze
Mar. x. c bedes children wt̄ her sonnes / fell doune before him / & desyred a certaine thinge of him. And he said vnto her: What wylt thou? She saide vnto him: Let these two sonnes of myne syt in thy kingdome: the one vpon thy right hande / and ỹ other vpon thy lyfte hande. But Jesus aũswered / and said: Ye wote not what ye axe. Maye ye drinke the cuppe that I shal drinke? And to be baptised with the baptyme that I shall be baptised withal? They said vnto him: Yea / that we maye. And he said vnto thẽ: My cuppe truely shall ye drinke / and with the baptyme that I shalbe baptised withall / shall ye be baptised: Neuertheles / to syt vpõ my right hande and on my lefte / is not myne to geue /
Mat xxv. c but vnto them for whome it is † prepared of my father. ✠

Whan ỹ ten herde that / they disdayned at
the two brethren. But Jesus called thẽ vnto
him / and said: † Ye knowe that the princes of ỹ Mat
worlde haue dominacion of the people / and ỹ and
greatest ✠ exercyse power amõge thẽ. It shal Sou
not be so amonge you. But whosoeuer will be read
great amonge you / let him be youre minister: grea
and whosoeuer will be chiefe / let him be your Mar
seruaunt. Euen as the sonne of man came not viole
to be serued / but to do seruice / and to geue his lyfe to a redempcion for many.

✠ † And whan they departed frõ Jericho / Mat
muche people folowed him: and beholde / two Luc.
blind mẽ sat by the wayesyde: And whan they herde ỹ Jesus passed by / they cryed and saide: O Lorde thou sonne of Dauid / haue mercy vpon vs. But the people rebuked them / that they shoulde holde their peace. Neuertheles / they cryed the more / and saide: O Lord / thou sonne of Dauid haue mercy vpõ vs. And Jesus stode still / and called them / and said: What will ye that I shall do vnto you? They sayde vnto him: Lord / that oure eyes maye be opened. And Jesus had compassion vpon them / & touched their eyes. And immediately their eyes receaued sight. And they folowed him. ⊢

The XXI. Chapter. ✠

When they drewe nye vnto Jerusalẽ / and Mat
were come to Bethphage vnto mounte Mar
Oliuete / Jesus sent two of his disciples / and Luc
saide vnto them. Go into the toune that lyeth before you / & anone ye shal fynde an asse bound / and her foale with her: louse them / and bringe thẽ vnto me. And if any man saye ought vnto you / saye ye: the Lorde hath nede of thẽ. And streyght waye he will let them go. But all this was done / that the thinge myght be fulfilled which was spoken by the prophet / sayinge: † Tell the doughter of Syon: beholde / thy Zac
kinge commeth vnto the meke / sittynge vpon Esa
an Asse / and a foale of ỹ Asse vsed to the yocke. The disciples wente / and dyd as Jesus commaunded them / and broughte the Asse and the foale / and layed their clothes vpon them / and set him theron.

† But many of the people spred their gar- Jhu
mentes in the waye: other cut doune braũches from the trees / & strowed thẽ in the way. As for the people that went before and that came after / they cryed and sayde: Hosianna vnto the sonne

xvij. c sonne of Dauid. † Blessed be he that cõmeth in ỹ name of ỹ Lord / Hosianna in ỹ height. ⊢
B † And whan he was come into Jerusalem /
xxj. c al the citie was moued / and said: Who is this?
xx. d And the people said: * This is Jesus the pro-
xxi. ij. b phet of Nazareth out of Galile. † And Jesus
xxi. d went into the temple of God / and cast out all
xxij. b them that bought and solde in the temple / and ouerthrewe the tables of the money chaũgers / and the seates of them that solde douues / and
xxiij. d saide vnto them: It is wrytten: † My house
xxi. b shalbe called the house of prayer / but ye haue
xxij. a made it a denne of murtherers. The blinde also and the lame came vnto him in ỹ temple / and he healed them.

But whan the hye priestes and the scrybes sawe the wonders that he dyd / and the chyldren cryenge in the temple and sayinge: Hosianna vnto the sonne of Dauid / they disdayned / and sayde vnto hym: Heareste thou what
xxiij. a these saye? Jesus sayde vnto them: Yee / Haue ye neuer redde: † Out of the mouth of very babes and sucklynges thou hast ordeyned
xxiij. a prayse? And he lefte them there / † and wente out of the citie vnto Bethania / & there abode ouer nyght.

xxj. c † But in the morninge as he returned into the citie / he hungred. And in the waye he
xxiij. a sawe † a fygge tree / and came vnto it / and founde nothinge theron but leaues onely / and sayde vnto it: Neuer frute growe on the from henceforth. And immedialty the fygge tree wythered awaye. And whan his disciples sawe that / they maruayled and sayde: How is the fygge tree wythred away so soone? Jesus aũswered and sayde vnto them: Verely I saye
C vnto you: † If ye haue fayth and doubte not /
xvij. c ye shall not onely do this with the fygge tree /
xvij. a but if ye shal say vnto this moũtayne: Auoyde / and caste thy selfe into the see / it shalbe done:
xxi. e † And whatsoeuer ye axe in prayer / if ye belefe /
xxiij. b ye shall receaue it.
xxvj. c ✠ * And whan he was come into the tẽple /
xx. a the chiefe priestes and the elders of the people
xxi. d came vnto hym (as he was teachynge) and
xxiij. a sayde: † By what authorite doest thou these thynges? and who gaue thys auctoryte? Jesus aunswered and sayde vnto them: I wil axe a worde of you also: whiche if ye tell me. I in lyke wyse wyll tell you by what authoryte I do these thinges: The baptyme of Jhõ / whence was it? from heauen or of men? Then thoughte they amonge them selues / and saide: If we saye it was from heauen / then shall he saye vnto vs: Why dyd ye not thẽ belefe him? But if we saye it was of men / then feare we the people / † For euery man helde Jhon for a mat. xxiij. c
prophet. And they aũswered Jesus and saide: We can not tell. Then sayde he vnto them: Neyther tell I you by what auctoryte I do these thynges. ⊢ But what thynke ye? ✠ A certayne man had two sonnes / and came to the fyrst / and sayde: Go thy waye my sonne / S
and worke to daye in my vyneyarde. He aunswered and sayde: I wyll not / but afterwarde he repented and wente. He came also vnto the seconde / and sayde lykewyse. And he aunswered and sayde: I wyll syr / and wente not. Whether of them twayne dyd the wyll of the father? They sayde vnto hym: the fyrst. Jesus sayde vnto them: Verely I saye vnto you: The publicans & harlottes shall come in the kingdome of God before you. † For Jhon came Mat. iij. a
vnto you / and taught you the righte waye / & ye beleued hym not: but the publicans and harlottes beleued hym. As for you / though ye sawe it / yet were ye not moued with repentaunce / that ye myght afterwarde haue beleued hym. ⊢

✠ Heare another parable. There was a
certayne housholder / which † planted a vyne- Gene. ix. d
yarde / and hedged it rounde aboute / and dyg- Esa. v. a
ged a wyne presse in it / and buylded a tower / Iere. xij. b
and let it out vnto housbandmen / and went Mar. xij. a
into a straunge countrie. Nowe whan ỹ tyme Luce xx. a
of the frute drewe neare / he sent his seruauntes to the housbandmen / to receaue the frutes of it. Then the housbandmen caught hys seruauntes: one they beet / another they kylled / the thyrde they stoned. Agayne / he sent other seruauntes mo then the fyrst / and they dyd vnto them in lyke maner. At the laste he sent hys owne sonne vnto them / and sayde: they wyll stande in awe of my sonne. But when the housbandmen sawe the sonne / they sayde amonge them selues: This is the heyre / † come / Gene.
let vs kyll hym / and take his inherytaunce xx. xxj. d
vnto our selues. And they caught hym: and Æ
thruste hym out of the vyneyarde / and slewe hym. Nowe when the Lorde of the vyne-

yarde commeth / what wyll he do with those housbandmen? They sayde vnto hym: He wyll cruelly destroye those euel persons / and let out his vyneyarde vnto other housbandmen/which shall delyuer hym the frute at tymes conuenient.

Jesus sayde vnto thē: Syd ye neuer reade
Psa.cxvij.e in the scriptures: † The same stone which the
Actu.iiij.a buylders refused/is become the heade stone in
j.Pet.ij.a the corner. This was the Lordes doynge/ it is marueylous in our eyes. Therfore I say vnto you: The kyngdome of God shalbe taken from you/ and shalbe geuē vnto the Heythen/ which shall bringe forth the frutes of it.
Zach.xij.a † And who so falleth vpon this stone / shalbe
*Dan.ij.e broken in peces: *and loke vpon whome it falleth / it shall grynde hym to poulder. And whē the hye priestes and Pharyses herde this parables / they perceaued that he spake of thē.
Mar.xij.e † And they went about to take hym / but they
Luce xix.d feared the people / because * they helde hym
and x.b for a Prophete. ✠
*Joh.vij.d The XXII. Chapter. ✠

AND Jesus aunswered / and spake vnto thē
Luc.xiiij.b agayne by parables and sayde: The kingdome of heauen is lyke vnto a kynge / whiche
Apoc.xix.b marryed hys sonne. † And sent forth his seruauntes/to call the gestes vnto the marryage/ and they wolde not come. Agayne / he sent forth other seruauntes/and sayde: Tell the gestes: Beholde/ I haue prepared my dynner/ my oxen and my fedde cattell are kylled / and all thynges are ready / come to the marryage. But they made lyght of it/ and went theyr wayes: one to hys housbandrye / another to hys marchaundyse. As for the remnaunt they toke hys seruauntes/ and intreated them shamefully/and slewe thē. When the kinge herde that/he was wroth / and sent forth hys warryers/ and destroyed those murtherers/and set fyre vpon theyr citie. Then sayde he vnto hys seruauntes: The marryage in dede is prepared/but the gestes were not worthye. Go your wayes out therfore into the hye wayes/and as many as ye fynde / byd them to the marryage. And the seruauntes went out into the hye wayes / and gathered together as many as they coulde fynde / bothe good and bad / and
B the tables were all full. Then the kynge went into se the gestes / and spyed there a man that had not on a weddynge garment / and sayde vnto him: Frende/ howe commest thou in hyther/ and hast not on a weddinge garmente? And he was cuen specheleſſe. † Then sayde the Mat.
kynge vnto his seruauntes: Take and bynde and
hym hande and fote/and cast hym into the vter darkenes: there shalbe wayling & gnashing of teeth. † For many be called / but fewe are Mat.
chosen. ✠

✠ † Then went the Pharises/and toke cōMat.
sayll how they might tangle him in his wor- Luc.
des/& sent vnto hym their disciples with He- Joh.
rodes officers/ and sayde/ Master/ we knowe that thou arte true / & teachest ỹ waye of God truely/and carest for no man: for thou regardest not the outwarde appearaunce of mē. Tell vs therfore/how thinkest thou: Is it lawful to geue tribute vnto the Emperour or not? Now whan Jesus perceaued their wickednes / he saide: O ye ypocrytes / why tempte ye me? Shewe me the trybute money. And they toke hym a penny. And he sayde vnto them: whose is this ymage and superscripcion? They saide vnto hym: The Emperours. Then sayde he vnto them: † Geue therfore vnto the Empe- mat.
roure/ that whiche is the Emperours: & geue Rom.
vnto God/that which is Gods. When they herde that/they maruayled/and lefte hym/and went theyr waye. ✠

† The same daye there came vnto hym the Mat.
Saduces (which holde that there is no resur- Luc.
reccyon) & axed him/& saide: Master/ Moses Act.
said: *If a man dye/hauynge no chyldren/ his *Deu.
brother shal marry his wyfe/ and rayse vp sede vnto his brother. Now were there with vs seuen brethren. The fyrst marryed a wyfe/ and dyed: and for so much as he had no sede/ he left his wyfe vnto his brother. Lykewyse ỹ secōde/ and thyrde/vnto the seuenth. Last of all ỹ woman dyed also. Now in the resurrecciō/ whose wyfe shall she be of the seuen? For they all had her. Jesus aunswered and sayde vnto them: ye erre/and vnderstāde not the scryptures/nor the power of God. In the resurreccion they shall neyther marry / nor be marryed / but are as the aungels of God in heauen.

As touching the resurreccion of the dead/ Mat.
haue ye not redde what is spoken vnto you of Exo.
God/which sayeth: † I am the God of Abra- Mat.
ham / and the God of Jsaac/ and the God of Jacob.

Jacob. Yet is not God a God of the dead/but of the lyuynge. And whan the people herde that/they were astonyed at his doctryne.

✠ † When the Pharises herde/ that he had
c.xij.c stopped the mouth of the Saduces/ they gac.c thered them selfes together. And one of them (a Scrybe) tempted hym and sayde: Master / which is the chiefest commaundement in
vj.b the lawe? Jesus sayde vnto them: † Thou shalt
xxij.b loue the Lorde thy God with all thy hert/ with all thy soule / and with all thy mynde: this is the principal and greatest commaundement. As for the seconde/it is lyke vnto it.
xxij.e † Thou shalt loue thy neyghboure as thy self.
xiij.b In these two commaundementes hange all the lawe and the Prophetes.
xij.d † Now whyle the Pharises were gathered togither / Jesus axed them/ and sayde: What thynke ye of Christ? Whose sonne is he. They sayde Dauids. He saide vnto them: Howe then doeth Dauid in spirite call hym Lorde/ sayinge: † The Lorde saide vnto my Lord: Syt thou on my right hāde/tyll I make thine enemyes thy fote stole. If Dauid nowe call hym Lorde/how is he then his sonne? And no man coulde aunswere hym one word/ neyther durst any man axe hym any mo questiōs from that day forth. ✠

The XXIII. Chapter. ✠

THen spake Jesus vnto the people and to his disciples / and saide: The scrybes and Pharises are set doune vpon Moses seate.
xvij.e Therfore † whatsoeuer they byd you obserue/ that obserue & do/ but after theyr workes shall ye not do / for they say and do not. † For they
a bynde heauy and intollerable burthens / and
iij.d laye them vpon mens shoulders: But they thē
d selfes will not heaue at them with one of their
syngers. All their workes do they to be sene of
acte- men. They set abroade their ✠ Philacterices/
crte. and make large borders vpon their garmen-
in- tes/and loue to syt vppermost at the table/and
where to haue ỹ chiefe seates in the Synagoges/ and
com- loue to be saluted in the markette/& to be called
nde- of men Rabbi.
es
writ- † But ye shall not suffre youre selfes to be called Rabbi / for one is youre master: euen Christ/and all ye are brethren. And call no mā
iij.a father vpon earth/for one is your father which
B is in heauen. And ye shall not suffre your selfes to be called masters / for one is youre master/namely Christ. He that is greatest amōge you shalbe your seruaunte. † For who so exal- Luc.xviij.b
teth him self/shalbe brought lowe: and he that and xviij.b
humbleth him self/shalbe exalted. ✠

† Wo vnto you Scrybes and Pharises/ Luce xj.e
ye ypocrytes / that shutte vp the kingdome of heauen before men: ye come not in youre selfes/ neyther suffre ye thē to entre / that wolde be in.

† Wo vnto you scrybes and Pharises: ye Luc.xx.c
ypocrytes / that deuoure wedowes houses: & that vnder ỹ colour of prayinge lōge prayers/ therfore shall ye receaue the greater dampnacyon.

Wo vnto you Scrybes and Pharyses / ye ypocrytes / which compasse see and lande to make one ✠ Proselyte: & whan he is become Proselyte & nounce or conuerte
one / ye make of him a child of hell / two folde more then ye youre selfes are.

Wo vnto you blind gydes/which say: Who- turned frō
soeuer sweareth by the tēple that is nothinge/ the belefe
but whosoeuer sweareth by the golde of the of ỹ Heythen vnto
temple/he is giltie. Ye foules and blinde/whe- the Jewes
ther is greater? the golde or the temple that sanctifieth the golde. And whosoeuer sweareth by ỹ aultare / that is nothinge: but whosoeuer sweareth by the offeringe that is vpon it/he is giltie. Ye foules and blind/whether is ✠
it greater? the offeringe or ỹ aultare that sanctifieth the offeringe? Therfore who so sweareth by the aultare/ sweareth by thesame / and by all that is theron / and who so sweareth by the temple/ sweareth by thesame / and by him that dwelleth therin. † And who so sweareth Mat.v.d
by heauen/ sweareth by the seate of God / and by him that sytteth theron.

† Wo vnto you Scrybes and Pharises / ye Luc.xj.d
ypocrites/ which thyth minte/ anyse & comyn/ and leaue the waighter matters of the lawe behinde: namely/iudgement/ mercie / & fayth. These ought to haue bene done / and not to leaue the other behinde. O ye blinde gydes/ which straine out a gnat / but swalowe vp a Camell.

† Wo vnto you Scrybes and Pharises/ ye Luce xj.d
ypocrites/ which make cleane the vtterside of the cuppe and platter/but within are ye full of Some
of robbery and ✠ excesse. Thou blinde Pha- reade vn-
rise / clense first the inside of the cuppe and clennes.

platter / that the outsyde may be cleane also.

Wo vnto you scrybes and Pharises/ye ypocrytes / which be lyke vnto paynted Sepulchres/ that appeare beautyfull outwarde / but within they are full of dead mens bones and all fylthines. Euen so are ye also: Outwarde ye appeare righteous vnto men / but within ye are full of ypocrisye and iniquite.

Luce xj.c † Wo vnto you Scrybes and Pharyses/ye ypocrytes / which buylde the tombes of ỹ prophetes/ and garnyshe the sepulchres of ỹ righteous / and saye: If we had bene in our fathers tyme/ we wolde not haue ben partakers

j.Thes.ij.c with thē in ỹ bloude of the prophetes. † Therfore ye be witnesses vnto your selfes / that ye are the chyldren of them / which slewe the prophetes. Go to / fulfyll ye also the measure of your fathers. O ye serpentes. O ye generacion of vypers/howe will ye escape the dampnaciō of hell?

Mat.x.b Luce xij.e Joā.xvj.a Act.v.e and vij.g † † Therfore behold / I sende vnto you prophetes and wyse men/ and scrybes / and some of them shall ye kyll and crucifye / and some of them shall ye scourge in your synagoges / and persecute them from citie to citie: that vpō you may come all the righteous bloud/ which hath ben shed vpon earth / from the bloude of righ-

Gene.iiij.b teous † Abel / vnto the bloude of Zachary the

*Zach.j.a ij.Para. xxiiij.d sōne of Barachias/ * whom ye slewe betwene the temple and the aultare. Verely I say vnto you: All these thinges shall lyghtē vpon this

†Luc.xiij.d generacion. O † Jerusalem Jerusalem / thou that slayest the prophetes / and stonest thē that are sent vnto the: Howe oft wolde I haue gathered thy children together/ † euē as the hēne

iiij.Esd.j.c gathereth her chekens vnder her wynges/and

Psa.lxviij.d ye wolde not. Behold/ † your habitaciō shalbe left vnto you desolate. For I say vnto you: ye

Psa.cxvij.e shall not se me henceforth / tyll ye saye. † Blessed be he that commeth in the name of the Lorde. ✠

The. XXIIII. Chapter.

A Mar.xiij.a Luce xxj.a AND Jesus went out / and departed from the temple / and his disciples came vnto him/to shewe him the buylding of the temple.

Luce xix.d But Jesus saide to them: Se ye not all these thinges? Verely I saye vnto you: † there shall not be lefte here one stone vpon another / that shall not be cast doune. And as he sate vpon the mount Olyuete / his disciples came vnto hym secretely / and sayde: Tell vs/ whan shall these thinges come to passe? and which shalbe the token of thy comminge/ and of the ende of the worlde? Jesus aunswered and saide vnto them: † Take hede that no mā deceaue you.

Col.ij.a For there shall many come in my name and say. I am Christ/ and shall deceaue many.

Ye shall heare of warres/ and of the noyse of warres/ take hede/ and be not ye troubled. All these thinges must fyrst come to passe / but the ende is not yet. † For one people shall ryse vp iiij.Esd against another/ and one realme against another: and there shalbe pestilence / and hunger/ and earthquakes here and there. All these are the beginninge of sorowes.

† Then shall they put you to trouble / and Mat shall kyll you / and ye shalbe hated of all people Mar for my names sake. Then shall many be offen- Luce ded/ and shall betraye one another / and shall Joan hate one the other. And many false prophetes shall aryse/ and shall deceaue many: † because iiij.Esd iniquite shall haue the vpperhande/ the loue of xxiij.b many shall abate. * But who so endureth vn- *Mat to the ende/ the same shalbe saued. † And this †Mar gospel of the kingdome shalbe preached in all xxij.b the worlde for a wytnes vnto all people / and then shall the ende come.

† When ye therfore shall se the abhomy- B nacyon of desolacyon * (whereof it is spo- Mar ken by Daniel the prophete) stande in the Luce holy place (who so readeth it/ let hym marke it *Dan well) then let them which be in Jewry / flye vnto the mountaynes: and let hym which is on the house toppe / not come doune to fet any thinge out of his house: and let hym which is in the felde / not turne backe to fetch hys clothes / but wo vnto them that are with chylde / and to them that geue sucke in those dayes. But praye ye/ that your flyght be not in the wynter / nor on the Sabbath.

† For then shall there be great trouble/ suche as Dan was not from the begynninge of the worlde vnto this tyme/ nor shalbe. Yee / except those dayes shoulde be shortened / there shoulde no fleshe be saued: but for the chosens sake those dayes shalbe shortened.

† Then if any man shall saye vnto you: lo/ Mar here is Christ/ or there/ beleue it not. For there Luce shall aryse false Chrystes and false propheres/ *ij.Tes and shall do great * tokens and wonders: In Deu so

so muche that (if it were possyble) the very chosen shoulde be brought into errour also. Be-

C holde / I haue tolde you before: wherfore if they shall saye vnto you: Beholde/ he is in the wylderneſſe / go not ye forth: beholde/ he is in the chaumber/ beleue it not. For lyke as the lightninge goeth out from the East/ and shineth vnto the West/ so shall the comming of

.xxxiiij.d the sonne of mā be. † For where soeuer a dead carcase is / there wyll the Aegles be gathered together.

ar.xiij.c † Immediatly after the trouble of the same

e.xxj.d tyme/ shall the Sunne and Moone lose their

l.ij.b lighte / and the starres shall fall from heauen/ and the powers of heauen shal moue/ and thē shall appeare the token of the sonne of man in heauen: and then shall all the kynredes of the

m.j.b earth mourne. † And they shall se the sonne of man come in the cloudes of heauen with

heff.iiij.c greate power and glorye. And † he shall sende his aūgels with the great voyce of a trompe/ and they shal gather together his chosen from the foure wyndes/ from one ende of the heauen to the other.

ar.xiij.d † Learne a similitude of the fygge tree/ whē

e.xxj.d his braunche is yet tender / and his leaues sprounge/ ye knowe that Sommer is nye. So lykewyse ye/ when ye se all these thinges/ be ye sure that it is nye euen at the dores. Verely I saye vnto you: This generacion shall not

a.pl.a passe/ tyll all these be fulfylled. † Heauen and

b earth shall passe / but my woordes shall not

Gen. j. a passe. Neuertheles/ of the daye & houre * knoweth no man/ no/ not the aungels of heauen/ But my father onely. Euen as it was in the time of Noe/ so shal the cōming of the sōne of

m.vij.b man be also. † For as they were in the dayes

e.xxvij.c before the floude (they dyd eate & drinke/ they marryed/ & were marryed/ euē vnto the day ỹ Noe entred into the shippe / & they regarded it not/ tyll the floude came and toke them all awaye) so shall also the cōminge of the sonne

ee xvij.d of man be. † Then shal two be in the felde: the one shalbe receaued/ and the other shalbe refused: Two shalbe grindinge at the myll / the one shalbe receaued / & the other shalbe refused: two in the bed/ the one shalbe receaued / & the other refused.

ar.xv.a † Watche ye therfore/ for ye knowe not

ar.xiij.d what houre youre Lorde wyll come. But

ee xij.d be sure of this/ that if the good man of ỹ house knewe what houre the † thefe wolde come/ he Apoc. xvj.e wolde surely watch/ and not suffre his house to be broken vp. Therfore be ye ready also / for in the houre that ye thinke not/ shall the sonne of man come. † Who is nowe a faythfull and Mat.xxv.d wyse seruaunte/ whome his lorde hath made ruler ouer his housholde/ that he maye geue them meate in due season? † Blessed is that Apoc. xvj.e seruaunt/ whome his lorde (whan he commeth) shall fynde so doynge. Verely I saye vnto you: he shall sette hym ouer all his goodes. But and if the euell seruaunte shall saye in his herte: Tushe / it wyll be longe or my lorde come / and begynne to smyte his fellowes/ yee/ and to eate & drynke with the dronkardes. The same seruauntes lorde shall come in a daye/ whan he loketh not for hym/ and in an hour that he is not ware of/ and shal hewe him in peces/ and geue him his reward with the ypocrytes: there shalbe waylinge & gnasshynge of teeth.

The XXV. Chapter. ✠

A THen shall the kyngedome of heauen be lyke vnto ten virgins/ whiche toke their lampes/ and wente forth to mete the brydegrome. But fyue of them were fooly she / and fyue were wyse. The foolishe toke their lampes / neuertheless / they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Nowe whyle the brydegrome taryed/ they slumbred all and slepte.

But at midnyght there was a crye made: Beholde/ the brydgrome commeth/ go your way out for to mete him. Then arose all those virgins/ and prepared their lampes. But the foolishe saide vnto the wyse: Geue vs of youre oyle/ for our lampes are gone out. Then aunswered the wyse/ and saide: Not so/ lest/ there be not ynough for vs and you/ but go rather vnto them that sell/ and bye for youre selfes. And whyle they went to bye/ the brydegrome came: & they that were ready / wente in with him vnto the marryage / & the gate was shut vp. At the laste came the other virgins also/ & sayde: † Lorde Lorde/ open vnto vs. But Matt.vij.b he aunswered & sayde: Verely I saye vnto Luce vj.c you: I knowe you not. * Watch ye therfore/ *ma.xxiiij.d for ye know neyther the day nor yet the houre Mar xiij.d whan the sonne of man shall come. ✠ Luce xij.d

Mar.xiij.d Luce xix.a

†Lykewyse as a certaine man ready to take his iourney into a straunge country/called his seruauntes/and delyuered his goodes vnto them. And vnto one he gaue fyue talentes/to another two/& to another one: vnto euery man after his habilite/and straight way departed. Then he that had receaued the fyue talentes/went & occupyed with thesame/and wanne other fyue talentes. Lykewise he that receaued two talentes/ wanne other two also. But he that receaued the one/ went and dygged a pyt in the earth/& hydde his lordes money. After a longe season came the lord of those seruauntes/and rekened with them. Then came he that had receaued fyue talentes/and broughte other fyue talentes/and sayde: Syr/ thou delyueredest vnto me fyue talentes: Beholde/with them haue I wonne fyue talentes mo. Then saide his lorde vnto him: †well thou good and faithfull seruaunt/ thou haste bene faithfull ouer litle/ I will set the ouer muche: entre thou into the ioye of thy lorde. Thē came he also that had receaued two talentes/and saide: Syr/thou deliueredest vnto me two talentes: Beholde/I haue wonne two other talentes with them. His lorde said vnto hym. Well thou good and faythfull seruaunt/thou hast bene faythfull ouer litle/ I wyll set the ouer muche: entre thou into the ioye of thy lorde.

Mat.xxiiij.d

C Then he that had receaued the one talente came and sayde: Syr/ I knewe that thou art an harde man: thou reapest where thou haste not not sowē/and gatherest where thou haste not strowed/and so I was afrayed/ and wēt and hyd thy talent in the earth: lo/ there thou haste thine owne. But his lorde aunswered/ and sayde vnto hym: Thou cuell and slouthfull seruaunte/ knewest thou that I reape where I sowed not/ and gather where I strowed not? Thou shouldest therfore haue had my money to the exchaungers/ and then at my comminge shoulde I haue receaued myne owne with vauntage. Therfore take the talente from him/and geue it vnto him that hath ten talentes.

Matt xiij.b Marc.iiij.c Luce viij.d and xix.c

†For who so hath/to him shalbe geuen/and he shall haue aboundaunce. But who so hath not/from him shalbe taken awaye euen that he hath. And cast the vnprofitable seruaunte into the vtter darckenes: † there shalbe waylinge and gnasshynge of teeth.

Matt.

†But whan the sonne of man shall come in his glory/ & all holy aūgels with him/then shall he syt vpon the seate of his glory. And al people shalbe gathered before hym: † And he shall separate them one from another/ as a shepeherde deuydeth the shepe from the goates. And he shall set the shepe on his ryghte hande/and the goates on the lefte. Then shall the kinge saye vnto them that shalbe on his righte hande: Come hyther ye blessed of my father/ inheret ye the kyngedome/ whiche is †prepared for you from the beginning of the world. *For I was hungrye/and ye gaue me meate: I was thyrsty/and ye gaue me drinke: I was harbourlesse/ and ye lodged me: I was naked/ and ye clothed me: †I was sycke and ye vysyted me: *I was in pryson/and ye came vnto me.

Luce xix. 1.Thess. Ez.xxxiiij Matt. *esa.lviij Ezec.xvj Eccle. *ij.Tim.

D Then shall the ryghteous aunswere him and saye/ Lorde when sawe we the hungry/ and fed the? Or thyrstie/and gaue the drynke? When sawe we the harbourlesse/and lodged the? Or naked/and clothed the? Or when saw we the sycke/or in pryson/and came vnto the? And the kynge shal aunswere and saye vnto them: Verely I saye vnto you: Loke what ye haue done vnto one of the leaste of these my brethren/thesame haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande. †Separte fro me ye cursed into the *euerlastinge fyre/which is prepared for the deuel and his aungels. For I was hungry/& ye gaue me no meate: I was thirstye/and ye gaue me no drinke: I was harbourlesse/and lodged me not: I was naked/ and ye clothed me not: I was sycke/ and in pryson/and ye visited me not.

Psal.vj Matt. Luce xvj *Esa.xxxiij Dan.vij Apoc.xx and xxj

Then shall they also aunswere him and saye/ Lorde when sawe we the hungrye/or thirstye/or harbourlesse/ or naked/or sycke/or in pryson/and haue not ministred vnto the? Then shal he aunswere vnto them/ and saye: †Verely I saie vnto you: Loke what ye haue not done vnto one of the leaste of these/ thatsame haue ye not done vnto me. *And these shal go into euerlastinge paine/ But the righteous into euerlastinge lyfe. F

Zach.xij Pro.xxi and xxv *Johā.v

The. XXVI. Chapter.

And

A

AND it came to passe whan Jesus had fynyshed all these wordes/ he sayd vnto his disciples: †Ye knowe that after two dayes shalbe Easter/ and the sonne of man shalbe deliuered to be crucifyed.

t.xiiij.a e xvij.a .xviij.a h.xj.c

*Then assembled together the hyghe priestes and the Scribes/ and the elders of the people into the palayce of the hyghe Prieste/ which was called Cayphas/and helde a coūsaill/howe they mighte take Jesus by deceat/ and kyll hym. But they sayde: Not on the holy daye/ lest/ there be an vproure in the people.

r.xiiij.a e vij.d .xj.a me rea- glas preci- water.

†Now when Jesus was at Bethany in ỹ house of Simon ỹ leper/there came vnto him a woman/which had ☩ a boxe with precious oyntment/& poured it vppon his heade/as he sat at the table. Whan his disciples saw that/ they disdayned/& saide: whereto serueth this waist? This oyntment might haue bene well solde/& geuen to the poore. Whan Jesus perceaued that/he said vnto them: why trouble ye the woman? She hath wrought a good worke vpon me/† for ye haue alway the poore with you/but me shall ye not haue alwayes. Where as she hathe poured this oyntmente vpon my body/she dyd it to burye me. Verely I saye vnto you: wheresoeuer this Gospell shalbe preached throwout al the world/there shall this also that she hath done/ be tolde for a memoriall of her.

t.xv.b

B Then one of the twelfe ☾ called Judas Iscarioth ☽ † went vnto the hye priestes & sayde: What wyll ye geue me/ and I shall deliuer him vnto you? And they offred him thyrtye syluer pens. And from that tyme forth/ he sought oportunite to betraye him.

.xviij.b xvij.a .xiij.a

†The fyrste daye of swete bread came the disciples to Jesus/& sayde vnto him: Where wilte thou that we prepare for the to eate the Easterlambe? He said: Go into ỹ citie to such a mā/& say vnto him: The master sendeth the woorde: My tyme is at hande/ I wyll kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them/and made ready the Easterlambe.

.xiiij.c xvij.d .xiij.c

†And at euē he sat doune at the table with the twelfe. And as they dyd eate he sayd: Verely I saye vnto you: *One of you shall betraye me. And they were exceadinge sorowfull/and beganne euery one of them to saye vnto him: Syr/is it I? He aunswered and sayde: He that dyppeth his hande with me in the dysshe/thesame shall betraye me. The sonne of man goeth forth as it is written of him. But wo vnto that man/ by whome the sonne of man shalbe betrayed: It had bene better for that mā/if he had neuer bene borne. Then Judas that betrayed hym/ aunswered and said: Master/is it I? He saide vnto him: Thou hast saide it.

C

†And as they dyd eate/ Jesus toke the bread/gaue thankes/& brake it/& gaue it to the disciples/and sayde: Take/eate/this is my body. And he toke the cuppe/& thanked/ & gaue it them/and said: Drynke ye all therof/this is my bloude of the newe testament/ that shalbe shedde for many for the remissyon of synnes. I saye vnto you: I wyll not drynke henceforth of this frute of the vyne tree/ vntyll that daye that I shall drynke it newe with you in my fathers kyngdome.

Mar.xiiij.c Luce xxij. c Joh.xviij a *Zac. xiij. b †mat.xxvj f Mar.xiiij d Joh. xvj. d *Actu.j.a †mar.xiiij.c Luce xxij. c Joh. xiij. d

†And whan they had sayde grace/ they went forth vnto mount Olyuete. Then sayde Jesus vnto them: This nyghte shall ye all be offended in me. For it is wrytten: *I wyll smyte the shepherde: † and the shepe of the flocke shalbe scatred abroade. But after that I ryse againe/ *I wyl go before you into Galile. Peter aunswered and saide vnto him. †Though all men should be offended in the/ yet wyll I not be offended. Jesus sayde vnto him: Verely I saye vnto the. This same night before the cocke crowe shalte thou denye me thryse. Peter saide vnto him: And though I shoulde dye with the/ yet wyll I not denye the. Likewyse also said all the disciples.

Mar.xiiij.d

†Then came Jesus with them in the feld/ whiche is called Getsemane/& sayde vnto the disciples: Syt ye here/ whyle I go yonder and praye. And he toke with him Peter/& the two sonnes of Zebede/& beganne to waxe sorowfull/& to be in an agonye. Then sayd Jesus vnto them: †My soule is heauy euē vnto the death. Tary ye here/and watche with me.

Joh. xiij.c

†And he went forth a litle/& fell flat vpon his face and prayed sayinge: O my father/if it be possible/let this cup passe fro me: Neuertheles/not as I wyll/but as thou wylt. And he came to his disciples/& foūd thē a slepe/& sayd vnto

Luce xxij. c

vnto Peter: What? coulde ye not watch with me one houre? watche and praye/ that ye fall
Gal. v.c not in temptacion. †The spirite is willing/ But the flesshe is weake.
Ma. xxvj.c †Againe he went the second time & prayed saying: O my father/ if this cuppe cā not passe awaye fro me (excepte I drinke of it) thy will be fulfylled. And he came/ and founde them a slepe againe/ and their eyes were heavy. And he left them/ & went forth againe & prayed the thirde tyme/ sayinge thesame wordes. Then came he to his disciples and saide vnto them: Slepe on nowe: and take your reste. Beholde/ the houre is come/ that the sōne of mā shalbe delyuered into the handes of synners: Aryse/ let vs be goynge. Beholde/ he is at hande that betrayeth me.

£ †Whyle he yet spake/ lo/ Judas one of the
Mar. xiiij.c twelfe came/ and with him a great multitude
Luce xxij.d with swearedes and staues/ sent from the hye
Joh. xviij.a priestes and elders of the people. And he that betrayed him/ had geuē them a token saying: whome soeuer I kysse/ thatsame is he/ laye handes vpon him. And forth withal he came vnto Jesus/ and saide: Hayle Master/ and kyssed him. And Jesus said vnto him: Frend/ wherfore arte thou come: Then came they/ and layed handes vpon Jesus/ and toke him. And beholde/ one of them that were with Jesus/ stretched oute his hande/ and drue his swearde/ and stroke a scruaunt of the hie priestes/ and smote of his eare. Then saide Jesus vnto him: Put vp thy swearde into his place.
Gene. ix.a †For all that take the swearde/ shal perish with
Apo. xiij. b the swearde. Or thynkest thou that I can not
Ezech. xj. b praye my father nowe to sende me more then
*Lu xxiij.d twelfe legiones of aungels? *But howe then
†mar. xiiij.f shoulde the scriptures be fulfylled? † For thus must it be.

£ †In thesame houre sayde Jesus vnto the
Luce xxij.d multitude: Ye are come oute as it were to a murtherer/ with swearedes and staues for to take me. I sat dayly teaching in the temple amonge you/ & ye toke me not. †But al this is
Esa. liij d done that the scriptures of ỹ prophetes might
Psal. xxj. be fulfylled. * Then all the disciples lefte hym
and lxix. & fled. †But they that toke Jesus/ led hym to
*mat. xxvj.c Cayphas the hye priest/ where the scribes and
†mar. xiiij.f elders were gathered together. *As for Pe-
*joh. xviij b ter/ he folowed him farre of vnto the hie priestes palaice/ and went in/ and sat with the seruauntes/ that he might se the ende.

Mar.
Actu.
†But the hye priestes and the elders/ and the whole counsaill sought false witnesse against Jesus/ that they myghte put him to death/ and founde none/ and though many false wytnesses stepte forthe/ yet founde they none. At the laste there stepte forthe two false witnesses/ and spake: He said: †I can breake
Joh.
downe the temple of God/ and buylde it agayne in thre dayes.

Mar.
†And the hye priest stode vp and said vnto him: Aunswerest thou nothinge vnto it/ that these testifye against the? Neuertheless/ Jesus helde his tunge. †And the hye priest aū-
Luce
swered/ and sayde vnto him: I charge the by the lyuing God/ that thou tell vs if thou be Christ the sonne of God. Jesus spake: Thou
Joh.
hast said it. Neuertheles/ I say vnto you: † Frō this time forth it shal come to passe/ ỹ ye shall
Actu.
se the sonne of man syttinge vpon the ryghte
and vij.
hande of the power (of God) and comming in the cloudes of the heauen.

Mar.
Luce
†Then the hye priest rente his clothes and said: He hath blasphemed/ what nede we any mo witnesses? Lo/ nowe haue ye herde his blasphemye. What thinke ye? They aunswered and saide: †He is gylty of death. Then
Leu.
*spytted they in his face/ and smote him with
*Esa.
fystes. Some smote hym vpon the face/ and
Joh.
saide: Prophecye vnto vs thou Christe/ who is it that smote the?

Mar.
Luce
Joh.
†As for Peter/ he sat without in the palayce. And there came vnto him a damsell/ and sayde. And thou wast with Jesus of Galile also. Neuertheless/ he denyed before them all/ and saide: I can not tell what thou saiest. But whan he wente oute at the dore/ another damsell sawe him/ and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denyed agayne and sware also: I knowe not the man. And after a litle whyle/ they that stode there stepte forth/ and sayde vnto Peter: Of a trueth thou arte one of them also/ for thy speache bewrayeth the. Then beganne he to curse and to sweare: I knowe not the man. And immediatly the cocke crewe. Then thought Peter vppon the wordes of Jesus/ whiche said vnto him: †Be-
Math
fore the cocke crowe/ thou shalte denye me thryse. And he went out/ and wept bytterly.

The XXVII. Chapter. ✣

a Mar. xv. a Luce xxiij. a Joh. xviij. d Actu. iij. b
a Upon the morowe/ all the hye priestes and elders of the people helde a counsayll against Jesus/ that they myghte put him to death/ and bounde hym/ and led hym forth/ and *deliuered hym vnto Pontius Pylate the debite.

When Judas which betrayed him/ sawe this that he was condempned vnto death/ it repented him/ and broughte agayne the thirtye ỹ syluer pens to the hye priestes and the elders/ and sayde: I haue done euel/ in that I haue betrayed innocente blonde. They saide: What haue we to with that? Se thou therto. And he dyd caste the syluer pens in the temple/ and gat him awaye/ † and went and hanged him selfe.

Joh. xviij. d Mar. xv. c
So the hye priestes toke the siluer pens/ & sayde: It is not lawfull to put them into the Gods cheste/ for it is bloud money. Neuertheles/ they helde a counsayll/ and boughte with them a potters felde/ for to burye straungers in. Wherfore thesame felde is called the bloud felde vnto this daye. Then was that fulfilled/ which was spoken by Jeremy the Prophete/ sayinge: † And they toke thyrtye siluer pens/ ỹ
Zach. xj. b Mar. xv. c
pryce of hym that was solde/ whome they bought of the chyldren of Jsrael: & these they gaue for a potters felde/ as the Lorde commaunded me.

b Mar. xv. a Luce xxiij. a Joh. xviij d
b † As for Jesus/ he stode before the debite/ & the debite axed him/ and said: Art thou ỹ king of the Jewes? And Jesus sayde vnto hym: Thou sayest it. And when he was accused of the hye priestes and elders/ he aunswered nothinge. Then sayde Pylate vnto him: Hearest thou not howe sore they accuse the? And
Luce iij. b
† the aūswered hym not one word: in so muche that the debite marualed exceedinglye.

Mar. xv. a Luce xxiij b Joh. xviij. e
† At that feast/ the debyte was wonte to delyuer a prysoner fre vnto the people whome they wolde. And at thesame time he had a notable prysoner called Barrabas. And when they were gathered together. Pilate said vnto them: Whether wyll ye that I geue louse vnto you? Barrabas or Jesus/ whiche is called Christ? For he knewe well that they had delyuered him of enuye. And whan he sate vpō ỹ iudgmēt seate/ his wyfe sent vnto him/ saying: Haue thou nothing do with that righteous man/ for I haue suffred many thinges this daye in a dreame because of him.

c Mar. xv. a Luce xxiij. b Joh. xix. a
c † But the hye priestes and the elders perswaded the people/ that they shoulde axe Barabas/ and destroye Jesus. *Then aunswered the debyte/ and sayde vnto them: Whether of these two wyll ye that I geue louse vnto you? †They sayde Barrabas. * Pilate saide vnto them: What shall I do than with Jesus/ whiche is called Christ? They sayde al: let him be crucified. The debite saide: What euel hath he done then. Neuertheless/ they cryed yet more/ and sayde: let him be crucifyed. So whan Pylate sawe that he coulde not helpe/ but that there was a greater vproure/ he toke water/ and washed his handes before the people/ and saide: I am vngilty of the blonde of this righteous man/ se ye therto. Then aunswered all the people/ and saide: † His blonde
Actu. v. d
come vpon vs/ and vpon oure children. *Thē
*Mar. xv b
gaue he Barrabas louse vnto them/ but cau-
Luce xxiij. c
sed Jesus be scourged/ and deliuered him to
Joh. xix. d
be crucifyed.

d Mar. xv. b Joh. xix. a
† Then the debites souldyours toke Jesus into the commune hall/ and gathered the whole multitude ouer him/ and stryped hym out of his clothes/ and put a purpell robe vpon him/ and plated a croune of thorne/ and set it vpon his heade/ and a rede in his hande/ and kneled before him/ and mocked him/ and saide: hayle kinge of the Jewes. And spytted vpon him/ & toke the rede/ & smote him vpon the heade. And whan they had mocked him/ they toke the robe of him/ and put his owne clothes vpon him/ and led him forthe/ that
Mare. xv. c
they might crucifye him. † And as they were
Joh. xix. c
goyng out/ they found a man of Cyren called Simō: him they cōpelled to beare his crosse.

Joh. xix. b
† And whan they came vnto the place called Golgatha (that is to say by interpretaciō/ a place of dead mens skulles) they gaue him to drinke vyneger myxte with gall. And whē he had tasted therof/ he wolde not drynke.

e Mare. xv. e Johā. xix. c Psal. xxj. b
† So whan they had crucifyed hym/ they parted his garmentes/ & cast lottes therfore: that the thinge might be fulfilled/ which was spoken by the prophete: † They haue parted my garmentes amonge them/ and cast lottes vpō my vesture. And there they sat and watched

Luce xxiij.d
Joh xix.b
ched him. †And aboue ouer his heade/ they put vp the cause of his death in wrytinge/ namely: This is the kyng of the Iewes.

E

†Then were there two murtherers crucifyed with hym: the one on the ryghte hande/ and the other on the lyft. * They that went by
Esa.liij.b
*Mar.xve
Luce xxij.d
reuyled him/and wagged theyr heades/ and saide: Thou that breakest doune the temple of God/ and buyldest it in thre dayes/ helpe thy self. If thou be the sonne of God/ come doun from the crosse. The hye priestes also in lyke maner with the scribes and elders laughed him to scorne/ and saide: He hath helped other/and can not helpe him self: †If he be the kinge of Israel/let him come doune from the crosse/and we wyll belefe him. † He trusted in God/let him deliuer hym nowe if he wyll haue him. For he hath sayde: I am the sonne of God. The murtherers also that were crucifyed with him/cast thesame in his teeth.
Sap. ij.d
Psal. xxj.a and xxxviij. lxix.
Mar. xv.d
Luce xxiij.d
†And from the sixte houre/there was darkenes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre/ Jesus cryed with a loude voice/and saide: Eli/Eli/
Psal.xxj.a
Lamma asabthani? that is: † My God/my God/why hast thou forsaken me? But some of them that stode there/ when they herde
Mar. xv.d
Joh.xix.d
that/said: He calleth Elias. †And immediatly one of them ranne and toke a sponge/ and fylled it with vynegre/& put it vpon a rede/& gaue him to drinke. But the other said: Hold/ let se whether Elias wyll come/ and deliuer him. Jesus cryed againe with a loude voyce/ and gaue vp the ghoost.

F

And beholde/ the vale of the temple was rent in two peces/from aboue till beneth/and the earth quaked/and the stones rent/and the graues opened/and many bodies of the saintes that slept arose/and went out of the graues after his resurrecciō:& came into the holy citie/and appeared vnto many.
Mar. xv.d
Luce xxiij.c
†But the Captayne & they that were with him/and kept Jesus/whā they sawe the earth quake & the thinges ỹ were done/ they were sore afrayed/& sayde: Verely this was Gods
Marc.xv.e
sonne. †And there were many women there lokinge to ward of/ which had folowed Jesus from Galile/ & had ministred vnto hym: amonge whome was Mary Magdalene/ & Mary the mother of James and Joses/ and the mother of the children of Zebede.

†At euen there came a ryche man of Arimathia called Joseph/ whiche was also a
G
Marc.xv
Luce xxiij
disciple of Jesus. He went vnto Pilate/ and axed the bodye of Jesus. Then commaunded Pylate that the bodye shoulde be geuen vnto him. And Joseph toke the bodye/and wrapped it in a cleane lynnen clothe/ and layed it in his owne newe sepulchre/ whiche he had hewen out in a rocke/and rolled a great stone to the dore of the sepulchre/and wēt his way.
Joh.xix
† And there was Mary Magdalene and
Mar.xv
the other Mary/ syttinge ouer agaynste the sepulchre.

The nexte daye that folowed the daye of preparing/the hie priestes and Pharises came togethe vnto Pilate/and saide: Syr/we haue called to remembraunce/ that this deceauer
Mat.xvij
sayde whyle he was yet alyue: † After thre dayes I wyll ryse againe. Commaunde therfore that the sepulchre be kepte vnto the thirde
and xxvij
Marc.xvi
daye/ lest/ peraduenture his disciples come
Luce xxiij
and steale hym awaye/and saye vnto the people: He is rysen from the dead/and so shal the laste errour be worse then the fyrst. Pilate said vnto them: There haue ye watchmē/go youre waye and kepe it as ye can. They wente and kept the sepulchre with watchmen/and sealed the stone. ✠

The XXVIII. Chapter. ✠

I

Upon † the euening of the Sabbath holy daie/whiche dauneth the morowe of the
Mar.xvj
Luce xxiij
fyrste daie of the Sabbathes/ came Marye Magdalene/and the other Mary to se the sepulchre. And behold/there was made a great
Joh.xx
earthquake: for the aungel of the Lorde descended from heauen/ and came and rolled backe the stone from the dore/and sat vpon it. And his coūtenaunce was as the lightening and his clothing whyte as snowe. But the watchmē were troubled for feare of him/ and became as though they were dead.

†The aungel aunswered/ and sayde vnto
Mar.xvj
Luce xxiij
the women: Be not ye afrayed. I knowe that ye seke Jesus that was crucifyed. He is not here: He is rysen as he saide. Come and se the place/ where the Lorde was layed/ and go youre waye soone/and tell his disciples/ that he is rysen from the dead. And beholde/ he wyll go before you into Galile/ there shall ye se him. Lo/ I haue tolde you. ✠

B

✠†And they departed from the graue in
Mar.xvj.a
Luce xxiij
all the haiste with feare and greate ioye/and ranne to bringe his disciples worde. And as they were goynge to tell his disciples. Beholde/ Jesus met them and saide: God spede you. And they went vnto him/ and helde his fete/and fel doune before him. Then sayde Jesus vnto them: Be not afrayed/go your way/ and tell my brethren that they go into Galile/
Joh.xx.b
†there shal they se me.

And whan they were gone/ Behold/ certayne of the watchmen came into the citye/ & tolde ỹ hye priestes euery thing that had happened. And they came together with the elders/and helde a counsail/and gaue the souldyers money ynough/and saide: Saye ye/his disciples came by night/ and dyd steale him awaye/while we were a slepe. And if this come to the debites eares/we wyl stylle hym/ and bringe it so to passe/ that ye shalbe safe. And they toke ỹ money/and did as they were taught. And this sayinge is noysed amonge the Jewes vnto this daye. ✠

✠The eleuen disciples wente vnto Galile into a mountayne/where Jesus had appointed them. And whan they sawe him/ they fell doune before hym: but some of thē doubted. And Jesus came vnto them/talked with
Matth.xxj.c
them/and sayde: † Vnto me is geuen all po-
xxviij.a
wer in heauen and in earth. * Go ye youre
Marc.xvj.a
waye therefore/ and teache all nacions/ and
Luce xxiij.b
baptise them in the name of the father/and of the sonne/and of the holy ghoost: and teach them to kepe all thinges: whatsoeuer I
Joh.xiij.b
haue commaunded you. †And lo/ I am with you euery daye vnto the ende of the worlde. ✠

¶ The ende of the Gospel of saincte Matthewe.

The Gospel of saynct Marcke.

The fyrst Chapter. ✠

A

This is the beginning of the Gospell of JESUS Christ the sonne of God/ as it is written in the pro-
Mala.iij.a
phetes. †Beholde/ I send my messauger before thy face/ which shall prepare
Matt.xj.b
Luce vij.c
thy waye before the. * The voice of a cryer in
*Esa.xl.a
the wyldernes: Prepare the way of ỹ Lord/
Matt.iij.a
Luce iij.a
make his pathes straight.
Johan.j.b
†Jhon was in the wilderneſſe/and baptyſed/ and preached the baptyme of amendement: For the remiſſyon of synnes. And there went out vnto him the whole land of Jewry/ and they of Jerusalem/and were all baptyſed of hym in Jordane/ and knowleged theyr synnes.
†Joh. iij.d
†Jhon was clothed with camels heer/ and
Matt.iij.a
with a lethren gyrdell aboute his loynes/ and dyd eate locuſtes and wilde hony/ and preached/ and saide: † There commeth one after
Matt. iij.b
me/which is stronger then I: Before whome
Luce iij.c
I am not worthye to stoupe doune/ and to
Johan.j.c
louse the lachet of his shue. I baptyse you with water/but he shall baptyse you with the holy ghoost. ✠

†And it happened at thesame tyme that
Matt. iij.b
Jesus came oute of Galile from Nazareth/
Luce iij.c
and was baptyſed of Jhon in Jordane. And
Johon. j.b
as soone as he was come oute of the water/he sawe that the heauens opened/ and the holy ghoost as a doue comming doune vpō him. And there came a voice from heauen: Thou art my dear sonne: ✠ in whome I delyte.
Some read: de/in whome I am pacifyed.

†And immedialy the spriete droue him in-
B
to the wildernesse: and he was in the wilder-
Matt. iiij.a
nes fourty dayes/ and was tempted of Sa-
Luce iiij.a
than/and was with the wilde beastes. And the aungels ministred vnto him.

*But after that Jhon was †taken/ Jesus
*Mat.iiij.b
Luce iiij.b
came into Galile/and preached the Gospell of †Mar.vj.b

of the kyngdome of God/and saide: The time is fulfylled / and the kingdome of God is at hande: Amende youre selfes / and beleue the Gospell.

Mat. iiij. c Luce v. a †So as he walked by the see of Galyle / he sawe Simon and Andrew his brother/ castinge theyr nettes in the see: for they were fysshers. And Jesus saide vnto them: Folowe

Jere. xvj. c Eze. xlvij. b me/and I wyl make you †fysshers of men. And immediatly they left their nettes/ and folowed him.

And when he was gone a litle further frō thence/he sawe James the sonne of Zebede/& Jhon his brother/as they were in the shyppe mendinge their nettes. And anone he called them: And they lefte their father Zebede in the shippe with the hyred seruauntes/and folowed him.

Mat. iiij. b Luce iiij. d Joh̄. ij. b *mat. vij. e †And they wente into Capernaum/ and immediatly vpon the Sabbathes / he entred into the Synagoge / and taught. *And they were astonnied at his doctryn: for he taught them as one hauynge power/and not as the Scribes.

Luce iiij. d †And in theyr synagoge there was a man possessed with a foule spriete/which cryed and sayde: O what haue we to do with the/ thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe that thou art that holy one of God. And Jesus reproued hym/ and sayde: Holde thy tunge/and departe oute of hym. And the foule spriete tare him/ and cried with a loude voice/and departed oute of him. And they were all astonnyed/in so much that they axed one another amonge them selfes/ and said: What is this? what new learninge is this? For he commaunded the foule sprietes 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.

Mat. viij. b Luce iiij. d †And forth with / they wente oute of the Synagoge/ and came into the house of Simon and Andrew / with James and Jhon. And Simons mother in lawe laye and had the feuers/and anone they tolde hym of her. And he came to her/ and set her vp / and toke her by the hande / and the feuer lefte her immediatly. And she ministred vnto them.

Mat. viij. b Luce iiij. c †At euē whan the Sūne was gone down/ they brought vnto him all that were sycke & possessed / and the whole citie was gathered together at the dore/ and he healed many that were diseased with diuerse syckenes / and cast oute many deuels/ and suffred not the deuels to speake/because they knewe him.

And in the morninge before daie he arose/ and wente oute: And Jesus departed into a deserte place/ and prayed there: Peter also/& they that were with him followed after him. And whan they had founde him / they sayde vnto him: Euery man seketh the. And he sayde vnto them: Let vs go into the nexte tounes / that I maye preache there also / for therto am I come. And he preached in their Synagoges/in al Galile/and droue oute the deuels.

Matt. Luce. †And there came vnto him a leper / which besoughte him / and kneled before hym / and saide vnto him: If thou wilt / thou canste make me cleane. And it pytied Jesus/ and he stretched forth his hande / and touched him and sayde: I wyl/Be thou cleane. And whan he had spoken/ immediatly the leprosy departed from him/and he was clensed. †And Jesus forbad him straytely/and forth with sente him awaye / and saide vnto him: Take hede that thou saie nothinge to any man/† But go thy waye/and shewe thy selfe vnto the priest/ and offre for thy clensinge what Moses commaunded/for a witnesse vnto them. But he whan he was departed / beganne to speake muche of it/ and made the dede knowen/in so muche that Jesus coulde nomore go into the citye openly / but was withoute in deserte places / and they came vnto him from all quarters.

Mat. & ij. a Luci. ij. a

The. II. Chapter.

A Mat. Luce. Joh. And after certayne dayes † he wente again vnto Capernaum/and it was noised that he was in the house. And immediatly there was gathered a greate multitude/ in so much that they had no roume / no / not withoute the dore. And he spake the worde vnto them. And there came vnto him certayne / whiche brought one sycke of the palsye borē of foure. And when they coulde not come nye him for the people/they vncouered the rofe of ỹ house where he was. And whan they had made a hole/they let doun ỹ bed (by coardes) wherin the

the sicke of the palsy laye. But when Jesus saw their fayth: he saide vnto the sicke of the palsie: My sonne/thy sinnes are forgeuen the.

Neuertheles / there were certaine scrybes which sat there and thought in their hertes. How speaketh this man suche blasphemy: iiij. d † Who can forgeue sinnes / but onely God: iiij. d And immediatly Jesus knewe in his spriete/ that they thought so in them selfes / and saide vnto thē: Why thinke ye such thinges in youre hertes: Whether is it easyer to saye to the sicke of the palsie: Thy sinnes are forgeuen the/or to saye: arise / take vp thy bed / and walke? But that ye maye knowe / that the sonne of man hath power to forgeue sinnes vpon earth / he saide vnto the sicke of the palsie: I saye vnto the. Aryse / take vp thy bedde and go home. j. c † And immediatly he arose / toke his bedde / & wente forth before them all: in so much tha thei al were astonnyed/ and praysed God and said: We neuer sawe such.

B † And he wente forth againe vnto the see/ ij. a and all the people came vnto him/ & he taught d them. And as Jesus passed by/ he sawe Leui b. a the sonne of Alpheus / sittinge at the receate of custome/and said vnto him: Folowe me. And he arose and folowed him. And it came to passe as he sat at the table in his house / there sat many publicans and sinners at the table with Jesus and his disciples: For there were many that folowed him. And whan the scrybes and Pharises sawe that he dyd eate with the publicans and sinners/ they saide vnto his disciples: Why doeth he eate and drinke with the publicans and sinners: Whā Jesus herde that he saide vnto them: The whole nede not j. c the Physician/but they that are sicke. † I am not come to call the righteous/but the sinners to repentaunce.

ij. b † And the disciples of Jhō and of the Pha- c. c risies fasted. And there came certaine which said vnto him: why fast ỹ disciples of Jhon & of the Pharises/ & thy disciples fast not? And Jesus saide vnto them: How can the weddinge children fast / whyle the brydegrome is with them / so longe as the brydegrome is with them/ they can not fast. But the tyme will come that the brydegrome shalbe taken from them/and then shall they fast.

C No man seweth a pece of new cloth vnto an olde garment/ for els he taketh away ỹ new pece from the olde/ & so is the rent worse. And no man putteth new wyne into the olde vessels/els the new wyne breaketh the vessels/and the wyne is spilt / and the vessels perishe: but new wyne must be put into newe vessels.

Matt. xij. a Luce vj. a † And it chaunced that vpon the Sabbath he wente thorow the corne feldes / and his disciples beganne to make a waye thorow / and to plucke the ayres of the corne. And the Pharisees said vnto him: Beholde/ what thy disciples do/whiche is not lawfull vpon the Sabbath. And he saide vnto them: haue ye neuer redde what Dauid dyd whan he had nede/ and was an hungered / both he and they that were with him: † How he wente into the j. Reg. xxj. b house of God / in the tyme of Abiathar the Priest / and dyd eate the shewbreades (whiche was lawfull for no man to eate but for ỹ Priestes) and he gaue them vnto him/and to them that were with him. And he saide vnto them: The Sabbath was made for mans sake/and not man for the Sabbathes sake. Therfore is the sonne of man Lorde euen ouer the Sabbath.

The III. Chapter.

A Matt. xij. b Luce vj. a HE wēte againe also † into the synagoge/ and there was a man that had a withered hande. And they marked him whether he wolde heale him on the Sabbath / that thei might accuse him. And he said vnto the man with the withered hande: Steppe forth here. And he saide vnto them: is it lawfull to do good on the Sabbath? Or is it lawfull to do euel? to saue lyfe or to kill? But thei held their tunge. And he loked rounde aboute vpon thē with wrath / and was sory for the harde hertes of them/and sayde vnto the man: Stretch out thyne hande / and he stretched it out/ and † his hande was made whole lyke as the iij. Re. xiij. b other.

Mat. xij. b. Joan. x. d †And the Pharises wente out/and straight waye they held a counsayll with Herodes officers against him / how they might destroye him. But Jesus departed awaye with his disciples vnto the see. † And there folowed him Matt. iiij. c much people out of Galile / and from Jewry/ Luce vj. b and from Jerusalem / and out of Idumea/ and from beyonde Jordane / and they that dwelt aboute Tyre and Sydon/a greate multitude

titude which had herde of his noble actes/ and came vnto him.

B And he spake vnto his disciples / that they shoulde kepe a shippe for him/ because of ỹ people/ lest/ they shoulde thrunge him/ for he healed many of thē/ in so much that all thei which were plagued / preassed vpon him / that they mygh̄t touch him † And whan the foule spretes sawe him / they fell doune before him and cryed/ and saide: Thou art the sonne of God. And he charged thē straytely that they shoulde not make him knowen.

Mat.x.a Luce vj.b and ix. a Actu.j.a † And he wente vp into a mountaine / and called vnto him whome he wolde/ & they came vnto him. And he ordeined ỹ twelfe that they shoulde be with him/ and that he mygh̄t sende them out to preache/ and that they might haue power to heale sycknesses/ and to cast out deuels. And vnto Symon he gaue the name Peter/ and James the sonne of Zebede / & Jhon the brother of James/ and gaue thē the name Bonarges/ that is to saye the children of thonder: and Andrew and Philippe / and Bartholomew and Matthew/ and Thomas and James/ the sonne of Alpheus/ and Taddeus/ and Symō of Cana/ and Judas Iscarioth/ which betrayed him.

And they came to ỹ house. Then assembled the people together againe / in so much that they had no leasure to eate. And whan they that were aboute him herd of it/ thei wente out and helde him. For they saide: & he taketh to much vpon him. But the scrybes that were come doune from Jerusalem saide: † He hath Belzebub/ and thorow the chiefe deuel casteth he out deuels / and he called them together/ & spake vnto them in similitudes.

Some reade: He will go out of his wytte. † Mat. ix. d and xij. c Luce xj. b

How can one Sathan dryue out another? C And if a realme be deuyded in it selfe/ how can it endure? And if a house be deuyded against it selfe / it can not continue. If Sathan now ryse against him selfe / & be at variaunce with him selfe/ he can not endure/ but is at an ende. No man can entre into a stronge mans house/ and take away his goodes / excepte he fyrst binde the stronge man / and then spoyle his house.

Verely I say vnto you: All synne shalbe forgeuen the children of men/ and the blasphemy also wherwith they blaspheme. † But who so blaspheme ỹ holy ghoost / hath neuer forgeuenes / but is giltie of the euerlastinge iudgement. For they sayde: he hath an vncleane spryte. Luce Joan

† And there came his mother / and his brethren/ and stode without/ & sent vnto him/ and called him. And ỹ people sat aboute him/ and saide vnto him: Beholde/ thy mother/ and thy brethren axe after the without. And he aunswered and saide: Who is my mother and my brethren? And he loked round aboute him vpon his disciples / which sat rounde in compasse aboute him/ and saide: Beholde/ my mother and my brethrē. For whosoeuer doeth the wyll of God/ thesame is my brother / and my syster/ and my mother. ✠ Mat Luce

The IIII. Chapter. ✠

AND † he beganne againe to teach by the see syde: and there gathered much people vnto him/ so that he wente into a shyppe / and sat vpon the water. And all the people stode vpō the lande by the see syde. And he preached longe vnto them by parables / and saide vnto them in his doctrine: Herkē to/ beholde/ there wente out a sower to sowe: and it happened whyle he was sowyng / that some fell by the way syde. Thē came the fooles vnder the heauen and ỹd eate it vp. Some fell vpon the stonye grounde/ where it had not much earth: and anone it came vp/ because it had not depe earth. Now whan the Sunne arose/ it caught heate: and in so much as it had no rote/ it wythered awaye. And some fell amonge the thornes/ and the thornes grewe vp/ and choked it/ and it gaue no frute. And some fell vpon a good grounde / which gaue frute / that came vp & grewe. And some bare thyrty folde / and some sixtie folde/ and some an hundreth folde/ and he saide vnto them: Whosoeuer hath eares to heare let him heare. ✠ A Mat Luce

† And whan he was alone / they that were aboute him with the twelf / axed him concerninge this parable. And he saide vnto them: Vnto you it is geuen to knowe the mistery of the kingdome of God: but vnto thē that are without/ al thinges happen by parables/ † that with seynge eyes they maye se/ & not discerne: & that with hearinge eares they maye heare/ and not vnderstande / lest / at any tyme they turne/ and their sinnes be forgeuen them. And he saide vnto them: Vnderstande ye not this parable? How will ye then vnderstande all other parables? Mat Luce Esa. Joh Act xxviij Rom

† The sower soweth ỹ worde. These be they that are by the waye syde where the worde is sowē / & as soone as they haue herde it/ immediatly cōmeth Sathan and taketh awaye the worde that was sowē in their hertes. And lykewyse are they that are sowen on the stony grounde: which whan they haue herde the worde / receaue it with ioye / and haue no rote in them: but endure for a tyme. Whan trouble and persecucion aryseth for the wordes sake/ immediatly they are offended. And these are they that are sowen amonge ỹ thornes: which heare the worde / and the carefulnes of thys worlde / and the deceatfulnes of ryches / and many other lustes entre in/ & choke ỹ worde / & so is it made vnfrutefull. And these are they that are sowen vpon a good grounde: Which heare the worde and receaue it / and bringe forth frute: some thyrty folde / and some syxtye folde/ and some and hundreth folde.

† And he saide vnto them: Is a candel lighted to be put vnder a bushell or vnder a table? Is it not lighted to be set vpon a candelsticke? * For there is nothinge hyd / that shall not be openly shewed: and there is nothinge secrete/ that shall not be knowen. Who so hath eares to heare let him heare. And he saide vnto thē: C Take hede what ye heare / † with what measure ye mete / with thesame shall it be measured vnto you againe. And vnto you that heare thys shall more be geuen. * For who so hath/ vnto hym shalbe geuen: and who so hath not/ from him shalbe taken awaye euen that he hath.

And he saide: The kingdome of God is after this maner / as whan a man casteth sede vpon the lande/ and slepeth / and standeth vp nyght and daye / † and the sede springeth vp and groweth/ he not knowinge of it. (For the earth bringeth forth frute of her self: fyrst the grasse/ afterwarde the ayre/ then ỹ full wheate in the ayre.) But whan she hath brought forth the frute/ he putteth to the syckel/ because the haruest is come.

And he saide: where vnto will we lyken the kingdome of God? Or by what similitude wil we compare it? † It is lyke a grayne of mustarde sede/ which whan it is sowen vpon the lande/ is the least amonge all sedes of the earth. And whan it is sowen it groweth vp / and is greater then all herbes / and getteth greate braunches/ so that the fooles vnder the heauen maye dwel vnder the shadowe therof.

† And by many suche parables he spake the worde vnto them / thereafter as they mygh̄t heare it / and without parables spake he nothinge vnto them: but vnto his disciples he expounded all thynges pryuately. † And the same daye at euen he sayde vnto them: let vs passe ouer. And they let the people go/ and toke him as he was in the shyppe / and there were more shyppes with him. And there arose a greate storme of wynde / and dashed the waues into the shyppe / so that the shyppe was full. And he was behinde in the shyppe / and slepte vpon a pelowe. And they awoke him/ and saide vnto him: Master / caresi thou not that we perysshe? And he arose/ and rebuked ỹ winde/ and saide vnto the see: Peace / and be styll. And the wynde was layed/ and there followed a greate calme. And he said vnto them: Why are ye so fearfull? How is it that ye haue no fayth? And they feared exceadingly/ & saide one to another: What is he thys? For wynde and see are obedient vnto him. S Mat. xiij. c Mat. viij. c Luce viij. c

The. V. Chapter.

AND † they came ouer vnto the other syde of the see / into the countrie of the Gadarenytes. And whan he wēte out of the shippe/ there mette him a mā possessed of an vncleane spryte / which had his dwellinge in ỹ graues. And no man coulde bind him / no / not with chaynes: for he was oft bounde with fetters and chaynes: and pluckt the chaynes in sunder/ and brake the fetters in peces/ and noman could tame hym. And he was alwaye both daye and nyght vpon the mountaynes / and in graues cryenge/ and beatinge him self with stones. But whan he sawe Jesus a farre of/ he ranne / and fell doune before hym / and cryed loude and sayde: † What haue I to do with the O Jesus thou sonne of the hyghest God? I charge the by God / that thou torment me not. Neuertheles/ he saide vnto him: Go out of the man thou foule spryte. And he axed him: What is thy name? And he aunswered and sayde: My name is Legyon / for A Mat. viij. b Luce viij. c Actu xvj. c

there

there be many of vs. And he prayed him instantly / that he wolde not sende them awaye out of that countrie.

B † And euen there in the mountaines there
Mat.viij.b Luc.viij.d was a greate heard of swyne fedinge / and all the deuels prayed him and saide: Let vs departe into the swyne. And anone Jesus gaue them leaue. Then the foule spretes went out / and entred into the swyne. And the hearde of swyne ranne headlinges into the see with a storme. They were aboute a two thousande swyne / and were drouned in the see.

And the swyne heardes fled / and tolde it in the citie and in the countrie. And they wente out for to se what had happened / and came to Jesus / & sawe him which was possessed and had had the Legion / that he sat and was clothed / & in his right mind / & thei were afrayed. And they that had sene it / told them what had happened to the possessed / and of the swyne.

And they beganne to praye him / that he wolde departe out of their coastes. And whan he came into the shyppe / the possessed prayed him that he myght be with him.

Neuertheles / Jesus wolde not suffre him / but saide vnto him: Go into thy house and to thine owne / and tell them how great benefytes the Lorde hath done for the / and how he hath had mercy vpon the. And he went his waye / and begāne to publish in the ten cities / how greate benefites Jesus had done for him. And euery man maruayled. ✠

C † And whan Jesus passed ouer again by
Mat.ix.c Luce viij.e shippe / there gathered much people vnto him / & was by the see side. And beholde / there came one of the rulers of the synagoge / whose name was Jairus. And whan he sawe him / he fel doune at his fete: & besought him greatly / and saide: My doughter is at ỹ poynte / (of death) let it be thy pleasure to come and laye thine hande vpon her / that she maye be whole and lyue. And he wente with him / and much people folowed him / and thronged him.

Mat.ix.c Luce viij.f † And there was a woman / which had had the blondy yssue twelfe yeares / & had suffred much of many Phisicians / and spent all that she had / and was not helped / but rather in worse case. Whan she herde of Jesus / she came behinde amonge the people / and touched his garment. For she saide: If I maye but touche his clothes / I shall be whole.

And immediatly ỹ fountaine of her blonde was dryed vp / and she felte in her bodye that she was healed of the plague.

And forth with Jesus felt in him selfe the D power that was gone out of him / and turned him aboute amonge the people / & saide: Who hath touched my clothes? And his disciples saide vnto him: Thou seyst that ỹ people thrusteth the / & sayest: who hath touched me? And he loked aboute to se her that had done it.

As for the woman / she feared and trembled (for she knewe what was done in her) and came and fell doune before him / and tolde hym the whole trueth. And he sayde vnto her: † Doughter / thy faith hath made thy Luc whole: go thy waye in peace / and be whole of thy plague.

† And whyle he yet spake / there came cer- Mat
taine from the ruler of the synagoges house Luc
& saide: Thy doughter is dead / why troublest thou the master any more? But Jesus herde right soone the worde that was spoken / and saide vnto the ruler of the synagoge: Be not thou afrayed / beleue onely.

And he suffred no man to folowe him / but E Peter and James / and Jhō his brother. And he came into the ruler of the synagoges house / and sawe the busynes / and them that wept & wayled greatly / and he wente in / and said vnto them: Why make ye this a do and wepe? The maiden is not dead / but † slepeth. Joa

And they laughed him to scorne. * And he *iiij.
droue them all out / and toke the father & mother of the mayden / and them that were with him / and wente in where the mayden laye. And he toke the mayden by the hande / and saide vnto her: Thabita cumi (which is by interpretacion) Mayden / I saye vnto ỹ: Aryse. † And immediatly the maiden arose and walked. She was twelfe yeare olde / and they were astonnied out of measure. And he charged the straytely / that no man shoulde knowe of it / and saide vnto them / that they shoulde geue her to eate. Joa Acti

The VI. Chapter. ✠

AND † he departed thence / and came into A his owne countrie / and his disciples folowed him. And whan the Sabbath came / he begāne to teach in their synagoge. And many Mat Luce

that herde it / maruayled at his learninge and saide: Frō whence hath he these thinges? And what wysdom is this that is geuen him / and such actes as are done by his handes? Is not this the Carpenter the sonne of Mary / and the brother of James and Joses / and of Jude & Symō? Are not his systers here with vs also? And they were offended at him. But Jesus
iij.g saide vnto them: † A prophet is no where lesse
iij.c set by then in his owne countrie / and at home
iij.c amonge his owne. And he coulde not shewe one miracle there / but layed his handes vpon a few sycke and healed them. And he maruayled at their vnbelefe. ✠

g.d † And he weute aboute in the townes on
iij.b euery syde / & taught thē. And *called ỹ twelfe /
i.p.a & began to send thē two & two / & gaue them power ouer the vncleane spretes. And commaunded thē that they shoulde take nothinge with them towarde their iourney / saue onely a rodde: no scryppe / no bread / no money in the gyrdel / but should be shod with sandales / and
B that they shoulde not put on two cotes. And he saide vnto them: Where soeuer ye shall entre into an house / there abyde tyll ye go thence.
b.p.b And † whosoeuer will not receaue you / nor
.a heare you / departe out from thence / and shake of the dust from youre fete / for a wytnesse vnto
j.d them. † I saye vnto you / verely: It shalbe easyer for Sodome and Gomorra in the daye of
.a iudgement / then for that citie.

g.a † And they wente forth / and preached that men shoulde amende them selfes / and they cast out many deuels: and many that were sycke anoynted they with oyle / and healed them.

iij.a † And it came to kinge Herodes eares / for
.a his name was now knowen / & he saide: Jhon the Baptist is rysen again frō death / and therfore are his dedes so myghty. But some saide: It is Elias. Some saide: It is a prophet / or one of the prophetes. But whē Herode herde it / he saide: It is Jhon / whome I beheaded / he is rysen againe frō death. ✠ This Herode had sent forth / and taken Jhon / and put hym in pryson / because of Herodias hys brother Philippes wyfe / for he marryed her. Neuertheles / Jhon saide vnto Herode: † It is not
viij.b lawfull for the to haue thy brothers wyfe. But
c Herodias layed wayte for him / and wolde haue slayne him / and coulde not. Notwithstandinge / Herode feared Jhon / for he knew that he was a iust and holy man / and he kepte him / & herkened vnto him in many thinges / and herde him gladly.

† And there came a convenient daye / that C
Herode on his * byrth daye made a supper to mat. xiiij. a
the lordes / captaines and chefe estates of Ga- *Gen. xl. c
lile. Then the doughter of Herodias came in / and daunced / and pleased Herode / and them that sat at the table. Thē saide the kinge vnto the damsell: Axe of me what thou wilt / I wyll geue it the. And he sware vnto her. Whatsoeuer thou shalt axe of me / I wyll geue it the / euen vnto the one half of my kingdome. She went forth and saide vnto her mother: What shall I axe? She said: Jhon Baptistes heade / And immediatly she wente in vnto the kinge with hayst and saide: I wil that thou geue me straygh waye in a platter the head of Jhon the Baptist. Then the kinge was sory. Yet for the oothes sake / and them that sat at the table / he wolde not saye her naye.

And immediatly he sent the hangman / and D commaunded his heade to be brought in. So he went / and behcaded hym in the pryson / and brought hys heade in a platter / and gaue it vnto the damsell / and the damsell gaue it vnto her mother. And whan his disciples herde that / they came and toke his body / and layed it in a graue. ✠

† And the Apostles came together vnto Je mat. xiiij. b
sus and tolde him all / and what they had done Luce ix. b
and taught. And he saide vnto them: Let vs go out of the waye into the wyldernes / and reste a litle. For there were many commers and goers / and they had not tyme ynough to eate. And then he passed by shyppe out of the waye into a desert place. And the people sawe them departinge awaye / and many knewe of it / and ranne thyther together on fote out of all cities / and came before them / and came vnto hym. † And Jesus wente out and Mat. ix. b
saw much people / and had compassion vpon them: for they were † as the shepe that Ezech.
haue no shepeherde / and he beganne a longe xxxiiij. a
sermon.

Now whan the daye was farre paste / his disciples came vnto hym and saydē: This is a deserte place / † let thē depart that they maye matt. xiiij. b
go into the vyllages / & tounes round aboute /

and bye them selfes bread / for they haue nothinge to eate. But Jesus aunswered and said vnto them: geue ye them to eate.

E And they sayde vnto hym: Shall we go then / and bye two hundreth penny worth of bread / and geue them to eate? He saide vnto
Mar. viij a them: † How many loaues haue ye? Go & se. And when they had searched / they saide: Fyue / and two fyshes. And he cõmaunded them all to syt doune by tables fulle vpon the grene grasse. And they sat doune here a rowe / and there a rowe / by hundredes & by fyfties. And he toke the fyue loaues and two fyshes / and loked vp vnto heauen / and gaue thankes / and brake the loaues / and gaue to the disciples to set before them. And the two fyshes parted he amonge them all. And they all dyd eate / and were satisfied. And they toke vp twelfe basketes full of the broken peces and of the fyshes.
matt. xiiij. c Joan. vj. b And they that dyd eate / were aboute fyue thousande men. † And anone he caused hys disciples to go into the shippe / & to passe ouer before hym vnto Bethsaida / whyle he sent awaye the people. And whan he had sent them awaye / he went vp into a mountayne to make hys prayer. ✠ And at euen was the shyppe in the myddest of the see / and he alone vpon the lande. And he sawe that they were in parell with rowinge / for the wynde was agaynst them.

F And aboute the fourth watch of the nyght he came vnto them / and walked vpon the see / and wolde haue gone ouer by thē. And whan they sawe hym walkinge vpon the see / they thought it had bene a spriete / and cryed out / for they sawe hym all / and were afrayed. But immediatly he talked wt thē / and said to thē: Be of
matt. xiiij. d good cõfort / it is I / be not afrayed. † And he went vnto thē into ỹ shippe / & ỹ wind ceassed. And they were astonnied / and maruayled exceadingly: for they had forgotten † the loaues / and their herte was blinded. And whan they
Marc. vj. f were passed ouer / they came into the lande of Genezareth / and drue vp into the hauen. And whā they were come out of the shippe / immediatly they knewe him / and ranne thoroweout all the region about / & began on euery syde to bring vnto him in beddes such as were sick / where they herde that he was. And whythersoeuer he entred into tounes / cities or villages / there layed they the sycke in the market place / and prayed him / that they myght but touche the hemme of his garment. And as many as touched him were made whole. ✠

The VII. Chapter.

AND there came vnto him † the Pharises A
and certayne of the Scrybes / that were Ma
come from Jerusalem. And whan they sawe certayne of his disciples eate bread with commune (that is / with vnwasshen handes /) they complayned. For the Pharises and al ỹ Jewes eate not / except they wash their handes ofte mes: obseruing so the tradicions of the elders. And whan they come frō the market / thei eate not / except they wash. And many other thinges there be / which they haue taken vpon thē to obserue / as the washynge of cuppes & cruses / and brasen vessels / and tables.

Then the Pharises and Scrybes axed him: Why walke not thy disciples after the tradicions of ỹ elders / but eate bread with vnwasshen hādes? But he aunswered and said vnto thē: Ful wel hath Esay propheeied of you ypocrites / as it is wrytte: This people honoureth me with their lyppes / but their hert is farre frō me. But in vayn do they serue me / whyle they teach such doctrynes as are nothinge but the commaundementes of men. Ye leaue the commaundement of God / and kepe ỹ tradicions of men / as the washinge of cruses and cuppes / and many suche thinges do ye.

And he said vnto them: How goodly haue B
ye cast asyde the commaundement of God / to manteyne your owne tradicions? For Moses said: † Honour father and mother / * Who Ex
ses said: † Honour father and mother / * Who Le
so curseth father and mother / shal dye ỹ death. De
But ye say: A mā shal say to father or mother: * E
Corban / that is: The thinge that I / shoulde helpe the withall / is geuen to God. And thus ye suffre hym no more to do ought for his father or mother / and make Gods worde of none effecte / thorowe youre owne tradicions that ye haue sette vp / and many such thinges do ye.

† And he called vnto him all the people / and M
saide vnto them: Herken vnto me ye all / & vnderstande me. There is nothinge without a man that can defyle him / whan it entreth into him. But ỹ that goeth out of him / ỹ is it that maketh the man vncleane. If any man haue eares

eares to heare / let him heare. And whan he came from the people into the house / his disciples axed him of this similitude. And he saide vnto them: are ye so then without vnderstandinge? Perceaue ye not yet / that euery thinge which is without / and goeth into the man / can not defyle him? For it entreth not into his herte / but into the belly / and goeth out into the draught that pourgeth all meates.

C And he sayde: The thinge that goeth out of the man / that defyleth the man. For from within / out of the herte of man procede euell thoughtes / aduoutrye / whordome / murther / theft / couetcousnes / wyckednes / deceate / vnclennes / a wycked eye / blasphemie / pryde / foolyshnes. All these euell thinges go from within / and defyle the man.

yp. c † And he arose / and wente from thence into the borders of Tyre & Sydon / and entred into an house / and wolde let no man knowe of it / and yet coulde he not be hyd: For a certayne woman (whose doughter had a foule spriete) herde of him / and came / and fell doune at his fete (and it was an Heythen woman of Syrophenices) and she besought him / that he wolde dryue out the deuell from her doughter. But Jesus saide vnto her: Let the children be fed fyrst: It is not mete to take the childrens bread / and to caste it vnto dogges. She aunswered and saide vnto hym: Yea Lorde / neuertheles / the whelpes also eate vnder the table of the chyldrens crommes.

D And he saide vnto her: Because of this sayinge / go thy waye / ỹ deuell is departed out of thy doughter. And she wēt vnto her house / founde that the deuel was departed / and her doughter lyenge on the bed.

✠ And whan he went out agayne from the coastes of Tyre and Sydon / he came vnto the see of Galile / thorow ỹ myddes of the coastes
ip. d of the ten cities. † And they brought vnto him
ij. b one that was deaf / & had impediment in his speache. And they prayed him / that he wolde laye his hande vpon him.

And he toke him asyde from the people / and put his fingers in his eares / and dyd spyt / and touched his tung / and loked vp vnto heauen / syghed / and said vnto him: Ephata / that is / be opened. And immediatly his eares were opened / and the bonde of his tunge was loused / and he spake right. † And he charged thē that Marc. j. d they shoulde tell no man.

But the more he forbad them / the more thei publyshed it / and maruayled out of measure / and sayde: † He hath donc all thinges well. Gen. j. d
The deaf hath he made to heare / & the domme Eccle.
to speake. ✠ xxxix. c

The VIII. Chapter. ✠

AT the same tyme † when there was much A
people there / and had nothinge to eate / Mat. xv. d
Jesus called his disciples to him / and said vnto them: I haue compassion vpon the people / for they haue taryed with me now thre dayes / and haue nothinge to eate. And if I let thē go home fro me fastinge / they shoulde faynte by the waye. † For some of them were come Tob. xiij. b
from farre. And his disciples aunswered him: Esa. lx. a
Where shoulde we get bread here in the wilderneese to satisfie them? And he axed them: † How many loaues haue ye? They saide: Se- Mar. vj. c
uen. And he commaunded the people to syt doune vpon the grounde. And he toke the seuen loaues and gaue thākes / and brake them / and gaue them vnto his disciples to set them before the people. And they had a fewe small fyshes / and whan he had geuē thankes / he bad set thesame before the people. They dyd eat / & were satisfied / and toke vp seuen baskettes full of the broken meate that was left. And they that dyd eate / were vpon a foure thousande. And he sent them awaye.

And forthwith he went into a shyp with B
his disciples / and came into the coastes of Dalmanutha. † And the Pharises went out / and Mat. xvj. c
beganne to dispute with him / and tempted Joan. vj. d
him / and desyred a token of him from heauē. And he syghed in his spriete / and sayde: † Why Matt. xij. d
doeth this generacion seke a token? Verely I Luce xj. c
saye vnto you: There shall no token be geuen vnto this generacion. And he left them / and went agayne into the shyppe and passed ouer.

† And they forgat to take breade with them / Mat. xvj. a
and had no more with them in the shippe but Luce xij. a
one loafe. And he commaunded 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 / & sayde amonge them selfes. This is it that we haue no breade / and Jesus vnderstode that / & sayde

vnto them: Why trouble ye your selfes/that ye
haue no breade: Are ye yet without knowlege
and vnderstandinge? Haue ye yet a blinded
hert in you? Haue ye eyes and se not? and haue
ye eares and hear not? and remembre ye not/
Mar vj.c † that I brake fyue loaues amonge fyue thou-
Joan. vj. a sande / howe many baskettes full of broken
meate toke ye then vp? They saide/twelfe. And
Mat. xv. d † whan I brake the seuen amonge the foure
mar. viij. a thousande / howe many baskettes full of bro-
ken meate toke ye then vp? They sayde: seuen.
And he saide vnto the: Why are ye then with-
out vnderstandinge?

✠ And he came to Bethsaida / and they
brought one blind vnto hym / and prayed him
to touche him. And he toke the blinde by the
hande / and led him out of the toune / and dyd
spit 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 goynge
as if I sawe trees. After this he layed his han-
des vpon his eyes againe/and made him to se.
And he was brought to ryght againe / & sawe
all clearly. And he sent him home / and sayde:
Go not into the toune/ and tell it also vnto no
man therein. ✠

Mat. xvj. d † And Jesus went out and his disciples in
Luc. ix. c to the tounes of the citie of Cesarea Philippi.
And in ỹ waye he axed his disciples and saide
vnto them: what do men say that I am? They
aunswered: They say thou art Jhon the Bap-
tist: Some saye thou arte Elias / some that
thou art one of the prophetes. And he sayde
vnto them: But whome saye ye that I am?
Then aunswered Peter and said vnto him:
Joan. vj. g † Thou art very Christ. And he charged them
straytely/that they shoulde tell no man of him.
Mat. xvj. a † And he beganne to teache the. The sonne of
xvij. d. xx. b man must suffre many thinges / and be caste
out of the elders and ỹ hye priestes & scrybes/
and be put to death / and after thre dayes ryse
againe. And that worde spake he fre openly.
And Peter toke him vnto hym / and beganne
to rebuke him. But he turned him about/ and
loked vpon his disciples / and reproued Peter/
and saide: Go after me thou Sathan/ for thou
sauoures not the thinges that be of God/ but
of men.

✠ † And he called vnto him the people with
Mat. xvj. d his disciples/& said vnto the: Whosoeuer will
folowe me/let him denye him self/ and take vp Luc. ix
his crosse and folowe me. * For whosoeuer wil *Lu. xv
saue his lyfe/shal lose it: & whosoeuer loseth his Joan.
lyfe for my sake & the gospels/the same shal saue
it. What helpeth it a man though he wanne ỹ
whole worlde / & yet toke harme in his soule?
Or what can a man geue to redeme his soule
withall? † Whosoeuer is ashamed of me and Mat. x
of my wordes/amonge this aduouterous and xi. c. x
synfull generacion / of him shall the sonne of
man also be ashamed / whan he commeth in
the glorie of his father with the holy aungels.
And he saide vnto them: † Verely I say vnto Mat. x
you? There stande here some / which shall not Luc. ix
taist of death/till they se the kingdome of God
come with power.

The IX. Chapter.

AND after sixe dayes/† Jesus toke vnto him A
Peter/James/& Jhon/and brought them Mat. x
vp into a mountaine out of the waye alone / & Luc. ix
was trāsfigured before them / and his clothes
were bryght and very whyt as the snowe / so
whyt as no fuller can make vpon earth. And
there appeared vnto the Elias with Moses/
and they talked with Jesus. And Peter aun-
swered/ and said vnto Jesus: Rabbi / here is
good beynge for vs. Let vs make thre taberna
cles: one for the/one for Moses/and one for E-
lias. For he knewe not what he sayd / and they
were very fearefull. And there was a cloude/
which ouershadowed them. And out of the
cloude there came a voyce/and saide: † This is Matt.
my deare sonne/* heare him. And immediatly Marc.
they loked aboute the / and sawe no man more Luc. ix
then Jesus onely with them. *Deut.

† But whan they wente doune from the xviij. c
mountaine/Jesus *charged the ỹ thei shoulde † Mat.
tell no man what thei had sene / tyll the sonne xvij. b
of man were ryssen againe from the dead. *Marc.
B

And thei kept ỹ sayinge by them / & axed one
another: What is that rysinge againe frō the
dead? And they axed him/& saide: Why say ỹ Mala.
Scrybes then that † Elias must fyrst come?
He aunswered & said vnto them: Elias shall
fyrst come in dede / and bringe all thinges to
ryght againe. The sonne of man also shall suf- Esa. liij.
fre many thinges and be despysed / † as it is Psal. xxi
written. But I say vnto you: Elias is come/
& they haue done vnto him what thei wolde/
accordinge as it is written of him.

† And

† And he came to his disciples / and sawe
muche people about them/and the scribes dis-
putinge with them. And as soone as the peo
ple sawe hym/ they were astonnyed / & ranne
vnto him/and saluted him. And he axed the
scribes: What dispute ye with them? And
one of the people aunswered/& said: Master/
I haue brought vnto thy my sonne / whiche
hath a domme spirite: and whansoeuer he ta-
keth him/he teareth him/and he fometh / and
gnasshyth with the teeth / & pyneth awaye/&
I haue spoke to thy disciples that they should
cast him out/and they coulde not.

He aunswered him/and said: O thou vn-
faithfull generacion / howe longe shall I be
with you? Howe longe shall I suffre you?
Bringe hym hether to me. And they brought
him vnto hym. And as sone as the spirite saw
him/he tare hym and fell vpon the earth/and
weltred and fomed. And he axed his father:
Howe longe is it sence this happened vnto
him? He saide: Of a childe/and oftymes hath
he cast him into the fyre and water/to destroy
hym: But if thou canst do any thinge / haue
mercye vpon vs/and helpe vs. Jesus sayde
vnto hym: If thou couldest beleue. † All thin-
ges are possible vnto him that beleueth. And
immediatlye ỹ father of the childe cryed with
teares/and saide: Lorde / I beleue: O helpe
thou myne vnbeleefe.

Nowe whan Jesus sawe that the people
ranne to/he rebuked the foule spirite / & sayde
vnto him: Thou domme and deafe spirite/ I
charge the/depart out of him/& entre no more
into him from henceforth. And he cryed/ and
rent him sore/and departed. And he was as
though he had ben dead/in so much that ma-
ny said he is dead. But Jesus toke him by the
hande & set him vp. And he arose. † And whā
he came home / his disciples axed him se-
cretly: Why could not we caste him out? And
he said: This kinde can go out by no meanes/
but by prayer and fastinge.

✠ † And they departed thence/& toke their
iourney thorowe Galile/ & he wolde not that
any man shoulde knowe of it. But he taught
his disciples/and saide vnto them: The sonne
of man shalbe deliuered into the handes of
men/and they shall put him to deathe: & whā
he is put to deathe / he shall ryse agayne the
thirde day. But they vnderstode not ỹ word/
and were afrayed to axe him.

† And he came to Capernaum. And whan mat. xviij. a
he was at home/he axed them: What dispu-
ted ye among youre selfes by the waye? But
they helde their tunges: † For they had dispu- Mar. x. c
ted by the way among the selfes: who should
be the greatest. And he sat doune and called
the twelfe / and sayde vnto them: † If any Mat. xx. d
man wyl be ỹ fyrste / the same shalbe the laste
of all/and the seruaunt of all. And he toke a
chylde / and set him in the myddest of them/
and toke hym in his armes / and saide vnto
them: † Whosoeuer receaueth suche a childe in Luce ix. e
my name receaueth me/and whosoeuer rece- and x. b
aueth me/receaueth not me/but hym that hath Joh. xiij. c
sent me. ✠

Jhon aunswered him/& saide: ✠ Master/
we sawe one dryue out deuels in thy name/
but he foloweth not vs/& we forbadde hym
because he foloweth not vs. But Jesus said:
Forbyd him not/ for † there is no man that j. Cor. xij. a
doeth a miracle in my name / and can soone E
speake euell of me. For whosoeuer is not a-
geinste vs/the same is for vs. † And whosoe- Matt. x. c
uer geueth you a cuppe of water to drinke in
my name/because ye belong vnto Christ / ve-
rely I saye vnto you: he shall not lose his re-
warde. † And who so offendeth one of these mat. xviij. a
lytle ones that beleue in me/ it were better for Luce xvij. a
him that a mylstone were hanged aboute hys
necke/and he cast into the see. † If thy hande Matth. v. d
offende the/cut him of. Better it is for the to and xviij. a
entre into the lyfe lame / then hauinge two
handes to go into hell into ỹ euerlasting fyre/ Esa. lxvj. a
† where their worme dyeth not/and their fyre Ezech. xx. f
goeth not out. ✠

If thy fote offende the/cut him of. Better
it is for the to entre into the lyfe crepell/ then
hauinge two fete to be cast into hel in the fyre
euerlastinge/where their worme dyeth not/ &
their fyre goeth not out. If thyne eye offende
the cast him from the. Better is for the to en-
tre into ỹ kingdome of God with one eye/ the
hauinge two eyes to be caste into the fyre of
hell: where their worme dyeth not/ and their
fyre goeth not oute. For euery man muste be
salted with fyre/& † euery offeringe shalbe sea- Leuit. ij. d
soned with salte. The salte is good: But if the Matth. v. b
salte be vnsauery/ where withal shall it be sal- Luce xiij. d

cc v ted:

ted: Haue salte in you/ & peace amonge your selfes one with another.

The X. Chapter.

AND he rose vp/and came from thence into the places of Jewry beyonde Jordane. And the people went agayne vnto hym by heapes/and (as his maner was) he taught them againe. And the Pharises came vnto him/and axed him if it were lawfull for a mā to put away his wyf/and tempted him withall. But he aunswered and sayde: What hath Moses commaunded you? They sayd: † Moses suffred to write a testimony all of deuorcement/ and to put her awaye/ Jesus aunswered/and said vnto them: Because of the hardnesse of your hert dyd Moses wryte you this commaundement. But from the fyrste creacion / God made them man and woman.

† For this cause shall a man leaue his father and mother / and cleue vnto his wyfe / and they two shalbe one flesshe. Nowe are they not twayne then/but one flesshe. Let not man therfore put asunder that whiche God hath coupled together.

And at home his disciples axed him agayne of thesame. And he sayde vnto them: † Whosoeuer putteth awaye his wyfe / and marryeth another/breaketh wedlocke to herwarde. And if a woman forsake her hous bād/ and be marryed to another / she committeth aduoutrye.

B † And they brought children vnto him/ that he myghte touche them. But the disciples reproued those that brought thē. Neuertheless/ whan Jesus sawe it / he was displeased/ and saide vnto them: Suffre the children to come vnto me/and forbyd them not/for suche is the kyngdome of God. Verely I saye vnto you: Whosoeuer receaueth not the kyngdome of God as a chylde/he shall not entre therein. And he toke them vp in his armes / and layed his handes vppon them / and blessed them.

✠ † And when he was gone forth vppon the waie/there came one running and kneled vnto him/ & axed him: Good Master / what shall I do that I maye inheret euerlastinge lyfe? But Jesus saide vnto him: Why callest thou me good? † There is no man good but God onely. Thou knowest the commaundemētes: † Thou shalt not breake wedlock: thou shalte not kyll: thou shalt not stealc/thou shalt beare no false witnesse/thou shalte begyle no man: Honoure thy father & mother. But he aunswered/& said vnto him: Master/al these haue I kepte fro my youth vp. And Jesus beheldе him/ and loued him / and saide vnto him: Thou wantest one thynge: Go thy way/ and † sell al that thou haste/& geue it vnto the poore/so shalt thou haue a treasure in heauen/ and come and folowe me/and take the crosse vpon the. And he was discomforted at that sayinge/and went away sory/for he had great possessions.

† And Jesus loked about him/ and sayde vnto his disciples: O howe hardly shall the ryche come into the kingdome of God? And the disciples were astonnied at his woordes. But Jesus aunswered againe & saide vnto them: Deare chyldren/how harde is it for thē that truste in ryches to come into the kyngedome of God? It is easyer for a camell to go thorow the eye of a nedle/ thā for a rych man to entre into the kyngdom of God. Yet were they astonnied the more/& saide among them selfes: Who can then be saued? But Jesus beholde them and saide. With men it is impossible/But not with God: for † with God all thinges are possible.

† Then saide Peter vnto him: Beholde/we haue forsaken al and folowed the. Jesus aunswered & saide: Verely I saye vnto you: There is no man that forsaketh house/or brethren/ or systers/ or father / or mother/or wyfe / or children/or landes for my sake and the Gospels/ that shal not receaue an hundreth folde nowe in this tyme / houses & brethren and systers/ and mothers and children/ and landes with persecucion/& in the worlde to come euerlasting lyfe. † But many that are fyrst/shalbe the last: and the laste the fyrst.

† They were in the waie goynge vp to Jerusalem/and Jesus wente before them. And they were astonnyed & folowed him / & were afrayed. And Jesus toke the twelfe againe/& tolde them what shoulde happen vnto hym. Beholde / we go vp to Jerusalem / and the sonne of man shalbe delyuered vnto the hye priestes & scribes/& they shall condemne him to death/and deliuer him vnto the Heithen:

And

And they shall mocke him / & scourge him / & spyt vpon him: & put him to death / & on the thirde day shal he ryse againe.

† Then wente vnto him James & Jhon/ ỹ sonnes of Zebede/and saide: Master/We desyre that whatsoeuer we axe of the/thou wilte do it for vs. He said vnto them: What desyre ye that I shall do to you? They sayde vnto him: Graunte vs that we maie syt one at thy ryghte hande/ & one at thy lyfte hande in thy glorye. But Jesus saide vnto them. Ye wote not what ye axe. Maye ye drinke the cuppe that I shall drinke? & be baptysed with the Baptime that I shalbe baptysed withall? They saide vnto him: Yea that we maye. Jesus saide vnto them: The cuppe that I drinke shall ye drinke in dede: and be baptysed with the baptime that I shalbe baptised withall. Neuertheless/to syt at my right hande and at my left/is not mine to geue you/but vnto thē for whome it is prepared.

And whan the ten herde that/they disdayned at James and Jhon. But Jesus called them/& saide vnto them: † Ye knowe that the princes of the worlde haue dominacion of the people/and the mightye exercise auctoritie amonge them. So shall it not be among you: But whosoeuer wyll be greate amonge you/ shalbe your minister. And who so wil be chiefest among you/shalbe seruaūt of all. For the sonne of man also came not to be serued / but to do seruice / and † to geue his lyfe to a redempcion for many.

† And they came to Jericho. And whan he went out of Jericho and his disciples/and muche people/there sat one blynde Bartimeus the sonne of Thimeus by the waye/& begged. And whan he herde that it was Jesus of Nazareth/he beganne to crye and saye: Jesu thou sonne of Dauid haue mercye vppon me. And many reproued him/that he shoulde holde his tunge. But he cried muche more: Thou sonne of Dauid haue mercy vpon me. And Jesus stode styll / and badde call hym. And they called the blinde/& saide vnto him: Be of good comforte/aryse/he called the. And he caste awaye his garment from him / stode vp/and came to Jesus. And Jesus aunswered / and saide vnto him: What wylte thou that I do vnto the? The blinde saide vnto him: Master / that I mighte se/Jesus sayde vnto him: Go thy waie/thy fayth hath helped the. And immediatly he had his syghte/& folowed him in the waye.

The XI. Chapter.

AND † whan they came nye Jerusalem to Bethphage and Bethany vnto mounte Olyuete/he sent two of his disciples / & sayde vnto hym: Go into the toune that lyeth before you/and as sone as ye come in / ye shall synde a foale bounde / where vppon noman hath syttен: louse it/& bringe it hyther. And if any man say vnto you: Wherfore do ye that? Then say ye: The Lord hath nede therof/and forthwith he shall sende it hyther. They went theyr waie / and founde the foale tyed by the dore/without at the partinge of the waye / & louseđ it. And certayne of those that stode there/axed them: What do ye/that ye louse ỹ foale? But they saide vnto them / like as Jesus had commaunded them. And so they let them alone. And they brought the foale vnto Jesus/and laied their clothes theron / and he sat theron. † But many spred theyr garmētes in the waie / some cut doune braunches from the trees/and strowed them in the waie. And they that went before/and that folowed after/cried and saide: Hosianna. † Blessed be he that commeth in the name of the Lorde: Blessed be the kyngdome of oure father Dauid/which commeth in the name of the Lorde/Hosianna in the height.

B And the Lorde entred into Jerusalem/& went into the temple/& loked vpon al. And at euen he wente oute vnto Bethanye with the twelfe: and on the morowe whan they departed from Bethanie/† he hungred / and sawe * a figge tree afarre of which had leaues. Thē came he nye (to se) if he could fynde any thing theron. And whan he came to it/ he founde nothinge but leaues (for the time of fygges was not yet.) And Jesus aunswered/& saide vnto it: Neuer man eate frute of the for euermore. And his disciples herde it.

† And they came to Jerusalem. And Jesus went into the temple/& beganne to dryue oute the sellers & byers in the temple/& ouerthrewe the tables of the money chaungers/ & the stoles of the doue sellers / and suffred not any man to cary a vessel thorowe the temple.

And

And he taught and sayde vnto them: Is it
Esa. lvj. b not written. †My house shalbe called a house
Jere. vij. a of prayer for al people: But ye haue made it a
ij. re. viij. df denne of murtherers.
C †And the scribes and hye priestes herde of
Matt. xxj. a it. And they sought how they might destroye
Joh̄. vij. d him/but they were afrayed of hym/ for all the
people maruayled at his doctryne. And at
Matt. xxj. a euen he went out of the citie. And †on the mo
rowe they passed by/and sawe the fygge tree
that it was withered vnto the rote. And Pe-
ter thought theron/and saide vnto him: Ma
ster/ Beholde/ the fygge tree that thou cursc-
dest/is wethered away. Jesus aũswered/ and
Mat. xvij. c saide vnto them: †Haue faith in God. ✠ Ve-
Luce xvij. c rely I saye vnto you: Whosoeuer sayeth vnto
this mountaine: Auoyde/ and caste thy selfe
Jacob. j. a into the see/ and † doubteth not in his herte:
But beleueth that the thinges shall come to
passe/which he sayeth/thē loke what he sayeth
it shal come to passe. Therfore I say vnto you:
Joh. xviij. b †Whatsoeuer ye desyre in youre prayer/ Beleue
xv. a. xvj. c that ye shall receaue it/ and ye shall haue it.
*Mat. vj. b *And whan ye stande and praye/ forgeue if
and xviij. d ye haue ought againste any man/ that youre
Luce xvij. a father also in heauen/ maye forgeue you your
trespasses.
Matt. xx. c †And they came agayne vnto Jerusalem/
Luce xx. a and whan he went in the temple/ there came
vnto him the hie priestes/ and scribes/ and the
elders/ and sayde vnto him: By what auctor-
yte doest thou these thinges? and who gaue
the this auctoryte to do suche? But Jesus
aunswered and sayde vnto them: I wyll axe
you a worde also: aunswere me/ and I wil tell
you by what auctorite I do these. The bap-
time of Jhon/ was it from heauen or of
men? aunswere me.
And they thought in them selfes: if we say
it was from heauen/ then shall he saye: why
dyd ye not then beleue hym? But if we saye:
it was of men/ then feare we the people/ for
they all helde that Jhon was a true prophet.
And they aunswered and said vnto him: We
can not tell. And Jesus aunswreed/ and said
vnto them: Neyther tel I you by what auctor-
rite I do these thinges. ✠

A The. XII. Chapter.

mat. xxj. d And he beganne to speake vnto them by
Luce xx. d parables: A certayne man/ †planted a vy-
neyarde/ and made a hedge aboute it/ and
dygged a wynepresse/ and builded a tower/ &
let it out vnto the housbandmen/ and wente
into a straunge countrie. And whan the time
was come/ he sent a seruaũt to the housband-
mē/ that he might receaue of ỹ housbandmē
of the frute of the vyneyarde. But they toke
hym/ and bete hym/ and sente hym awaye
emptye. Agayne he sent vnto them another
seruaunte: whome they stoned/ and brake his
heade/ and sent him awaye shamefully dealte
withall. Againe he sent another/ whome they
slewe/ and many other: some they bete/ and
some they put to death.
Then had he yet one sonne onely/ whome
he loued/ hym he sente also vnto them at the
laste/ and sayde: they wyll stande in awe of my
sonne. But thesame housbandmen sayde a-
monge them selfes: This is the heyre/ †Come Ge. xxij
let vs kyll hym/ so shall the inherytaunce be
oures. And they toke hym/ and slewe hym/
and caste hym out of the vyneyarde. What
shall now the Lorde of the vyneyarde do?
He shall come and destroye the housbandmen/ & geue the vineyarde vnto other: Haue
ye not red this scripture: †Thesame stone ỹ Psal. cx
the builders refused/ is become the head stone
in the corner? This was the Lordes doing/
& it is maruaylous in oure eyes. †And they Mat.
went aboute to take him (but they feared the Luce
people) for they perceaued that he had spoken
this parable against them. And they left him
and went their waie.
†And they sente vnto him certayne of the B
Pharises and Herodes officers/ to take hym Luce
in his wordes. And they came and sayde vn-
to him: Master/ we knowe that thou art true
and carest for no man. For thou regardest not
the outwarde appearaunce of men/ but tea-
chest the way of God truly. Is it lawefull to
geue tribute vnto the Emperoure or not?
Ought we to geue it/ or ought we not to geue
it? But he perceaued their ypocrisye/ and said
vnto them: Why tempte ye me? Bring me a
pēny ỹ I may se it. And they brought it him.
Thē said he: Whose ymage & superscripcion
is this? They said vnto him: The Emperours.
Then aunswered Jesus and saide vnto thē:
†Geue therfore vnto the Emperour ỹ which Mat.
is the Emperours/ & vnto God that which is Rom.

Gods.

Gods. And they maruayled at him.
xxij. c † Then came vnto hym the Saduces
xx. d (which holde that there is no resurreccion)
xvij. a these axed him/ and saide: Master/ Moses
xxv. a wrote vnto vs: If any mans brother die/ and
leaue a wyf/ and leaue no children/ his brother
shall take his wife/ and rayse vp sede vnto his
brother. Now were there seuen brethren/ the
fyrst toke a wyfe/ and dyed/ & left no sede: and
the seconde toke her/ and dyed/ and lefte no
sede: the thyrde in lyke maner. And they all se-
uen toke her/ and lefte no sede. At the laste af-
ter them all/ the wyfe dyed also. Nowe in the
resurreccion whan they shall ryse againe/
whose wyf shal she be of them? For seuen had
her to wyfe.
Then aunswered Jesus/ and sayde vnto
them: Do not ye erre? because ye knowe not
the scriptures nor the power of God? Whan
they shall ryse agayn from the dead/ they shal
neyther marrye nor be marryed/ but they are
as the aungels in heauen. As touchinge the
dead/ that they shall ryse againe haue ye not
red in the boke of Moses/ how God spake to
. iij. a him in the bushe/ and sayde: †I am the God
. vij. d of Abraham/ and the God of Jsaac/ and the
God of Jacob? Yet is not God a God of the
dead/ but of the lyuinge. Therfore ye erre
greatly.
xxij. d †And there came vnto him one of the Scri
bes/ that had herkened vnto them howe they
disputed together/ and sawe that he had aun-
swered them well/ and axed him: Whiche is
the chiefest commaundement of all? Jesus
aunswered him: the chiefest commaundemēt
O of all commaundementes is this: †Heare O
. vj. b Jsrael/ the Lorde oure God is one God/
xx. b and thou shalt loue the Lord thy God with
all thy herte/ with all thy soule/ with all thy
mynde/ and with all thy strength. This is the
chiefest commaundement/ and the seconde is
. xix. lyke vnto it: †Thou shalt loue thy neyghbour
. xiij. b as thy selfe. There is none other greater com-
maundement then these.
And the scribe saide vnto him: Master/ ve-
rely thou hast sayde ryght/ for there is but one
God/ and there is none other without hym/
and to loue him with all the herte/ with all
the mynde/ with al the soule/ and with all the
strenght/ and to loue a mans neighbour as
him selfe/ is more then brentsacrifyces and al
offeringes. But whan Jesus sawe that/ he
aunswered discretlye/ he sayde vnto hym:
Thou arte not farre from the kyngedome of
God. And after this durst no man axe hym
any mo questions.
†And Jesus aunswered and saide: whan A
he taught in the temple: Howe saye the scry- Matt. xx. b
bes that Christe is the sonne of Dauid? But Luce xx. c
Dauid him selfe sayeth thorowe the holy
ghoost: †The Lorde saide vnto my Lorde: Psal. cix. a
Syt thou on my righte hande/ tyll I make
thine enemies thy fotestole. There Dauid cal
leth him his Lord. How is he then his son?
And many people herde him gladly.
And he taught them/ and saide vnto them:
† Beware of the scribes that loue to go in Mat. xxiij. a
longe garmentes/ and loue to be saluted in Luce xx. c
the market/ and syt gladly aboue in the syna-
goges and at the table: they deuoure wedo-
wes houses/ and vnder a coloure they make
longe prayers. These shall receaue the more
dampnacion.
✠ †And Jesus sat ouer against the* Gods Luce xxj. a
chest/ and beheld how the people put money *iij. re. xij. b
into the Gods chest. And many that were
ryche/ put in much. And there came a poore
wydowe/ and put in two mytes/ which make
a farthinge. And he called vnto him his di-
sciples/ and sayde vnto them: Verely I saye
vnto you/ this poore widowe hath put more
into the Gods cheste/ then all they that haue
put in: For they all haue put in of they: super-
fluite/ but she of her pouerte hath put in all
that she had/ euen her whole lyuing. ✠

The XIII. Chapter.

And † when he wente oute of the temple/ A
one of his disciples said vnto him: Ma- mat. xxiij. a
ster/ se what stones and what a buildyng is Luce xxj. a
this? And Jesus aunswered/ and saide vnto
him: Seist thou al this great buildīg? There
shal not one stone be lefte vpon another/ that
shall not be broken doune.
And whan he sat vppon mounte Olyuete
ouer against the temple/ Peter and James/
and Jhon/ and Andrew axed hym priuatly:
Tell vs: Whan shall all these come to passe?
And what shalbe the token/ whan all these
shalbe fulfylled? Jesus aunswered them/ and
began to saye: Take hede/ that no man de-

ceaue

ceane you/for there shal many come vnder my name/and saye: I am Christ/and shal deceaue many. But whan ye shall heare of the noyse of warres/be not afrayed: for so muste it be/ Esa.xix.a but the ende is not yet. † One people shall ryse agaynst another/and one realme agaynst another/and there shalbe earthquakes here and there/and derth shall there be and troubles.

B † But take ye hede to your selfes. For they Mat.x.b shall deliuer you vp to the cc counsayls and Some rea- Synagoges/and ye shalbe beaten/& shalbe de counsaill brought before princes and kynges for my names sake/for a witnesse vnto them. And the Gospell muste fyrste be preached amonge all people.

Matt.x.c † Now whan they shall lede you/and deliuer you vp/take ye no thoughte afore what ye Luce xij.b shall saie: and ymagine ye nothing afore hãde/ and xxj.b but whatsoeuer shalbe geuen you at thesame houre/that speake: for it is not ye that speake/ Mich.vij.a but the holy ghoost. † One brother shall deliuer another vnto death/and the father the sonne/and the children shall rise against their fathers and mothers/and shall put them to death/and ye shalbe hated of all men for my names sake. But who so endureth to the ende shalbe saued.

mat.xxiiij.d † Whan ye shall se the abhomimacion of Luce xxj.c desolacion (wherof it is spoke by *Daniel the *Dan.ix.c prophete) stande where it ought not (who so readeth it/let him marke it well) then let them which be in Jewry: flye vnto the mountaynes: and let hym that is on ỹ house toppe/not descende into the house/nor come therein to fetche any thinge out of the house. And let him that is in the felde/not turne backe to fetche his clothes.

C But wo vnto them that are with chylde/ and to them that geue sucke in those dayes. Neuertheles se/praye ye that youre flyghte be not in the wynter. For in those dayes there shalbe suche trouble as was not from the Beginnynge of the creature/whiche God created vnto this tyme/neither shalbe. And if the Lorde had not shortened those dayes/there shoulde no man be saued. But for the electes sake whome he hath chosen/he hath shortened those dayes.

mat.xxiiij.b † Now if any man shall saye vnto you at Luce xvij.c that tyme: Lo/here is Christ: lo/he is there/ Belefe it not. For there shall arise false Christes/and false prophetes whiche shall do tokens and wounders/to deceaue euen the very chosen/if it were possible. But take ye hede: Beholde/I haue tolde you all before.

† But at thesame time after this trouble/ mat.x the Sunne and Moone shall lose their light/ Luce. and the starres shall fall from heauen/and Joel. the powers of the heauens shall moue: † and *Dan. then shall they se the sonne of man comming in the cloudes with greate power and glory. And then shall he sende his aungels/and shal gather together hys chosen from the foure windes/from one ende of the earthe to the other.

† Learne a similitude of the fygge tree: D When his braunche is yet tender/and hath mat.x brought forth leaues/ye knowe that the sommer is nye. So lykewyse whan ye se all these thinges come to passe/be ye sure that it is nye euen at the dores. Verely I saye vnto you/ this generacion shal not passe/tyll all these be fulfylled. Heauen and earth shal perishe/but my wordes shall not perishe. † But of the day Actu.j and houre knoweth no man/neither the aungels in heauen/no/not the sonne him self/but the father onely.

† Take hede/watch and praye/for ye knowe mat.x not whan the tyme is. Lyke as a man that and.x went to a straunge countrie/and lefte his Luce.x house/and gaue his seruaũtes auctoryte/vnto and.x euery one his worke/and commaunded the porter that he shoulde watche. Watche ye therfore/for ye knowe not whan the master of the house commeth/whether he commeth in the euenynge or at mydnyght/or aboute the cockcrowinge/or in the morninge/that he come not sodenly and fynde you slepynge. Loke what I saye vnto you/that saye I vnto all: Watch.

The XIIII. Chapter.

AND † after two daies was Easter/and the I dayes of swete breade/and the hygh priestes and scribes sought how they might take Mat.x Luce.x Joha. him with deceate/and put him to death. But they sayde: Not in the feast daye/lest/there be an vproure in the people.

† And whan he was at Bethanye in the Mat.x house of Simõ the leper/and sat at the table/ Luce.x there Joh.x

there came a woman/whiche had a boxe of pure and costly Nardus oyntement. And she brake the boxe/and poured it vpon his head. Then were there some that disdayned & sayde: where to serueth this waiste? This oyntemẽt might haue bene solde for more then thre hundreth pence/and bene geuẽ to the poore. And they grudged against her.

But Jesus sayde: Let her be in reste: why troble ye her? She hath done a good worke vpon me. Ye haue alway the poore with you/ and whan soeuer ye wyll/ye maye do them good: but me haue ye not alwaye. She hath done what she coulde/she is come before to anoynte my body for my buryall. Verely I saye vnto you: whereseoeuer this Gospel shalbe preached in all the worlde/there shall this also that she hath now done/be tolde for a remembraunce of her.

xxvjb † And Judas Iscarioth one of the twelfe xxij.a wente vnto the priestes/to betraye hym vnto xiij.a them. When they herde that/they were glad and promised that they wolde geue hym money. And he sought how he might conueniently betraye him.

.xij.c † And vpon the fyrst daye of swete breade/ xxvjb whan the Easter lambe was offred/his disciples sayde vnto hym: Where wylt thou that we go prepare/that thou mayest eate the Easter lambe? And he sent two of his disciples/ sayde vnto them: go youre waye into the cytie/and there shal mete you a man bearinge a pitcher with water/folowe him/and whereseoeuer 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 Easterlambe with my disciples? And he shall shewe you a greate parloure/whiche is paued and prepared/there make redye for vs. And the disciples wente forth/and came into the cytie/and founde it as he had sayde vnto them. And they prepared the Easterlambe.

C † At euen he came with the twelfe. And as xxvjb they sat at the table and dyd eate/Jesus sayde: xxij.b Verely I saye vnto you: One of you that ca- xiij.c teth with me/shal betraye me. And they were sory/and saide vnto him one after another: Is it I? and another (sayde:) Is it I? He aunswered and saide vnto them: One of the twelfe/euen thesame that dyppeth with me in the platter. The sonne of man truely goeth forth as it is writte of him. But wo vnto that man/by whom the sonne of man is betraied. It were better for thesame man that he had neuer ben borne.

† And as they dyd eate/Jesus toke the bread Mat.xxvj.c gaue thankes/and brake it/and gaue it them/ Luce xxij.b and sayde: Take/eate/this is my body. And j.Cor.xj.c he toke the cuppe/thanked/and gaue it them/ and they dyd all drinke thereof. And he saide vnto them: This is my bloud of the newe testament/whiche shalbe shed for many. Verely I saye vnto you/that from henceforth I will not drinke of the frute of the vyne/tyl the day that I drynke it newe in the kingedome of God. And whan they had saide grace/they went forth vnto mounte Oliuete.

† And Jesus saide vnto them: This nyght D shall ye all be offended in me/for it is written: Mat.xxvj.c *I will smite the shepeherde/and the shepe *Zach.xiij.b shalbe scatred abroade. Neuertheless/after that I am rysen againe/† I wil go before you Actu.j.a into Galile. But Peter saide vnto him: And though all men should be offended/yet wolde not I be offended. And Jesus sayde vnto hym: Verely I saye vnto the: To daye in this same night before the cock crowe two tymes/ shalte thou denye me thryse. But he sayde yet more: Yee/though I shoulde dye with the/ yet wyll I not denye the. So saide they all in lyke maner.

† And they came into the felde called Geth- Mat.xxvi.d semane/and he said vnto his disciples: Sit ye Luce xxij. c here tyl I go yonder & praye. And he toke vb Joh.xviij.a him Peter and James/and Jhon/& began to waxe fearfull/and to be in an agonye/and saide vnto them: † My soule is heauy euẽ vn- Joh.xij.c to the death: tary ye here and watch. And he wente forth a litle/& fel vpon the ground/and prayed/that (if it were possilbe) the houre might passe from him/and saide: Abba/my father/all thinges are possible vnto the/take this cuppe awaye fro me: Neuertheless/not what I wil/but what thou wilt.

And he came vnto them/and found them E slepynge/and sayde vnto Peter: Simon/slepest thou? Couldest thou not watche with me one houre? Watch and praye/that ye fall not into temptacion. The spirite is wyllinge/but the

mat. xxvj. d the fleshe is weake. † And he wente forthe a-
gayne/and prayed/and spake thesame woor-
des/and returned/and founde them slepinge
agayne: for their eyes were heauy/ and they
knewe not what they shoulde aunswere him.
And he came the thirde tyme/ and sayde vn-
to them: Slepe on now/and take youre reste.
It is ynough/the houre is come: Beholde/the
sonne of man shalbe delyuered into the han-
des of synners: aryse/ let vs be goynge. Be-
holde/he is at hande that betrayeth me.

mat. xxvj. e † And immedialy whyle he yet spake/came
Luce xxij. d Judas one of the twelfe/ & with him a great
Joh. xviij. a multitude/with sweardes and staues/ from
the hyghe priestes and scribes, and elders.
And the traytoure had geuen them a token/
and sayde: Whomesoeuer I kysse/ thatsame
is he/ laye handes vpon him/ and lede hym
awaye warely. And whan he was come/ he
wente straygh̄waye vnto him/ and said vn-
to him: O master/ master/and kyssed him.
Then layed they their handes vpon him/ and
toke him. But one of thē that stode by/ drewe
oute his swearde/ and smote the hyghe prie-
stes seruaunt/and cut of his eare.

f † And Jesus aunswered/and saide vnto
mat. xxvj. f them: Ye are come forth as it were to a mur-
Luce xxij. d therer/with swearde and with staues to take
me. I was daily e with you in the temple/and
Esa. liij. b taught/& ye toke me not. † But this is done
Mar. xv. that the scripture maye be fulfylled. And all
the disciples forsoke him/and fled. And there
folowed him a yonge man/ whiche was clo-
thed in linnen vpon the bare skynne/and the
yong men toke holde of him. But he let the
linnen go/and fled naked from them.

mat. xxvj. f † And they led Jesus vnto the hygh priest/
Luce xxij. d where all the highe priestes and elders and
Joh. xviij b scribes were come together. As for Peter/ he
folowed him afarre of into the hyghe priestes
palaice. And he was there/ and sat with the
seruauntes/and warmed him.

mat. xxvj. f † But the hyghe priestes and the whole
counsaill sought witnesse against Jesus/that
they might bringe him to death/ and they
founde none. Many gaue false witnesse a-
gainste him/ but their witnesses agreed not
together. And some stode vp/ and gaue false
witnes against him/and said: We herde him
Joha. ij. c saye: † I wyll breake doune this temple that
is made with hādes/and in thre dayes builde
another/ not made with handes/ but their
witnes agreed not togethe̅r.

† And the hyghe prieste stode vp amonge G
them/axed Jesus and saide: Aunswerest thou mat. p
nothinge vnto it/ that these testifye againste
the: But he helde his tunge/ and aunswered
nothinge. † Then the hyghe prieste axed him Luce
againe/and saide vnto him: Art thou Christe
the sonne of the blessed? Jesus saide: I am. Joh
And † ye shall se the sonne of man syt at the
right hand of power/ and come in the clou-
des of heauen. † Then the hyghe prieste rente mat. p
his clothes/and sayd: What nede we any mo
witnesses? Ye haue herde the blasphemy:
What thinke ye? They all condempned him/
that he was gyltie of death. Then beganne
there some to spytte vppon him/and to couer
his face/ and to smyte him with fystes/and to iij. Re
saye vnto him: Prophecye vnto vs. † And the Joh. p
seruauntes smote him on the face. *mar

*And Peter was beneth in the palayce. Luce p
Then came one of the wenches of the hyghe Joh. p
priest: And whan she sawe Peter warminge
him/she loked vpon him/and saide: And thou
wast with Jesus of Nazareth also. But he
denyed/and saide: I knowe him not/ neyther
can I tell what thou sayest. And he wente
oute into the fore courte/and the cocke crewe.
And a damsell sawe him/and beganne again
to saye vnto them that stode by: This is one
of them: And he denyed it againe. And after
a litle while they that stode by/said again vn-
to him. Of a trueth thou art one of them: for
thou art a Galilea̅/and thy speache soundeth
euen alyke. But he beganne to curse & swear:
I knowe not the man that ye speake of. And
the cock crewe againe. Then thought Peter
vpon the worde that Jesus saide vnto hym. Mar
† Before the cocke crowe two tymes/ thou
shalte denye me thryse. And he beganne to
wepe.

The XV. Chapter.

AND soone in the morninge/ † the hyghe A
priestes helde a counsaill with the Elders Psal.
and scribes/ and the whole counsaill/ and mat. p
bounde Jesus/and led him awaye/and dely- Luce p
uered him vnto Pilate: * & Pylate axed him: Joh. p
Art thou ỹ kyng of the Jewes? He aunswe- *mar
red/and saide vnto him: Thou sayest it. And

the

the hyghe priestes accused hym sore. But Pi-
late axed hym agayne/ and sayde: Aunswerest
thou nothynge? Beholde/ how sore they laye
to thy charge. Neuertheles/ Jesus aunswe-
red nomore/ in so muche that Pilate mar-
uayled.

vj b † At the feast of Easter he was wont to de-
lyuer vnto them a prysoner/whomsoeuer they
wolde desyre. There was in pryson with the
sedicious/one called Barrabas/ whiche in the
vproure had committed murther. And ỹ peo-
ple wente vp/ and prayed hym/ that he wolde
do as he was wont. Pilate aunswered them/
wyll ye that I geue louse vnto you the kinge
of the Jewes? For he knewe that the hyghe
vij. c priestes had delyuered him of enuye. † But the
hyghe priestes moued ỹ people/ that he should
rather geue Barrabas louse vnto them.

B † Pilate aunswered agayne/ and sayde vn-
vij. c to them: What will ye then that I do vnto
viij. b him/ whome ye accuse to be kinge of the Je-
wes? They cryed agayne: Crucifie him. Pilate
sayde vnto them: What euell hath he done?
But they cried yet much more: Crucifie him.
So Pilate thought to satisfie the people/ and
gaue Barrabas louse vnto them/ and delyue-
red them Jesus/ to be scourged and crucified.

viij d † And the souldiers led him into the com-
viij b mun hall/ and called the whole multitude to-
gether/ and clothed him with purple/ & pla-
ted a croune of thorne/& crowned him withall/
and beganne to salute him: Hayle kinge of the
Jewes. And smote him vpon the heade with
viij b a rede/and spytted vpon him/ and fel vpon the
knee/ and worshypped him. And † whan they
had mocked him/ they toke the purple of hym/
and put hys clothes vpon hym/ and led hym
out that they myght crucifie him.

C † And they compelled one that passed by/
viij d called Symon of Cyren (which came from the
viij c felde/ and was the father of Alexander & Ru-
fus) to beare hys crosse. And they brought
him to the place Golgatha/ which is by inter-
pretacion: a place of dead mens skulles. And
they gaue him wyne myxte w̄ myrre to drinke/
viij d and he toke it not. † And whan they had cru-
viij d cified him/ they parted hys garmentes/ & cast
viij c lottes therfore what euery one shoulde take.
And it was aboute the thyrde houre/ and they
crucified him. And the title of his cause was
written ouer aboue him (namely:) The kinge
of Jewes. And they crucified him with two
murtherers/ one at the righte hande/ and one
at the left. Then was the scripture fulfylled/
which sayeth: † He was counted amonge the Esa. liij. b
euell doers.

† And they that wente by/ reuyled him/and Mar. xviij. f
wagged their heades: and sayde/ Fye vpō the/ Mat. xvij e
how goodly breakest thou doune the temple/ Luc. xxiij. d
and buyldest it agayne in thre dayes? Helpe
thy selfe now/ and come doune frō the crosse.
The hyghe priestes also in like maner laughed
him to scorne amonge them selfes with the
Scrybes/ and sayde: He hath helped other/
him selfe can he not helpe. If he is Christ and
the kinge of Israel/ let him come doune now
from the crosse/ that we maye se it/and beleue.
And they that were crucified with him/ chec-
ked him also.

† And whan it was aboute the sixte houre/ D
there was a darkenesse ouer the whole lande/ mat. xxvij e
tyll aboute the nyenth houre. And aboute the Luc. xxiij. d
nyenth houre Jesus cried loude and sayde:
Ely/ Ely/ lamma asabthani? which is inter-
preted: † My God/ My God/ why hast thou Psal. xxj. a
forsaken me? And sonne that stode by/ whan
they herde that/ they said: Beholde/ He calleth
Elias. † Then ranne there one/ and fylled a mat. xxvij e
spōge with vyneger/ and stickte it vpō a rede/ Joan. xix. c
and gaue hym to drynke/ and sayde: Holde
styll/ let se whether Elias wyll come/ and take
hym doune. But Jesus cryed loude/ and
gaue vp the ghoost. And the vale of the
temple rent in two peces from aboue tyll be-
neth.

† The captayne that stode thereby ouer a- mat. xxvij. f
gaynst hym/ whan he sawe that he gaue vp Luc. xxiij. e
the ghoost with such a crye/ he sayde: Verely/
this man was Gods sonne.

† And there were womē there also/ which E
behelde this afarre of/ amonge whome was Joan. xix. e
Mary Magdalene/ Mary of James ỹ litle/
and the mother of Joses/ and Salome/ which
had folowed him: and many other that wente
vp̄ with hym to Jerusalem. † And at euen mat. xxvij g
(for so muche as it was the daye of prepa- Luc. xxiij. e
ringe/ whiche is the fore Sabbath) there
came one Joseph of Arymathia/ a worship-
full Senatoure (which loked also for the kin-
dome of God) and wente in boldely vnto Pi-

late / and axed the body of Jesus: But Pilate maruayled that he was dead alreadi / and called the captayne / and axed hym / whether he had longe bene dead. And whan he had gotten knowlege of the captayne / he gaue Joseph the body. And he bought a lynnen cloth / toke hym doune / and wrapped him in the lynnen cloth / and layed him in the sepulchre / which was hewen out of a rocke / and rolled a stone
Matth. xxvij.g before the dore of the sepulchre. † But Mary Magdalene / and Mary Joses / beheldе where he was layed. ✠

The XVI. Chapter. ✠

A AND † whan the Sabbath was past / Mary Magdalene / and Mary James / and
Matth. xxviij.a Salome / bought spices that thei myght come
Luc. xxiij.a and annoynte hym. And they came to the se-
Joan. xx.a pulchre vpon a daye of the Sabbathes / very early whan the Sunne arose / and sayde one to another. Who shall rolle vs the stone from the dore of the sepulchre? And whan they loked / thei sawe that the stone was rolled awaye: for it was a very greate one. And they wente into the sepulchre / and on the right hande they sawe a yonge man syttinge / which had a lõge whyte garment vpon hym / and they were a-
Matth. xxviij.a bashed. † But he sayde vnto them: Be not ye
Luc. xxiij.a afrayed / ye seke Jesus of Nazareth which was crucified: he is rysen / he is not here. Beholde / the place where they layed hym. But go ye youre waye / and tell hys disciples and Peter / that he wyll go before you into Galile / † there
Actu.j.a shall ye se hym / * as he sayde vnto you. ✠
*Marc. xiij.d And they wente forth in all the hayst / and fled frõ the sepulchre: for there was a tremblinge / and feare come vpon them / neyther sayde they any thynge to any man / for they were afrayed.

B ✠† But Jesus / whan he was rysen vp
Matth. xxviij.a early vpon the fyrst daye of the Sabbathes /
Luc. xxiij.a * he appeared fyrst vnto Mary Magdalene /
*j.Cor.xv.a out of whome he had cast seuen deucles. And she wẽte and tolde them that were with hym / as they mourned and wept. And whan they herde that he lyued / and had appeared vnto
Luc. xxiij.b her / they beleued it not. † After warde as two of thẽ were walkinge / he shewed hym selfe vnder another figure / whã they were goyng vpon the felde. And they went / and tolde the other: these they beleued not also. ✠

✠† At the last / as the eleuen sat at the ta-
Luc. ble / he shewed hym selfe vnto them / and rebuked their vnbelefe / and the hardnesse of theyr herte / because they beleued not thẽ which had sene hym rysen. And he sayde vnto them: † Go
Marc. xvi. ye your waye into all the worlde / and preache
Joan. the Gospell vnto all creatures. Who so beleueth and is baptysed / shalbe saued. But who so beleueth not / shalbe damned.

As for the tokens / which shall folowe them C
that belefe / these are they: † In my name shall
Actu. they caste out deuels: * Speake with newe
viij.a tunges: † dryue awaye serpentes: And if they
xxviij.a drinke any deadly thinge / it shall not hurt thẽ:
*Actu. * They shall laye theyr handes vpon the sicke /
†Luc. and they shall recouer.
Actu. † And the Lorde / after that he had spoken
*Actu. vnto them / was taken vp into heauen / and sit-
and.j.a teth at the ryghte hande of God. And they
†Luc. wente out / and preached euery where. And the
xxiij. Lorde wrought with them / and confirmed the worde with tokens.
Actu. folowinge. ✠
and.j.

The ende of the Gospell of Sainct Marke.

The Prologe of S. Luke.

Of so muche as many haue taken in hande / to set forth the wordes of the actes that are come to passe amonge vs / lyke as they delyuered them vnto vs / whiche from the beginninge sawe them theyr selfes / and were ministers of the worde. I thought it good (after that I had diligently searched out all from the beginninge) to wryte thesame orderly vnto the (good Theophilus) that thou myghtest knowe the certente of the wordes / whereof thou art informed.

The

The Gospel of sayncte Luke.

The fyrst Chapter.

A IN the tyme of Herode king of Jewry / there was
gv.b a preist named Zacharie of the † course of Abia / & his wyfe of ỹ doughters of Aarõ / & her name was Elizabeth. They were both ryghteous before God / and walked in al the commaundementes and statutes of the Lord / vnreproueable. And they had no child / for Elizabeth was baren / and they were both well stryken in age.

And it came to passe as he executed the priestes office before God / whan his course came (accordinge to the custume of the priesthode)
gv.b it fell to his lotte to burn incence. And † he
g.a wente into the temple of the Lorde / and the whole multitude of the people was without in prayer / whyle the incence was a burnynge. And the aungel of the Lorde appeared vnto him / and stode on the ryght syde of the aultare of incence. And whan Zacharie sawe him / he was abashed / and there came a feare vpon hym.

But the aungell sayde vnto hym: Feare not Zachary: for thy prayer is herde. And thy wyfe Elizabeth shall beare the a sonne / whose name thou shalt call Jhon / and thou shalt haue ioye and gladnes: and many shall reioyce at hys byrthe / for he shalbe greate before the Lorde. Wyne and stronge drinke shall he not drinke. And he shalbe fylled with the holy ghoost / euen in his mothers wombe. And many of the chyldren of Israel shall he turne vnto the Lorde theyr God. And he shall go before hym in the spirete and power of
iij.d † Elias / to turne the hertes of the fathers vn-
vj.b to the chyldren / and the vnfaythfull vnto the wysdome of the vnrighteous / to make ỹ people ready for the Lorde.

B And Zachary sayd vnto the aungel: Wherby shall I know this? † For I am olde / & my wyfe well stryken in age. The aungel aunswered and sayde vnto hym: I am Gabriel that stande before God / and am sente to speake vnto the / and to shewe the these glad tydinges. And beholde / thou shalt be domme / and not able to speake / vntyll the day that this come to passe / because thou hast † not beleued my wordes / which shalbe fulfylled in their season.
Gen. xvij.c and xviij.b Jud. xiij.b iiij.Re.vij.a

And the people wayted for Zachary / and maruailed that he taryed so longe in the tẽple. And whan he went out / he coulde not speake vnto them. And they perceaued that he had sene a vision in the temple. And he beckened vnto them / and remayned specheleſſe.

And it fortuned / whan the tyme of his office was out / he went home into his house. And after those dayes Elizabeth his wyfe conceaued / and hyd her self v. monethes / and sayde: Thus hath the Lorde done vnto me / in the dayes wherein he hath loked vpon me / to take awaye fro me my rebuke amonge men.

✠† And in the sixte moneth was the aun-
Matth.j.c gel Gabriel sent from God / into a citie of Galile / called Nazareth / vnto a virgin that was spoused vnto a mã / whose name was Joseph of ỹ house of Dauid / & the virgins name was Mary. And ỹ aungel came in vnto her / & said: Hayle thou full of grace / the Lorde is with the: blessed arte thou amonge women.

Whã she sawe him / she was abashed at his C
sayinge / & thought: What maner of salutacion is this? & the aungel said vnto her: Feare not Mary / for thou hast founde grace with God.
Esa.vij.c † Beholde / thou shalt cõceaue in thy wombe &
*Luce ij.c beare a sonne / * & shalt call his name Jesus / he
Matth.j.e shalbe greate / & shalbe called the sonne of the hyghest. And the Lorde God shall geue him
Esa.ix.b ỹ seate of Dauid his father / † & he shalbe kinge
*Dan.vij.d ouer ỹ house of Jacob for euer / & *there shalbe
Mich.iiij.b no ende of his kingdome. Then saide Mary
Hebr.j.b vnto the aungel: Howe shall this be / seynge I knowe not a man? The aungel aunswered / & said vnto her: The holy ghoost shall come vpõ the / and the power of the hyghest shall ouershadowe the. Therfore the holy also / which shalbe borne / (of ỹ) shalbe called the sonne of God. And beholde / thy cosen Elizabeth / she also hath conceaued a sõne in her olde age / this is the sixte moneth of her / whiche is reported

Luc.xviij. c to be baren / † for with God is nothinge vnpossible. And Mary saide: Beholde/here am I the hande mayden of the Lorde/be it vnto me as thou hast sayde. And the aungel departed from her. ✠

D ✠ And Mary arose in those dayes / and went into the mountaynes with hayst/ into ỹ citie of Jewry/and came into the house of Zachary/and saluted Elizabeth. And it fortuned as Elizabeth herde the salutacion of Mary/ the babe sprange in her wombe. And Elizabeth was fylled with the holy ghoost / & cryed loude/and saide: Blessed art thou amõge woman / and blessed is the frute of thy wombe. And howe happeneth this to me that the mother of my Lorde commeth vnto me? Beholde / whan I herde the voyce of thy salutacion/the babe sprãge in my wombe with ioye. And blessed arte thou that hast beleued/ for the thinges shalbe perfourmed/ which were tolde the from the Lorde. And Mary sayd.

Esa.lxj. b † My soule magnifieth the Lorde. And my spirete reioyceth in God my saueour.

For he hath loked vpon the lowe degre of his hande mayden.

Beholde/ from henceforth shall all generacions call me blessed.

For he that is myghty / hath done great thinges vnto me/and holy is his name.

And his mercye endureth thoroweout all generacions/vpon them that feare hym.

He sheweth strength with his arme / and scattereth them that are proude in the imaginacion of their herte.

j.Reg.ij.a † He putteth doune the myghty from the Eccle.x.c seate/and exalteth them of lowe degre.

He filleth the hungry with good thinges/ and letteth the ryche go emptye.

He remembreth mercye/ and helpeth vp his seruaunt Jsrael.

Euen as he promyseth vnto oure fathers/ Gen.xxij.c † Abraham and to his sede for euer.

And Mary abode with her aboute thre mónethes/& then returned home againe.

E ✠ And Elizabeths tyme was come that she shoulde be delyuered / and she brought forth a sõne. And her neyghbours & kynsfolkes herde that ỹ Lorde had shewed great mercy vpon Gen.xvij.b her/& they reioyced with her. And it fortuned Leuit.xij.a vpon the eyght daye / † they came to circũcise the childe/and called him Zachary after his father. And his mother aũswered/and said: No/ but he shalbe called Jhon. And they sayd vnto her: There is none in thy kinne that is so called. And they made signes vnto his father/ how he wolde haue hym called. And he axed for writinge tables/ wrote & saide: His name is Jhon/and they maruayled all. And immediatly was his mouth and his tunge opened/ and he spake/& prayse God. And there came a feare vpon al their neyghbours. And all this acte was noysed abroade thoroweout of the hyll countrie of Jewry: And all they that herd thereof/toke it to hert/and saide: What maner of man will this chylde be? For the hande of the Lorde was with him.

And Zachary his father was fylled with the F holy ghoost/and prophecyed/and sayde.

Blessed be the Lord God of Jsrael/ for he hath visited and redemed his people. ✠

And hath set vp an † horne of saluacion / in Ps.c the house of his seruaunt Dauid.

Euen as he promysed afore tyme / by the mouth of his holy prophetes.

That he wolde delyuer vs from our enemyes/& frõ the hande of all such as hate vs.

And that he wolde shewe mercye vnto our fathers / and thinke vpon hys holye † conue- Gen naunt.

Euen the oothe that he sware vnto our father Abraham/for to geue vs.

† That we be delyuered out of ỹ hãde of our Jere enemyes / myght serue him without feare all ỹ- the dayes of our lyfe/ in suche holynes & righ- Ecc teousnes as is accepte before him.

And thou chylde shalt be called a prophete of the hyest: for thou shalt go before the Lorde/ to prepare his wayes.

And to geue knowlege of saluacion vnto his people/for the remission of their sinnes.

Thorowe the tender mercye of our God/ wherby the day springe from an hye/hath visyted vs.

That he myght geue light vnto thẽ/that syt in darkenesse and shadowe of death/& to gyde our fete into the waye of grace.

And the childe grewe / & waxed stronge in spirete / & was in the wildernesse / tyll the tyme that he shoulde shewe him selfe vnto the people of Jsrael.

The

The. II. Chapter. ✠

A JT fortuned at thesame tyme / that there wente out a commaundement from Augustus the Emperour/ that the whole worlde shoulde be taxed. And this taxinge was the fyrst that was executed / whan Cyrenius was lyftenaunt in Syria. And they went all/ euery one to his owne citie to be taxed. Then Joseph gat hym vp also from Galile / out of the citie of Nazareth / into Jewry / to the citie of
xvj.a Dauid/ † which is called Bethleem / (because
b he was of ỹ house and lynage of Dauid) that he myght be taxed with Mary his spoused wyfe/which was with chylde.

b.j.c † And it fortuned whyle they were there/ the tyme was come / that she shoulde be delyuered. And she brought forth her fyrst begotten sonne/and wrapped hym in swadling clothes/and layed him in a maunger: for they had no roume in the ynnes.

B And there were in thesame region shepeherdes in the feld by the foldes/and watchyng
iij.b their flocke by nyght. † And beholde/the aungel of the Lorde stode by thẽ/and the bryghtnes of the Lorde shone round about thẽ/and they were sore afrayed. And the aungel sayde vnto them/be not afrayed. Beholde/ I bryng you tydinges of great ioye / whiche shall happen vnto all people: for vnto you thys daye is borne the saueoure/euen Christ the Lorde/in the citie of Dauid. And take this for a token: Ye shall fynde the babe swadled / and layed in a maunger. And straygght waye there was by the aungel a multitude of heauenly hoostes/ which prayse God/and sayde: Glory be vnto God on hye/and peace vpon earth / and vnto men a good wyll. ✠

C And it fortuned whã the aũgels were gone frõ them into heauen/ ✠ the shepeherdes said one to another: let vs go now euẽ vnto Bethleem/ & se this thinge that is happened/ which the Lorde hath shewed vnto vs. And they came ỹ haist/& founde both Mary & Joseph/ & the babe layed in the maunger. And whan they had sene it/they publisshed abroade ỹ sayinge/ that was tolde them of this childe. And all they that herde it wondred at the wordes/ which the shepeherdes had tolde them. But Mary kepte all these sayinges/ & pondered thẽ in her herte. And the shepeherdes returned/ prayssinge and laudinge God / for all that they had herde and sene euen as it was tolde thẽ. ✠

✠ † And when eyght dayes were ended/ Gen.xvij.b that the childe shoulde be circũcysed/his name was called Jesus / † which was named of the Luce j.c aungel / before he was conceaued in his mothers wombe. ✠

✠ And whan the dayes of their purifica- D cion/ † after the lawe of Moses were come/thei Leuit.xij.b *brought hym to Jerusalem/that they myght *j.Reg.j.d present hym vnto the Lorde/ (as it is written in the lawe of the Lorde: † Euery man Exo.xiij.a chyld that fyrst openeth the matrix/shalbe called holy vnto the Lord) and that they might geue the offeringe / as it is written in the lawe of the Lorde (namely) a payre of turtle doues/or two yonge pigeons.

And beholde/at Jerusalẽ there was a man/ whose name was Symeon/and thesame man was iust/& feared God/ and longed for ỹ consolacion of Jsrael/& ỹ holy ghoost was in him. And an aunswere was geuen him of the holy ghoost/ that he shoulde not se death / before he had sene the Lorde Christ. And he came by inspiracion into the temple.

And whan the elders brought ỹ chylde Je- E sus into the temple/to do for hym after the cũstome of the † lawe/then toke he hym vp in his Leuit.xij.b armes/and prayse God and sayde.

Lorde/nowe lettest thou thy seruaunte departe in peace/accordinge to thy promyse.

For myne eyes haue sene thy sauyoure/ whome thou hast prepared for all people.

† A lyght for the lightnyng of the Heythe/ Esa.xlix.b and for the prayse of the people of Jsrael. ✠ Actu.xiij.c

✠ And his father and mother maruayled at the thinges that were spoken of hym. And Symeon blessed them/ and sayde vnto Mary his mother: Beholde/ this (chylde) shalbe set to a fall/ and to an vprysinge agayne of many in Jsrael/and for a token/ which shalbe spoken agaynst. And the swearde shall pearce thy soule/that the thoughtes of many hertes may be opened.

And there was a Prophetisse / one Anna/ F the doughter of Phanuel of the trybe of Aser/ which was of a great age/and had lyued seuen yeares with her housbande from her virginite / & had nowe ben a wedowe aboute foure score and foure yeares/which came neuer from

the temple / seruinge God with fastinge and prayinge daye and nyght: thesame came forth also thesame houre / and prayſed the Lorde / and ſpake of hym vnto all that loked for the redempcion at Ieruſalem.

And whan they had perfourmed all accordinge to the lawe of the Lorde / they returned into Galile / to theyr owne citie Nazareth. And the chylde grewe / and waxed stronge in ſprete / full of wyſdome / and the grace of God was with hym. ✠

And his elders wente to Ieruſalem euery yeare at the feast of Easter. ✠ And whan he was twelfe yeare olde / they went vp to Ieruſalem / † after the custome of the feast. And whan they had fulfylled the dayes / and were gone home agayne / the childe Jesus abode still at Ieruſalē. And his elders knewe it not / but thought he had bene in the company / and they came a dayes iourney / and sought him amōge theyr kynſfolkes and acquaintaūce. And whā they founde him not / they wente againe to Ieruſalem / and sought hym.

Exo. xxiij. a
e. xxiij. c
Leui. xxiij. a

G And it fortuned after / thre dayes / that they founde him in the temple / ſyttinge amonge the teachers / hearynge them / and opposynge them. † And all they that herde hym / wondred at his vnderſtandinge and aunſweres. And whan they ſawe him / they were astōnyed. And his mother ſayde vnto hym: My ſonne / why haſt thou done this vnto vs? Beholde / thy father and I haue sought the sorowynge. And he ſayde vnto thē: † What is it that ye haue sought me? Wyſt ye not that I muſt go about my fathers buſynes? And they † vnderſtode not the sayinge that he spake vnto thē. And he went doune with thē / and came to Nazareth / and was obedient vnto them. † And his mother kept all theſe wordes in her herte. And * Jesus increaced in wyſdome / age and fauour with God and men. ✠

Mat. vij. c
Marc j. b
Luc. iiij. d
Joan. ij. a
Luce ix. c
and xviij. d
Ge i.
xxxvij. a
*j. Reg. ij. c

The III. Chapter. ✠

A Dno. Tiberius the Emperoure / whan Poncius Pilate was lyftenaunt in Jewry / † and Herode one of the foure princes in Galile / and hys brother Philippe one of the foure princes in Iturea / and in the coastes of Traconites / and Lyſanias one of the foure princes of Abilene / whan Hannas and Cayphas were hye prieſtes / then came the worde of God vnto Jhon the ſonne of Zacharie in the wyldernesſe. † And he came into all the coastes about Jordane / and preached the baptyme of repentaunce for the remiſſion of synnes. As it is writtē in the sayinges of Esaie the prophete / which sayeth. † The voyce of a cryer in the wildernes: prepare the waye of the Lorde / and make his pathes straight. Euery valley ſhalbe fylled / and euery mountayne and hyll ſhalbe brought lowe / and what so is crocked / ſhalbe made strayght / and what roughe is / ſhalbe made smooth / and all fleſh ſhall se the saluacion of God.

Luc. xxiij. a

† Then sayde he vnto the people / that went out to be baptyſed of hym: Ye generacion of vypers / who hath certifyed you / that ye ſhall escape the wrath to come? Take hede / & bringe forth due frutes of repentaunce / and begynne not to say: We haue Abraham to oure father. For I say vnto you: God is able of theſe stones to rayſe vp chyldren vnto Abraham. The axe is put vnto the tree already / ſo that † euery tree whiche bryngeth not forth good frute / ſhalbe hewen doune / and caſt into the fyre. And the people axed hym / and sayde: † What ſhall we do than? He aunſwered / and sayde vnto them. He that hath two coates / let hym parte with him that hath none: and he that hath meate / let him do likewiſe.

The publicans came alſo to be baptyſed / & sayde vnto hym: Master / what ſhall we do? He sayde vnto them: Require no more / then is appoynted you. Then the ſouldyours axed hym likewiſe / and sayde: What ſhall we do then? And he sayde vnto thē: Do no man violence nor wronge / and be contente with your wages.

But whan the people were in a doubt / and thought all in theyr hertes / whether he were Christ / Jhon aunſwered / and ſaid vnto thē all: † I baptyſe you with water / but after me there cōmeth one stronger thā I / whoſe ſhuelatchet I am not worthy to louſe: * he ſhall baptyſe you with the holy ghooſt and with fyre.

† Whoſe fanne is in his hande / and he ſhall pourge his floore / and ſhall gather the wheate into his barne / and ſhal burne the chaffe with vnquēcheable fyre. And many other thinges more exhorted he / & preached vnto the people.

† But

† But Herode the Tetrarcha (whā he was rebuked of hym / because of Herodias his brothers wyfe / and for all the euels that Herode dyd beſydes all this / he layed Jhon in pryſon.

† And it foituned whan al the people receaued baptyme / and whan Jesus also was baptyſed / and prayed that heauen opened / and the holy ghooſt came doune in a bodely shape like a doue vpon hym. And out of heauen there came a voyce / which sayde: Thou art my deare ſonne / in whome I delyte.

And Jesus was aboute thyrtie yeares whā he beganne. † And he was taken for the ſonne of Joſeph / which was the ſonne of Ely / which was the ſonne of Mathat.

Which was the ſonnne of Leui.
Which was the ſonne of Melchi.
Which was the ſonne of Janna.
Which was the ſonne of Joſeph.
Which was the ſonne of Mathathias.
Which was the ſonne of Amos.
Which was the ſonne of Nahum.
Which was the ſonne of Eſly.
Which was the ſonne of Nange.
Which was the ſonne of Maath.
Which was the ſonne of Mathathias.
Which was the ſonne of Simei.
Which was the ſonne of Joſeph.
Which was the ſonne of Juda.
Which was the ſonne of Johanna.
Which was the ſonne of Reſia.
Which was the ſonne of Zorobabel.
Which was the ſonne of Salathiel.
Which was the ſonne of Neri.
Which was the ſonne of Melchi.
Which was the ſonne of Abdi.
Which was the ſonne of Coſam.
Which was the ſonne of Elmadam.
Which was the ſonne of Her.
Which was the ſonne of Jeſo.
Which was the ſonne of Eliezer.
Which was the ſonne of Jorem.
Which was the ſonne of Matthā.
Which was the ſonne of Leui.
Which was the ſonne of Symeon.
Which was the ſonne of Juda.
Which was the ſonne of Joſeph.
Which was the ſonne of Jonam.
Which was the ſonne of Eliachim.
Which was the ſonne of Melcha.
Which was the ſonne of Menam.
Which was the ſonne of Mathathan.
Which was the ſonne of Nathan.
Which was the ſonne of Dauid.
Which was the ſonne of Jeſſe.
Which was the ſonne of Obed.
Which was the ſonne of Boos.
Which was the ſonne of Salmon.
Which was the ſonne of Naaſſon.
Which was the ſonne of Aminadab.
Which was the ſonne of Aram.
Which was the ſonne of Eſrom.
Which was the ſonne of Phares.
Which was the ſonne of Juda.
Which was the ſonne of Jacob.
Which was the ſonne of Jſaac.
Which was the ſonne of Abraham.
Which was the ſonne of Tharra.
Which was the ſonne of Nachor.
Which was the ſonne of Serug.
Which was the ſonne of Regu.
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 Enoch.
Which was the ſonne of Jared.
Which was the ſonne of Mahalcel.
Which was the ſonne of Renan.
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 IIII. Chapter.

JEſus ful of the holy ghooſt / came agayne from Jordane / and was led of the ſprete into wilderneſſe / and fourty dayes longe was he tempted of the deuel. * And in thoſe dayes * Exo. iij. & dyd he eate nothinge. And whan they were endeded / he hungred afterwarde. And the deuel ſayde vnto him: If thou be the ſonne of God / commaunde this ſtone that it be breade. And Jeſus aunſwered and ſayde vnto hym: It is writtē / † Man ſhall not lyue by bread onely / but by euery worde of God / and the

Mat. iiij. a
Marc j. b
Luc. iiij. a
Deut. viij. a

dd iiij deuel

Deuel toke hym vp into an hyghe mountayne/ and shewed hym all the kyngdomes of the whole worlde in the twynckelinge of an eye/ and sayde vnto hym: All thys power wyll I geue vnto the/ and the glory thereof/ for it is geuen ouer vnto me/and I geue it to whome I will. If thou now wilt worshippe me/ they shall all be thyne. Jesus aunswered him/and said: Auoyde fro me thou Sathan. It is written: † Thou shalt worshippe the Lorde thy God/and him onely shalt thou serue. Deut.vj.c

B And he caryed hym to Jerusalem / and set hym vpon a pynacle of the temple / and sayde vnto hym: If thou be the sonne of God / cast thy selfe doune from hence. For it is written: † He shall geue hys aungels charge ouer the/ to kepe the / and with their handes they shall holde the vp / that thou dashe not thy fote agaynst a stone. Psal.xc.b And Jesus aunswered / and sayde vnto hym: It is sayd: † Thou shalt not tempte the Lorde thy God. Deut.vj.c And whan the deuel had ended al the temptacions/he departed from hym for a season.

Mat. iiij. b Marc.j.b ✠† And Jesus came agayn in the power of the spirete into Galile. And the fame of hym was noysed thorowout all the region rounde aboute. And he taught in their Synagoges/ and was commended of euery man.

Mat.xiij.g Marc.vj.a † And he came vnto Nazareth where he was noursed/and as his custume was/he wēt into the synagoge vpon the Sabbath / and stode vp for to rede. Then was there delyuered hym the † boke of the prophete Esay. And whan he had turned ouer the boke / he founde the place where it is writtē: * The spirete of the Lorde is with me/because he hath anoynted me: to preache the Gospell/vnto the poore hath he sent me: to heale the broken herted: to preach delyueraunce to the captiue / and syght to the blinde: and frely to set at lyberty them that are brused: and to preach the acceptable yeare of the Lorde. ii. Esd. viij b *Esa.lxj.a

C And whan he had closed the boke/ he gaue it agayne to the minister / and sat hym doune. And the eyes of all that were in ỹ Synagoge/ were fastened on hym. And he begannte to saye vnto them: Thys daye is thys scripture fulfylled in youre eares. Mat.xiij.g Marc.vj.a † And they all gaue hym witnesse / and wondred at the gracious wordes/which proceaded out of his mouth. ✠ And they sayde: † Is not thys Josephs sonne? Joan

And he sayde vnto them: Doubtles ye wyll saye vnto me thys prouerbe: Phisician heale thy selfe. For how greate thinges haue we herde done at Capernaum: Do the same here also in thyne owne countrie. But he sayde: † Verely I saye vnto you / there is no prophet accepted in hys owne countrie. Mat Mar Neuertheles/ of a trueth I saye vnto you: * There were many wydowes in Jsrael in the tyme of Elias / whan the heauen was shut thre yeares and syxe monethes / & whan there was greate derth in all the lāde/ and to none of them was Elias sent/ but onely vnto Syrepta of ỹ Sydonyans to a wydow. Joan *iij.k † And many lepers were there in Jsrael in the tyme of Eliseus ỹ prophet / and none of them was clensed/ saue onely Naaman of Syria. xvij.k iiij.k

D And as many as were in the Synagoge whan they herde that/were fylled with wrath. And they rose vp/and thrust him out of the citie / and ledde hym vp to the edge of the hyll/ wherupon theyr citie was buylded / that they myght cast hym doune headlinge. But he wente his waye thorow the myddest of them. ✠ And he† came to Capernaum a citie of Galile/ and taught thē vpon ỹ Sabbathes. Mat Mar *And they woundred at his doctrine / for his preachinge was with power. Joan *M

† And in the Synagoge there was a man Luce possessed with a foule deuell / & he cryed loude/ and sayde: Let me alone/ what haue we to do with the thou Jesu of Nazareth? Art thou come to destroye vs? I knowe the who thou art/euen the holy of God. † Mar And Jesus rebuked hym/ and sayde: Hold thy tunge/and departe out of hym. And the deuel threw him in the myddest amonge thē / and departed from him/ and dyd hym no harme: and there came a feare ouer thē all/ and they spake amonge the selfes/& saide: What maner of thinge is this: he cōmaundeth the foule spretes with auctoritie and power/and they depart out. And the fame of him was noysed thorowout all the places of the countrie rounde about. ✠

E ✠† And he rose vp out of the synagoge/ & came into Symons house. And Symons mother in lawe was taken with a great feuer/ and they prayed hym for her. And he wente vnto her/and commaunded the feuer. And it lefte her/and immediatly she rose vp/and ministred vnto them. Mat Mar

Mat.viij.b Mar.j.c ✠And whan the Sunne was gone doune/ all they that had sycke of dyuerse diseases/ broughte them vnto him. And he layde hys handes vppon euery one of them/ and made them whole. Mar.iij.b †The deuels also departed oute of many / crycnge and sayinge: Thou arte Chryste the sonne of God. And he rebuked them/and suffred them not to speake/ for they knewe that he was Christe. But whan it was daye/ he wente oute into a deserte place. And the people soughte hym/that he shoulde not departe from them. But he sayde vnto them: I must preache the Gospel of the kingdome of God to other cyties also: ✠ For therto am I sent. And he preached in the Synagoges of Galile.

The V. Chapter. ✠

A IT came to passe that the people preassed vpon hym/to heare the worde of God/ & he stode by the lake of Genazareth / and sawe Luc.v.a two shyppes stande by the lake syde: But the fyshers were gone out of thē / and had washed their nettes. Then wente he into one of the shyppes/which was Simons/and praied him/that he wolde thrust out a litle from the lande. And he sat him doune/and taught the people out of the shyppe.

And whan he had lefte of talkinge/he saide vnto Symon: Launche oute into the depe/ and let slyppe your nettes to make a draught. And Simon aunswered / and sayde vnto him: Master we haue laboured all the night/ and taken nothinge. But vpon thy worde/ I wyl louse the net. And whā they had so done/ they toke a greate multitude of fysshes: and their nette brake. And they made sygnes to their felowes which were in the other shippe/ that they shoulde come and helpe them. And they came and fylled both the shyppes full/ so that they sonke.

B Whan Symon Peter sawe that/ he fell doune at Jesus knees/and sayde: Lorde go fro me/for I am a synfull man. For he was astonnyed/and al that were with him/at this draught of fysshes whiche they toke / and so were James and Jhon also the sonnes of Zebede/whiche were Simons companions. And Jesus sayde vnto Simon: Feare not/ for from hence forth thou shalt take men. And they broughte the shyppes to lande † and lefte all/and folowed him. Matt iiij. c ✠

†And it fortuned as he was in a cytie / beholde/there was a man ful of leprosy. Whan he sawe Jesus/he fell vpon his face / and besoughte him/and sayde: Lorde. If thou wilt thou canst make me cleane. And he stretched out his hand/and touched him/ and saide: I wyl/Be thou cleane. And immediatly the leprosy departed from him. And he charged him that he shoulde tell no man / but go thy waie (saide he) and shewe thy selfe vnto the prieste / and offre for thy clensynge as † Moses commaunded/ for a witnesse vnto them. Mat.viij.a Marc.j.d Leui. xiiij.a

But the fame of him wēt out farther abroad/ & there came muche people together to heare him/ and to be healed by him frō their sycknesses. And he departed into the wyldernesses and gaue him selfe to prayer.

C ✠† And it fortuned vpon a daye that he taught/and there sat the Pharises and scribes/whiche were come out of all the tounes of Galile and Jewry/ and from Jerusalem/ and the power of the Lorde wente from hym/ and healed euery man. And beholde/ certayne men broughte vpon a bedde a man that had the palsye / and they soughte howe they mighte bringe him in/and laye him before hym. And whan they coulde not fynde By what waye they mighte bringe him in/ (for the people) they clymmed vp to the toppe of the house/and let him doune thorowe the tylinge with the bedde/amonge them before Jesus. And whan he sawe their faith / he sayde vnto hym: Man thy synnes are forgeuen the. Mat.ix.a Marc.ij.a

And the scribes and Pharises begānne to thinke/and saide: What is he this that speaketh blasphemy: † Who can forgeue synnes/but onely God. Esa. xliij. d and xliiij. d.

Neuertheles / whan Jesus perceaued their thoughtes/ he aunswered and saide vnto them: What thynke ye in youre hertes: Whether is easyer to saye: Thy synnes are forgeuen the. Or to saye: Aryse and walke. † But that ye maye knowe/ that the sonne of man hath power to forgeue synnes vppon earthe/he saide vnto the sycke of palsye: I saye vnto the: Aryse / take vp thy bedde / and go home. Mat. ix. a Marc. ij. a Joh. v. a

home. And immediatly he rose vp before thē/ and toke vp the bedde that he had lyen vpon/ and wente home/ and prayseḍ God. And they were all astonnyed/ and gaue God the prayse/ and were fylled with feare/ and sayde: We haue sene maruaylous thinges to daye. ✠

Mat. ix. a Marc. ij. b Luce xv. a

✠And after warde he wente oute/ and sawe a Publicane named Leui/ syttinge at the receate of custome/ and he sayde vnto him: Folowe me. And he lefte all/ rose vp and folowed him. And Leui made hym a greate feaste in his house. And many publicās/ and other sat with him at the table. And the Scribes and Pharisees murmured againste his disciples/ and saide: ✠Wherfore do ye eate and drynke with publicans and synners? And Jesus aunswered/ and saide vnto them: The whole nede not the Phisicia/ But they that are sycke.

Luce. vij. c and xv. a

ij. Tim. j. c

✠I am not come to call the ryghteous/ but synners to repentaunce.

Mat. ix. b Marc. ij. b

✠But they sayde vnto hym: Wherfore fast the disciples of Jhon so ofte/ and praye so muche/ and the disciples of the Pharises lykewyse: But thy disciples eate and drynke. And he saide vnto them: Can ye make the weddinge chyldren fast/ so longe as the brydegrō is with them? But the tyme wyl come/ that ỹ brydegrome shalbe taken from thē/ then shall they fast.

And he saide vnto them a symilitude. No man putteth a pece of new cloth into an olde garmente: for els he renteth the new/ and the pece of the newe agreeth not with the olde. And no man putteth newe wyne into olde vessels/ for els the new wyne bursteth the vessels/ and runneth out it selfe/ and the vessels perishe. But new wine must be put into new vessels/ and so are they both preserued. And there is no man that drinketh the olde/ and wolde strayght waie haue the new/ for he sayeth: the olde is pleasaunter.

The VI. Chapter.

Matt. xij. a Marc. ij. c

AND it fortuned vpon an after principall Sabbath/ that he wente thorow the corne felde/ and his disciples plucked the ayres of corne/ and dyd eate/ and rubbed them with theyr handes. But certayne of the Pharisees sayde vnto them: Wherfore do ye that/ which is not laweful to do vpon the Sabbathe? And Jesus aunswered/ and said vnto them: Haue ye not red what Sauid dyd ✠ whan he was hungry/ and they that were with him/ howe he wente into the house of God/ and toke the ✠shewbread and dyd eate/ and gaue also vnto them that were with hym/ whiche was lawfull for no man to eate/ but for the preest onely? And he sayde vnto them: The sonne of mā is Lorde euen ouer the Sabbath.

j. Reg. xxi. Exo. xxv. Leu. xxiiij.

✠✠It came to passe vppon another Sabbath/ that he wente into the Sinagoge/ and taughte/ and there was a man whose ryghte hande was withred. But the Scribes and Pharises marked him whether he wold heale vpon the Sabbath/ that they might fynde an occasyon against him. Neuertheles/ he perceaued their thoughtes/ and saide vnto the man with the wythred hande: Aryse/ & steppe forth here. And he arose/ and stepped forthe. Then saide Jesus vnto them: I wyll axe you a question: What is it laweful to do vpon the Sabbath good or euell? to saue lyfe/ or to destroye it? And he beholde them all rounde aboute/ and saide vnto the man: Stretche oute thine hande. And he dyd so. ✠Then was his hande restored him to right/ euē as whole as the other. But they were fylled full of madnes/ and commoned togeither what they wolde do to him. ✠

Matt. xij. Marc. iij. iij. Reg. xvij.

B

✠And it fortuned at thesame tyme that he wente oute into a mountayne to praye/ and continued al nyghte in prayer to God. *And whan it was daye/ he called his disciples/ and those twelfe of them/ whome he also called Apostoles: Simon/ whome he named Peter/ and Andrew his brother/ James and Jhon/ Philippe and Bartholomew/ Matthew and Thomas/ James the sonne of Alpheus/ Simon called Zelotes/ Judas the sonne of James/ and Judas Iscarioth which was the traytoure.

Mat. xij. Marc. iij. Luce vj. Actu. j.

And he wente doune with them/ and stode vpon a playne in the felde/ and the companye of his disciples/ ✠and a greate multitude of people/ from all Jewry and Jerusalem/ and from Tyre and Sidon by the see coast/ which were come to heare hym/ and to be healed of theyr diseases: and they that were vexed with foule spirites/ were healed. And all the people sought to touche hym/ for there went vertue from him/ and healed them all.

Mat. xij. Marc. iij.

C

✠And he lyfte vp his eyes vpon his disciples/ and saide: Blessed are ye poore/ for yours is the kingdome of God. Blessed are ye that hunger here/ for ye shalbe satisfyed. Blessed are ye that wepe here/ for ye shal laugh. Blessed are ye whan men hate you/ and put you out of their companies/ reuyle you/ and caste out youre name as an euell thinge for the son of mans sake. Reioyce ye then/ and be glad: for beholde/ youre rewarde is greate in heauen. ✠ Euen thus dyd their fathers vnto the prophetes also.

Luce vj. a

✠But wo vnto you ỹ are rich/ for ye haue your consolacion already. Wo vnto you that are full/ for ye shall hunger. Wo vnto you that laugh here/ for ye shall wepe and wayle. Wo vnto you whan euery man prayseth you/ Euen so dyd theyr fathers vnto the false prophetes also.

But I say vnto you that heare: Loue your enemies: do good vnto them that hate you: Blesse them that curse you: praie for them that wrongfully trouble you. And who so smiteth the on the one cheke/ offre him the other also.

Matth. v. e

✠And who so taketh awaye thy cloake/ forbid him not thy cote also. Whosoeuer axeth of the geue him/ and who so taketh away that thine is/ axe it not againe.

xiij. e

✠And as ye wolde that men should do vnto you/ euen so do ye vnto them likewise.

Luce. xxij. b Mat. vij. a

*And if ye loue them that loue you/ what thanke haue ye therfore? For synners also loue their louers. And if ye do good for your good deeds/ what thanke haue ye therfore? For synners also do euen thesame. And if ye lende vnto thē/ of whome ye hope to receaue/ what thanke haue ye therefore? For synners also lende vnto synners/ that they maie receaue as muche agayne. But rather loue ye youre enemyes/ do good and lende/ loking for nothing therof againe: so shall youre reward be great/ and ye shalbe the chyldren of the Hyghest/ for he is kinde/ euen to the vnthankefull and to the euel.

Matt. v. c

✠✠Be ye therfore mercyfull/ as youre father also is mercyfull. Judge not/ and ye shall not be iudged/ condempne not/ and ye shall not be condempned. Forgeue/ and ye shalbe forgeuen. ✠Geue/ and to you shalbe geuen.

xiij. e

xij. e

A good measure pressed doune/ shaken togeither/ and runninge ouer/ shall men gene into youre bosome. ✠For with what measure ye meet/ with thesame shall it be measured to you againe.

Matt. vij. a Marc. iiij. c

✠And he saide a similitude vnto them: Can the blynde shewe the waye to the blynde? So they not both then fall into the dyche. ✠The disciple is not aboue his master. But whosoeuer is perfecte/ thesame shalbe as his master. ✠But why seyst thou a moate in thy brothers eye/ and consyderest not the beame that is in thine owne eye? Or how eanste thou say vnto thy brother: Holde still brother/ I wyll plucke the moate out of thine eye/ & thou thy selfe seyst not ỹ beame in thine owne eye? Thou ypocrite. First caste ỹ beame out of thine owne eye/ and then shalte thou se clearly to pul the moate out of thy brothers eye. ✠

Matt. x. a Joha. xiij. b Matt. vij. a

✠For it is no good tree/ that bringeth forth euel frute: and no euel tree/ that bringeth forth good frute. Euery tree is knowē by his frute. For men gather not fygges of thornes/ nor grapes of bushes. A good man out of ỹ good treasure of his hert/ bringeth forth that which is good: and an euel man out of the euel treasure of his herte/ bringeth forth that which is euel. ✠For of the aboundaunce of the hert/ the mouth speaketh.

E

Matt. vij. b and xij. d

Matt. xij. d

✠But why calle ye me Lorde Lorde/ and do not that I saye vnto you? *Whosoeuer commeth vnto me/ and heareth my wordes/ and doeth them. I will shewe you to whome he is lyke: He is like vnto a man/ whiche builded a house/ and dygged depe/ and layed the foundacion vppon a rocke. Whan the waters came/ the floudes bete vpon that house/ and coulde not moue it: for it was grounded vpon the rocke. But he that heareth/ and doeth not/ is lyke vnto a man that builded his house vpon the earth without foundacion/ and the streames bete vpon it/ and it fell immediatly/ and greate was the fall of that house.

Mala. j. a Mat. vij. b and xxv. a *matt. vij. c Jacob. j. c

The VII. Chapter.

Matt. viij. a Joh. iiij. f

AWhan he had ended his talking vnto the people/ he wente into Capernaum/ and a captaynes seruaunt laye dead sycke/ whome he loued. Whan he herde of Jesus/ he sente the elders of the Jewes vnto him/ and praied hym

hym that he wolde come/ and make his seruaunt whole. But whan they came to Jesus/they besoughte hym instantly/and saide: He is worthye that thou shoulded shewe this for him/ for he loueth oure people/& hath buylded vs the Synagoge. And Jesus went with them.

Nowe whan they were not farre from the house/ the captayne sente frendes vnto him/ sayinge vnto hym: Oh Lorde trouble not thy selfe/ I am not worthye that thou shouldest enter vnder my rofe. And therefore I thought not my selfe worthye to come to the/ but speake the worde/and my seruaunte shalbe whole. For I my selfe am a man/subiecte to the hygher auctorite/ and haue souldiers vnder me. And I saye vnto one: Go/ and he goeth. And to another: Come/ and he commeth. And to my seruaunt: Do this/and he doeth it. Whan Jesus herde that/he maruailed at him/and turned him aboute/ and sayde vnto the people that folowed him/ I say vnto you. So greate fayth haue I not founde/ no/not in Israel. And whan they that were sent came home againe/ they founde the seruaunt that was sycke/whole.

B ✠And it fortuned afterwarde/ that he wente into a cytie ealled Naim. And many of his disciples wente with him/ and muche people. Whan he came nye to the gate of the cytie/ beholde/ there was caryed oute one dead/whiche was the onely sonne of his mother/and she was a wedowe/and muche people of the cytie wente with her. And whan the Lorde sawe her/ he had compassyon on her/and sayde vnto her: Wepe not/ and he came nye/ and touched the coffyn. And they that dyd beare hym/stode styll. And he sayde: Yonge man/ I saye vnto the/ Aryse. And †the dead sat vp/ and beganne to speake. And he delyuered him vnto his mother. And there came a feare on them all/ and they praysed God/and saide: *A great prophete is rysen vp amonge vs/ and God hath visyted his people.

And this fame of him was noysed in all Jewrye/and in al the regions that laye roũde aboute.

And the disciples of Jhon shewed hym of all these thinges. †And Jhon called vnto hym two of hys disciples/and sente them vnto Jesus sayinge: Arte thou he that shall come/ or shall we loke for another? Whan the men came to hym/ they sayde: Jhon the Baptiste hath sente vs vnto the/ sayinge: Arte thou he that shall come/ or shall we loke for another?

At thesame houre healed he many from syckenesses and plagues/and from euell spretes/and vnto many that were blynd/he gaue syght. And Jesus aunswered/ and said vnto them: Go youre waye: shewe Jhon what ye haue sene and herde. †The blynde se/ the haltynge go/ the lepers are clensed/ the deafe heare/ the dead aryse. †And the Gospell is preached vnto the poore/and blessed is he that is not offended at me.

†Whan the messaungers of Jhon were departed/Jesus beganne to speake vnto the people concerninge Jhon: What are ye gone out for to se in the wylderneffe? Wolde ye se a rede/ that is shaken with the wynde? Or what are ye gone oute for to se? Wolde ye se a man clothed in soft rayment? Beholde/ they that are gorgeously arayed/ and lyue delycately/ are in kynges courtes. Or what are ye gone out for to se? Wolde ye se a Prophet? Yee/ I saye vnto you: one that is more then a Prophet. This is he of whome it is wrytten: †Beholde/ I sende my messaunger before thy face/ whiche shall prepare thy waye before the. For I saye vnto you: Amonge them that are borne of women/there is no greater prophete then Jhon the Baptiste. Notwithstandinge/he that is lesse in the kingdome of God/is greater than he.

And all the people that herde hym/ and the publicans iustifyed God/ and were baptysed with the baptyme of Jhon. But the Pharises and Scribes despysed the counsaill of God againste them selfes/ and were not baptysed of hym. †But the Lorde sayde: Whereunto shall I lyken the men of this generacyon? And whome are they like? They are lyke vnto chyldren whiche sytte in the markette: and crye one to another/ and saye: We haue pyped vnto you/ and ye haue not daunced/ we haue mourned vnto you/ and ye haue not wepte. For Jhon the Baptyste came/ and †dyd eate no breade/and dranke no wyne/and ye saye: he hath the deuell. The sonne of man is come/ eateth and drynketh/and ye saye: This man is a glutton and a wyne bybber/ a frende of publicans and synners. And wysedome is iustifyed of her children.

†And one of the Pharises desyred him/ that he wolde eate with him. And he wente into the house/and sat him doun at the table. †And beholde/ there was in the cytie a woman whiche was a synner. When she knewe that Jesus sat at the table in the Pharises house/ she broughte a boxe with oyntemente/ and stode behynde at his fete/and wepte/and beganne to water his fete with teares/ and to drye them with the heeres of her heade/ and kyssed his fete/and anoynted them with oyntement.

E †But whan the Pharise whiche had called him/sawe that/he spake within him selfe/ and saide: If this man were a prophete/ he wolde knowe who/& what maner of woman this is that toucheth him/ for she is a synner. And Jesus aunswered/& saide vnto him: Simon. I haue somwhat to saye vnto the. He saide: Master saie on. A certayne lender had two detters/the one ought fyue hundreth pences/ the other fifftye: but when they had nothinge to paye/he forgaue them both. Tell me/which of them wyll loue him mooste? Simon aunswered/& saide: Se/(I suppose) to whome he forgaue mooste. Then said he vnto him: Thou hast iudged right.

And he turned hym to the woman and sayde vnto Symon: Seyst thou this woman? I am come into thyne house/ thou hast geuen me no water vnto my fete/but she hath watred my fete with teares/ and dryed them with the heeres of her heade: Thou hast geuen me no kysse/but she (sence the tyme she came in) hath not ceassed to kysse me fete. Thou hast not anoynted my heade with oyle/ but she hath anoynted me heade with oyntement. Therefore I saye vnto the: Many synnes are forgeuē her/for she hath loued muche. But vnto whome lesse is forgeuen/ thesame loueth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table with hym/beganne to saye within them

selfes: What is he/this that forgeueth synnes also? But he sayde vnto the woman: Thy fayth hath saued the. Go thy waye in peace. ✠

The VIII. Chapter.

A And it fortuned afterwarde that he wente thorowe the cities and tounes/ and preached/and shewed the Gospell of the kingdom of God/and the twelfe with him. †And certaine woman also whome he healed from euel spretes and infirmities: Namely Mary/ †which is called Magdalene/out of whome wente seuen deuels/ and Joanna the wyfe of Chusa Herodes stewarde and Susanna/and many other that ministred vnto them of their substaunce.

✠†Now whan much people was gathered together/ and hayfted vnto him oute of the cities/ he spake by a symilitude. There went oute a sower to sowe his sede/ & whyle he was sowynge/ some fell by the waye side/ and was troden vnder fote/ and the foules of the ayre dyd eate it vp. And some fell on the stone/and whan it was spronge vp/it withered awaye/ because it had no moystenes. And some fell amonge thornes/ and the thornes sprange vp with it/ and choked it. And some fell vpon a good grounde/ and sprang/ and bare frute an hundreth folde. Whan he said this/he cried: Who so hath eares to hear/ let him heare.

† And his disciples axed hym/and sayde: B What similitude is this? And he saide: Vnto you it is geuen to knowe the misteries of the kingdome of God/ but vnto other in parables/ †that though they se it/ they shoulde not se it/and though they heare it/they should not vnderstande.

This is the parable: the sede is the worde of God: As for those that are by the waye syde/ they are they that heare it/ afterwarde commeth the deuell/ and taketh awaye the worde out of their hertes/ that they shoulde not belefe and be saued. But they on the stone are suche as whan they heare it/ receaue the worde with ioye: and these haue no rote: they belefe for a whyle/ and in the tyme of temptacion they fall awaye. As for it that fell amonge the thornes/ are suche as heare it/ and go forth amonge the cares ryches/ and

voluptreouse

volupteousnesses of this lyfe/ and are choked and bringe forth no frute. But that on the good grounde/are they that heare the worde/ and kepe it in a pure good herte / and bringe forth frute in pacience. ✠

Mat.v.b Mar.iiij.b Luce xj.c †Mat.x.d Mar.iiij.b †No man lyghteth a candell/and couereth it with a vessel/or putteth it vnder a table/But setteth it vpon a candelstycke/that such as go in/maye se lyght. *For there is nothinge hyd/ that shall not be openly shewed: and there is nothinge secrete / that shall not be knowen and come to lyghte. Take hede therfore howe ye heare.

Mat. xiij.b and xxv.c Mar. iiij. c Luce xix.c †For who so hath/vnto him shalbe geuen/ But who so hath not / from him shalbe taken awaye / euen thesame that he thinketh to haue.

C There wente vnto hym his mother and his brethren / and coulde not come at hym for the people. And it was tolde hym.

Matt. xij.c Marc. iij.c †Thy mother and thy brethren stande without/ and wolde se the. But he aunswered and saide vnto them: My mother and my brethren are those / whiche heare the worde of God/and do it.

Mat. viij.c Mar. iiij.d ✠†And it fortuned vpon a certayne daye that he wente into a shyppe/and his disciples with him / and he saide vnto them: Let vs passe ouer to the other syde of the lake. And they thrust of from the lande. And as they sayled/he slepte. And there came a storme of wynd vpon the lake/and the waues fell vpon them/and they stode in greate ieopardy. The went they vnto him/and waked hym vp/and saide: Master/master / we perishe. Then he arose/and rebuked the wynd/and the tempest of water/& they ceassed/and it waxed calme. But he sayde vnto them: where is youre faith? Neuertheless/ they were afrayed / and wondred/and sayde one to another: what is he this? For he commaundeth the wyndes/& the water/and they are obedient vnto him. ✠

Mat. viij.d Mar.v.a †And they sayled forth into the countrie of the Gardarenytes/ whiche is ouer againste Galile.

D And when he wente oute to lande / there met hym out of the cytie a man / whiche had a deuell longe tyme/& dyd weare no clothes/ and taryed in no house / but in the graues. Neuertheless/ whan he sawe Jesus/ he cried and fell doune before hym / and cried loude and sayd: What haue I to do with the Jesus/ the sonne of the hyest God? I beseche the/ that thou wylt not tormente me. For he commaunded the foule spirite/that he shoulde departe out of the man/ for he had plagued him a long season. And he was bound with chaines/and kepte with fetters / and he brake the bandes in sonder/and was carryed of the deuell into the wildernesse.

And Jesus axed hym and sayde: What is thy name? He saide: Legion. For there were many deuels entred into him. And they besought hym/ that he wolde not commaũde them to go into the depe. † But there was there a greate hearde of swyne/ fedynge vpon the mountayne / and they besoughte him/ that he wolde geue them leaue to entre into thesame. And he gaue them leaue. Then departed the deuels out of the man / and entred into the swyne. And the hearde russhed headlynges with a storme into the lake/ and were drouned. But whan the heardemen sawe what had chaunced/ they fledde/& tolde it in the citie and in the villages.

Then wente they out for to se what was done / and came to Jesus / and founde the man (oute of whome the deuels were departed) syttinge at Jesus fete clothed/and in his ryghte mynde/ and they were afrayed. And they that had sene it / tolde them howe the possessed was healed. And the whole multitude of the countrey of the Gadarenites besoughte hym / that he wolde departe frome them/for there was a greate feare come vpon them. † And he gatte hym into the shyppe/ and turned agayne. And the man oute of whome the deuels were departed/ besoughte hym/ that he myght be with hym. But Jesus sente hym awaye / and sayde: Go home agayne / and shewe howe greate thinges God hath done for the. And he wente hys waye/and preached thoroweout all the cytye/ howe greate thinges Jesus had done for hym.

†And it fortuned whan Jesus came agayne / the people receaued hym / for they wayted for hym. And beholde / there came a man named Jairus/ (and he was a ruler of the Synagoge) and fel at Jesus fete and

and besoughte hym/ that he wolde come into his house. For he had but one doughter (vpon a welfe yeare of age) and she laye at the poynte of deathe. And as he wente/ the people thronged hym. ✠ And a woman hauinge the bloudye yssue twelfe yeares (which had spente all her substaunce vppon Phisicyans/ and coulde be healed of none) came behynde/ and touched the hemme of his garmente / and immediatly her yssue of bloude was staunched.

F And Jesus sayde: Who hath touched me? But whan they all denyed / Peter sayde: and they that were with hym: Master/the people thronge the / and thruste the/ and thou sayest: Who hath touched me? Jesus sayde: Some bodye hath touched me/ for I fele that there is vertue gone oute fro me. But whan the woman sawe that she was not hydde / she came tremblynge / and fell doune before hym/ and tolde hym before all the people / for what cause she had touched hym/ and howe she was healed immediatly. And he saide vnto her: Doughter/Be of good comforte/thy faith hath made the whole / go thy waye in peace.

† Whyle he yet spake / there came one from the ruler of the Synagoges house/and sayde vnto hym: Thy doughter is deade/ disease not the master. Whan Jesus herde that/ he aunswered hym / and sayde: Feare not / belefe onely / and she shall be made whole. But whan he came into the house/ he suffred no man to go in saue Peter / and James/ and Jhon / and the father and mother of the mayden. They wepte all / and sorowed for her. But he sayde: Wepe not/ for she is not dead / But † slepeth. And they laughed hym to scorne / knowynge wel that she was dead. But he thrust them all oute/ and toke her by the hande / and cryed/ and sayde: Mayden aryse. And her spirite came agayne / and she arose strayghte waye. And he commaunded to geue her meate. And her elders were astonnyed. But he charged them that they should tell no man what was done.

The. IX. Chapter.

And he called the twelfe together / and gaue them power and auctoryte ouer all deuels/ and that they myghte heale diseases. Matt.x.a Marc.iij.b And he sente them oute to preache the kingdome of God / and to heale the sycke / and sayde vnto them: * Ye shall take nothynge with you by the waye / neyther staffe / scrippe / nor breade / nor money / nor haue two coates. And into what house soeuer ye entre / there abyde tyll ye go thence. † And whosoeuer receaueth you not / departe oute of thesame cytie / and shake of the duste from youre fete for a witnesse ouer them. And they departed / and wente thorowe the tounes / preachynge the Gospell / and healynge euery where. and vj.a Luce vj.b *Mar.vj.a Luce.x.a Matth.x.b Marc. vj.b Actu. xiij.c

† Herode the Tetrarcha herde of al that was done by hym. And he toke care / for so muche as it was sayde of some: Jhon is rysen agayne from the dead. Of some: Elias hath appeared. Of some: One of the olde prophetes is rysen againe. And Herode saide: Jhon haue I beheaded / who is this then/ of whome I heare suche thinges? And he desyred to se him. Mat.xiij.a Marc.vj.b

† And the Apostoles came agayne/and B tolde hym howe greate thinges they had done. And he toke them to hym/and wente asyde into a solitarye place / by the cytie called Bethsaida. Whan the people knewe of it / they folowed hym. And he receaued them/ and spake vnto them of the kingdome of God / and healed suche as had nede thereof. But the daye beganne to go doune. Mat.xiij.b Marc.vj.d Joh. vj.a

Then came the twelfe to hym/ and sayde vnto hym: Let the people departe from the/ that they maye go into the tounes rounde aboute/ and into the vyllages / where they maye fynde lodgynge and meate/ for we are here in the wylderneſſe. But he sayde vnto them: Geue ye them to eate. They sayde: We haue no more but fyue loaues and two fysshes. Excepte we shoulde go and bye meate for so muche people / (for there were vppon a fyue thousande men.) But he sayde vnto hys disciples: Cause them to sytte doune by fyftyes in a companye. And they dyd so / and made them all

all to syt doune. Then toke he the fyue loaues and two fysshes/and loked vp towarde heauen/and saide grace ouer them/and gaue thē to the disciples to set them before the people.
iiij. R.vi. c †And they dyd eate/and were all satisfyed. And there were taken vp of that remained to them/twelfe baskettes full of broken meate.

C †And it fortuned whan he was alone at
Mat. xvj. a his praier/and his disciples with him/he axed
Mar. viij. d them/ and saide: Whome saye the people that I am? They aunswered/and saide: They saie/ Thou arte Jhon the Baptiste. Some: that thou arte Elias. Some: that one of the olde prophetes is rysen againe. But he saide vnto them: Whome saie ye that I am? Then aun-
Joh. vj. g swered Simon Peter and saide: †Thou arte that Christe of God. And he charged them straytely/ and commaunded them/ that they
Mat. xvj. c and xx. d shoulde tell this vnto noman/and saide: †For
Mar. viij. a the sonne of man must suffre many thinges/
ix. d. x. d and be caste out of the Elders and of the hye
Luce xviij d priestes/and scribes/and be put to death and
*mar. viij. c ryse againe the thirde daie. *Then saide he vnto them al: If any man wil folowe me/lette him denye him selfe/ and take vp his crosse daily/and folowe me.
Luce xvij. d †For whosoeuer wil saue his lyfe/shal loose it. But who so loseth his lyfe for my sake/shall saue it. For what auauntage hath a man/ though he wanne the whole worlde/ and loseth him selfe/or runneth in dammage of him-
Matt. x. d selfe? † Who so is ashamed of me and of my
Mar. viij. e sayinges/of him shall the sonne of man also
Luce xij. a be ashamed/whan he commeth in his glorye/ and in the glory of his father/and of the holy
Mat. xvj. d angels. †I saye vnto you of a trueth/ there
Mar. viij. e be some of them that stande here/ whiche shal not tayst of death/ tyll they se the kyngedome of God.

O † †And it fortuned/ that aboute an eyghte
Mat. xvij. a daies after these wordes/he toke vnto him Pe
Marc. ix. a ter/Jhon and James/ and wente vp into a
*ij. Per. j. d mounte for to praye. *And as he prayed/ the shape of his countenaunce was chaunged of another fashion/ & his garment was whyte/ and shyned: and beholde/two men talketh wt him. Whiche were Moses and Elias/ that appeared gloryously/and spake of his departinge/which he shoulde fulfyll at Jerusalem. As for Peter and them that were with him/ they were ful of slepe. But whan they awoke/ they sawe his glorye/ and the two men standinge with him.

†And it chaunced/whan they departed frō Mat.
him/ Peter saide vnto Jesus: Master/here is Mar.
good beinge for vs. Let vs make thre tabernacles: one for the/ one for Moses/ and one for Elias/and wyste not what he saide. But while he thus spake/there came a cloude/ and ouershadowed them. And they were afrayed when the cloude couered them. And oute of Qui.
the cloude there came a voyce/ whiche sayde: This is my deare sonne/ † heare him. And whyle this voyce came to passe/ they founde Jesus alone. And they kepte it close/and tolde no man in those dayes any of the thinges whiche they had sene.

†And it chaunced on the nexte daye after/ Mat.
whan they came doune from the mounte/ Mar.
much people met him: and beholde/ a man amonge the people cried out/& saide: Master/ I beseche the/ loke vppon my sonne/ for he is myne onely sonne: beholde/ the spirite taketh him/& sodenly he cryeth/and he teareth him/ that he fometh/and with payne departeth he from him/whan he hath rente him. And I besought thy disciples to caste him oute/ and they coulde not. Then aunswered Jesus and saide: O thou vnfaithfull and crocked generacion/howe longe shall I be with you: and suffre you? Bringe hether thy sonne. And whan he came to him/ the deuell rente him and tare him. But Jesus rebuked the foule spirite/ and healed the childe/ and delyuered him to his father againe. †And they were all Mat.
amased at the mighty power of God. Luce

And whyle they wondred euery one at all
thinges whiche he dyd/ he saide vnto his disciples: Comprehende these sayinges in your Mat.
eares. † For ỹ sonne of mā must be deliuered in- and
to the handes of mē. But they wyst not what Mar.
that worde meaned/and it was hyd from thē and
that they vnderstode it not. And they were a- Luce
frayed to axe him of the worde. *There came and
a thought also amonge them/ which of them *mar.
shoulde be the greatest. But whan Jesus saw Mat.
the thoughtes of their herte/ he toke a chylde/ Luce
and set him harde by him/ and sayde vnto †Mat.
them? † Whosoeuer receaueth this childe in Mar.
my name/receaueth me: and whosoeuer re- Luce
ceaueth Joh.

d ceaueth me/receaueth hym that sent me. † But
d who so is the least amonge you all/ the same shalbe great.
b Then aunswered Jhon/and sayde: Master/ we sawe one dryue out deuels in thy name/ and we forbadde hym/ for he foloweth the not with vs. And Jesus sayde vnto hym: forbydde hym not: for he that is not agaynst vs/ is for vs.

f And it fortuned whan the tyme was fulfylled/ that he shoulde be receaued vp from hence/ he turned his face to go strayght to Jerusalem/and before hym he sent messaungers/ whiche went theyr waye/ & came into a toune of the Samaritans/ to prepare lodgyng for hym. And they wolde not receaue hym/ because he had turned hys face to go to Jerusalem. But whan his disciples James and Jhon sawe that/they sayde: Lorde/wilt thou that we commaunde/that fyre sal doune from
c heauen/ and consume them † as Elias dyd: Neuertheles/ Jesus turned hym about/ and rebuked them/ and sayde: Knowe ye not of what maner of spirite ye are? The sonne of man is not come to destroye mens soules/but to saue them. And they went into another toune.

c ✠ † And it fortuned as they went by the waye/ one sayde vnto hym: I wyll folowe the/ whether soeuer thou goest. And Jesus sayde vnto hym: The foxes haue holes/ and the byrdes vnder the heauen haue nestes: but the sonne of mā hath not whereon to laye his head.

e † And he sayde vnto another: Folowe me. He saide: Syr/ geue me leaue fyrst to go and bury my father. But Jesus sayde vnto hym:
b † Let the dead bury their dead. But go thou thy waye and preache the kingdome of God.

And another sayde: Syr/ I wyll folowe
d the/ † but geue me leaue fyrst to go bydde thē fare well/ which are at home in my house. Jesus sayde vnto hym: † Who so putteth hys hande to the plowe/ and loketh backe/ is not mete for the kingdome of God.

The X. Chapter. ✠

A Fterwarde the Lorde appoynted out o-
ther seuentie/ and sente them two and two before hym into euery citie and place/ whyther he hym selfe wolde come/ and sayde vnto thē.

† The haruest is greate/ but the labourers are Matt. x. d
fewe. Pray therfore the Lorde of the haruest/
to sende forth labourers into his haruest. † Go Matt. x. e
youre waye: beholde/ I sende you forth as the
lambes amonge the wolfes. † Beare neyther Matt. x. e
wallet/ nor scryppe/ nor shues/and * salute no Marc. vj. a
man by the way. Into whatsoeuer house ye *Luc. x. a
entre/fyrst saye: Peace be in this house. And if i. ij. re. iiij. d
the chylde of peace be there/ youre peace shall reste vpon hym. If no/ then shall your peace turne to you agayne. But tary ye styll in the same house/ eatynge and drynkinge such as they haue. For the labourer is worthye of hys rewarde. ✠

Go not frō house to house. And into whatsoeuer citie ye entre/and they receaue you/ eate such thinges as are sette before you. And heale the syeke that are there/ and saye vnto them: the kyngdome of God is come nye vnto you.
† But into whatsoeuer citie ye come/ and they Matt. x. b
receaue you not/ go youre waye out into the Marc. vj. b
stretes of the same/ and saye: Euen the very Luce ix. a
duste which cleaueth vpon vs of youre citie/ Actu xiij. e
wype we of vpon you. But of thys ye shalbe and xviij. a
sure/ that the kyngdome of God was come nye vnto you: I saye vnto you: It shalbe easyer for Sodome in that day/ then for that cytie.

† Wo vnto the Chorazin/ wo vnto ỹ Beth- B
saida/ for if the miracles which haue bene done Matt. xj. d
amonge you/had bene done at Tyre and Sydon/ they had done penaunce longe ago/ syttinge in sackecloth and in ashes. Neuertheless/ it shalbe easyer for Tyre and Sydō at the iudgement then for you. And thou Capernaū which art exalted vnto the heauen/ shalte be truste doune vnto hell. † He that heareth you/ Matt. x. e
heareth me: and he that despyseth you/ despy- Joan. xiij. c
seth me: but who so despyseth me/ despyseth Marc. ix. d
him that sente me.

The seuentye came agayne with ioye/ and sayde: Lorde/ the deuels also are subdued vnto vs in thy name. But he saide vnto them:
† I sawe Sathan fall doune from heauen as Esa. x. xiij. b
lyghtninge. Beholde/ * I haue geuen you Apoc. xij c
power to treade vpon the serpentes and scor- *mar. xvj. c
pions/and ouer all power of the enemye/ and Ac xxviij. a
nothinge shall hurte you. Neuertheles/ reioyce not ye in thys/ that the spirites are subdued Phil. iiij. a
vnto you: but reioyce/ † that your names Apo. xvij. b

are wrytten in heauen.

C †At the same houre reioyced Jesus in spryte/
Matt. xj. d and sayde: I prayse the O father/ Lord of
heauen and earth that thou haste hyd these
thynges from the wyse and prudent/ and hast
opened them vnto babes. Euen so father/ for
Matth. so it pleased the. † All thynges are geuen ouer
xxviij. c vnto me of my father: * and no man knoweth
Joan. xiij. a who the sonne is/ but onely the father: neyther
*matt. xj. c who the father is/ saue onely the sonne/ and he
Joan. viij c to whome the sonne wyll open it.
viij. b. x. b † And he turned him vnto his disciples/
†mat. xiij. c and sayde in especyall: Blessed are the eyes
which se that ye se. For I say vnto you: Many
Prophetes and kynges wolde haue sene the
thynges that ye se/ and haue not sene them:
and to haue herde the thynges that ye heare/
and haue not herde them.

matt. xxij. d † And beholde/ there stode vp a Scrybe/
Mare. xij. c and tempted hym/ and sayde: Master/ what
must I do to enheret enerlastynge lyfe? He
sayde vnto hym: What is wrytten in the lawe?
How readest thou? He aunswered and sayde:
Deut. vj. b † Thou shalte loue thy Lorde God with all
thy hert/ with all thy soule/ with al thy strēgth/
Leuit. xix. e and with all thy mynde/ and † thy neygh-
Rom. xiij. b bour as thy selfe: He sayde vnto hym: Thou
haste aunswered ryght: this do/ and thou shalt
lyue. But he wolde haue iustified hym selfe/
& sayde vnto Jesus: Whos then my neigh-
boure?

D Then aunswered Jesus/ and sayde: ✠ A
certayne man went doune from Jerusalem
vnto Jericho/ and fell amonge murtherers/
which stryped hym out of hys clothes/ and
wounded hym/ and went their waye/ and lefte
hym halfe dead. And by chaunce there came
doune a prieste the same waye: and whan he
sawe hym/ he passed by. And lykewyse a Le-
uite/ whan he came nye vnto the same place/
and sawe hym/ he passed by. But a Samari-
tan was goynge his iourney: and came that
way/ and whan he sawe hym/ he had compas-
sion vpon hym/ wente vnto hym/ bounde vp
his woundes/ and poured oyle and wyne the-
rein/ and lift him vp vpon his beast/ & brought
hym into the ynne/ and made prouysion for
hym. Vpon the nexte daye whan he depar-
ted/ he toke out two pens/ and gaue them to
the ooste/ and sayde vnto hym: Take cure of
hym/ and whatsoeuer thou spendest more/ I
wyll paye it the whan I come agayne. Which
of these thre now (thynkest thou) was neigh-
bour vnto him that fel amōge ỹ murtherers?
He sayde: He that shewed mercy vpon hym.
Then sayde Jesus vnto hym: Go thy waye
thē/ and do thou lykewyse. ✠

✠ It fortuned as they wente/ that he en-
tred into a toune/ where there was a woman
named Martha/ which receaued him into her
house. And she had a syster/ called Mary/
which † sat her doune at Jesus fete/ and her- deu
kened vnto his worde. But Martha made her
selfe much to do/ for to serue hym. And she
stepte vnto hym/ and sayde: Lord/ careste thou
not/ that my syster letteth me serue alone? Byd
her therfore ỹ she helpe me. But Jesus aun-
swered/ and sayde vnto her: Martha Martha
Martha/ thou takest thoughte/ and combrest thy
selfe aboute many thinges: † there is but one pꝑ
thinge nedefull/ Mary hath chosen a good
parte/ which shall not be take awaye frō her. ✠

The XI. Chapter.

AND it fortuned that he was in a place/ and
prayed. And whan he had ceassed/ one of
his disciples sayde vnto him: Lorde/ teache
vs to praye/ as Jhon also taught his disciples.
He sayde vnto them: † Whan ye praye/ saye: M
O our father/ which art in heauen/ halowed
be thy name. Thy kyngdome come. Thy wyll
be fulfylled vpon earth/ as it is in heauē. Geue
vs this day our dayly bread. And forgeue vs
oure synnes/ for we also forgeue all them that
are detters vnto vs. And lede vs not into tēp-
tacion/ but delyuer vs from euel.

And he sayde vnto them: which of you is
it that hath a frende/ and shoulde go to him at
mydnyght/ and saye vnto hym: frende/ lende
me thre loaues/ for a frende of myne is come
to me out of the waye/ and I haue nothinge
to set before hym: and he within shoulde aun-
swere and say: Disquiete me not/ the dore is
shut alreadi/ and my chyldren are with me in
the chaumber/ I can not ryse and geue the. I
saye vnto you: and though he wold not aryse
and geue him/ because he is his frende/ yet be-
cause of his vnshamefast begginge he wolde
arise/ and geue him as many as he nedeth.

† And

B † And I saye vnto you also: Axe/ & it shalbe
xiij. b geuē you: Seke/ and ye shal fynde: Knocke/ & it
xj. a shalbe opened vnto you. For whosoeuer axeth/
xiij. b he receaueth: and he that seketh/ fyndeth: and
a to hym that knocketh/ shall it be opened. If the
sonne axe bread of any of you that is a father/
wyll he geue hym a stone therfore? Or if he axe
a fysh/ wyll he for the fyshe/ offre him a serpēte?
Or if he axe an egge/ wyl he profer hym a scor-
pion? If ye then which arē euel/ can geue your
chyldren good gyftes/ howe muche more shall
the father of heauen geue the holy spryte vnto
them that axe hym.

x. d ✠ † And he droue out a deuel that was
c dommeand it came to passe whan the deuell
was departed out/ the domme spake/ and the
xij. b people wondred. † But some of them sayde.
He dryueth out the deuels thorowe Belzebub
the chiefe of the deuels. The other tempted
hym/ and desyred a token of hym from heauē.
But he knewe their thoughtes/ and sayde vn-
to them: Euery kingdome deuyded within it
selfe/ shalbe desolate/ and one house shall fall
vpon another. If Sathan then be at vary-
aunce within hym selfe/ howe shall his kyng-
dome endure? Because ye say that I dryue out
deuels thorowe Belzebub.

And if I dryue out deuels thorowe Belze-
bub/ by whome then do youre chyldren dryue
them out? Therfore shall they be your iudges.
But if I cast out the deuels by the fynger of
God/ then is the kingdome of God come vn-
to you.

C † Whan a stronge harnessed man kepeth
xij. c his house/ that he possesseth is in peace: * but
xij. b whan a stronger then he commeth vpon him/
and ouercommeth hym/ he taketh from hym
all his weapens/ wherein he trusted/ and de-
uydeth the spoyle. He that is not with me/ is
agaynst me: and he that gathereth not with
me/ scatereth abroade.

xij. c † Whan the vncleane spryte is gone out of
a mā/ he walketh thorowe drye places/ sekinge
reste/ and fyndeth none. Then sayeth he: I will
turne agayne into my house from whence I
went out. And whan he commeth/ he fyndeth
it swepte and garnysshed. Then goeth he/ and
taketh vnto him seuē other spryetes/ worse then
him selfe. And when they are entred/ they
dwell there. And the ende of that mā is worse
then the begynninge. ✠

✠ And it fortuned whā he spake such/ a cer-
tayne woman amonge the people/ lyfte vp her
voyce/ and sayde vnto him: Blessed is ỹ wōbe
that bare the/ and the pappes that thou haste
sucked. But he sayde: Yee/ blessed are they that
heare the worde of God/ and kepe it. ✠

Whan the people were gathered thicke to-
gether/ he beganne to saye: † This is an euell marc. viij. b
generacion/ they desyre a token/ and there shal
no token be geuen them/ but the token/ of the
prophete Jonas. † For like as Jonas was Jone ij. a
a token vnto the Niniuites/ so shall the sonne and iij. b
of man be vnto thys generacion. The quene
of the South shall aryse at the iudgement of
thys generacyon/ and shall condempne thē:
† for she came from the ende of the worlde/ iij. Reg. x. a
to heare the wysedome of Salomon. And ij. Par. ix. c
beholde/ here is one more then Salomon.
The men of Ninive shall aryse at the iudge-
mente with this generacion/ and shall con-
dempne them: for they dyd penaunce after the
preachinge of Jonas: and beholde/ here is one
more then Jonas.

† No man lyghteth a candel/ and putteth it Matt. v. b
in a preuye place/ neyther vnder a bussh ell/ but Mar. iiij. b
vpon a candelstycke/ that they which come in/ Luce viij. b
may se the lyght. * The eye is the lyght of the *Mat. vj. c
body. If thyne eye then be syngle/ all thy bodye
shalbe ful of lyghte: but if thyne eye be wicked/
then shal al thy body be ful of darkenesse. Take
hede therfore/ that the lyght which is in the/ be
not darkenesse. If thy body nowe be lyghte/ so
that it haue no part of darkenesse/ then shall it
be full of lyght/ and shall lyghte the euen as a
cleare lyghteninge.

But whyle he yet spake/ a certeyne Pharyse D
prayed hym/ that he wolde dyne with hym.
And he wente in/ and sat him doune at the ta-
ble. Whan the Pharyse sawe that/ he maruai-
led/ that he washed not fyrst before dynner.
But the Lorde said vnto him: † Nowe do ye matt. xxiij. c
Pharisees make cleane the outsyde of ỹ cuppe
and platter/ but youre inwarde partes are full
of robbery and wickednesse. Ye foules/ is a
thinge made cleane within/ because ỹ outsyde
is clensed? Neuertheles/ geue almesse of that
ye haue/ and beholde/ all is cleane vnto you.

† But wo vnto you Pharisees/ ye that tyth matt. xxiij. c
mynte and rewe/ and all maner herbes/ and

passe ouer iudgement and the loue of God. These ought to haue bene done / & not to leaue the other vndone.

mat.xxiij.a Mar.xij.d Luc.xx †Wo vnto you Pharises/for ye loue to syt vppermoost in the Synagoges/ & to be saluted in the market. Wo vnto you Scrybes and Pharises / ye ypocrytes / for ye are like couered sepulchres/whereouer men walke/and are not aware of them.

Then aunswered one of the Scrybes / and sayde vnto hym: Master / with these wordes thou puttest vs to rebuke also. But he sayde:

mat.xxiij.a †And wo vnto you also ye Scrybes / for ye lade men with vntollerable burthens / and ye youre selfes touche them not with one of your fyngers.

E mat.xxiij.d †Wo vnto you / for ye buylde the sepulchres of ỹ propheres / but youre fathers putte them to death. Soubtlesse ye beare witnesse/ and consente vnto the dedes of youre fathers: for they slewe them/ and ye buylde their sepulchres.

mat.xxiij.e †Therfore sayde the wysdome of God: I wyll sende prophetes and Apostles vnto thē: and some of them shall they put to death and persecute/ that the bloude of all the prophetes whiche hath ben shedde sence the foundacion of the worlde was layed / may be required of thys generacion: from † the bloude of

Gen.iiij.b *ij.Paral. xxiiij.b Abel / vnto the bloude of * Zacharie / whiche perysshed betwene the aultare and the temple. Yee/I saye vnto you:it shalbe required of this generacion.

mat.xxiij.b †Wo vnto you Scrybes/for ye haue receaued the keye of knowlege: Ye are not come in your selfes / and haue forbydden them that wolde haue ben in.

Whan he spake thus vnto thē / the Scrybes and Pharyses beganne to preasse sore vpon hym/and to stoppe his mouthe with many questions / and layed wayte for hym / and sought to hunte out some thynge out of hys mouthe/that they myght accuse hym.

The XII. Chapter.

A THere gathered together an innumerable multitude of people / in so much that they trode one another: Then beganne he/ and sayd

Mat.xvj.a mar.viij.d *Sap.j.b fyrst vnto his Disciples: † Beware of the leuen of the Pharises/which is ypocrisye. * But there is nothinge hyd that shall not be discouered: neyther secrete/ that shall not be knowē. Therfore whatsoeuer ye haue spoken in darkenesse / that same shalbe herde in lyght: and that ye haue spokē into the eare in the chaumbers/ shalbe preached vpon the house toppes.

† But I say vnto you my frendes: be not afrayed of them that kyll the body / and after that haue no more that they can do. But I wyll shewe you whome ye shall feare. Feare hym / whiche after he hath kylled/ hath power also to caste into hell: Yee / I saye vnto you: Feare hym. Are not fyue sparowes bought for two farthynges? Yet is not one of them forgotten before God. The verye heeres of youre heade also are numbred euery one. Feare not therfore / for ye are better then many sparowes.

I saye vnto you. † Whosoeuer knowlegeth me before men / him shall the sonne of man knowlege also before the aūgels of God: But he that denyeth me before men / shalbe denyed before the aungels of God. * And whosoeuer speaketh a worde against the sonne of man it shalbe forgeuen him: But who so blaspheme the holy ghoost / it shall not be forgeuen hym.

† Whan they bringe you into theyr Synagoges / and to the rulers and officers/ take ye no thoughte / howe or what ye shall aunswere/or what ye shall speake: for ỹ holy ghoost shall teache you in thesame houre what ye ought to saye.

But one of the people sayd vnto him. Master: bydde my brother deuyde the enheritaūce with me. Neuertheless / he sayde vnto hym: Man/who hath sette me to be a iudge or heritage parter ouer you? And he sayde vnto thē: Take hede/and beware of couetеousnes/ for no man lyueth thereof/ that he hath aboundaūce of goodes. And he tolde them a similitude & sayde: There was a ryche man / whose feldes had brought forth frutes plēteously/& thought in hym selfe / and sayde: What shall I do? I haue nothinge wherein to gather my frutes/ and he sayde: this will I do / I wyll breake doune my barnes / and buylde greater / and therein wyll I gather all myne increace and my goodes/& will say vnto my soule. † Soule/ thou haste muche goodes layed vp in stoare for many yeares / take nowe thyne ease/ eate/ drinke / and be mery. But God sayde vnto him:

ryj.b him: † Thou foule/this nyght shal thei require thy soule from the/* and whose shall it be that thou haste prepared? Thus goeth it with him that gathereth treasure for him self/and is not ryche in God.

¶ But he saide vnto his disciples: † Therfore I saye vnto you: Take ye no thought for youre lyfe/what ye shall eate: neyther for youre body/ what ye shall put on. The lyfe is more then meate/and the body more then raiment. Consider the rauens/ they neither sowe nor reape/ they haue also neither stoarehouse nor barne/ and yet God fedeth them. But howe muche better are ye then the fooles?

vj.d † Which of you (thoughe he take thought therfore) coulde put one cubyte vnto his stature? Seynge then ye be not able to do that which is least / why take ye thought for the other? Consider the lilies vpon the felde howe they growe: they laboure not/thei spinne not. But I saye vnto you: that euen Salomon in all his royalte was not clothed like one of these. Wherfore if God so clothe the gras that is to day in the felde / and to morowe shalbe cast in the fornace: howe muche more shall he clothe you/o ye of litle fayth? Axe not therfore what ye shall eate/ or what ye shall drinke/ and clymme not vp on hye: The Heithen in the

ij.b worlde seke after all such thinges. † But seke ye the kingdome of God / and all these shalbe ministred vnto you.

9 † Feare not thou litle flocke / for it is youre c fathers pleasure to geue you the kingdome. Sell that ye haue/ and geue almesse. * Make

vj.c you bagges/which waxe not olde/euen a treac asure that neuer fayleth in heauen / where no thefe commeth / and no moth corruppeth: for where youre treasure is/ there will youre herte be also.

vj.b † Let youre loynes be gerded about/& youre c lightes burninge / & be ye like vnto men that waite for their lorde/ against he returne from ỹ marriage/that whā he cōmeth & knocketh/thei may straight way open vnto him. Blessed are those seruauntes/ whome the lorde (whan he commeth) shall finde waking. Verely I say

iij.b vnto you: † He shall gyrde vp him selfe / and make thē syt doune at ỹ table/& shall go by thē/ and minister vnto them. And if he come in the seconde watche/and in the thyrde watche/ and finde them so / blessed are those seruauntes.

† But be sure of this / that if the good man of the house knewe / what houre the thefe wolde come/ he wolde surely watche / and not suffre his house to be broken vp. † Therfore be ye ready also/for at an houre whan ye thinke not/ shall the sonne of man come.

mat.xxv.a

But Peter saide vnto him: Lorde / tellest E thou this similitude vnto vs/or to al men also? The Lorde saide: Howe greate a thinge is a faithfull and wyse stewarde/ whome his lorde setteth ouer his housholde / to geue them their duetye in due season? † Blessed is that ser- Apo.xvj.c uaunt/whome his lorde (whan he commeth) shall finde so doyng. Verely I say vnto you: he shall set him ouer all his goodes. † But if Matth. thesame seruaūt shall say in his herte: Tush/ it xxiiij.d will be longe or my lorde come/& shal beginne to smyte the seruauntes & maidens/yee/ & eate and drinke/& to be dronken: thesame seruauntes lorde shall come in a day whan he loketh not for him/& in an houre that he is not aware of/& shall hewe him in peces / & geue him his rewarde with the vnbelevers.

† The seruaunte that knewe his lordes wil/ Jaco.iiij.b and prepared not him self / neither dyd accordinge to his wil/shalbe beatē with many strypes: But he that knewe it not / & yet dyd thinges worthy of strypes/ shalbe beatē with fewe strypes. For loke vnto whome much is geuen: of him shall much be sought/& loke to whome much is committed / of him shall much be required.

I am come to kindle fyre vpon earth / and F what wolde I rather / then that it were kindled already? notwithstandinge. I must fyrst be baptised with a baptyme / and howe am I payned till it be ended? † Thinke ye that I am Matt.x.c come to bringe peace vpon earth? I tell you nay / but rather debate. For from henceforth there shalbe at variaunce in one house thre against two/and two against thre. † The father Mich.vij.a shalbe deuyded against the sonne/and ỹ sonne against the father: ỹ mother against ỹ doughter/and the doughter against the mother: the mother in lawe against her doughter in lawe/ and the doughter in lawe against her mother in lawe.

† And he saide vnto the people: Whan ye Matt.xvj.c se a cloude ryse out of the West/ straight waye

ye saye: there commeth a shower / and so it is: and whā ye se the Southwind blowe ye saye: It will be hote/and it commeth so to passe. O ye ypocrites/ye can discerne the fashyon of the skye and of the earth: Why can ye not discerne this tyme also? Yee/ and why iudge ye not of youre selfes/what is right.

Matt.v.c Pro.xxv.b Eccli.viij.a † Whyle thou goest with thine aduersary vnto the prince / geue diligence by the waye/ that thou mayest be quyte of him/lest/he bring the before the iudge: and the iudge deliuer the to the yailar: & the yailar cast the into prison. I tell the / thou shalt not come out thence / tyll thou paye the vttermost myte.

The XIII. Chapter.

Actu.v.e A THere were present at thesame season certaine / that shewed him of the † Galileans / whose blonde Pilate had mengled with their owne sacrifice. And Jesus aunswered/ and sayde vnto them: Suppose ye/that these Galileans were greater synners then all other Galileans/because they suffred suche puny shement? I tell you naye/but except ye amende youre selfes / ye shall all perysshe likewyse. Or thinke ye that the eyghtene (vpon whome the tower in Syloe fell and slewe thē) were gyltie aboue all men that dwel at Jerusalem? I tell you nay: but except ye amend your selfes/ye shall all perysh likewyse.

Mat.xxj.b ¶ And he tolde them this similitude: † A certaine mā had a figge tree/which was planted in his vyneyarde/and he came and sought frute theron/and founde none. Thē said he vnto the wynegardener: Behold. This thre yeare longe haue I come euery yeare/ and sought frute vpon this figge tree/and fynde none: cut it doune/why hindreth it the ground? But he aunswered/and saide: Syr/let it alone yet this yeare/till I dygge roundeabout it/& dounge it/if it will bringe forth frute: If no/then cut it doune afterwarde.

And he taught in a Synagoge vpon the Sabbath: and beholde / there was a woman which had a spirite of infirmite eyghtene yeares/and was crocked/ and coulde not wel loke vp. Whan Jesus sawe her / he called her to hym/ and saide vnto her. Woman be delyuered from thy disease: and he layed his handes vpō her/ & immediatly she was made straight and prayssed God.

Then aūswered the ruler of the Synagoge/ and toke indignacion (because Jesus healed vpon the Sabbath) and said vnto the people: There are syxe dayes / wherein men ought to worke / in them come / and be healed/ and not on the Sabbath.

Then the Lorde aunswered him/ and said: Thou ypocrite † doth not euery one of you louse his oxe or asse from the crybbe vpon the Sabbath/ & leade him to the water? But shoulde not this (which is Abrahās doughter) whom Sathan hath bound now eyghtene yeares/ be lousēd frō this bande vpō the Sabbath? And whan he thus said: all his aduersaries were ashamed. And all the people reioyced ouer all the excellent dedes that were done by him.

† And he saide: what is the kingdome of God like? Or whereunto shall I cōpare it? It is like a grayn of mustard sede / which a man toke/and cast in his garden: and it grewe/ and waxed a greate tree / and the foules of the ayre dwelt amonge the braunches of it.

† And agayne he saide: whereunto shall I liken the kingdome of God? It is like vnto leuen/ † which a woman toke / and myxte it amonge three peckes of meele / tyll it was all leuended.

† And he wente thorow cities and tounes/ and taught and toke his iourney towarde Jerusalem.

And one saide vnto hym: Lorde/are there few (thinkest thou) that shalbe saued? But he saide vnto them: † Stryue ye to entre in at the strayte gate / for many (I say vnto you) shall seke to come in / and shall not be able. From that tyme forth / whan the good man of the house is rysen vp / and hath shut the dore / then shall ye beginne to stand without/ and to knocke at the dore / and saye: † Lorde Lord/ open vnto vs. And he shall aunswere/ and say vnto you: I knowe you not whence ye are.

Then shall ye begynne to saye: we haue eaten and dronken before the / and thou hast taught vs vpon the stretes. And he shall say: I tell you / I knowe you not whence ye are. † Departe fro me all ye workers of iniquite. *There shalbe wepinge & gnashynge of teeth/ when ye shall se Abraham / and Isaac / and Jacob / and all the prophetes in the kingdome of

of God/ and youre selfes thruste out. † And whan they shall come from the Easte and frō the Weste / from the North & from the South/ which shall syt at the table in the kingdome of God. † And behold/there are last/which shalbe fyrst.

Vpon thesame daye there came certaine of the Pharisees / and saide vnto him: Get the out of the waye/and departe hēce / for Herode will kill the. And he saide vnto them: Go ye and tell the foxe: beholde / I cast out deuels/ and heale the people to daye and to morowe/ & vpon the thyrde daye shall I make an ende: for it can not be / that a prophet perysh without Jerusalem.

† O Jerusalem Jerusalem / thou that kyllest the prophetes / and stonest them that are sent vnto the/how oft wolde I haue gathered thy children together/ euē as the henne gathereth her nest vnder her wynges/and ye wolde not? Beholde/youre habitacion shalbe left vnto you desolate. For I saye vnto you: ye shall not se me tyll the tyme come that ye shall saye: † Blessed be he that commeth in the name of the Lorde.

The XIIII. Chapter.

A ANd it fortuned that he came in the house of one of the chiefe Pharisees vpon a Sabbath/to eat bread/and they watched hym. And beholde/ there was a man before hym: which had the dropsye. And Jesus aunswered and spake vnto the Scrybes and Pharisees / and sayd: † Is it lawfull to heale on the Sabbath? But they helde they: tunge. And he toke him/ and healed him / and let hym go / and aunswered / and sayde vnto them: Which of you shall haue an oxe or an asse fallen into a pytte/ and will not straycht waye pull hym out † on the Sabbath daye? And they coulde not aunswere hym againe to that.

And he tolde a similitude vnto the gestes/ whan he marked howe they chose the hyghest seates / and saide vnto them: Whan thou art bydden of any man to a weddynge / syt not doune in the hyghest roume/lest/a more honorable man then thou be bydden of him / and he that bad bothe the and him/come and saye vnto the: geue this man roume/and thou then beginne with shame to take the lowest roume. But rather whan thou arte bydden / go and syt in the lowest roume/that whan he that bad the/commeth/he maye saye vnto the: † Frende/ syt vp here. Then shalt thou haue worshipp in the presence of thē that sytte at the table. † For whosoeuer exalteth hym selfe / shalbe brought lowe: and he that humbleth hym selfe / shalbe exalted. Prou.xxv.a For matt.xxiij.b Luc.xviij.b

Be sayde also vnto hym that had bydden hym: Whan thou makest a dinner or a supper/ cal not thy frendes / nor thy brethren/ nor thy kynsfolkes/nor thy ryche neyghbours/lest/ thei call the agayne / and recompence be made the. † But whā thou makest a feaste/call the poore/ the crepell / the lame/ then art thou blessed / for they can not recompence the. But it shalbe recompenced the in the resurrecciō of the righteous. Tob.iiij.c

Whan one of them that sat by at the table herde this / he sayde vnto hym: Blessed is he / that eateth breade in the kingdome of God. But he saide vnto hym: † A certaine man made a greate supper / and called many therto. And in the houre of the supper he sent hys seruaunt to saye vnto them that were bidden: Come / for now are all thynges ready. And they beganne altogether to excuse thē selfes one after another: The fyrst sayde vnto him: I haue bought a ferme / and I must nedes go forth and se it / I pray the haue me excused. And the seconde sayde: I haue boughte fyue yocke of oxen / and nowe I go to proue them / I praye the haue me excused. And the thyrd sayde: I haue marryed a wyfe / therfore can I not come. And the seruaunt came/ and brought hys Lorde worde agayne thereof. Mat.xxij.a Apoc.xix.b

Then was the good man of the house displeased / and sayde vnto hys seruaunt: Go out quickly into the stretes and quarters of the cytie/and bringe in hyther the poore/ and crepell/and lame/and blynde. And the seruaunt saide: lorde/it is done as thou hast commaunded/ and there is yet more roume. And the Lorde saide vnto the seruaunt: Go out into the hyghe 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 whiche were bydden / shall tayst of my supper. Gen.xix.a

There wente much people with him / and

Deu. xxiij. b
Matt. x. c
and xxj. d

he turned hym aboute and sayd vnto thē: †If any man come vnto me / and hate not his father / mother / wyfe / childrē / brethrē / systers / yee / & his owne lyfe also / he can not be my disciple. And whosoeuer beareth not hys crosse / and foloweth me / can not be my disciple.

Which of you is it that wyl buylde a tower / and sytteth not doune fyrst and counteth the cost / & whether he haue sufficiēt to perfourme it: lest / after he hath layed the foundacion / and is not able to perfourme it / all they that se it / begynne to laugh hym to scorne / and to saye: This man beganne to buylde / and is not able to perfourme it. Or what kynge wyll go to battayll with another kinge / and sytteth not doune fyrst and casteth in his mynde / whether he be able with ten thousande to mete him / that commeth against him with twenty thousande? Or els whyle the other is yet a greate waye of / he sendeth embassage / and desyreth peace. So lykewyse euery one of you that forsaketh not all that he hath / can not be my disciple.

Matt. v. b
Marc. ix. c

†Salt is a good thynge: but if the shalt be vnsauery / what shall they season withall? It is neyther good vpon the lāde / nor in the doūge hyll / but shalbe cast awaye. He that hath eares to hear / let hym heare.

The XV. Chapter.

Matt. ix. a
Marc. ij. b
Luce v. d
*Luc v. d
and vij. c
†Matth. xviij. b

A THere resorted vnto hym all the Publicās and synners / that they myght heare him. And the Pharisees and Scribes murmured / and sayde. *This man receaueth synners / and eateth with them. ✣ But he tolde them thys similitude / and sayde: † what man is he amonge you / that hath an hundreth shepe / and if he lose one of them / that leaueth not the nyen and nyentye in the wylderneſſe / and goeth after that which is lost / tyll he fynde it? And whan he hath founde it / he layeth it vpon his shoulders with ioye: and whan he commeth home / he calleth his frendes and neyghbours / and sayeth vnto them: Reioyce with me / for I haue founde my shepe that was lost / I saye vnto you: Euen so shall there be ioye in heauen ouer one synner that doeth penaunce / more then ouer nyne and nyentye

Luce v. d

righteous / which † nede not repentaunce.

B Or what woman is it that hath ten grotes / if she lose one of them / that lyghteth not a candel and swepeth the house / and seketh diligently tyll she fynde it? And whan she hath founde it / she calleth her frendes and neyghboureſſes / and sayeth. Reioyce with me / for I haue founde my grote / whiche I had lost. Euen so (I tell you) shall there be ioye before the aūgels of God / ouer one synner that doeth penaunce. ✣

✣ And he sayde: A certayne man had two sonnes / and the yonger of them sayde vnto the father. Father geue me the portion of the goodes that belongeth vnto me. And he deuyded the good vnto them. And not longe therafter / gathered the yonger sonne altogether / & toke hys iourney into a farre countrie / & there waisted he his goodes wt ryotous lyuynge. Now when he had spent all that he had / there was a greate derth thoro wout all thesame lāde. And he beganne to lacke / and wente hys waye / & claue to a citiesyn of thatsame countrie / which sent hym into hys felde / to kepe swyne. And he wolde fayne haue fylled hys belly with the coddes / that the swyne dyd eate. And noman gaue hym them.

C Then came he to hym selfe / and saide: How many hyred seruaūtes hath my father / whiche haue breade ynough / and I perysh of hunger? I wyll get vp / and go to my father / and saye vnto hym: Father / I haue synned against heauen and before the / and am nomore worthy to be called thy sonne / make me as one of thy hyred seruauntes. And he gat hym vp / and came vnto his father. †But whā he was yet a greate waye of / his father sawe him / and had compassion / and ranne and fel about his neecke / and kyssed him. Then saide the sonne vnto him: Father I haue synned against heauen and before the / I am nomore worthy to be called thy sonne. But the father saide vnto his seruauntes: bringe forth the beste garment / and put it vpon him / and geue him a rynge vpon his handc / and shues an his fete / and bringe hyther a fed calfe / and kill it / let vs eate and be mery: for this my sonne was dead / and is aliue agayne: he was lost / and is founde. And they began to be mery.

D But the elder sonne was in the felde. And whan he came / and drewe nie to the house / he herde the mynstrelsy / and dauncynge / and called one of the seruauntes vnto him / and axed what it was. He sayde vnto him: Thy brother is come / and thy father hath slayne a fed calfe / because he hath receaued hym safe and sounde. Then was he angrye / and wolde not go in. Then wente his father oute / and prayed him. But he aunswered and saide vnto his father: Lo / thus many yeares haue I done the seruice / neyther haue I yet broken thy commaundemente / and thou gaueſt me neuer one kydde / that I myght make mery with my frendes. But nowe that this thy sonne is come / whiche hath deuoured his goodes with harlottes / thou haste slaine a fed calfe. But he sayde vnto him: My sonne / thou arte alwaye with me / and all that is myne / is thyne: thou shouldest be mery and be glad: for this thy brother was dead / and is alyue againe / he was lost / and is founde againe. ✣

The XVI. Chapter.

A HE sayde also vnto his disciples: There was a certaine ryche man / whiche had a steward that was accused vnto him / that he had waisted his goodes. And he called him / and saide vnto him: Howe is it / that I heare this of the? geue accomptes of thy stewardshyppe / for thou maiest be no longer steward. The steward saide within him selfe: What shall I do? My Lorde wyll take away the stewardeshyppe fro me. I can not dygge / and to begge / I am ashamed: I wote what I wyll do / that whan I am put oute of the steward shippe / they maie receaue me into their houses.

And he called vnto him all his lordes detters / and sayde vnto the fyrste: Howe muche owest thou vnto my lorde? He saide: an hundreth tonnes of oyle. And he sayde: Take thy byll / syt doune quyckly / and write fyftye. Then saide he vnto another: Howe muche owest thou? He saide / an hundreth quarters of wheat. And he saide vnto hym: Take thy byll / and write foure score. And the Lorde commended the vnrighteous steward / because he had done wysely. For the children of this worlde are in their kynde wyser / then the children of lighte. And I saye vnto you: Make you frēdes wt the vnrighteous Mammon / that whan ye shal haue nede / they maie receaue you into euerlastinge tabernacles.

B He that is faithfull in the least / is faithfull also in muche: and he that is vnrighteous in the least / is vnrighteous also in muche. If ye thē haue not ben faithful in the vnrighteous Mammon / who wil beleue you in that which is true? And if ye haue not bene faithfull in another mans busynesse / who will geue you that which is your owne.

Mat. vj. c

† No seruaunte can serue two masters: for eyther he shall hate the one / and loue the other / or els he shall leane to the one / and despyse the other. Ye can not serue God and Mammon.

All these thinges herde the Pharisees / whiche were coueteous / and they mocked hym. And he sayde vnto them: ye are they that iustifye youre selfes before men / but God knoweth youre hertes. For that whiche is hyghe amonge men / is an abhominacion before God.

C † The lawe and the prophetes prophecyed vnto Jhon / and from that tyme forthe is the kyngedome of God preached thorowe the Gospell / and euery man preasseth into it by violence. † But easyer is it for heauen and earthe to perishe / then one tytle of the lawe to fall. * Whosoeuer putteth awaye his wyfe / and marryeth another / breaketh matrymonye: and he that marryeth her whiche is deuorced from her housbād / breaketh wedlocke also.

Matt. xj. b
Esa. xl. a
Matt. v. b
*Matt. v. d
and xix. b
Marc. x. c

✣ There was a certayne ryche man / whiche clothed hym selfe with purple / and costlye lynnen / and fared deliciously euery daye. And there was a poore man named Lazarus / whiche laye at his gate full of sores / and desyred to be fylled with the crommes that fell from the ryche mans table. Yet came the dogges / and lycked his sores. But it fortuned / that the poore man dyed / and was caryed of the Aungels into Abrahams bosome. The ryche man dyed also / and was buryed.

D Nowe whan he was in the hell / he lyft vp his eyes in the payne / and sawe Abraham afarre of / and Lazarus in his bosome / and he cried and said: Father Abraham / haue mercy vpon me / and sende Lazarus / that he

maye dippe the typpe of his fynger in water and coale my tunge/ for I am tormented in
Gal. vj. a this flamme. But Abraham saide: †Remembre sonne/ that thou hast receaued good in thy
lyfe/ and contrarywise Lazarus receaued euell. But nowe is he comforted/ and thou art tormented. And besyde all this/ there is a greate space set betwene vs and you: so that they which wolde go doune from hence vnto you/ can not: neither maie they passe ouer frō thence vnto vs.

Then saide he: I praye the then father that thou wylte sende him vnto my fathers house/ for I haue yet fyue brethren that he maye warne them/ leste/ they also come into this place of torminte. Abraham saide vnto him: They haue Moses and the Prophetes/ let them heare them. But he saide: Nay father Abraham/ but if one wente vnto them from the dead/ they wolde do penaunce. Nevertheless/ he sayde vnto hym: If they heare not Moses/ and the prophetes/ then shal they not belefe also/ though one rose agayne from the dead. ✠

The. XVII. Chapter.

Matt. xviij. a
Marc. ix. a
Mat. xviij. b
Mat. xvij. c and xxj. c

AND he sayde vnto his disciples: † It is vnpossible the offences shoulde not come: but wo vnto hym by whome they come. It were better for him that a mylstone were hanged aboute his necke/ and caste into the see/ then that he shoulde offende one of these litle ones. Take hede to youre selfes. † If thy brother trespasse againste the/ rebuke hym/ and if he amende/ forgeue hym. And though he synne againste the seuen tymes in a daye/ and come seuen tymes in a daye to the agayne/ and saye: It repenteth me/ forgeue hym.

And the Apostles saide vnto the Lorde: Increase oure fayth. The Lorde sayde: † If ye haue faith as a grayne of mustarde sede/ and say vnto this Molbery tree: Plucke thy selfe vp by the rotes/ and plante thy selfe in the see/ it shalbe obedient vnto you. Which of you is it that hath a seruaunt/ (which ploweth or fedeth the cattell) whan he commeth home from the felde/ that he wyll saye vnto him: Go quycke/ & syt doune to meate/ Is it not thus? that he sayeth vnto hym: Make readye that I maye suppe: gyrde vp thy selfe/ and serue me/ tyll I haue eaten and dronken/ afterwarde shalt thou eate & drinke also. Thanketh he the same seruaunte also/ because he did that was commaunded him? I trow not. So likewise ye/ whan ye haue done all that I commaunde you/ saie: We are vnprofytable seruauntes/ we haue done that we were bounde to do.

✠ And it fortuned/ whan he toke hys iourney towarde Jerusalem/ he wente thorowe the myddest of Samaria/ and Galile. And as he came into a toune/ there met hym ten leperous men/ which stode afarre of/ & lift vp they: voice/ and sayde: Jesu master/ haue mercy vpon vs. And whan he sawe them/ he sayde vnto them. † Go and shewe youre Leuit. xiij. e selfes vnto the priestes. And it came to passe/ as they wente/ they were clensed/ and one of them whan he sawe that he was clensed/ he turned backe againe/ and praysed God with loude voyce/ and fell doune on his face at his fete/ and gaue thankes. And the same was a Samaritane. Jesus aunswered and sayde: Are there not ten clensed? But where are those nyne? There were els none founde that turned againe/ and gaue God the prayse/ saue onely this straunger. And he sayde vnto hym: Aryse/ go thy way/ thy faith hath made the whole. ✠

But whan he was demaūded of the Pharisees: whan commeth the kingdom of God? He aunswered them/ and saide: The kyngedome of God commeth not with outwarde apperaunce/ neyther shal it be saide: Lo/ here or there is it. For behold/ ỹ kingdome of God is inwarde in you.

And he saide to the disciples: The tyme shall come/ whan ye shall desyre to se one day of the sonne of man/ and shall not se it. † And Mat. xxiv. b Marc. xiij. b they shall saye vnto you: Se here/ Se there. Go not ye/ neyther folowe/ for as the lyghtninge shyneth aboue from the heauen/ and lighteth ouer all that is vnder the heauen/ so shall the sonne of man be in his daye. † But Mat. xvij. c and xxj. c Marc. viij. c and xv. c Luce xvij. c first must he suffre many thinges/ and be refused of this generacion.

And as it came to passe in the tyme of Noe/ so shal it come to passe also in the daies of the sonne of man. They ate/ they dranke/ they Gen. vij. b Luce xvij. b maryed/ and were maried/ † euen vnto the daie that Noe wente into the Arcke/ and the floude came and destroied them all.

Lykewyse also as it came to passe in the tyme of Loth/ they did eate/ they dyd drynke/ they boughte/ they solde/ they planted/ they builded. † But euen the same daie that Loth wente out of Sodome/ it rayned fyre & brimstone from heauen/ and destroyed them all. After this maner shall it go in the daie whan the sonne of man shall appeare.

† And at that daye/ who so is vppon the rofe/ and his stuffe in the house/ let him not come doune to fetche it: Lykewyse he that is in the felde/ let him not turne backe/ for it that is behind him. † Remembre Loths wife. * Whosoeuer goeth aboute to saue his lyfe/ shall lose it/ and whosoeuer shall lose it/ shall saue it.

I saye vnto you: In that nighte shall two lye vpon one bedde/ the one shalbe receaued/ the other shalbe forsaken. † Two shalbe grynding together/ the one shalbe receaued/ the other shalbe forsaken. And they aunswered/ and sayde vnto him: Where Lorde? He saide vnto them: Where soeuer the dead carcase is/ there wyll the Aegels be gathered together.

The. XVIII. Chapter.

AND he tolde them a similitude/ signifyenge/ that men ought † alwaies to praie/ and not to leaue of/ and saide: There was a iudge in a cytie/ whiche feared not God/ and stode in awe of no man. And in the same citie there was a wedowe/ whiche came vnto him/ and saide: Se lyuer me fro myne aduersarye. And he wolde not a greate whyle. But afterwarde he thought within him selfe: Though I feare not God/ and stande in awe of noman/ yet seinge this wedowe is so importune vppon me/ I wil deliuer her: lest/ she come at the last and raile vpon me.

Then saide the Lorde: Heare what the vnrighteous iudge saieth. But shal not God also deliuer his chosen/ that crye vnto hym daie and nighte/ though he deferre them? I saie vnto you: He shal deliuer them/ and that shortly. Neuertheless/ whan the sonne of mā commeth/ suppose ye that he shal synde faith vpon earth?

✠ And vnto certayne whiche trusted in them selfes/ that they were perfecte/ and despysed other/ he spake this similitude: There wente vp two men into the temple to praye: The one a Pharise/ the other a Publicane. The Pharise stode/ and prayed by hym selfe after this maner: † I thanke the God/ that I Gen. xxvj. c am not as other men/ robbers/ vnrighteous/ aduouterers/ or as this Publicane. Eccle. vij. a I faste twyse in the weke/ I geue the tythes of all that I haue. And the Publicane stode afarre of/ and wolde not lyfte vp his eyes to heauen: but smote vppon his breste/ and saide: God be thou mercifull vnto me synner. I tell you: This man wente doune in his house/ iustifyed more then the other. † For whosoeuer exalteth him selfe/ shalbe brought low/ and he that humbleth him self/ shalbe exalted. ✠ Mat. xxiij. b Luce xiij. b

† They broughte yonge children also vnto him/ that he shoulde touche them. But whā the disciples sawe that/ they rebuked them. Neuertheless/ Jesus called them vnto him/ and saide: Suffre the children to come vnto me/ and forbydde them not/ for vnto suche belongeth the kyngedome of God. Verely I saye vnto you: Whosoeuer receaueth not the kingdome of God as a childe/ shall not enter therein. Mat. xix. b Mar. x. b

And a certayne ruler axed him/ and saide: C † Good master/ what muste I do that I may inheret euerlastinge lyfe? Bnt Jesus sayde vnto him: Why callest thou me good? There is no man good/ but God onely. Thou knowest the commaundementes: † Thou shalte not breake wedlocke: Thou shalt not kyl: Thou shalte not steale: Thou shalte not beare false witnesse: Honoure thy father and mother. But he saide: All these haue I kepte fro my youth vp. Whan Jesus herde that/ he sayde vnto hym: Yet lackest thou one thinge/ sell all that thou haste/ and geue it vnto the poore/ and thou shalte haue a treasure in heauen/ and come and folowe me. Whan he herde that/ he was sory/ for he was very ryche. Matt. xix. c Marc. x. d Exo. xx. c

Whan Jesus sawe that he was sory/ he sayde: † Howe hardly shall the ryche come into the kyngedome of God? It is easyer for a Camel to go thorowe the eye of a nedle/ then for a ryche man to entre into the kyngedome Mat. xix. c Marc. x. c

dom of God. Then saide they that herde that: Who can then be saued? But he sayde: †Loke what is vnpossyble with men / is possible with God.

Luce.j.c

Mat.xix.d Luce.x.c †Then sayde Peter: Behold/we haue forsaken all / and folowed the. He saide vnto them. Verely I saye vnto you: There is no man that forsaketh house/or elders/or brethre/ or wyfe / or chyldren for the kyngedome of Gods sake / whiche shall not receaue muche more in this time/and euerlastinge lyfe in the worlde to come.

Matt.xx.b Marc.x.d ✠ †He toke vnto him the twelfe and said vnto them: Beholde/we go vp to Jerusalem/ and it shall all be fulfylled that is wrytten by the prophetes/concerninge the sonne of man.

Luc.xviij.a For he shalbe delyuered †vnto the Heythen/ and shalbe mocked / and dyspitfully intreated / and spytted vppon/and whan they haue scourged him / they shall put him to death/ and vpon the thyrde daie shall be ryse again.

Luce.ij.g †And they vnderstode nothing of these thinges. And this saying was hyd frō them/ and they perceaued not the thinges that were spoken.

Matt.xx.d Marc.x.c † And it came to passe/ whan he came nye vnto Jericho/there sat one blynde by the way and begged. And whan he herde the people passe by/he axed what it was. Then saide they vnto him/that Jesus of Nazareth passed by. And he cried/ and saide: Jesu thou sonne of Dauid/haue mercye vpon me. But the people that wente before rebuked him / that he shoulde holde his tunge. Neuertheless / he cried much more: Thou sonne of Dauid haue mercye vpon me. Jesus stode still/ and commaunded him to be broughte vnto him. And whan he was come neare/ he axed him and saide: What wylte thou that I do vnto the? He sayde: Lorde/ that I maye receaue my syghte. And Jesus saide vnto him: Receaue thy sighte/thy faith hath saued the. And immedialtly he saw/and folowed him/ and praised God. And al the people that sawe it/gaue God the prayse. ✠

The XIX. Chapter. ✠

And he entred in/and wente thorowe Jericho: and beholde/there was a man named Zacheus/whiche was a ruler of the Publicans/and was rich/and desyred to se Jesus what he shoulde be/and he coulde not for the people/ for he was lowe of stature. And he ranne before/and clymmed vp into a wylde fygge tree/that he might se him: for he should come ȳ way. And whan Jesus came to the same place/ he loked vp/ and sawe him / and saide vnto hym: Zachee/come doune haistely/ for to daie must I turne into thy house. And he came doune haystely/ and receaued hym † with ioye. Whan they sawe that / they murmured all / and saide / that he was gone in to a sinner.

But Zacheus stode forth/ and saide vnto the Lorde: Beholde Lorde / the halfe of my goodes geue I to ȳ poore: And if I haue defrauded any mā/I restore him foure folde: Jesus saide vnto him: This daye is healthe happened vnto this house/ for so muche as he also is Abrahams sonne. † For the sonne of man is come to seke and to saue that whiche was lost. ✠

Nowe whyle they herkened / he tolde a symilitude also/ because he was nye vnto Jerusalem / and because they thought / that the kingedome of God shoulde appeare immedialtly. And he saide: ✠† A certaine noble man wente into a farre countrie / to receaue him a kingdome/ and then to come agayne. This man called ten of his seruauntes / and delyuered them ten pounde / and saide vnto them: Occupye till I come againe. But his cytiesyns hated him/and sent a message after him/and saide: We wyl not haue this man to raigne ouer vs.

And it fortuned/ whan he came agayn after that he had receaued the kingedome / he dyd call for the seruauntes / vnto whome he had geuen his money / that he might knowe what euery one had done. Then came the fyrst and saide: Syr/ thy pounde hath wonne ten pounde. And he sayde vnto him: Well thou good seruaunt / for so muche as thou haste bene faythfull in the leaste / thou shalte haue auctorytie ouer ten cities. The seconde came also/ and saide: Syr/thy pounde hath wonne fyue pounde. And to him he saide: And thou shalte be ouer fyue cityes. And the thirde came / and saide: Lo Syr/ here is thy pounde/ whiche I haue kepte in a napkyn/ I was afrayed of the/ for thou art an harde

harde man/thou takest vp that thou haste not layed doune/ and reapest that thou haste not sowen. He sayde vnto him. †Of thine owne mouth iudge I the thou euell seruaunt. Knewest thou that I am an harde man / takynge vp that I laide not doune/and reapinge that I dyd not sowe? Wherfore then hast thou not delyuered my money to the exchaunge Bancke? And at my comming might I haue required myne owne with vauntage.

And he said vnto them that stode by: Take the pounde from him / and geue it vnto hym that hath ten pounde. And they sayde vnto him: Syr/he hath ten pounde already. But I saye vnto you: † Whosoeuer hath / vnto hym shalbe geuen: but from him that hath not/ shalbe taken awaye euen that he hath. As for those myne enemies / whiche wolde not that I shoulde raygne ouer them/bring them hyther/and slaye them before me. And whan he had thus sayde/ he wente on forwarde / and toke his iourney to Jerusalem. ✠

†And it fortuned whā he came nye Bethphage and Bethany vnto mounte Olyuete/ he sente two of his disciples / and saide: Go into the toune that lyeth ouer against you/ as sone as ye ar come in/ ye shal find a foale tyed/wheron yet neuer man sat / louse it / and bynge it hyther. And if any man axe you wherfore ye louse it/saye thus vnto him: The Lord hath nede therof.

And they that were sent/wente their way/ and founde euen as he had saide. But whan they loused the foale/the owners therof saide vnto them: Why louse ye the foale? They said: The Lorde hath nede thereof. And they brought it vnto Jesus/and caste their clothes vpon the foale/ and set Jesus theron. † Now as he wente / they spredde they? garmentes in the waye.

And whan he wente doune from mounte Olyuete / the whole multitude of his disciples beganne ioyfully to prayse God with loude voyce / ouer all the myracles that they had sene/ & sayde: †Blessed be he/ that cōmeth a kynge in the name of the Lorde. *Peace be in heauen/and prayse in the heyght. And some of the Pharisees amonge the people sayde vnto him: Rebuke thy disciples. And he aunswered/ and sayde vnto them: I tell you/ †if these holde their peace/ yet shal the sto. Abac. ij. b nes crye.

✠And whan he was come neare / he beholde the cytie/ † and wepte vpon it/and said: If thou knewest what were for thy peace/ thou shouldest remembre euen in this present daye of thine. But now is it hyd from thyne eyes. † For the time shall come vpon the / that thine enemies shal cast vp a bāke about the/ & aboute thy children with the/ and besege the/ anp kepe the in on euery syde / and make the euen with the grounde/ and shall not leaue in the one stone vpon another/because thou hast not knowen the time wherin thou haste bene visyted. Joh. xj.d Jere. xxv.a Miche. iij.c mat. xxiiij.a Mar. xiij.a Luce xxj.a

† And he wente into the temple / and beganne to dryue oute them that boughte and solde therin/and saide vnto them: It is written: *My house is an house of prayer/ but ye haue made it a denne of murtherers. And he taught daily in the temple. ✠ Mat. xxj.b Marc. xj.b Joh. xij.b *Esa. lvj.b Jere. vij.a iij. Re. viij.d

†But the hyghe priestes and the Scribes/ and the chiefest of the people wente aboute to destroye him/and found not what to do vnto him. For all the people stacke by him/ and gaue him audience. †Mat. xxj.c Luce. xx. b Joh. vij.c and viij.d

The. XX. Chapter.

And † it fortuned in one of those dayes/ whan he taught the people in the temple/ and preached the Gospell / the hyghe priestes and Scribes came vnto him with the elders and spake vnto hym / and sayde: Tell vs / by what auctorȳte doest thou these thynges? Or who gaue the this auctorite? But he aunswered/and saide vnto them: I wyll axe you a worde also/tell it me: The Baptime of Jhon/ was it from heauen or of men? But they thought in them selfes/and saide: If we saye from heauē/then shal he say: Why did ye not then belefe him? But if we saie of men/ then shall all the people stone vs/ for they be perswaded that Jhon is a prophete. And they aunswered/ that they coulde not tell whence it was. And Jesus sayde vnto them: Neyther tell I you/ By what auctorȳte I do these thinges. A Mat. xxi. c Mar. xj. b

And he beganne to tell the people this symilitude: † A certayne man planted a vyneyarde/ and let it oute vnto housbandmen/ and wente hym selfe into a straunge coun- Mat. xxi. b Mar. xij. a

tre

trie for a greate season. And whan his tyme was come/he sent a seruaunt to the housbādmen/that they myght geue him of the frute of the vyneyarde. But the housbandmen bet him/and sent him awaye emptye: and againe he sente yet another seruaunt/ but they bet
B him also/ and intreated him shamefully/ and sente him awaye emptye. And besydes this/ he sente the thyrde/ but they wounded him also/ and thruste hym oute. Then sayde the Lorde of the vyneyarde: What shall I
Johan. v. d Do: I wyll sende my † deare sonne/ perad-
Rom. viij. a uenture they wil stande in awe of him/ whan
Philip. ij. a they se hym.

But whan the housbandmen sawe the sonne/ they thought in them selfes/ and sayd:
Gen. xxxvij This is the heyre/ come/ † let vs kyll hym/ that the inheritaunce maye be oures. And they thruste him oute of the vyneyarde/ and slewe him. What shall now the Lorde of the vyneyarde do vnto them: He shal come and destroye those housbandmen/ and let oute his vyneyarde vnto other. Whan they herd that/ they saide: God forbyd.

But he beheldе them/ and saide: What is
Psal. cxvij c this then that is wrytten: † The same stone
Esa. xxviij c whiche the buylders refused/ is become the head corner stone: whosoeuer falleth vpō this
Dan. ij e stone/ shalbe broken in sunder: but † vppon
*Mat. xxi. e whome soeuer he falleth/ he shall grynde him
Marc. xij. a to poulder. *And the hyghe priestes and Scri-
Luce xx. d bes wente aboute to laye handes vpon hym the same houre/ and they feared the people: for they perceaued that he had spoken this similitude against them.

Mat. xxij. b † And they watched him/ and sente forth
Marc. xij. b spyes/ whiche shoulde faine them selfes perfecte/ that they mighte take him in his woordes/ to delyuer hym vnto the power/ and auctoryte of the debyte. And they axed him and sayde: Master/ we knowe that thou sayest and teachest ryghte/ and regardest the outwarde apperaunce of no man/ but teachest the waye of God truely. Is it laweful that we geue trybute vnto the Emperour or not? But he perceaued their craftynes/ and saide vnto them: Why tempte ye me? Shewe me the penny. Whose ymage and superscripcyon hath it? They aunswered and sayde: The Emperours. Then sayde he vnto them: Geue then vnto the Emperoure/ that whiche is the Emperours: and vnto God/ that whiche is Gods. And they coulde not reproue his woorde before the people/ and maruayled at his aunswere/ and helde their peace.

† Then came vnto him certayne of the Sa- g
ducees/ (* which holde that there is no re- Mat.
surrecyon) and axed him/ and sayde: Ma- Mar.
ster/ Moses wrote vnto vs: † If any mans *Act.
Brother dye hauinge a wife/ and dye without †Deu.
children/ then shal his Brother take his wyfe/ & rayse vp sede vnto his Brother. Nowe were there seuen Brethren/ the fyrste toke a wyfe and dyed childlesse: and the seconde toke the wyfe/ and dyed without children also/ and the thyrde toke her/ lykewyse all the seuen/ and lefte no children behynde them/ and dyed. At the last after all them the woman dyed also. Nowe in the resurrecyon/ whose wife shall she be of them: For seuen had her to wyfe. And Jesus aunswered and sayde vnto them: The chyldren of this worlde marry/ and be marryed/ but they that shalbe worthy to enioye that worlde and the resurrecyon from the dead/ shall neither marrye nor be married/ for they can dye nomore. For they are lyke vnto the aungels/ and are † the chyl- j. Joh.
dren of God/ in so muche as they are children of the resurrecyon.

But that the dead ryse againe/ hath Mo- E
ses also sygnified besydes the bushe/ when he called the Lorde/ the God of Abraham/ the God of Isaac/ and the God of Jacob. But God is not a God of the dead/ but of the lyuinge/ for they liue all vnto him. Then aunswered certayne of the Scribes/ and saide: Master thou haste sayde well. And from that tyme forth they durste axe him nomore questions.

† But he saide vnto them: Howe saye they Mat
that Christe is Dauids sonne: And Dauid Mar
him selfe saieth in the boke of the Psalmes: Psal.
† The Lorde saide vnto my Lorde: Syt thou on my righthande/ tyll I make thyne enemies thy fote stole. Dauid calleth him Lorde/ how is he then his sonne?

† Nowe whyle all the people gaue audi- Mat
ence/ he saide vnto his disciples: Beware of Mar
the Scribes/ whiche wyll go in longe gar- Luce
mentes/ and loue to be saluted vpon the market/ and desyre to syt hyghest in the Synagoges/ and at the table. They deuoure wedowes houses/ and that vnder a coloure of lōge prayinge: These shall receaue the greater damnacion.

The XXI. Chapter.

A And he loked vp/ and beheldе the ryche/
xij. d whowe they put in their offeringe into the Gods chest. He sawe also a poore wedowe/ whiche put in two mytes/ and he saide: Verely I saie vnto you: † This poore wedow hath
viij. b put in more then they all: For these all haue of their excesse put in vnto the offeringe of God/ but she of her pouerte hath put in all her lyuinge that she had.

viij. a † And whan some spake of the temple/ that
xvij. a it was garnished with goodly stones and
c. ix. b Jewels/ he saide: * The tyme shal come/ whe-
vij. b rein of all this that ye se/ there shall not be
ix. d lefte one stone vppon another/ whiche shall not be broken downe. They axed hym and sayde: Master/ whan shall these be? and what shalbe the token whan these shal come to passe?

He sayde: Take hede/ that ye be not deceaiij. a ued: † For many shall come in my name and say: I am he/ and the tyme is come harde by. Folowe them not.

B But whan ye heare of warres/ and insurrecions/ be not ye afrayed/ for suche muste come to passe/ but the ende is not yet there so
x. a soone. Then sayd he vnto them: † One people shal ryse against another/ and one realme against another/ and there shalbe great earthquakes here and there/ pestylence and derth/ and feareful thinges. And greate tokens shall there be from heauen. † But for all these/ they
x. b shall laye handes vpon you/ and persecute
xij. a you/ and delyuer you vp into theyr Sinagoxij. b ges and prysones/ and bringe you before
xxj. b kynges and princes for my names sake. But
v. b this shall happen vnto you for a witnesse. Be
j. a at a poynte therefore in youre hertes/ that ye
xiij. c take no thoughte how ye shall aunswere: † for
v. c I wil geue you mouth and wysdom against
j. b the whiche/ all youre aduersaries shall not be
viij. a able to speake nor to resyste. * But ye shalbe delyuered vp euen of youre elders/ Brethren/ kynsfolkes and frendes/ and some of you shall they put vnto death/ and ye shalbe hated of euery man for my names sake/ & yet shall not one heere of youre heades perishe. Holde fast youre soules with pacience.

† But whan ye shall se Jerusalem besieged C
with an hoost/ then understand that the deso- Mat xxiij. b
lation of it is nye. Then let them whiche be in Mar. xiij. b
Jewrye/ flye vnto the mountaynes: and let suche as be in the myddest thereof/ departe oute: and let suche as be in the countries/ not come therein. For these are the dayes of vengeaunce/ that euery thinge whiche is wrytten maie be fulfylled. But wo vnto them that are with chylde/ and to them that geue sucke in those dayes: for there shalbe great trouble vppon earthe/ and wrathe ouer his people/ and they shall fall thorowe the edge of the swearde/ and be led captyue amonge all nacions. † And Jerusalem shall be troden Rom. xj. d
doune of the Heithen/ vntyll the tyme of the Heithen be fulfylled.

✝ † And there shalbe tokens in the Sunne Mat xxiiij c
and Moone/ and starres/ and vppon earthe/ Mar. xiij c
the people shalbe in suche perplexite/ that they Ez. xxxviij c
shall not tell whiche waye to turne them sel- C see x b
fes. And the see and the waters shall roare/ Apoc. vj c
and men shall pyne awaye for feare/ and for lokinge after thinges whiche shall come vppon earth. For euen the very powers of heauen shall mouc.

† And then shall they se the sonne of man D
commynge in the cloude with power and Esa. xix a
greate glorye. But whan these thinges be- Luce xvij. c
gynne to come to passe/ then loke vp/ and lyfte Joh. j. c
vp youre heades/ for youre redempcion drawe th nye.

† And he tolde them a symilitude: Be- Mat xxiiij c
holde the fygge tree/ and all the trees/ whan Mar. xiij d
they nowe shutte forth their buddes/ ye se by them/ and perceaue/ that the sommer is nowe at hande. So likewyse/ 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 shall not passe/ tyl all be fulfylled. Heauen and earth shall passe/ but my wordes shall not passe. F

† But take hede vnto youre selfes/ that Rom xiij. b
youre hertes be not ouerladen with excesse of eatynge and with dronkennesse/ and with takynge of thought for lyuinge/ and so this daye

daye come vpon you vnwares. For as a snare
shall it come on all them that dwell vppon
Lu.xxi.b earth. †Watch therfore continually and praie/
mat.xxiiij.d that ye maye be worthy to escape all this that
Mar.xiij.d shall come/ and to stande before the sonne of
j.Pet.v.b man.

And on the day time he taught in the temple/but in the nyght season he wente out/and abode all night vpon mount Oliuete. And al the people gat them vp early vnto him in the temple/for to heare him.

The.XXII.Chapter. ✠

A †The feast of the swete Breade (whiche is
Mat.xxvj.a called Easter Due nye. *And the hyghe
Mar.xiiij.a priestes and Scribes sought how they might
*Joh.vij.c put him to death/and were afrayed of the peo
xj.e and f ple. But † Sathan was entred into Judas/
†Joh.xij.a named Iscarioth/(which was of the numbre
and xiij.c of the twelfe) and he wente his waye/and talketh with the hyghe priestes/and with the hyghe officers/ howe he wolde betraye him vnto them. And they were glad/and promysed to geue him money. And he consented/ & sought oportunite/that he might betray him without any rumoure.

Mat.xxvj.b †Then came the daye of swete bread/whe-
Mar.xiiij.b rein the Easterlambe must be offered. And he sente Peter and Jhon/and saide: Go youre waye/prepare vs the Easterlambe/that we maie eate. But they saide vnto him: Where wylt thou that we prepare it? He saide vnto them: Beholde/ whan ye come into the cytie/ there shal mete you a man/bearinge a pitcher of water/ folowe him into the house that he entreth in/and saye vnto the good man of the house: The master sendeth thy worde: Where is the gesthouse/wherin I maie eate the Easterlambe with my disciples? And he shall shewe you a great parloure paued. They wet their waie/ and founde as he had saide vnto them/and made ready the Easterlambe.

B And whan the houre came/ he sat hym
doune/and the twelfe Apostoles with hym/ and he sayde vnto them: I haue hertely desired to eate this Easterlambe with you before I suffre. For I saye vnto you/that henceforth
j Cor.v.b I wyll eate nomore therof/tyll it be †fulfylled in the kyngdome of God. And he toke the cuppe/gaue thankes/and said: Take this and deuide it amonge you. For I saye vnto you: I wil not drinke of the frute of the vyne/ vntill the kingdome of God come. † And he Mat.
toke the breade and gaue thankes/and brake Mar.
it/and gaue it them/ and saide: This is my j.Cor.
body/*whiche shalbe geuen for you. This do *Joh.
in the remembraunce of me. Likewyse also the cuppe/after they had supped/and sayde: This cuppe is the newe Testament in my blonde/ which shalbe shed for you.

✠† But lo/the hande of him that betraieth Mat.
me/is with me at the table. And the sonne of Mar.
man truely goeth forth as it is appointed. But wo vnto that man/ by whome he is betrayed. And they beganne to axe amonge them selfes/which of them it shoulde be/ that shoulde do that.

† There rose a stryfe also amonge them/ Matth.
which of them shoulde be taken for the grea- Mar.
test. But he sayde vnto them: The kynges of and x.
ye worlde haue dominion ouer the people/and Luce.
they that beare rule ouer them/are called gracious lordes. † But ye shall not be so: But the j.Pet.
greatest amonge you/ shalbe as the yongest: and the chiefest as a seruaunt. For whiche is greatest: he that sytteth at the table/ or he that serueth? Is not he that sytteth at the table? But I am amonge you as a minister. As for you/ye are they that haue abyden with me in my temptacions. † And I wyl appointe the Luce.
kyngdome vnto you/euen as my father hath appointed me/ that ye maye eate and drynke at my table in my kyngdome/ †and syt vpon Mat.
seates/ & iudge the twelfe trybes of Israel. †. Apoc.
But the Lorde saide: Simon/ Simon/ c
Beholde/ Sathan hath desyred after you/ that he might syft you euen as wheat: But I haue prayed for the/that thy faith fayle not. And whan thou art conuerted/ strengthe thy brethren. † But he saide vnto him: Lorde/ I Mat.
am ready to go with the into pryson/and into Mar.
death. Neuertheles/ he saide: Peter/ I saye Joh.
vnto the: The cocke shall not crowe this day/ tyll thou haue thryse denyed/ that thou knewest me.

And he sayde vnto them: † Whan I sente Matth.
you without wallet/without scrippe/& with- Marc.
out shues/lacked ye any thinge? They sayde: Luce.
Nay. Then saide he vnto them: But nowe/ he that hath a wallet/let him take it vp/ likewyse also the scrippe. But he that hath not/let him sell

sell his coat/and bye a swearde. For I saye vnto you: It muste yet be fulfylled on me that is
i.c wrytten. † He was counted amonge the euell doers. For loke what is wrytten of me/it hath an ende. But they sayde Lord. Beholde/ here are two swerdes. He sayde vnto them: It is ynough.

xvj.c † And he wente out (as he was wont) vn-
xiij.a to mount Olyuete. But his disciples folowed hym vnto the same place. And whan he came
xvj.a thyther/ he sayde vnto them: † Praye that ye
xxij. fall not into temptacion. * And he gat hym from them aboute a stones cast/ and kneled doune/prayed/and sayde. Father/if thou wilt/ take awaye thys cuppe fro me. Neuertheles/
xxij.d not my wyll/ † but thine be fulfylled. And there appeared vnto hym an aungel from heauen/and comforted hym. And it came so/ that he wrestled with death/ and prayed the longer. And his sweate was lyke droppes of blonde/ runnynge doune to the grounde. And he rose vp from prayer/and came to his disciples/and founde the slepynge for heauyness/ and saide vnto them: What slepe ye? ryse vp/and praye/ that ye fall not into temptacion.

✠ † But whyle he yet spake/beholde/the mul-
xxij.e titude/ and one of the twelfe called Judas
xxiij.e wente before them/and he came nye vnto Je-
xxij.a sus to kysse hym. But Jesus saide vnto him: Judas betrayest thou the sonne of man with a kysse? Whan they that were aboute hym/ sawe what wolde folowe/they saide vnto him. Lorde/ shall we smyte with the swearde? And one of them stroke a seruaunt of the hyghe priest/ and smote of hys eare. But Jesus aunswered and sayde: Suffre them thus farre forth. And he touched his eare/ and healed him.

xxij.f † But Jesus sayde vnto the hyghe priestes
xxiij.f 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/and with staues: I was dayly with you in the temple/and ye layed no hades vpon me. But
xviij.b thys is your houre/ and the power of darcke-nesse. † Neuertheles/ they toke hym/ and led hym/ and brought hym into the hyghe priestes house. As for Peter he folowed hym a-
xxij.g farre of.

xxij.g † Then kindled they a fyre in the myddest of the palayce/ and sat them doune together. And Peter sat him doune amoge them. Then a damsell sawe hym syttinge by the lyghte/ and behelde hym well/ and sayde vnto hym: This same was also with him. But he denyed him/ and sayde: Woman/ I knowe him not. And after a litle whyle/another sawe him/and saide: Thou arte one of them also. But Peter saide: Man/I am not.

And aboute the space of an houre after/ a- E
nother affirmed/ and sayde: Verely thys was with hym also/for he is a Galilean. But Peter sayde: Man I wote not what thou sayest. And immediatly whyle he yet spake/ the cock crewe. And the Lorde turned hym aboute/ and loked vpon Peter. And Peter remembred the wordes of the Lorde/ how he sayde vnto hym: † Before the cock krowe thou shalt de- Luce xxij. c
nye me thryse. And Peter wente out/ & wepte mat.xxvj.c
bitterly. marc.xiiij.d

* The men that helde Jesus/ mocked him/ *mat xvj.e
and stroke him/ blindfylded him/ and smote xvij.d.xx.b
hym on the face/and axed him/and sayde: Pro- marc.viij.d
phecie/who it that smote the? And many other and ix.d
blasphemies sayde they vnto hym. Luc.ix.c

† And whan it was daye/ there gathered xvij.c.
together the elders of the people/ the hye pri- xviij.d
estes and Scrybes/and led him vp before their Esay l.b
counsayll/and sayde: Arte thou Christ? Tel vs. †Matth.
But he sayde vnto them: If I tell you/ye wyll xxvj.f
not belefe: But if I axe you/ ye wyll not aun- mar.xiiij.g
swere me/neyther wyll ye let me go. * Frō this *Colos.iij.a
tyme forth shall the sonne of man syt at ye right Hebr.j.a
hande of the power of God. Thē said they all: and x.b
Art thou than the sonne of God? He said vn-
to thē: Ye saye it/for I am. They sayde: † What mat.xxvj.g
nede we any farther witnesse? We our selfes haue herde it of his owne mouth.

The XXIII. Chapter.

AND † the whole multitude of them arose/ A
and led him vnto Pilate/ and beganne to mat.xxvij.a
accuse hym/ and saide: We haue founde this Mar.xv.a
felowe peruerting the people/ and forbydding Joā.xviij.d
to geue tribute vnto the Emperour/ & sayeth/
that he is Christ a kyng. † But Pilate axed mat.xxvij.b
hym/and sayde: Art thou the kinge of the Jewes? He aunswered hym and sayde: Thou sayest it. Pilate saide vnto the hye priestes and to the people: I synde no cause in this man. But they were the more fearce/ and saide: he

hath moued the people/in that he hath taught here and there in all the lande of Jewry / and
Matt.iiij.b hath † begonne at Galile vnto this place.

Whan Pilate herd mencion of Galile / he axed whether he were of Galile. And whan
Luce iij.a he perceaued that he was vnder † Herodes
*Lu.xviij.d iurisdiction / *he sent hym to Herode/whiche was also at Jerusalem in those dayes. When Herode sawe Jesus/he was exceadinge glad/
Luce ix.a † for he had longe ben desyrous to se hym: because he had herde much of him/ and hoped to se a miracle of him. And he axed him many thinges. Neuertheles/he aũswered nothinge. The hye priestes and scribes stode and accused him sore. But Herode with his men of warre despysed him / and mocked him / put a whyte garment vpon him / and sent him againe vnto Pilate. Vpon thesame daye were Pilate and Herode made frendes togither: for afore they had bene at varyaunce.

B † Pilate called the hie priestes / and the rulers and the people togither / and sayde vnto
Actu.iiij.c them: * Ye haue brought this man vnto me/
*Matth. xxvij.b as one that peruerteth the people/ and behold/
Mar.xv.a I haue examyned him before you / and fynde
Joã.xviij.c in the man none of the causes / whereof ye accuse hym: Nor yet Herode: For I sent you to him/and beholde/there is broughte vpon him
Joan.xix.a nothinge that is worthye of death. † Therfore wyll I chasten him / and let him louse: For he must haue let one louse vnto them / after the custome of the feaste.

† Then cryed the whole multitude / & saide:
Matth. xxvij.c Away with him / and delyuer vnto vs Bar-
Mar.xv.b rabas / whiche for insurrection made in the citie / and because of a murther / was caste into pryson. Then called Pilate vnto them againe/ & wolde haue let Jesus louse. But they cried/ and sayde: Crucifie hym / Crucifie him. Yet sayde he vnto them the thyrde tyme: What euel then hath he done? I fynde no cause of death in him/therfore wyl I chasten hym/and let him go. But they lay stylle vpon him with great crye / and required that he myght be crucified. And the voyce of them and of the hye priestes preuayled.

C † And Pilate gaue sentence/ that it shoulde
Matth. xxvij.c be as they required / and let louse vnto them/
Actu.iij.b him that for insurrection & murther was cast into pryson/whome they desyred/ but gaue Jesus ouer vnto their wyl. † And as thei led him
Ma
xxv
Jo
away/ they toke one Symõ of Cyren / (which came from the felde) and layed the crosse vpon him/to beare it after Jesus.

† And there folowed him a greate multitude of people and of women/which bewayled
Jo
and lamented him. But Jesus turned hym about vnto them/ and saide: Ye doughters of Jerusalem/wepe not ouer me: but wepe ouer your selfes / and ouer your chyldren. For beholde / the tyme wyll come / wherein it shalbe sayde: Blessed are the baren/ and the wombes that haue not born/and the pappes that haue not geuen sucke. † Then shall they begynne to
Ir
O
say vnto the mountaynes: Fall vpon vs. And
Ap
to the hylles: Couer vs. For if this be done to a grene tree/ what shalbe done then to the drye?

† And two other (which were mysdoers)
Es
were led out also/ to be put to death with him. And whan they came to the place / whiche is called Caluarye/they crucified him euen there/ and the two mysdoers with him / the one on the right hande/the other on the left. But Jesus saide: Father † forgeue them/ for they wote
Ac
not what they do. * And they parted his gar-
*P
M
mentes/and caste lottes therfore. And the people stode and beheldc.
pr
M

And the rulers mocked him with them/
Jo
and sayde: He hath helped other/let him helpe hym selfe now / if he be Christ the chosen of
G
God. The souldyers also mocked him / went vnto him / and brought him vyneger / and sayde: If thou be the kinge of the Jewes/ then helpe thy selfe. † And aboue ouer him was
M
this superscripcion wrytten with letters of
Jo
Grecke/Latyn/and Hebrewe: This is the king of the Jewes.

And one of the mysdoers that hanged there / blaspheme him / and saide: if thou be Christ/then helpe thy selfe and vs. Then aunswered the other/rebuketh him/and said: And thou fearest not God also / whiche art yet in lyke damnacion. And truly we are therein by ryght/for we receaue accordinge to our dedes. As for this mã/he hath done nothinge amisse. And he saide vnto Jesus: Lorde/ remembre me/ whan thou commest into thy kingdome. And Jesus sayde vnto him: Verely I say vnto the: To daye shalte thou be with me in Paradyse.

radyse. † And it was about ỹ sixte houre / and there was darkenesse ouer the whole land/vn-
v.d tyll the nyenth houre. And the Sunne was darkened / an the vayle of the temple rente in two/euen thorowe the myddes.

E And Jesus cryed loude / and sayde: Father
yr.a † into thy handes I commende my spirite.
ỹ.g And whan he had so sayde / he gaue vp the
h. ghoost. * But whan the captaine sawe what had happened/he praysed God/and saide: Ver-
v.b rely this was a iust man. And all the people that stode by / and beholde / whan they sawe what was done/smote vpon their brestes/and turned backe agayne. But all his acquaintaunce/and the women that had folowed him out of Galile/stode afarre of / & beholde al these thinges.

† And beholde/a man named Joseph/ a senatour/whiche was a good iust man/ thesame
v.e had not consented vnto their counsayl & dede/
vj.d whiche was of Arymathia a cite of the Jewes / which also wayted for the kingdome of God: he went vnto Pilate/ and axed the body of Jesus. And he toke hym doune/ wrapped him in a lynnen cloth / and layed him in a newe sepulchre/ wherein neuer mã was layed. F And it was the day of preparinge / and the Sabbath drue on.

iij.a † The women that were come with him out of Galile / folowed him / and beholde the sepulchre / and how is body was layed. But they returned and made ready the spyces and anoyntmentes. And vpon the Sabbath they rested/accordinge to the lawe.

The XXIIII. Chapter. ✠

A BVt † vpon one of the Sabbathes / very early in the morninge / they came vnto the sepulchre / and brought the spyces whiche
vj.a they had prepared / and certaine women with
yr.a them. Neuertheles/ they founde the stone rolled awaye from the sepulchre/ and wẽt in / and founde not the body of the Lorde Jesus.
yr.b † And it happened as they were a mased thereat / beholde/there stode by them two men in shyninge garmentes. And they were afrayed/ and cast doune their faces to the earth. Then sayde they vnto them: What seke ye? the liuing amonge the dead? He is not here/ He is rysen vp: Remembre/ howe that he tolde you whan
c he was yet in Galile/and saide: † The sonne of man must be delyuered into the hãdes of sinners/and be crucified/ and the thyrde day ryse agayne.

And they remembred his wordes/ † & went
Matth. xxviij b from the sepulchre/ and tolde all this vnto the eleuen / and to all the other. It was Mary
Mar.xvj.b Magdalene/ and Johanna / and Mary Ja-
Joan.xx.b mes / and the other with them that told this vnto the Apostles. And their wordes semed vnto them / as though they had bene but fables/ and they beleued them not. But Peter arose/ and ranne to the sepulchre/ and stouped in/and sawe the lynnen clothes layed by them selfes/and departed. And he wondred within him selfe/at that whiche had happened. F

✠ † And beholde/ two of them went that-
B
Mar.xvj.b same day to a toune/ (whiche was three score furlonges from Jerusalem) whose name was called Emaus. And they talked togither of all
Matth. xviij.c these thinges that had happened. † And it chaunced as they were thus talkinge and reasonynge togither/ Jesus him selfe drewe nye/ and went with thẽ. But theyr eyes were holden/ that they shoulde not knowe hym. And he sayde vnto them: What maner of communicacions are these that ye haue one to another as ye walke/and are sad? Then aunswered the one / whose name was Cleophas / and sayde vnto hym: Arte thou onely a straunger at Jerusalem/not knowinge what is come to passe there in these dayes? And he sayde vnto them: What? They saide vnto hym: That of Jesus
Mat.xxj.c of Nazareth/ † whiche was a prophet/myghty in dede and worde before God and all the people / howe our hye priestes and rulers delyuered hym to the condempnacion of death/ and crucified hym: But we hoped that he shoulde haue delyuered Israel. And besyde all this/to day is the thyrde day that this was done. † Yee / and certayne women also of
Luc.xxiiij.a our company / whiche were early at the se-
Joan.xx.a pulchre / and founde not his body / came and tolde / that they had sene a vision of aungels/ whiche sayde he was a lyue. And certaine of them that were with vs / went vnto the sepulchre / and founde it euen so as the women sayde: but hym founde they not.

And he sayde vnto them: O ye foules and
C slowe of hert / to belefe all that the prophetes haue spoken: † Ought not Christ to
Esay liij.a

haue suffred these thinges / and to entre into his glory? And he beganne at Moses and all the prophetes / and expounded vnto them all the scriptures that were spoken of him. And they drewe nye vnto ỹ toune / whiche they wēt vnto / and he made as thoughe he wolde haue
Gen. xix. a gone farther. † And they compelled him / and
Luce xiiij. c saide: Abyde with vs / for it draweth towardes nyght / and the daye is farre passed. And he
Mar. xvj. b went into tarye with them. † And it came to passe whan he sat at the table with thē / he toke the bread / gaue thankes / brake it / and gaue it them. Then were theyr eyes opened / and they knewe him. And he vanyshed out of theyr syght. And they sayde betwene them selfes: Did not our hertesburne within vs: Whā he talked with vs by ỹ waye / whyle he opened ỹ scripture vnto vs? And they rose vp thesame houre / turned agane to Jerusalē / and founde the eleuen gathered together / and them that were with thē which sayde: The Lorde is rysen of a trueth / and hath appeared vnto Symon. And they tolde thē what had happened by the waye / and how they knewe him in breakinge of the breade. ✠

Joan. xx. c † But whyle they were talkinge thereof. ✠ Jesus him selfstode in the myddes amonge them / and sayde: Peace be with you. But they were abashed and afrayed / supposynge that they had sene a spriete: And he sayde vnto them: Why are ye abashed? and wherfore ryse there such thoughtes in your hertes? Beholde my handes and my fete / it is euen I my selfe: Handle me / and se / for a spriete hath not flesh and bones / as ye se me haue. And whan he had thus spoken / he shewed them his handes and his fete. But whyle they yet beleued not for ioye and wondred / he sayde vnto them:
Joan. xxj. b † Haue ye any thinge here to eate? And they set before hym a pece of a bruyuled fysh / and an hony combe. And he toke it / and dyd eat it before them.

Mat. xvj. c And he saide vnto them: † These are the wordes whiche I spake vnto you / whyle I was yet with you. For it must all be fulfylled that was written of me in the lawe of Moses / in the prophetes / and in the Psalmes. Then opened he their vnderstandinge / that they myght vnderstande the scriptures / and saide
Act. xvij. a vnto them: † Thus is it written / and thus it behoued Christe to suffre / & the thyrd daye to ryse agayne from the dead / and to let repentaunce and remission of synnes be preached in
Mat. his name amonge all nacions. ✠ † and to be-
xxviij. c gynne at Jerusalem. As for all these thinges / ye are witnesses of thē. † And beholde / I wyll
Act. i. a sende vpon you the * promes of my father: but
and ii. a ye shall tarye in the citie of Jerusalem tyll ye
Joel. ii. c be endewed with power from aboue. † But he led them out vnto Bethany / and lyfte vp his
Mar. xvi. c handes / and blessed them. And it came to passe
Act. i. a whā he blessed them / he departed from them / and was caried vp into heaue. And they worshypped him / and turned againe to Jerusalem with great ioye: and were continually in the temple / geuynge prayse and thankes vnto God. Amen.

The ende of the Gospel of S. Luke.

The Gospel of sayncte Jhon.

The fyrst Chapter. ✠



IN the begynninge was ỹ Worde / & the worde was with God / & God was the worde. Thesame was in the beginninge with God. † All thinges were Gen. made by thesame / & with- Psa. out thesame was made nothinge that was made. In hym was the † lyfe / and the lyfe Joā. was the * lyght of men: and the lyght shyneth * Joā. in the darkenesse / and the darkenesse compre- ij. a hended it not.

There was sent from God a man / whose name was Jhon. Thesame came for a witnesse to beare witnesse of the lyghte / that thorowe hym they all myght beleue. † He was not Joā. the lyght / but that he myghte beare witnesse of the lyght. That was the true lyght / whiche lyghteth

lyghteth all men / that come into this worlde. He was in the worlde / and the worlde was made by hym / and the worlde knewe hym not. He came into his owne / and his owne receaued hym not. But as many as receaued hym / † to them gaue he power to be the
j. b chyldren of God: euen such as beleue in hys
b name. Which are not borne of blonde / nor of
j. b the wyll of the flesshe / nor of the wyll of man /
iiij. a but of God.

B † And the worde became flesshe / and dwelt
c. iij. c amonge vs: * and we sawe his glorye / a glory
vij a as of the onely begotten sonne of the father /
j. c full of grace and trueth. ✠
j. a ✠ † Jhon dyd beare witnesse of him / cried /
c. iij. b and said: It was this / of whome I spake: After me shall he come that was before me. For
j. a
c. ij. d he was or euer I: and * of his fulnesse haue we all receaued grace for grace. For the lawe was geuen by Moses / grace and trueth came
iiij b by Jesus Christ. † No man hath sene God at
iiij. b any tyme. The onely begotten sonne / which is in the bosome of the father / he hath declared thesame vnto vs. ✠
v. d ✠ † And this is the recorde of Jhon / whā the Jewes sent priestes and leuites from Jerusalem to axe hym: Who art thou. † And he
iij confessed and denyed not: he confessed and sayde: I am not Christ. And they axed hym: What then? Art thou Elias? He sayde I am
viij. c not. Art thou not the † Prophete? And he aunswered: No. Then sayde they vnto hym: What art thou then / that we may geue aunswere vnto thē that sent vs? What sayest thou
iij. a of thy selfe? He sayde: † I am the voyce of a
j. a crier in the wylderneſſe: Make straight the
a waye of the Lorde. * As the prophet Esay
L. a sayde.
C And they that were sent were of the Pharisees. And they axed hym / and sayde vnto him: Why baptysest thou thē / If thou be not Christ / nor Elias / nor a prophete? Jhon aunswered
iij. b them and sayde: † I baptyse with water: but
a there is one come in amonge you / whome ye
c knowe not. It is he that commeth after me /
a which was before me: whose shue lachet I am not worthye to louse. This was done at Be-
iij. d thara beyonde Jordane / † where Jhon dyd baptyse. ✠

✠ The next daye after / Jhon sawe Jesus commynge vnto hym / and saide: Beholde the † lambe of God / which taketh awaye the sinne Esa. liij. b of the worlde. This is he / of whome I sayde j. Cor. i. a vnto you: after me commeth a man / which was before me. For he was or euer I / and I knewe hym not: but ỹ he shoulde be declared in Israel / therfore am I come to baptise with water.

† And Jhon bare recorde / and saide: I sawe ☉ the spriete descende from heauen lyke vnto a Matt. iij. b doue / and abode vpon hym / and I knewe him Marc. j. a not. But he that sent me to baptyse with wa- Luce iij. c ter / thesame saide vnto me: Vpō whome thou shalt se the spriete descende / & tary styll on him / thesame is he / that baptyseth with the holy ghoost. And I sawe it / and beare recorde that this is the sonne of God. ✠

✠ The nexte daye after / Jhon stode againe / and two of his disciples. And whan he sawe Jesus walkinge / he sayde: Beholde the † lambe Exod. xij. a of God. And two of his disciples herde hym Esa. liij. b speake / & folowed Jesus. And Jesus turned him aboute / and sawe them folowinge / and said vnto thē: What seke ye? They said to him: Rabbi / which is to saye by interpretacio / Master: Where art thou at lodginge? He saide vnto them: Come and se it. They came and sawe it / and abode with him thesame daye. It was aboute the tenth houre.

One of the two / which herde Jhon speake / and folowed Jesus / was Andrew the brother of Symon Peter: thesame found fyrst his brother Symon / and saide vnto him: We haue founde Messias (which is by interpretacion / the Anoynted) and he brought him to Jesus. Whan Jesus beheld him / he sayde: Thou art Symon the sonne of Jonas / † thou shalt be Mat. xvj. c called Cephas / whiche is by interpretacion / a stone.

The nexte daye after / wolde Jesus go a- E gayne into Galile / and founde Philippe / and saide vnto him: folowe me. † Philip was of Joan. xij. c Bethsaida the citie of Andrew and Peter. Philippe founde Nathanael / and saide vnto hym: We haue founde hym / of whome † Moses in Gen. iij. c the lawe / and the * prophetes haue written / xxij. c. xlix. b euen Jesus the sonne of Joseph of Nazareth. deu. xviij. c. And Nathanael saide vnto him: † What good *Esa. vij. c can come out of Nazareth? Philippe sayde vn- and ix. b to him: Come and se. †Joā. vij. c

Jesus sawe Nathanael commynge to hym/ and sayde of hym: Beholde/a ryghte Israelite/ in whome is no gyle. Nathanael sayde vnto hym: From whence knowest thou me? Jesus aunswered/ and sayde vnto hym: Before that Philippe called the/whan thou wast vnder the fygge tree I sawe the: Nathanael aunswered/ and sayde vnto hym: Rabbi thou art the sonne of God/ thou art the kinge of Israel. Jesus aunswered/ and sayde vnto hym: Because I sayde vnto the/that I sawe the vnder ỹ fygge tree/ thou beleuest: thou shalt se yet greater thinges then these. And he sayde vnto hym: Verely verely I saye vnto you: frō this tyme forth shall ye se the heauen open/ and the aungels of God goyng vp and doune ouer the sonne of man. ✠

The. II. Chapter. ✠

A AND vpon the thyrd daye there was a mariage at Cana in Galile/ and the mother of Jesus was there. Jesus also and his disciples was called vnto the marriage. And whā the wyne fayled/ the mother of Jesus sayde vnto hym: They haue no wyne. Jesus sayde
Luc.ij.g vnto her: † Woman what haue I to do with the? Myne houre is not yet come. His mother sayde vnto the mynisters: Whatsoeuer he sayeth vnto you/do it. There were set there sixe water pottes of stone/ after the maner of the purifieng of the Jewes/ euery one cōteyninge two or three measures.

Jesus sayde vnto them: Fyll the water pottes wyth water/ And they fylled them vp to the brymme/ and he sayde vnto them: Drawe out nowe/ and bringe vnto the master of the feast/ and they dyd bare it. Whan the master of the feaste had taysted the wyne/ whiche had ben water/ and knewe not whence it came (but the minsters that drew the water/knewe it) Then the master of the feast called the bridegrome/and saide vnto hym: Euery man at the fyrst geueth the good wyne/and whā they are dronken/ then that whiche is worse. But thou hast kept backe ỹ good wyne vntyll now.

B Thys is the first token ỹ Jesus dyd at Cana in Galile/and shewed his glory/and his disciples beleued on hym. ✠

Mat.iiij.b Mar.j.b Luc.iiij.d † Afterwarde wente he doune to Capernaum/he/his mother/his brethren/and his disciples/and taried not longe there.

✠† And the Jewes Easter was at hande/ Mat And Jesus wente vp to Jerusalem/ & founde Mar syttinge in the temple/ those that solde oxen/ Luc shepe/ and doues/ and chaungers of money. And he made a scourge of small cordes/ and droue them al out of the temple with the shepe and oxen/and poured out the chaungers money/and ouerthrewe the tables/ and sayde vnto them that solde the doues: Haue these thinges hence/ and make not my fathers house an house of marchaundise. His disciples remembred it that is wrytten. † The zele of thyne Psal house hath euen eaten me.

Then aunswered the Jewes/and sayde vnC to hym: † What token shewest thou vnto vs/ Mat that thou mayest do these thynges? Jesus Joan aunswered and sayde vnto them: * Breake *mat doune this temple/ and in thre dayes wyll I set it vp agayne. Then said the Jewes: † Syxe j.Esd and fourtye yeare was this tēple abuyldinge/ and wylt thou set it vp in thre dayes? But he spake of the temple of his body. Now whan he was rysen agayne from the dead/ his disciples remembred that he thus sayde/ and they beleued the scripture/ and the wordes whiche Jesus spake.

Whan he was at Jerusalem at Easter in the feaste/ many beleued on his name/ whan they sawe the tokens that he dyd. But Jesus cōmitted not him self vnto them/for he knewe them all/ and neded not that any man shoulde testifie of man. † For he knewe well what was Jere in man. ✠ Apoc

The III. Chapter. ✠

A THere was a man of the Pharisees/ named † Nicodemus/ a ruler amonge the Joan Jewes. The same came vnto Jesus by nyght/ and sayde vnto hym: Master/ we knowe that thou art come a teacher from God: † For no Joan man can do these tokens that thou doest/ excepte God be with hym. Jesus aunswered/ and sayde vnto hym/ Verely verely I saye vnto the: Except a man be borne a new/ he can not se the kyngdom of God. Nicodemus sayd vnto hym: How can a man be borne whan he is olde? Can he entre into his mothers wombe/ and be borne agayne? Jesus aunJoan swered: † Verely verely I saye vnto the: Except a man be borne of water and of the Tit spiete/ he can not come into the kyngdome of God.

B † That which is borne of flesh is flesh: and viij.a that which is borne of ỹ spiete/is spiete. Marnayl not that I sayde vnto the: Ye must be borne of new. The winde bloweth where he vij.a wyll/and thou heaest his sounde: † but thou canst not tell whence he commeth/ and whether he goeth: So is euery one that is borne of the spiete.

Nicodemus aunswered/ and sayde vnto him: Howe maye these be? Jesus aunswered/ and sayde vnto hym: Art thou a Master in Israel/ and knowest not these? Verely verely I saye vnto the: We speake that we knowe/ and testifie that we haue sene/ and ye receaue not our witnesse. If ye beleue not whā I tel you of earthly thynges/ how shoulde ye beleue whan I speake vnto you of heauenly thinges.

iiij.a † And no man ascendeth vp into heauen/ but he that is come doune from heauen/ (namely) the sonne of man which is in heauen.
xxj.b And lyke as † Moses lyfte vp the serpent in
viij.c the wilderneſſe/ euen so muste the sonne of mā
.d be lyfte vp/ that whosoeuer beleueth in hym/ shoulde not perish/but haue euerlasting life. ✠

C † For God so loued the worlde/ that he
v.a gaue his onely sonne/ that whosoeuer beleu
viij.b eth on hym/ shoulde not perysh/but haue e
xj.a uerlastinge lyfe. * For God sent not his sonne into the worlde/to condempne the worlde/but that the worlde myght be saued by hym. He that beleueth on hym/shall not be condempned. But he that beleueth not/is condempned already: because he beleueth not on the name of the only sonne of God. But thys is the con
j.a dempnacion/ † that the lyght is come into the
.f worlde/ and men loued the darkenesse more then the lyght: for theyr workes were euell.
iv.b † Whosoeuer doeth euel hateth the lyght/ and commeth not to the lyght/ that hys dedes shoulde not be reproued. But he that doeth the trueth/commeth to the light/that his workes maye be knowen: for they are done in God. ✠

D Afterwarde came Jesus and his disciples
iiij.a into the lande of Jewry/ and had hys beynge
iij.a there with them/ † and baptysed: * Jhon bap
.b.a tysed also in Enon beside Salem: for there
j.a was muche water there. And they came thyther/and were baptysed: † For Jhon was not Matt.iiij.b yet put in prysone.

✠ Then arose there a question amonge the disciples of Jhon/with the Jewes aboute the purysienge/and they came vnto Jhon/ and sayde vnto hym: Master/he that was with the beyonde Jordane/ of whome thou baredst witnesse/ beholde/ † he baptyseth/ and euery Joan.iij.a man commeth vnto hym. Jhon aunswered and sayde: A man can receaue nothinge/ excepte it be geuen hym from heauen. Ye your selfes are my witnesses/how † that I sayde: I Joan.j.b am not Christ/ but am sent before hym. He that hath the bryde/ is the brydegrome: but the frende of the brydegrome standeth/ and herkeneth vnto hym/ and reioyceth greatly ouer the voyce of the brydegrome: thys same ioye of myne is now fulfylled. He must increace: But I must decreace.

He that commeth from on hyghe/is aboue E all. He that is of the earth/is earthly/and speaketh of the earth. He that commeth from heauen/ is aboue all/ and testifieth what he hath sene and herde/ & noman receaueth hys witnesse. But he that receaueth it/ hath set to hys seale † that God is true. For he whome God Rom.iij.a hath sent/speaketh the wordes of God: * for * Esa.lxj.a God geueth not the spiete (vnto him) by measure. The father loueth the sonne. † And hath Marc.xj.a geuen hym all thinges into his hande. * He Luc.x.c that beleueth on the sonne/ hath euerlastinge *Joan.vj.f lyfe: he that beleueth not the sonne/ shall not j.Joan.v.b se the lyfe/ but the wrath of God abydeth vpon hym. ✠

The IIII. Chapter.

NOw whan Jesus had knowlege/ that it A was come to the eares of the Pharisees/ that Jesus made and baptysed mo disciples then Jhon (howbeit/ Jesus hym selfe baptysed not/but hys disciples) † he left the lande mat.xxiiij.b of Jewry/ and departed agayne into Galile. But he must nedes go thorow Samaria.

✠ Then came he into a citie of Samaria/ called Sychar/ nye vnto the pece of lande/ † that Jacob gaue vnto Joseph hys sonne. Ge.xlviij.d And there was Jacobs welle. Now whā Jesus was weerye of hys iourney/ he sat hym

doune so vpon the welle.' And it was aboute the syxte houre. Then came there a woman of Samaria to draw water. Jesus sayde vnto her: Geue me drinke (For hys disciples were gone theyr waye into the citie / to bye meate.) So the woman of Samaria sayde vnto him: How is it that thou axest drinke of me/ seynge thou art a Jewe/ and I a woman of Samaria? † For the Jewes medle not with the Samaritans.

iiij.re.xvij.c
Joan.viij.c

B Jesus aunswered / and sayde vnto her: If thou knewest the gift of God / and who it is that sayeth vnto the / geue me drinke / thou woldest axe of hym / and he wolde geue the † that water of lyfe. The woman sayde vnto hym: Syr. Thou hast nothing to drawe withal/ and the welle is depe/ from whēce hast thou then that water of lyfe? Art thou greater then oure father Jacob/ † which gaue vs this welle? And he hym self dranke thereof / and hys children/ and hys cattell. Jesus aunswered / and sayde vnto her: Whosoeuer drinketh of thys water shall thyrst agayn: But whosoeuer shall drynke of the water that I shall geue hym/ shall neuer be more a thyrst: † But the water that I shall geue hym / shalbe in hym a welle of water/ which springeth vp into euerlastinge lyfe.

Jere.ij.b
Joan.vij.d
Gen xxvj.c
Joan.iij.a
Tit.iij.a

Joan.vj.d

The woman sayde vnto hym: † Syr/ geue me that same water that I thyrst not / neyther nede come hyther to drawe. Jesus sayde vnto her: Go call thy housband / and come hether. The woman aunswered/ and sayde vnto him: I haue no housbande.

C Jesus sayde vnto her: Thou hast sayde wel/ I haue no housbande: for thou hast had fyue housbandes / and he whome thou hast now is not thyne housbande: there saydest thou ryght. The woman sayde vnto hym: Syr/ † I se that thou art a prophet. Our fathers worshypped vpon this mountayn / and † ye saye/ that at Jerusalem is the place / where men ought to worshyppe. Jesus sayde vnto her: Woman / belefe me/ the tyme commeth / that ye shall neyther vpon thys mountayne/ nor at Jerusalem worshyppe the father: ye wote not what ye worshyppe / but we knowe what we worshippe/ for † Saluacion commeth of the Jewes. But the tyme commeth / and is now already that the true worshyppers shall worshippe the father in † spirite and in trueth: For the father will haue such so to worshippe him. † God is a spirite/ and they that worshyp hym/ must worshyp him in spirite/ and in the trueth.

Luc.vij.b
iij.Reg.ix.a
ij Pa. vij. c
Gen. xxij.c
Rom
j.Cor

The woman saide vnto him: I wote that Messias shall come / which is called Christ. Whan he cōmeth / he shall tell vs all thinges. Jesus saide vnto her: † I that speake vnto the/ am he. And in the meane season came his disciples/ and thei maruayled that he talked with the woman. Yet sayd nomā: What axest thou/ or what talkest thou with her? Then ỹ womā let her pot stande / and went into the citie/ and saide vnto the people: Come/ se a man/ whiche hath tolde me all that euer I dyd. Is not he Christ? Then went they out of the citie / and came vnto hym. In the meane whyle his disciples prayed him / and saide: Master/ eate. But he sayd vnto them: I haue meate to eate/ that ye knowe not of. Then saide the disciples amonge them selfes: Hath any man brought hym meate? Jesus sayde vnto them: My meate is thys / that I do the will of him that sent me/ and to fynysh his worke. Say not ye youre selfes: There are yet foure monethes/ and then commeth the haruest? Beholde/ I saye vnto you: lyft vp your eyes/ and loke vpon the felde / † for it is whyde already vnto ỹ haruest.

9
Mat.
mar.
Luce
Joan
and

Mat
Luce

And he that reapeth / receaueth rewarde/ and gathereth frute to euerlastinge lyfe / that both he that soweth / & he that reapeth maye reioyce together. For herein is the prouerbe true: One soweth / another reapeth. I haue sent you to reape that / whereon ye bestowed no labour. Other haue laboured / and ye are come into their laboures.

Many Samaritans of thesame citie beleued on hym/ for the sayinge of the woman/ whiche testefyed: He hath tolde me all that euer I dyd. Now whan the Samaritans came to hym / they besought hym / that he wolde tary with them. And he abode there two dayes / and many mo beleued/ because of hys worde / and sayde vnto the woman: We beleue now henceforth / not because of thy sayinge/ † we haue herde hym oure selfes/ and knowe/ that this of a trueth is Christe the saueoure of the worlde. ✠

Joā
Mat
Luce

After two dayes he departed thence / and went

xviij.g
xc.vj.a
xiij.c

wente into Galile. † For he him selfe testifyed/ that a Prophet is nothinge set by at home. Nowe whan he came into Galile/ the Galileans receaued him/ whiche had sene all that he dyd at Jerusalem in the feast: for they also were come thither in the feaste. And Jesus came againe vnto Cana in Galile/ † where he turned the water vnto wyne.

.ij.a

✠ And there was a certayne ruler / whose sonne laye sycke at Capernaum. This herde that Jesus came oute of Jewry into Galile/ and wente vnto him / and besoughte hym/ that he wolde come doune/ and helpe his son/ for he laye dead sycke. And Jesus sayde vnto him: Excepte ye se tokens and wonders/ ye beleue not. The ruler sayde vnto him: Come doune Syr/ or euer my chylde dye. Jesus saide vnto him: Go thy waye/ thy sonne liueth. The man beleued the worde that Jesus sayde vnto him / and wente his waye. And as he was goynge doune/ his seruaūt mete hym / and tolde him and sayde: Thy childe lyueth Then inquyred he of them the houre/ wherein he beganne to amende. And they saide vnto hym: Yesterdaye aboute the seuenth houre the feuer lefte hym. Then the father perceaued that it was aboute thesame houre / wherein Jesus sayde vnto him: Thy

xviij. a

sōne liueth. † And he beleued with his whole house. ✠ This is nowe the seconde token that Jesus dyd/ whan he came from Jewry into Galile.

The.V.Chapter. ✠

A Afterwarde there was a feaste of the Jewes/ and Jesus wente vp to Jerusalem. There is at Jerusalem by the slaughterhouse a poole/ whiche in Hebrue is called Bethseda/ and hath fyue porches/ wherein laye many sycke/ blinde/ lame / withred / whiche waited whan the water shoulde moue. For the aungell wente doune at his tyme into the poole/ and stered the water. Whosoeuer now went doun first after that the water was stered/ thesame was made whole / whatsoeuer disease he had. And there was a man/ whiche hath lyen sycke eight & thirtye yeares. Whan Jesus sawe him lye / and knewe that he had lyen so longe/ he saide vnto him: Wilt thou be made whole? The sycke aunswered him: Syr/ I haue no man / whan the water is moued/ to put me into the poole. And whan I come/ another steppeth doune in before me.

Jesus saide vnto hym: † Aryse / take vp thy bedde / and go thy waye. And immediatly the man was made whole. And toke vp his bedde / and wente his waye. * But vppon thesame daye it was the Sabbath.

Mat. ix. a
Marc.ij.a
Luce v.c
*Mat. xij a
Marc.ij.c

Then sayde the Jewes vnto hym that was and iij. a made whole: To daye is the Sabbath / it is not lawful for the to cary thy bedde. He aunswered them: He that made me whole / saide vnto me: Take vp thy bedde / and go thy waye. Than axed they him: What man is that / whiche sayde vnto the: Take vp thy bedde/ and go thy waye? But he that was healed/ wyst not who he was/ for Jesus † had gotten him selfe awaie / because there was muche people.

Luce.vj. a
xiij.b.xiiij.a
Joh. vij. b
ix.b
Joh. vj.b

Afterwarde founde Jesus him in the B temple/ and sayde vnto hym: Beholde / thou arte made whole/ † synne nomore/ lest/ a worse thinge happen vnto the. The man departed/ and tolde the Jewes that it was Jesus/ whiche had made hym whole. ✠ Therefore dyd the Jewes persecute Jesus / and sought to slaie him/ because he had done this vpon the Sabbath.

Joh. viij. a

But Jesus aunswered them: † My father worketh hyther to/ and I worke also. Therefore sought the Jewes more to slaye him: because he brake not onely the Sabbath / but sayde also / † that God was his father / and made hym selfe equall with God. Then aunswered Jesus / and sayde vnto them: Verely verely I saye vnto you: * The sonne can do nothinge of him self/ but that he seyth the father do. For whatsoeuer he doeth/ that doeth the sonne also. The father loueth the sonne/ & sheweth him all that he doeth / and wyll shewe him yet greater workes / so that ye shall maruayle. For as the father rayseth vp the dead/ and maketh them lyue: euē so the sonne also maketh lyuinge whome he wyll: For the father iudged noman / but † hath geuen all iudgement vnto the sonne/ that they al might honoure the sonne/ euen as they honoure the father. Who so honoureth not the sonne/ the same honoureth not the father / whiche hath sent him.

j.Cor.xij.a
Mat xxvj.f
Mar xiiij.g
Luce xxij.c
*Joh.ix.a
Mat. xj.c
Luce x.c

C Verely verely I saye vnto you: † Who so heareth

Joh. viij. c

Luc. xvij. d

Mar. v. e
Joh. vj. e

Joh. j. a
and xiij. a

San. xij. a
Mat. xxv. d

Joh. viij. b
and e

Joh. j. b

Joh. v. a

j. Joh. iij. c

Joh. x. c

Mat. iij. b
and xvij. a
Joh. viij. b
*Deut. v. c
Joh. j. b
and vj. c
j. Joh. iij. b
†Act. xvij b
*deu. xviij. c
†Joh. xij. f

j. Joh. ij. c
ij. Thes. ij. a

beareth my woorde / and beleueth him that sent me / hath euerlastinge lyfe / and †commeth not into damnacion / but is passed thorow frō dead vnto lyfe.

Verely verely I saye vnto you: †The houre commeth / and is nowe alreadye / that the dead shal heare the voice of the sonne of God: and they that heare it / shall lyue. † For as the father hath lyfe in him selfe / so lykewyse hath he geuen vnto the sonne to haue lyfe in him selfe / and hath geuen hym power also to execute iudgement / because he is the sonne of man. Maruayle not ye at this: † for the houre commeth / in the whiche all that are in the graues / shal heare his voyce / and shal go forth / they that haue done good vnto the resurrecyon of lyfe: but they that haue done euell / vnto the resurrecyon of damnacion.

I can do nothynge of my selfe. As I heare / so I iudge: and my iudgement is iust: For I seke not myne owne wyll / but the wyl of the father which hath sent me. †If I beare wytnesse of my selfe / my witnesse is not true. There is another that beareth witnesse of me / and I am sure / that the witnes which he beareth of me / is true.

† Ye sente vnto Jhon / and he bare witnesse of the trueth. As for me / I take no recorde of man / but these thinges I saye that ye might be saued. †He was a burninge and shininge lighte / but ye wolde haue reioyced a litle while in his lighte. † Neuertheless / I haue a greater witnesse then the witnesse of of Jhon. ✠† For the workes which the father hath geuen me to fynisshe / the same workes whiche I do beare witnesse of me / that the father hath sent me. †And the father him self / whiche hath sente me / beareth witnesse of me. *Ye haue neither herde his voice at any time nor sene his shape: and his worde haue ye not abyding in you: for ye beleue not him whome he hath sent.

†Searche the scripture / for ye thinke ye haue euerlastinge lyfe therin / and * the same is it that testifyeth of me / and ye wil not come vnto me / that ye might haue life. †I receaue not prayse of men. But I know you / that ye haue not the loue of God in you. I am come in my fathers name / and ye receaue me not. †If a nother shall come in his owne name / him wil ye receaue. How can ye beleue / whiche receaue prayse one of another / and seke not the praise that is of God onely? ✠

Ye shall not thinke that I wyll accuse you before the father: there is one that accuseth you / euen Moses / in whome ye truste: If ye beleued Moses / ye shoulde beleue me also: † For he hath wrytten of me. But if ye beleue not his wryttinges / howe shall ye beleue my wordes?

Deu. xv

The VI. Chapter. ✠

A

Mat. iv
Marc. vi
Luce. ix

After this † wente Jesus ouer the see / vnto the cytie Tiberias in Galile. And muche people folowed him / because they sawe the tokens that he did vppon them whiche were diseased. But Jesus wente vp into a mountayne / and there he sat with his disciples. And † Easter the feast of the Jewes was nye. *Then Jesus lyfte vp his eyes / and sawe that there came muche people vnto him / and he sayde vnto Philippe: Whence shall we bye breade / that these maye eate? But this he saide to proue him / for he him selfe knewe what he wolde do.

Exod. xvj
*mat. xiv
Mar. vi
Luce. ix

Philippe aunswered him: Two hundreth penny worth of bread is not ynough among them / that euery one maye takt a litle. Then sayde vnto him one of his disciples / Andrew the brother of Simon Peter: There is a lad here / that hath fyue barlye loaues and two fysshes / but † what is that amonge so many?

iiij. Reg. iv
Jesus sayde: Make the people sytte doune. There was muche grasse in the place. Then they sat them doune / aboute a fyue thousande men. Jesus toke the loaues / thanked and gaue them to the disciples: the disciples (gaue) to them that were set doune. Likewyse also of the fysshes as muche as they wolde.

Whan they were fylled / he saide vnto his disciples: Gather vp the broken meate that remayneth / that nothinge be lost. Then they gathered / and fylled twelfe baskettes with the broken meate / that remayned of the fyue barlye loaues / vnto them whiche had eaten. Nowe whan the men sawe that token that Jesus did / they saide: † This is of a

B

Luce. vij
Joh. vj
prophete. a
viij. b
ij. c

trueth the Prophete / that shoulde come into the worlde. ✠

✠Whan Jesus nowe perceaued that they wolde come / and take him vp / to make hym kinge / † he gat him awaie againe into a mountaine him selfe alone.

v. a

† At euen wente his disciples doune to the see / and entred into the shyppe / and came to the other syde of the see vnto Capernaum. And it was darke already. And Jesus was not come to them. And the see rose thorowe a greate wynde. Nowe whan they had rowed vpon a fyue and twentye or thirtye furlonges / they sawe Jesus goynge vpon the see / and came nye to the shyppe. And they were afrayed. But he saide vnto them: It is I / be not afrayed. Then wolde they haue receaued him into the shippe. And immediatly the shippe was at the lande whither they wente.

xiiij. c
xvj. e

The nexte daye after / the people whiche stode on the other syde of the see / sawe that there was none other shyppe there / saue that one / whereinto his disciples were entred: and that Jesus wēt not in with his disciples into the shyppe / but that his disciples were gone awaye alone. Howbeit / there came other shyppes from Tiberias / nye vnto the place / where they had eaten the bread / after that the Lorde had geuen thankes. Now whan the people sawe that Jesus was not there / neither his disciples / they toke shyppe also / and came to Capernaum / and soughte Jesus.

And whan they founde hym on the other syde of the see / they saide vnto him: Master / whan camest thou hyther? Jesus aunswered them / and saide: Verely verely I saie vnto you: Ye seke me not because ye sawe the tokens / but because ye did eate of the loaues / and were fylled. ✠ ✠ Laboure not for the meate whiche perisheth / but that endureth to euerlastinge lyfe / whiche the sonne of man shall geue you: For him hath God the father sealed.

C

Then saide they vnto hym: What shall we do / that we may worke the worke of God? Jesus aunswered and saide vnto them: This is the worke of God / that ye beleue on him / whome he hath sente. Then saide they vnto him: † What token doest thou then / that we maye se and beleue the? What workest thou? Oure fathers did eate Manna in the wilderneſſe / as it is written: † He gaue them bread from heauen to eate. Then saide Jesus vnto them: Verely verely I saye vnto you: Moses gaue you not bread from heauen / but my father geueth you the true breade from heauen: For this is the breade of God / whiche commeth from heauen / and geueth lyfe vnto the worlde.

Exod. xvj. a
Psa. lxxviij. c

Then saide they vnto him: † Syr / geue vs alwaye suche breade. But Jesus saide vnto them: I am the breade of lyfe. He that commeth vnto me / shall not hunger / and he that beleueth on me / shal neuer thirste. ✠ But I haue saide vnto you / that ye haue sene me / and yet ye beleue not. All that my father geueth me / commeth vnto me / and who so commeth vnto me / him will not I cast oute: for I am come doune from heauen / not to do myne owne wil / but the wil of him that hath sent me.

Joh. iiij. d

This is the wyll of the father / whiche hath sente me / that of all that he hath geuen me. † I shoulde lose nothinge / but shoulde rayse it vp againe at the last daie. This is the wyll of him which hath sente me / *that whosoeuer seyth the sonne and beleueth on him / shall haue euerlastinge lyfe / and I shall rayse him vp at the last daie.

E

Luce xvij. c
Joh. vj. c
xvij. b. xviij
*Joh. v. c

Then murmured the Jewes there ouer that he saide: I am that bread whiche is come doune from heauen / and they saide: † Is not this Jesus / Josephs sonne / whose father and mother we knowe? Howe sayeth he then: I am come doune from heauen? Jesus aunswered / and saide vnto them: Murmure not amonge youre selfes. ✠ † No man can come vnto me excepte the father whiche hath sente me / drawe him. And I shal raise him vp at the last daie. It is writtē in the prophetes: * They shall all be taught of God. Whosoeuer nowe heareth it of the father / and learneth it / commeth vnto me. † Not that any man hath sene the father / saue he which is of the father / the same hath sene the father.

Mat. xiij. g
Mar. xvj. c
Joh. vj. g
ij. Thes. iij. a
*Esa. liiij. c
Jere. xxxj. f
Mat. xj. c
Luce x. c
†Deut. v. c

Verely verely I saye vnto you: † He that beleueth on me / hath euerlastinge life. I am that bread of lyfe: your fathers did eat Manna in the wylderneſſe / and are dead. This is that bread whiche commeth from heauen /

F

Johā. iij. e
j. Joh. v. b

that

that who so eateth thereof / shoulde not dye. I am the lyuinge bread / whiche came doune from heauen: who so eateth of this bread shal lyue for euer. And the breade that I wyl geue is my flesh † which I will geue for the lyfe of
Luce xx. b the worlde.

Then stroue the Jewes amonge them selfes / and saide: How can this felowe geue vs his flesshe to eate? Jesus saide vnto them: Verely verely I saye vnto you. Excepte ye eate ỹ flesh of the sonne of mā / and drinke his bloud / ye haue no lyfe in you. Who so eateth my fleshe / and drinketh my bloude / hath euerlastinge lyfe: and I shal rayse him vp at the last daye. ✠ For my flesh is the very meate / and
Johā. vi. b my bloud is the very drinke. † Who so eateth my fleshe / and drynketh my bloude / abideth in me / and I in him. As the liuynge father hath sent me / and I lyue for the fathers sake: Euen so he that eateth me / shall lyue for my sake. This is the bread whiche is come from heauen. Not as youre fathers did eate Manna and are dead. He that eateth of this bread / shall lyue for euer. ✠

G These thinges sayde he in the Synagoge whan he taught at Capernaum. Many now of his disciples that herde this sayde: This is an harde sayinge / who maye abyde the hearinge of it? But whan Jesus perceaued in him selfe / that his disciples murmured therat / he saide vnto the. Doeth this offende you? What / and if ye shall se the sonne of man ascende thyther / where he was afore: It is the spirete that quickeneth / the fleshly vnderstandinge profyteth nothinge. The woordes that I speake / are spirete / and are lyfe. But there are some amonge you / that beleue not. For Jesus knewe well from the begynninge / whiche they were that beleued not / and who shoulde betraye hym. And he saide: Ther-
Joh. vj. e fore haue I sayde vnto you: † Noman canne 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 Jesus vnto the twelfe: Will ye also go awaye. Then aunswered Symon Peter: Lorde / whether shall we go: Thou hast the woordes of euerlastinge lyfe: and we haue beleued / and knowen that thou arte Christe the sonne of the lyuinge God. Jesus aunswered them: Haue I not chosen you twelfe / and † one of you is a deuell? But he Joh. vi
spake of Judas Simon Iscarioth: * The- * Joh. vi
same betrayed him afterwarde / and was one and. xii
of the twelfe.

The. VII. Chapter. ✠

After that wente Jesus aboute in Galile / A for he wolde not go aboute in Jewry / because the Jewes soughte to kyll him. But the Jewes † feast of Tabernacles was at hande. Leui. xxiii
Then sayde his brethren vnto him: Get the hence / and go into Jewry / that thy disciples also maye se thy workes that thou doest. He that seketh to be openly knowen / doeth nothinge in secrete. If thou do suche thinges / then shew thy selfe before the worlde. For his brethren also beleued not in him.

Then sayde Jesus vnto them: My tyme is not yet come / but youre tyme is alwaye ready. † The worlde can not hate you: * but Joh. vii
me it hateth: because I testifye of it / that the * Sup.
workes of it are euell. Go ye vp vnto this feast / I wyll not go vp yet vnto this feaste / for my time is not yet fulfylled. Whan he saide this vnto them / he abode still in Galile. But as soone as his brethren were gone vp / then wente he vp also vnto the feaste / not openly / but as it were secretly. Then the Jewes soughte him at the feaste / and saide: Joh. xi
† Where is he? And there was a greate murmure of him amonge the people. Some sayde: † He is good. But other saide: No / he Matt. xxi
doeth but deceaue the people. * Howbeit / Joh. vii
noman spake frely of him / for feare of the Je- and xix
wes. ✠ * Joh. xx

✠ But in the myddes of the feaste wente B
Jesus vp into the temple / and taught. And the Jewes marueiled and sayde: Howe can he the scripture / seynge he hath not learned it? Jesus aunswered them / and saide: My doctrine is not myne / but his that hath sent me. If any man wyll do his will / he shall knowe whether this doctrine be of God / or whether I speake of my selfe. He that speaketh of him self / seketh his owne praise: but he that seketh the praise of him that sente him / the same is true / and there is no vnrighteousnesse in him. † Hath not Moses geuen you Exod.
the lawe / and none of you kepeth the lawe? Leui.

Why

Why go ye aboute to kyl me? The people aunswered / and saide: Thou hast the deuell / who goeth aboute to kyll the? Jesus aunswered
n. v. a & said: † One worke haue I done / & ye al marueyle. Moses gaue you the circumcision / (not because it commeth of Moses / but of the
xvij. b † fathers:) Yet do ye circumcise a man vpon the Sabbath. If a man receaue circumcision vpon the Sabbath / that the lawe of Moses shoulde not be broken / disdayne ye then at me / because I haue made a mā whole
j. b euery whyte on the Sabbath? † Judge not after the vtter appearaunce / but iudge righteous iudgement.

C Then saide some of them of Jerusalem: Is not thys he / whom they go aboute to kyll? And beholde / he speaketh boldely / & they saye
xiij. g nothynge to hym. Do oure rulers knowe in
. vij. a dede / that he is very Christ? Howbeit / † we
xiij. c knowe whence thys is. But whan Christ commeth / no man shal knowe whence he is.

Then cryed Jesus in ỹ tẽple as he taught / and sayde: yea / ye knowe me / and whence I
viij. b am / ye know / † & of my selfe am I not come but he that sent me is true / whome ye knowe not. But I knowe him / for: I am of him / and
xix. d he hath sent me. † Then soughte they to take
xiij. a him / but no man laied handes vpon him / for
viij. b his houre was not yet come. * But many of
viij. c the people beleued on him / and saide: Whan
. e Christe commeth shall he do mo tokens then this doeth?

D And it came to the Pharisees eares / that the people murmured such thinges of him.
xix. d ✠ † And the Pharisees and high priestes sent
xxij. b out seruauntes to take him. Then saide Jesus
xij. b vnto them. * I am yet a litle whyle with you /
xx. c and then go I vnto hym that hath sente me.
xxvj b † Ye shall seke me / and not fynde: and where
xxix. c I am / thyther can ye not come. Then sayd the
viij b Jewes amonge them selfes: Whyther wyll
xij. b he go / that we shall not fynde him? Wyll he go amonge the Grekes ỹ are scatred abroade / and teache the Grekes? What maner of sayinge 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 laste daye which was the mooste solempne daye of the feast / Jesus stode vp / cryed / and saide: † Who so thyrsteth / let hym come vnto me / and drynke. He that beleueth on me / as the scripture sayeth / oute of his bodye shall flowe ryuers of the water of lyfe.

(But this spake he of the † spirete / which they Esa. xij. b
that beleue on him / shoulde receaue. For the Joel. ij. f
holy ghooste was not yet there / because Jesus was not yet glorysied.) ✠ Many of the people / nowe whan they herde this sayinge / saide: † This is a very prophete. Other sayde: Joh. iij. a
*he is Christe. But some saide: Shall Christe and iiij. b
come out of Galile? Saieth not the scripture *Act. ij. a
that Christ shall come † of the sede of Dauid / Mat. xj. b. e
and out of the toune of * Bethlee / where Da- † mat. xxj. d
uid was? Thus was there dissencion a- Joh. ix. d
mong the people for his sake. Some of them *Psa. cxiij b
wolde haue taken him / but no man layed han- Mich. v. a
des on him. Mat. ij. a

The seruauntes came to the hye prieste & E
Pharisees / and they saide vnto them: Why haue ye not broughte him? The seruauntes aunswered: Neuer man spake as this men doeth. Then aunswered them the Pharisees: Are ye also deceaued? † Doeth any of the ru- Joh. xij. f
lers or Pharises beleue on him? But the com- j. Cor. j. d
mune people which knowe not the lawe / are cursed. Nicodemus saide vnto the / † he that Joh. iij. e
came vnto him by night / whiche was one of *Ex xxiij. a
them: * Doeth oure lawe iudge any man / be- Leuit. xix d
fore it heare him / & know what he hath done? They aunswered and saide vnto him: Arte thou a Galilean also? † Searche and loke / out Joh. j. e
of Galile ariseth no prophete. And so euery man wente home. ✠

The VIII. Chapter. ✠

JEsus wente † vnto mount Olynete / and A
early in ỹ mornynge came he again into Mat. xxj. d
the temple / and al the people came vnto him. Marc. xj. b
And he sat doune / and taught them / and the scribes and the Pharisees brought vnto him a woman taken in aduoutrye / and set her there openly / and sayde vnto him: Master / this womā was taken in aduoutrye / euen as the dede was adoynge. Moses † in the Leui. xx. b
lawe commaunded vs / to stone suche: What sayest thou? This they sayde to tempte him / that they myghte haue whereof to accuse him. But Jesus stouped doune / and wrote with his fynger vppon the grounde. Nowe whyle they continued axynge hym / he lifte hym selfe vp / and sayde vnto them. He

that

that is amonge you withoute synne / let him
caste the fyrste stone at her. And he stouped
doune agayne/and wrote vpon the grounde.
But whan they herde that / they wente oute
one after another: the eldest fyrste/and lefte Je
sus alone/ and the woman standinge before
hym. Jesus lyfte him selfe vp / and whan
he sawe noman but the woman/he sayde vn-
to her. Woman/ where are thyne accusers:
Hath no man condempned the: She saide:
Lorde/ noman. Jesus saide: Neyther do I
Joh.v.b condempne the: Go thy waye/ † and synne
nomore. ✠

Joh.j.a ix.a.xij.c Then spake Jesus againe vnto them and
saide: ✠† I am the light of the world. He that
foloweth me/shall not walke in darckenesse/
but shall haue the light of lyfe. Then saide the
Pharisees vnto him: Thou beareste recorde of
thy selfe/thy recorde is not true.

Jesus aunswered and sayde vnto them:
Though I beare recorde of my selfe / yet is
my recorde true: for I knowe whence I came/
and whether I go: but ye can not tel whence
I come / and whether I go. Ye iudge after
the flesshe. I iudge noman: But if I iudge/my
iudgement is true: For I am not alone / But
I and the father that hath sente me. It is
Nu.xxxv.e Deut.xix.c *Mat.iij.b and xvij.a wrytten also in youre lawe/† that the testimo-
ny of two men is true. I am one that beare
witnesse of my selfe: *And the father that sent
me beareth witnesse of me also. Then sayde
they vnto him: Where is thy father: Jesus
Matt.xj.c Luce x.c aunswered: † Ye neither knowe me / nor yet
Joh.vij.c my father. If ye knewe me/ye shoulde knowe
my father also. These wordes spake Jesus vp-
pon the Gods chest/ as he taught in the tem-
Joh.viij.d ple. †And noman toke him/for his houre was
not yet come ✠.

Joh.viij.c.d and xiij.d † Then sayde Jesus agayne vnto them:
✠ I go my waye / and ye shall seke me / and
shall dye youre synnes: whyther I go/ thy-
ther can not ye come. Then sayde the Je-
wes: Wyll he kyl himselfe then that he saieth.
whyther I go/thither can not ye come: And
he saide vnto them: ye are from beneth/ I am
from aboue. Ye are of this worlde/ I am not
Mat.xvj.a Joh.iij.c of this worlde. Therefore haue I saide vnto
you/that ye shall dye in youre synnes. † For if
ye beleve not that I am he/ye shal die in your
synnes.

Then saide they vnto him: Who art thou
then: and Jesus saide vnto them: Euen the
very same thinge that I saye vnto you: I
haue many thinges to saye / and to iudge of
Joh.p you. But he that sent me/ is true: † and loke
what I haue herde of him/that speake I be-
fore the world. Howbeit/they vnderstode not
that he spake of the father.

Then sayde Jesus vnto them: Whan ye
haue lyfte vp on hyghe the sonne of man/ the
shall ye knowe that I am he / and that I do
nothinge of myne selfe: †But as my father hath Joh.viij
taught me/euen so I speake/and he that sent vij b.p
me/is with me. The father leaueth me not and pa
alone/ for I do alwaye that pleaseth him. ✠
Whan he thus spake / † many beleved on
hym. ✠ Then sayde Jesus vnto the Jewes/
that beleved on hym: If ye continue in my
worde/ then are ye my verey disciples/ and ye
shall knowe the trueth / and the trueth shall
Roma make you † free.

and vi Gal.v Then aunswered they hym: We are Abra-
hams sede / we were neuer bounde to any
man. Howe sayest thou then: ye shalbe free:
Jesus aunswered them and saide: Verely ve-
Roma rely I say vnto you: † Whosoeuer doeth synne
is the seruaunt of synne. As for the seruaunt/ ij.Pa
he abydeth not in the house for euer / but the
sonne abideth euer: if the sonne therfore make
you free/then are ye free in dede. I knowe that
ye are Abrahās sede/but ye seke to kil me. For
my word taketh not amōg you. I speake that
I haue sene of my father / and ye do that ye
haue sene of youre father.

They aunswered/and saide vnto hym: A-
braham is oure father. Jesus saide vnto the:
if ye were Abrahams children / ye wolde do
the dedes of Abraham. But nowe ye go a-
boute to kil me/a man that haue tolde you the
Joh trueth/† whiche I haue herde of God / this
and dyd not Abraham: Ye do the dedes of youre
father. Then saide they vnto him: We are not
borne of fornicacion/we haue one father/euen
God. Jesus sayde vnto them: If God were
youre father/ then wolde ye loue me. For I
am proceded forth/and come from God. For
I am not come of my selfe/ but he hath sent
me. Why knowe ye not then my speche: Euen
because ye can not abyde the hearynge of my
worde.

Ye

Ye are of the father the deuell / and after
iij.a the lustes of youre father will ye do. †The-
h. iij. b same was a murtherer from the beginning:
and abode not in the trueth: for the trueth is
not in him. Whan he speaketh a lye/then spea
keth he of his owne: for he is a lyar/ and a fa-
ther of the same. But because I saye the trueth
ye beleve me not. ✠

✠ Whiche of you can rebuke me of one
synne: If ye say the trueth/why do ye not be-
n.x.a leve me: † He that is of God / heareth Gods
iiij.a worde. Therfore heare ye not / because ye are
not of God.

Then aunswered the Jewes / and sayde
p.b vnto him: Saye we not righte / that thou
arte a Samaritane/† and haste the deuel. Je-
sus aunswered: I haue no deuell / but I ho-
noure my father/ and ye haue dishonoured
v.c me. I seke not myne owne praise/ but there is
one that seketh it/ and iudgeth. † Verely ve-
rely I saye vnto you: If any man kepe my
worde/he shal neuer se death.

Then saide the Jewes vnto hym: Nowe
t. ix.d knowe we/that † thou hast the deuell. Abrahā
j.c is dead and the Prophetes / and thou sayest:
x.iij.b If any man kepe my woorde / he shall neuer
xij.b taiste of death: Art thou greater then oure fa-
ther Abraham: whiche is dead / and the pro-
phetes are dead: Whome makest thou thy
v.c selfe: Jesus aunswered: † If I prayse my self/
then is my praise nothinge. But it is my fa-
ther that prayseth me/ whiche ye saye is youre
God / and ye knowe him not: but I knowe
him. And if I shoulde saye I know him not:
I shoulde be a lyar / lyke vnto you. But I
knowe him/and kepe his worde.

Abraham youre father was glad that he
xvij.a shoulde se my daye. † And he sawe it/ and re-
xij.a ioyced. Then saide the Jewes vnto him: thou
j. b arte not yet fyftye yeare olde / and haste thou
sene Abraham. Jesus said vnto them: Verely
verely I say vnto you: Or euer Abrahā was:
iiij. a † I am. *Then toke they vp stones to caste at
x.c him. † But Jesus hyd him selfe/and went out
iiij.d of the temple. ✠

The IX. Chapter. ✠

A Nd Jesus passed by/and sawe a man that
was borne blynde: and his disciples axed
hym/ and sayde: Master/ who hath synned:
this/ or his elders/that he was borne blinde:
Jesus aunswered: Neyther hath this syn-
ned/ nor his elders/ † but that the workes of Joh.v.a
God shoulde be shewed on hym. *I muste *Joh.v.b
worke the workes of him that hath sente me/
whyle it is daie. The nighte commeth whan
no man can worke. As longe as I am in the
world/ I am the † light of the world. Joh.j.a viij
b.xij.c

Whan he had thus sayde / he dyd spyt on
the grounde / and made claye of the spatle/
and rubbed the clay on the eyes of the blinde/
and saide vnto hym: Go thy waye vnto the
poole of † Syloha (whiche is interpretated/ Esa.viij.d
sente) and washe the. Then wente he his
waye/and washed hym/and came seynge.
The Neyghboures / and they that had sene
him before/ howe that he was a begger/ said:
Is not this he that sat and begged: Some
saide: It is he: Other said: he is lyke him.
But he him selfe sayde: I am euen he. Then
saide they vnto him: howe are thine eyes ope-
ned: He aunswered/and said: The man that
is called Jesus / made claye / and anoynted
myne eyes / and saide: Go the waye to the
poole † of Siloha/and wash the/ I wente my Esa. viij. b
way/and washed me/and receaued my sight.
Then saide they vnto him: Where is he: He
saide/ I can not tell.

Then broughte they vnto the Pharisees/ B
hym that a litle before was blynde. † It was Matt.xij.a
the Sabbath whan Jesus made the claye/ Marc.ij.c
and opened his eyes. Then agayn the Pha- Luc.vj.a
risees also axed hym / howe he had receaued Joh.v.a
his syghte. He sayde vnto them: He put clay and viij.b
vppon myne eyes / and I washed me / and
now I se.

Then sayde some of the Pharisees: This
man is not of God/seynge he kepeth not the
Sabbath. †But the other sayde: Howe can Joh. viij.b
a synful man do such tokens: And there was x.b
a stryfe amonge them. They sayde againe
vnto the blynde: What sayest thou of hym/
that hath opened thine eyes: He saide: † He Joh. viij.d
is a Prophete.

The Jewes beleved not hym that he was
blynde/and had receaued his syghte/tyll they
called the elders of hym that had receaued
his syghte. And they axed them/and sayde:
Is this youre sonne / whome ye saye / was
borne blynde: Howe doeth he nowe se then:
His elders aunswered them/and sayde: We

knowe

know that this is our sonne/and that he was borne blinde. But how he now seith: we can not tell: or who hath opened his eyes/ can we not tel. He is olde ynough him selfe/axe him/ let him speake for him selfe.

C This saide his elders/because they feared
Joh. xij. f the Jewes. † For the Jewes had conspyred already/that if any man dyd confesse that he was Christe/ thesame shoulde be excommunicate. Therefore saide his elders: he is olde ynough/axe him.

Then called they the man againe that was
Jos. vij. c blynde/and saide vnto him: † Geue God the
Act. viij. d prayse/we knowe that this man is a synner. He aunswered/and saide: Whether he be a synner or no/I can not tell: one thynge am I sure of/that I was blynde/and now I se. Thē saide they vnto hym againe: What dyd he vnto the? Howe opened he thine eyes? He aūswered them: I tolde you right now. Herde ye it not: What/ will ye heare it again? Wyll ye also be his disciples? Then rated they him and saide: Thou art his disciple. We are sure that God spake with Moses: as for this felowe/we know not whence he is.

D The man aunswered/and said vnto them:
This is a maruaylous thinge/ that ye wote not whence he is/ and hath opened myne eyes. For we knowe/that God heareth not the synners: But if any man be a fearer of God/ and doeth his wyll/him heareth he. Sence the worlde beganne was it not herde/ that any man opened the eyes of one that was borne blynd. If this man were not of God/ he coulde haue done nothinge. They aunswered/ and saide vnto him: Thou arte altogether borne in synne/& teachest thou vs? And they thrust him out.

Jesus herde that they had thruste him out/
and whan he had founde him/he sayde vnto him: Beleuest thou on the sonne of God? He aunswered/and saide: Lorde/who is it that I might beleue on him? Jesus saide vnto
mat. xxvj. f him: † Thou haste sene hym/and he it is that
Mar. xiiij g talketh with the. He saide: Lorde/ I beleue.
Joh. iiij. d And he worshipped him. ✠

And Jesus saide: I am come to iudgement into this worlde/that they which se not/ might se: and that they whiche se/ mighte be made blinde. And some of the Pharisees that were with him/herde this/and saide vnto him: Are we then blynde also? Jesus sayde vnto them: † If ye were blynde/ye shoulde Joh. ix
haue no synne. But now that ye saye we se/ therfore youre synne remaineth.

The X. Chapter. ✠

VErely verely I saye vnto you: he that en- A
treth not in at the dore into ỹ shepefolde/ But climmeth vp some other waye/ thesame is a thefe and a murtherer. But he that goeth in at the dore/ is the shepeherde of the shepe: to hym the porter openeth/ † and the shepe Joh.
heare his voyce/ & he* calleth his owne shepe *Psa
by name/ledeth them out. And whan he hath sente forthe his owne shepe/ he goeth before thē/ and the shepe folowe him/for they knowe his voyce. As for a straunger/ they folowe him not/But flye from him: for they know not the voyce of straungers. This prouerbe spake Jesu vnto thē/But they vnderstode not what it was/that he saide vnto them.

Then sayde Jesus vnto them againe: Ve-
rely verely I saye vnto you: † I am the dore Joh.
of the shepe. All they that are come before me/ are thefes and murtherers. But ỹ shepe harkened not vnto them. I am the dore. If any man entre in by me/ he shall be saued/ & shall go in and out/and fynde pasture. A thefe commeth not but for to steale/kyll/and destroye. I am come that they might haue lyfe/ and haue it more aboundantly. ✠

✠ † I am a good shepeherde. A good she- B
peherde geueth his lyfe for the shepe. But an E
hyred seruaunt/whiche is not the shepeherde/ M
neither the shepe are his own/seyth the wolfe comminge/and leaueth the shepe/and flyeth. And the wolfe catcheth and scatthereth the shepe. But the hyred seruaunt flyeth/ because he is an hyred seruaunt/ and careth not for the shepe: I am a good shepeherde/ † & knowe
myne/ and am knowen of myne. *Euen as *M
my father knoweth me/and I knowe the fa- L
ther. And † I geue my lyfe for my shepe. And †
I haue yet other shepe/which are not of this folde/and those same must I bringe also/ and they shal heare my voice/and there shalbe one flocke and one shepeherde. ✠

Therefore doeth my father loue me/Because I leaue my lyfe/that I maie take it againe. Noman taketh it fro me/But I leaue it of my selfe.

selfe. I haue power to leaue it/ & haue power to take it again. This commaundemente haue I receaued of my father. Then was there dis-
sencion amōge the Jewes for these sayinges.
b † Many of thē sayde: He hath the deuel/ and
b is madde/ why heare ye hym? Other sayde:
d * These are not wordes of one that is pos-
sessed. Can the deuell also open the eyes of the blinde?

C ✠ † It was the dedicacion of the temple at
b Jerusalem/and was wynter. And Jesus wal-
a ked in * Salomons porch. Thē came the Je-
wes rounde about him/ and sayde vnto him: Howe longe doest thou make vs doubte? If thou be Christe tell vs playnely. Jesus aunswered them: I tolde you and ye belefe not. † The workes that I do in my fathers name/ they beare witnesse of me. But ye belefe not/ because ye are not of my shepe/ as I sayde vnto you. My shepe heare my voyce/ & I knowe thē/ and they folowe me. And I geue them euerlastinge lyfe/ and they shall neuer perysh/ and no man shall plucke them out of my hāde. My father which gaue me thē/is greater then all: and noman is able to plucke them out of my fathers hande.

a † I and the father are one. *Then they toke
x vp stones agayne to stone hym. Jesus aun-
e swered thē: Many good workes haue I shewed you fro my father/ for which of thē stone ye me?

D The Jewes aunswered hym/and sayd: For
b the good workes sake we stone the not/ † but for the blasphemy: & because that thou being a man/makest thy selfe God. Jesus aunswered
a them: Is it not written in your lawe: † I haue sayde: Ye are Goddes. If he call them Goddes/vnto whome the worde of God came: (& the scripture can not be broken) saye ye then vnto hym/ whome the father hath sanctified/
g and sent into the worlde: † thou blasphemest
g God/because I said: I am the sonne of God?
e * If I do not the workes of my father/ belefe
a me not: but if I do them/then (if ye belefe not me) yet belefe the workes: that ye may know and belefe that the father is in me/ and I in the father. ✠

e † They went about agayne to take hym/
a but he escaped out of their handes/ and went
a awaye agayne beyonde Jordane: into the place † where Jhon had baptysed afore/ and Joan. j. c
there he abode: and many came to hym/ and sayde: Jhon dyd no tokēs/ † but all that Jhon Joan. iij. d
spake of this man/is true. And many beleued on hym there.

The XI. Chapter.

THere laye one sycke/ named Lazarus of A
Bethania/in the toune of Mary/and her sister Martha † (It was that Mary/ which Luc. vij. d
anoynted the Lorde with oyntment/ and dryed his fete with her heer/ whose brother Lazarus lay sycke.) Then sent his syster vnto hym/and sayde: Lorde/beholde/ he whome thou louest lyeth sycke. Whan Jesus herde that/he sayde: This sickenes is not vnto death/ but for the prayse of God/ † that the sonne of Joan. ix. a
God maye be praysed there thorow. Jesus loued Martha and her syster/ and Lazarus. Now whan he herde that he was sycke/ he abode two dayes in the place where he was.

Afterwarde sayde he vnto his disciples: Let vs go agayne into Jewry. His disciples sayde vnto hym: Master/ † lately wolde the Joan. viij. c
Jewes haue stoned the/and wylt thou go viij. c x. c
there agayne? Jesus aunswered: Are there not twelfe houres in the daye? He that walketh in the daye/ stumbleth not/ for he seyth the lyght of thys worlde. But he that walketh in the nyghte/stumbleth/ for there is no lyght in hym.

This he spake/ and afterwarde saide he vn- B
to them: Lazarus our frende † slepeth/ but I Matt. ix. e
go to wake hym out of slepe. Then saide his Marc. v. d
disciples: Lorde/ if he slepe/he shall do well Luce viij. f
ynough (Howbeit/ Jesus spake of his death/ but they thought that he had spoken of the bodely slepe.) Then saide Jesus vnto them playnly: Lazarus is dead/ and I am glad for youre sakes that I was not there/ that ye may belefe. Neuertheles/let vs go vnto hym. Then saide Thomas † (which is called Didimus) Joan. xx. e
vnto ỹ disciples/ Let vs go also/ that we may dye with hym.

Then came Jesus/ and founde that he had lyen in the graue foure dayes already. Bethanie was nye vnto Jerusalem/ about fyftene furlonges. And many of the Jewes were come to Martha and Mary/ to comforte thē ouer their brother. Now whā Martha herde

that Jesus came/ she went to mete hym. But Mary sat styll at home.

C ✠Then sayde Martha vnto Jesus: †Lorde/ if thou haddest ben here/ my brother had
Joan. xj. d not ben dead/ But neuertheles/ I know also/ that whatsoeuer thou axest of God/ that God wyll geue it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe that he shall ryse agayne in the resurrection at the last daye. Jesus sayde vnto
Joā. xiij. a her: I am the resurrection and the † lyfe. * He
*Rom. v. a that beleueth on me/ shal lyue/ though he were
Joan. iij. b dead already: and whosoeuer lyueth and beleueth on me/ shal neuer dye. Beleuest thou this? She saide vnto hym: Yea Lorde/ I belefe that thou art Christ the sonne of God/ whiche shoulde come into the worlde. ✠ And whan she had sayde this/ she wente her waye/ and called Mary her syster secretly/ and sayde: The Master is come/ and calleth for the. She/ whan she herde that/ rose vp quickly/ and came vnto hym: For Jesus was not yet come into ỹ toune/ but was yet in the place where Martha met hym. The Jewes that were with her in the house/ and comforted her: whan they sawe Mary/ that she rose vp hastely/ & went out/ they folowed her/ and sayde: She goeth to the graue to wepe there.

D Now whā Mary came where Jesus was/ and sawe hym/ she fell downe at his fete/ and
Joan. xj. c sayde vnto hym: † Lorde/ if thou haddest ben here/ my brother had not ben dead. Whan Jesus sawe her wepe/ and ỹ Jewes wepinge also that came with her/ he groned in ỹ spirite/ and was sory within hym self/ & saide: Where haue ye layed him? They saide: Lorde/ come
Luce ix. d and se it: And † Jesus wepte. Then sayde the Jewes: Beholde/ how he loued hym. But
Joan. ix. a some of them sayde: Coulde not he/ † whiche opened the eyes of the blinde/ haue made also/ that this man shoulde not haue dyed? But Jesus groned agayne in him self/ and came to the graue. It was a caue and a stone layed on it. Jesus saide: Take away the stone. Martha the syster of hym that was dead/ sayde vnto hym: Lorde/ he stynketh already/ for he hath ben dead foure dayes. Jesus sayde vnto her: Sayd I not vnto the: that if thou yddest belefe/ thou shouldest se the glory of God.

E Then toke they awaye the stone/ where the dead layd. Jesus lyft vp his eyes/ and sayde: Father/ I thanke the/ that thou hast herde me. Howbeit/ I knowe that thou heurest me alwaye: but † because of the people that stande by/ I sayde it/ that they maye belefe/ that thou hast sent me.

Whan he had sayde thys/ he cryed loude: Lazarus come forth. † And the dead came forth bounde hande and fote with graue clothes/ and his face bounde with a napkyn. Jesus sayde vnto them: Louse hym/ and let hym go. Many now of the Jewes whiche were come vnto Mary/ and sawe what Jesus dyd/ beleued on him. But some of them wente their waye vnto the Pharisees/ and tolde thē what Jesus had done. ✠

✠ † Then the hye priestes and the Pharisees gathered a counsayll/ and sayde: * What do we? This man doeth many tokens. If we let hym go thus/ all men wyll belefe in hym: † Thē shall the Romaynes come/ and take away our lande and people. But one of them/ named Cayphas/ whiche was hye prieste the same yeare/ sayde vnto them: Ye knowe nothinge/ neyther consydre any thinge at all. † It is better for vs ỹ one mā dye for the people/ then that all the people shoulde perishe.

Thys spake he not of hym selfe/ but for ỹ so muche as he was hyghe priest of the same yeare/ he prophecied. For Jesus was for to dye for the people: and not for the people only/ but that he should gather together the chyldre of God/ whiche were scatered abroade: From that day forth/ they toke counsayll/ how they myght put hym to death. Jesus walked no more openly amonge the Jewes/ but wente from thence into a countrie by the wyldernesse/ to a cytie called Ephraim/ and there had he hys beynge with hys disciples.

The Jewes Easter was nye at hande. And there wēte vp many to Jerusalem out of that countrie before the Easter/ to purifye them selfes. Then stode they vp/ and axed after Jesus/ and spake amonge them selfes in the temple. † What thynke ye/ that he cōmeth not to the feast? * The hyghe priestes and Pharisees had geuen a commaundement/ that if any man knewe where he were/ he shoulde shewe it/ that they myght take hym.

The XII. Chapter.

Syx

A Syx dayes † before Easter came Jesus vnto Bethanie/ where Lazarus was/ which
vj. a was dead/ whome Jesus rayse vp from
ij. a the dead. There they made hym a supper/ and
ij. a Martha serued. But Lazarus was one of
j. d them that sat at the table with hym. † Then toke Mary a pounde of oyntment of pure and costly Nardus/ and annointed Jesus fete/ and dryed hys fete with her heer. The house was full of the sauour of the oyntment. Then sayde one of hys disciples/ Judas Iscarioth Symons sonne/ whiche afterwarde betrayed hym: Why was not thys oyntment solde for thre hundreth pens/ and geuen to the poore? (This sayde he not/ that he cared for the poore/ but because he
j. c was a thefe/ and † had the bagge/ and bare that whiche was geuen.) Then sayde Jesus: Let her alone/ thys hath she kepte agaynste the daye of my buryenge. For the poore haue ye alwaye wyth you/ but me haue ye not alwaye.

B Then muche people of the Jewes had knowlege that he was there/ and they came not for Jesus sake onely/ but also that they
c myght se Lazarus/ † whome he had rayse from the dead. But the hyghe priestes were aduysed to put Lazarus to death also: because that for his sake many of the Jewes went awaye/ and beleued on Jesus. ✠

a † Vpon the next daye/ muche people which
a were come vnto the feast/ whā thei herde that
c Jesus came towarde Jerusalē/ they toke braūches of palme trees/ and went oute to mete hym/ and cryed: Hosyanna.

c † Blessed be he: that in the name of the Lorde commeth/ kynge of Israel. Jesus gat a yonge Asse/ and rode thereon/ as it is written: † Feare not thou doughter of Syon/ beholde/ thy kynge commeth rydynge vpon an Asses foale. Neuertheles/ his disciples vnderstode not these thynges at the fyrst/ but whan Jesus was glorified/ then remembred they that such thinges were written of hym/ and that they had done suche thynges vnto hym.

The people that was with hym whan he called Lazarus out of the graue/ and rayse hym frō the dead/ commended the acte. Therfore the people met hym/ because they herde that he had done suche miracle. But the Pharisees sayde amonge them selfes: Ye se that we preuayle nothinge/ beholde/ al the worlde runneth after hym.

† There were certayne Grekes (amonge them that were come vp to Jerusalem/ to worshyp at the feast) thesame came vnto Philippe/ * whiche was of Bethsaida out of Galile/ and prayed hym/ and sayd: Syr/ we wolde fayne se Jesus. Philippe came/ and tolde Andrew. And agayne/ Philippe & Andrew tolde Jesus. Jesus aunswered them & sayde: † The houre is come/ that ỹ sonne of mā must be glorified.

✠ Verely verely I saye vnto † you: Except a
Esa. liij. e corne of wheate come fall into the grounde/
j. Cor. xv. d and dye/ it abydeth alone: But if it dye/ it bryngeth forth muche frute. † He that loueth hys lyfe/ shall lose it: and he that hateth hys lyfe in this worlde/ shall kepe it vnto lyfe euerlastinge. He that wyll serue me/ let hym folowe me. And where I am/ there shall my seruaunt be also: and he that serueth me/ hym shall my father honoure. ✠ † Now is my soule heauy/ and what shall I saye? Father/ helpe me out of this houre. But therfore am I come into this houre. Father/ glorifie thy name.

Then came there a voyce from heauen/ I haue glorified it/ and wyll glorifie it agayne. Then sayde the people that stode by/ & herde: It thondreth. Other sayde: An aungel spake vnto hym. Jesus aunswered and sayd: † This voyce came not because of me/ but for youre sakes.

✠ Now goeth the iudgement ouer the worlde. Now shall the prince of this worlde be thrust out. † And I/ whan I am lyft vp from the earth/ I wyll draw all vnto me. (But this he sayde/ to signifie what death he shoulde dye.) Then aunswered hym the people. We haue herde in the † lawe that Christ endureth for euer: and how sayest thou then/ that the sonne of man must be lyft vp? Who is this sonne of man?

Then sayde Jesus vnto them: † the lyght is yet a litle whyle with you/ walke whyle ye haue the lyght/ that the darckenesse fall not vpon you. He that walketh in the darkenes/ woteth not whither he goeth. Belefe ye

Mat. xxvj. d
mar. xiiij. d
Luce xxij. c
Joan. xij. c
Joan. iij. b
viij. c
Psal. cix. a
Esa. ix. b
Dan. vij. c
Mich. v. a
Ephe. v. a
j. Thes. v. a

Joā. viij. b on the † lyght / whyle ye haue it / that ye may be the chyldren of lyght. H

These thinges spake Jesus / and departed awaye / & hyd hym selfe frō them. And though he had done such tokens before them / yet beleued they not on hym / that the sayinge of Esay ỹ prophet myght be fulfylled / whiche he spake:

Esa. liij. a Rom. x. c † Lorde / who beleueth our preachinge? Or to whome is the arme of the Lorde opened? Therfore coulde they not belefe. For Esay saide agayne:

Esa. vj. b † He hath blynded their eyes / & hardened their hert / that they shoulde not se with the eyes / nor vnderstande with the hert / and shoulde be cōuerted / and he shoulde heale them. This saide Esay / whan he sawe his glorie / and spake of hym.

F

Joan. vij. c *Joā. vj. c †Joan. v. d † Neuerthelesse / many of the chiefe rulers beleued on hym / but because of the Pharisees / they wolde not be a knowen of it / * lest / they shoulde be excommunicate. † For they loued more the prayse with men then with God.

✠ Jesus cried and saide: He that beleueth on me / beleueth not on me / but on him ỹ sent me. And he that seyth me / seyth him that sent me.

Joan. iij. c viij. b. ix. a † I am come a lyghte into the worlde that whosoeuer beleueth on me / shoulde not byde in darkenesse. And he that heareth my wordes / and beleueth not / I iudge hym not /

Joan. iij. c † for I am not come to iudge the worlde / but to saue the worlde. He that refuseth me: and receaueth not my wordes / hath one already that iudgeth hym. The worde that I haue spoken / that shall iudge hym at the last daye /

Joan. xvj. b † For I haue not spoken of my selfe: but the father that sent me / hath geuen me a commaundement / what I shoulde do and saye. And I knowe that his commaundement is lyfe euerlastinge. Therfore loke what I speake / that speake I euen so / as the father hath sayde vnto me. H

The XIII. Chapter. ✠

A BEfore the feast of Easter / whan Jesus knewe that his tyme was come / that he shoulde departe out of this worlde vnto the father / as he loued hys / whiche were in the

mat. xxvj. b mar. xiiij. b Luce xxij. a * Mat. xj. e Luce x. e worlde / euen so loued he them vnto the ende. And after supper † whan the deuel had already put into the herte of Judas Iscarioth Simons sonne / to betraye him. Jesus knowynge that the father * had geuen all thinges into hys handes / and that he was come from God / and wente vnto God / he rose from supper / and layed asyde his vpper garmētes / and toke a towell / and gyrde it aboute hym. Afterwarde poured he water into a basen / and beganne to washe the disciples fete / and dryed them with the towell / that he was gyrded withall.

Then came he vnto Symon Peter / and thesame sayde vnto hym: Lorde / shalt thou washe my fete? Jesus aunswered / and sayde vnto hym: What I do / thou knowest not now / but thou shalt knowe it hereafter. Then sayde Peter vnto hym: Thou shalt neuer wash my fete. Jesus aunswered him: If I † washe Pe the not / thou shalt haue no parte with me. Simon Peter sayde vnto hym: Lorde / not the fete onely / but the handes also and the heade.

Jesus sayde vnto hym. He that is washen / nedeth not / saue to washe ỹ fete / but is cleane euery whyt. And ye are cleane / † but not all. Jo For he knew hys betrayer / therfore sayde he: ye are not all cleane.

Now whan he had wasshen their fete / and taken his clothes / he set him doune againe / & sayde vnto them: Wote ye what I haue done vnto you? Ye call me Master and Lord / and ye saye ryght therein / for so I am. If I then youre Lorde and master haue washen youre fete / ye ought also to washe one anothers fete. † I haue geuen you an ensample / ỹ ye shoulde do as I haue done vnto you. H Verely verely I saye vnto you: * the seruaūt is not greater then hys Lorde / neyther is the apostle greater then he that sent hym. If ye knowe these thinges / † blessed are ye if ye do them. I speake not of you all. I knowe whome I haue chosen / but that the scripture myght be fulfilled. * He that eateth my bread / hath lyfte hys hele agaynst me. † I tell it you now before it come / that whan it is come to passe / ye maye beleue that I am he.

† Verely verely I saye vnto you: He that receaueth whomesoeuer I sende / receaueth me: and he that receaueth me / receaueth hym that sent me. Whan Jesus had thus sayde / he was heauy in sprete / and testified / and saide: * Verely verely I saye vnto you: † One amōge you shall betraye me. Then the disciples loked vpon

one vpon another / and were in doubte of whome he spake. But there was one amonge hys disciples / that leaned at the table on Jesus bosome / † whome Jesus loued: to hym beckened Symon Peter / that he shoulde axe who it was of whome he spake. For thesame leaned vpon Jesus brest / and sayde vnto hym: Lorde / who is it? Jesus aunswered: It is he vnto whome I dyppe the soppe / and geue it. And he dipped in the soppe / and gaue vnto Judas Iscarioth Symons sonne. And after the soppe the deuell entred into hym.

Then sayde Jesus vnto hym: That thou doest / do quyckly. But thesame wyst no man at the table / for what intent he sayde it vnto hym. Some thought (for so muche as Judas † had the bagge) that Jesus sayde vnto him: Bye that is necessary for vs at the feast: Or that he shoulde geue somthynge vnto ỹ poore: Whā he had receaued the soppe / he wente out immediatly / and it was nyght.

Whan he was gone forth. Jesus sayde: † Now is the sonne of man glorified / and God is glorified in hym. If God be glorified in hym / then shall God glorifie hym also in hym self / and straught waye shall he glorifie hym. ✠ Deare chyldren / I am yet a litle whyle with you. † Ye shall seke me / and (as I sayde vnto the Jewes) whyther I go / thyther can ye not come. And now I saye vnto you. † A new commaundemēt geue I you / that ye loue together as I haue loued you / that euen so ye loue one another. † By this shall euery man knowe that ye are my disciples / if ye haue loue one to another. Symon Peter sayde vnto hym: Lorde / whither goest thou? Jesus aunswered hym: Whether I go / thou canst not folowe me now / † but thou shalt folowe hereafter. Peter sayde vnto him: Lorde / why can not I folowe the now? † I wyll geue me life for thy sake. Jesus aunswered hym: Wylt thou geue thy lyfe for my sake? Verely verely I saye vnto the: The cocke shal not crowe / till thou haue denyed me thryse. H

The XIIII. Chapter. ✠

A Nd he sayde vnto his disciples: Let not your herte be afraied. If ye belefe on God / thē belefe also on me. In my fathers house are many dwellynges. If it were not so / I wolde haue tolde it you. I go to prepare the place for you. And though I go to prepare the place for you / yet wyl I come agayne / and receaue you vnto my selfe / ỹ ye maye be where I am. And whyther I go ye knowe / and the way knowe ye also.

Thomas sayde vnto hym: Lord we know not whyther thou goest / & how can we know the waye? Jesus sayde vnto hym: I am the waye / and the trueth / and the † lyfe / * Noman cōmeth to the father / but by me. Joan. j. a and xj. c

If ye knewe me / ye knew my father also. And from hence forth ye knowe hym / & haue sene hym. Philippe sayde vnto hym: Lord / shewe vs ỹ father / & it suffiseth vs. Jesus sayde vnto hym: Thus longe am I with you / & hast thou not knowē me? Philippe / he that seyth me / seyth ỹ father. And how sayest thou thē: Shewe vs ỹ father: *Joan. xj. e

Beleuest thou not that † I am in the father / & that the 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 doeth ỹ workes. Belefe me that I am in the father / and that the father is in me: Or els / belefe me at the leaste for the workes sake. Joan. x. c *Joan. iij. e vij. b. c. viij. c. xij. f

Verely verely I saye vnto you: He that beleueth on me / shall do the workes that I do / and shall do greater then these. For I go to the father. † And whatsoeuer ye axe the father in my name / that wyl I do: that the father may be prayse in the sonne. If ye axe any thynge in my name / I will do it. H B Mat. xxj. c Mar. xj. c Joan. xv. a and xvj. c

If ye loue me / kepe my commaundementes. And I wyll praye the father / and he shall geue you another comforter / that he maye abyde with you for euer: euen ỹ sprete of trueth / whome the worlde can not receaue / for it seith him not / neyther doeth it knowe hym: but ye knowe hym / for he abydeth with you / & shalbe in you. † I wyll not leaue you comfortlesse / I come vnto you. Jt is yet a litle whyle then shall the worlde se me nomore / * but ye shall se me / for I lyue / and ye shall lyue also. Jn that daye shall ye knowe / that I am in the father / and ye in me / and I in you. † He that hath my commaundementes / and kepeth them / the same is he that loueth me / and he that loueth me / shalbe loued of my father: and I wyll loue Matth. xxviij. c *Joh. xx. b c. d. xxj a. b Joan. xv. a j. Joan v. a ij Joan. j. a

gg ij hym /

hym / and will shew myne owne selfe vnto
Actu xv c him. † Judas saide vnto him: (not the Jscarioth) Lorde / What is the cause then / that thou wilt shewe thy selfe vnto vs/and not vnto the worlde?

℄ Jesus aunswered and sayde vnto hym: ✠ He that loueth me/wil kepe my worde/and my father will loue hym: and we wyll come vnto hym / and will make oure dwellinge with him. But he that loueth me not / kepeth
Joan.iij.e not my sayinges. † And the worde that ye
vij.b. viij. c heare/is not myne/but the fathers which hath
xij.f xiij. a sent me.

This haue J spoken vnto you / whyle J was with you. But that comforter euen the
Actu.ij.a holy Ghoost / † whome my father shall sende
ij.Tim.j.a in my name / * he shall teache you all thinges/
*Joā.xvj.b and bringe all to youre remembraunce/ whatsoeuer J haue tolde you.

Peace J leaue vnto you / my peace J geue you: J geue not vnto you / as the worlde geueth. Let not youre herte be troubled/ neyther let it be afrayed. Ye haue herde that J sayde vnto you: J go/and come againe vnto you. Jf ye loued me/ye wolde reioyce / because J said: J go to the father: for his father is greater then
Joā. xiij. b J. † And now haue J tolde you before it
and xvj.a come / that whan it is come to passe / ye maye
beleue: Hereafter will not J talke muche with
Joan.xij, d you. For the † prince of this worlde commeth/ & hath nothinge in me. But that the worlde maye knowe that J loue the father. And as the father hath commaunded me / so do J. ✠ Aryse/ let vs go hence.

The XV. Chapter. ✠

A ✠ JAm a true † vyne / and my father is an
Eccli. xxiiij.c housbandeman. Euery braunche y bringeth not forth frute in me/ shall he cut of: and euery one that bringeth forth frute / shall he pourge / that it maye bringe forth more frute.
Joan.xiij.b Now are ye † cleane/because of the worde/that
Actu.xv.b J haue spoken vnto you. Byde ye in me / and J in you. Lyke as the braunche can not bringe forth frute of it selfe / excepte it byde in the vyne. Euen so neyther ye also/excepte ye abyde in me.

J am the vyne / ye are the braunches. He that abydeth in me / and J in him / the same bringeth forth muche frute: for without me can ye do nothinge. He that abydeth not in me/ is cast out as a vyne braunche/ and it wytheredth / and men gather it vp / and cast it into the fyre / and it burneth. † Jf ye abyde in me / and my wordes abyde in you / ye shall are what ye wyll / and it shalbe done vnto you. ✠ Herein is my father praysed / that ye bringe forth muche frute / and become my disciples. Lyke as my father hath loued me/ euen so haue J loued you. Continue ye in my loue. † Jf ye kepe my cōmaundemētes/ ye shall continue in my loue: like as J haue kepte my fathers commaundementes / and continue in hys loue.

These thynges haue J spoken vnto you/ that my ioye myght remayne in you/ and that youre ioye myght be perfecte. ✠ † This is my commaundement / that ye loue together/ as J haue loued you. Noman hath greater loue / then to set his life for hys frende. † Ye are my frendes / if ye do that J commaunde you. Henceforth call J you not seruauntes: for a seruaunt knoweth not what hys Lorde doeth. But J haue saide that ye are frendes: † For all that J haue herde of my father/ haue J shewed vnto you. Ye haue not chosen me/ † but J haue chosen you / and ordeyned you/ that ye go and * bringe forth frute / and that youre frute continue / that whatsoeuer ye axe the father in my name / he shall geue it you. ✠

✠ This J commaunde you / that ye loue one another. † Jf the worlde hate you / then knowe that it hath hated me before you. Jf ye were of the worlde / the worlde wolde loue hys owne. Howbeit / because ye are not of the worlde / but J haue chosen you from the worlde / therfore the worlde hateth you. Remembre my word/that J said vnto you. † The seruaūt is not greater then his Lorde. Jf they haue persecuted me / they shall persecute you also. Jf they haue kepte my worde/they shall kepe yours also.

† But all this shall they do vnto you for my names sake / because they knowe not hym that sent me. Jf J had not come and spoken vnto them / then shoulde they haue no synne. But now haue they nothynge to cloake theyr sinne wythall. He that hateth me / hateth my father also. † Jf J had not done amōge them the workes whiche none other man dyd / they shoulde

shoulde haue no sinne. But now haue they sene it / and yet haue they hated both me and my father. Neuertheless / that the sayinge myght be fulfilled / whiche is written in their
j.c lawe: † They haue hated me wythout a
j.a cause. ✠

✠ But whan the comforter commeth/
j.c † whome J shall sende you from the father/
a euen the spriete of trueth which procedeth of
.a the father/he shall testifie of me: * and ye shall
j.a beare witnesse also: for ye haue bene wyth me from the begynninge.

The XVI. Chapter.

THese thinges haue J saide vnto you/that
x.c ye shoulde not be offended. † They shall
j.a excommunicate you. * The tyme commeth
.b that whosoeuer putteth you to death / shall
x.a thynke that he doeth seruice vnto God. † And
b.c suche thynges shall they do vnto you/ because they haue neyther knowen the father / nor yet
j.b me. * But these thynges haue J sayde
c vnto you / that whan the tyme commeth / ye may thynke thereon that J tolde you. ✠ But these thynges haue J not sayde vnto you from the begynninge: For J was wyth you.

✠ But now J go vnto hym that sent me/ and none of you axeth me: Whyther goest thou: but because J haue sayde these thinges vnto you / youre herte is full of sorowe. Neuertheless / J tell you the trueth. Jt is better for you that J go awaye. For jf J go not awaye / that comforter commeth not vnto you:
j.c but if J departe. † J wil sende him vnto you/ and whan he commeth / he shall rebuke the worlde of sinnne/ and of ryghteousnesse / and of iudgement. Of sinne/because thei beleue not on me. Of righteousnesse/ because J go to the father/ and ye shall se me nomore. Of iudge-
.d ment/because the † prince of this worlde is iudged already.

B J haue yet muche to saye vnto you / but ye can not now beare it awaye / howbeit/whan
j.c he (the spriete of trueth) commeth / † he shall
j.c leade you into all trueth. * For he shall not speake of hym selfe / but whatsoeuer he shall heare / that shall he speake: and he shall shewe you what is for to come. He shall glorifie me: for he shall receaue of myne / and shall shewe vnto you. † All that the father hath is myne. Therfore haue J said: he shal receaue of myne/ and shewe vnto you. ✠ Mat.xj.e Luce x.c Joan.iij.e *Joh.vij.d

✠ * After a litle whyle / and ye shall not se me: and againe after a litle whyle: and ye shall se me/for J go to the father. Then said some of his disciples amonge them selfes: What is this that he saieth vnto vs/after a litle whyle/ and ye shall not se me: and againe after a litle whyle/and ye shal se me: for J go to the father? Then saide they: What is it that he sayeth. After a litle whyle? We can not tell what he sayeth. Then perceaued Jesus that they wolde axe him/and he saide vnto them: Ye enquyre of this amonge youre selfes that J saide: After a litle whyle / and ye shall not se me: and agayne after a litle whyle / and ye shall se me.

Verely verely J saye vnto you: Ye shal wepe ℄ and lamente / but the worlde shall reioyce: ye shalbe sory / but † youre sorowe shalbe turned Joan.xvi.e into ioye. A womā whan she trauayleth hath sorowe / for her houre is come. But whan she is deliuered of the chylde / she thynketh nomore of the anguysh for ioye/that a man is borne into the worlde. And now haue ye sorowe also: but J will se you againe/ and youre herte shall reioyce / and youre ioye shall noman take from you. ✠ And in that daye shall ye axe me no question. ✠ † Verely Matt.vij.a verely J say vnto you: Jf ye axe the father and xxj.c ought in my name/ he shall geue it you. Hy- Marc.xj.c therto haue ye axed nothing in my name. Axe Luce xj.b and ye shall receaue / that youre ioye maye be Joh.xiiij.b perfecte. These thinges haue J spoken vnto and xv.a you by * prouerbes. Neuertheless / the tyme *mat.xiij.a commeth that J shall speake nomore by pro- Mar.iiij.a uerbes / but J shall shewe you plainely of my father.

In that daye shall ye axe in my name. ℈ And J saye not vnto you / that J will praye vnto the father for you: for the father him self loueth you/because ye haue loued me / and beleued that J am come out from God. † J Joh xx.b wente out from the father/and came into the worlde: Againe/ J leaue the worlde/ and go to the father.

His disciples said vnto him: Behold/now talkest thou plainely / and speakest no prouerbe. † Now are we sure that thou knowest Joan. xxj. e

all thinges/& nedest not that any mā shoulde axe the. Therfore belefe we/that thou camest out from God. ✠

Jesus aunswered them: Now ye do belefe.
Zach.xiij.b Beholde/† the houre draweth nye/& is come
mat xxvj.c already/that ye shalbe scatred/euery man into
mar.xiiij.d his owne/and shall leaue me alone/.* and yet
*Joan. am I not alone/for the father is with me.
xvj.b These thynges haue I spokē vnto you/that
†Rom.v.a in me ye myght haue † peace. In the worlde haue ye trouble/but be of good comforte/I haue ouercome the worlde.

The XVII. Chapter. ✠

A THese thinges spake Jesus/and lyft vp
Joan.xij.c thys eyes towarde heauen/and saide:† Fa-
and x.b ther/the houre is come/that thou glorifie thy
sonne/that thy sonne also maye glorifie the.
Joan.v.b Lyke as thou hast †geuen hym power ouer all
flesh/that he shoulde geue cuerlastinge lyfe to
j.Joan.j.a as many as thou hast geuen hym. † But this
is the lyfe euerlastinge/that they knowe the
(that thou onely arte ỹ true God/) & whome
thou hast sent Jesus Christ.
Joan.xv.c I haue glorified the vpon earth/and † fy-
nyshed the worke that thou gauest me to do.
And now glorifie me thou father by thyne
owne selfe/with the glory whiche I had or
euer the worlde was. I haue declared thy
name vnto the men/whome thou gauest me
from the worlde. They were thyne/and thou
gauest them vnto me/and they haue kepte thy
worde.

B Now knowe they/that all thynges what-
Joan.xiij.e socuer thou hast geuen me/are of the. † For
the wordes whiche thou gauest me/haue I
geuen vnto them/and they haue receaued
them/and knowe of a trueth/that I am come
forth from the/& haue beleued ỹ thou hast sent
j.Joan.ij.c me. I pray for thē/and pray not for ỹ † worlde/
but for thē whome thou hast geuen me/for
they are thyne. And all that is myne/is
thyne: and what thyne is/that is myne. And
I am glorified in them. And now am I no-
more in the worlde/and they are in the worlde/
and I come to the. ✠ ✠ Holy father/
E.a.viij.a kepe in thyne name those/whome thou † hast
geuen me/that they maye be one lyke as we
are. Whyle I was with them in the worlde/
I kepte them in thy name. Those that thou
Joā.xviij.a gauest me/haue I kepte/ †and none of
thē is lost/but that lost chylde: that the † scrip- Psa
ture myght be fulfylled. But now come I and
vnto the/and this I speake in the worlde/that
they may haue my ioye perfecte in them. I
haue geuen them thy worde/† and the worlde Jo
hateth them: for they are not of the worlde/ Ec
euen as I also am not of the worlde. I pray
not that thou shouldest take them out of the
worlde/† but that thou kepe them from euell. Ma
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 into
the worlde/so haue I sent them into the
worlde: and for theyr sakes I sanctifie my
selfe/that they also maye be sanctifyed in the
trueth.

Neuertheles/I praye not for them onely/
but also for those/whiche thorowe theyr
worde shall belefe on me/that they all may be
one/lyke as thou father art in me/and I in
the/that they also maye be † one in vs: that the Ga
worlde maye belefe/that thou hast sent me.
And the glory whyche thou gauest me/haue
I geuen thē: that they may be one/lyke as we
are one. I in them/and thou in me/that they
maye be perfecte in one/and that the worlde
may knowe/that thou hast sent me/and hast
loued them/as thou hast loued me.

† Father/I will that they whome thou Jo
hast geuen me/be with me where I am/that and
they maye se my glory/whiche thou hast ge-
uen me: for thou hast loued me/or euer the
worlde was made.

Ryghteous father/† the worlde hath not Ma
knowen the/but I haue knowen the: and Jo
these haue knowen/that thou hast sent me. and
And I haue declared thy name vnto them/
and wyll declare it/that the loue wherwith
thou hast loued me/maye be in them/and I in
them. ✠

The. XVIII. Chapter. ✠

WHan Jesus had thus spoken/he wente A
forth with hys disciples ouer the broke Mat
Cedron/where there was a garden/into the Mar
whiche Jesus entred/and hys disciples. But Luc
Judas that betrayed hym/knewe the place
also. For Jesus resorted thyther oftymes with
hys disciples. † Now whan Judas had taken Mat
vnto hym the company/and ministers of the Mar
byghe Luc.

byghe Priestes & Pharisees/he came thyther
with creshettes/with lanternes/& with weapens. Jesus nowe knowinge all that shoulde come vpon hym/went forthe/and sayde vnto them: Whome seke ye? They aunswered hym: Jesus of Nazareth. Jesus sayd vnto them: I am he/Judas also which betrayed hym/stode with them. Now whan Jesus sayd vnto thē: I am he/they wente backwarde/and fell too the grounde. Then axed he them agayne: Whome seke ye? They sayd: Jesus of Nazareth. Jesus aunswered: I haue tolde you that I am he. If ye seke me/then let these go theyr waye. That ỹ worde might be fulfilled/which
xvij.b be sayde:† Of them whome thou gauest me/haue I not lost one. Then had Symon Peter a swearde/and drew it out/and smote ỹ byghe Priestes seruaunt/and cut of hys right eare/& the seruauntes name was Malchus.

B Then sayde Jesus vnto Peter: Put vp thy swearde into the sheeth. Shall I not drincke of the cuppe/which my father hath geuē me?
xvij.f † Then the company and the captayne/& the
xiiij.f officers of the Jewes toke Jesus/and bounde
xij.d hym/and led hym awaye fyrste vnto Annas/
b.ij.c. ỹ was father in lawe vnto Cayphas/* which was hyghe Priest the same yeare. It was Cayphas/which gaue counsayll vnto the Jewes/that it was good/that one man should die for the people.

As for Symon Peter/he and another disciple folowed Jesus. The same disciple was knowen vnto the hyghe Priest/and wente in with Jesus into ỹ priestes palaice. But Peter stode wythout at the dore. Then the other disciple which was knowen vnto the priest/wente out/and spake to the damsell that kepte the dore/and broughte in Peter. Then the damsell that kepte the dore/sayde vnto Peter: Art not thou also one of thys mans disciples? He sayde: I am not.

C The seruauntes and officers stode/and had made a fyre of coles (for it was colde) and warmed thē selfes. Peter also stode with thē/& warmed hym selfe. The hyghe Priest axed Jesus of hys disciples/& of hys doctryne. Je
vij.b sus aūswered him: † I haue spokē openly before ỹ world/I haue euer taught in ỹ Synagoge/& in ỹ temple/whither al ỹ Jewes resorted/& in secrete haue I spoken nothynge. Why axest thou me? Axe them that haue herde what I haue spoken vnto them/behold/they can tell what I haue sayde. But † whan he iij.Re.xxij.d had thus spoken/one of the officers that Jere.xx.a stode by/smote Jesus on the face/and saide: Mat.xxvj.g Aunswerest thou the hye Priest so? Je- Act.xxiij.a sus aunswered him: If I haue spoken euell/then beare witnesse of euell: but if I haue well spoken/why smytest thou me? And Annas sent him bounde vnto Cayphas the hyghe Priest.

†Simon Peter stode and warmed him Mat.xxvj.b selfe. Then sayde they vnto him: Arte thou Mar.xiiij.g one of his disciples? He denyed/and saide: Luce xxij.d I am not. A seruaunt of the hyghe Priest/a kynsman of his whose eare Peter had smytē of/saide vnto him: Syd not I se the in the garden with him.

Then Peter denyed againe. † And imme- S
diatly the cocke crewe. *Then led they Jesus Joh.xiij.d from Caiphas into the commune hal. And it *mat.xxvj.a was early in the morninge. And they them Mar.xv.a selfes wente not into the commune hall/leste/ Luce xxiij.a they shoulde haue bene defyled/but that they mighte eate the Paschall lambe. Then wente Pilate oute vnto them/and sayde: What accusacion bringe ye against this man? They aunswered and saide vnto him: If he were not an euell doer/we wolde not haue delyuered him vnto the. Then sayde Pilate vnto them: Take ye him/and iudge hym after your lawe. Then sayde the Jewes vnto hym: It is not lawful for vs to put any man to death. That the worde of Jesus myght be fulfylled: whiche † he spake/whan he signifyed what Joh.xij.b death he shoulde dye.

† Then entred Pilate into the commune mat.xxvij.b hall agine/and called Jesus/and saide vnto Mar.xv.a him: Arte thou the kynge of the Jewes? Je- Luce xxiij.a sus aunswered: Saiest thou that of thy selfe/ or haue some other tolde it the of me?

Pilate aunswered: Am I a Jewe? Thy E people and the hyghe priestes haue delyuered the vnto me. What haste thou done? Jesus aūswered: My kingdom is not of this worlde. If my kyngdome were of this worlde/my mynisters wold fyght therfore that I should not be delyuered vnto the Jewes. † But Joh.vj.b

nowe is not my kyngdom from hence. Then
sayde Pilate vnto hym: Arte thou a kynge
then? Jesus aunswered: Thou sayest it: for I
am a kynge. For this cause am I borne/ and
came into the worlde/ that I shoulde testyfye
the trueth. Whosoeuer is of the trueth/ hea-
reth my voyce. Pilate saide vnto him: What
is the trueth? And whan he had sayde that/
he wente out agayne to the Jewes/ and saide
matt.xxvij.c vnto them: †I synde not gyltinesse in hym.
Mar. xv. a *But I haue a custome/ that I should geue
Luce xxiij. b one louse vnto you at Easter/ wyll ye nowe
*ma. xxvij. b that I louse vnto you the kynge of the Je-
Mar. xv. a wes? Then cried they agayne altogether/ and
Luce xxiij. a sayde: Not him/ but Barrabas. Yet was Bar-
rabas a murtherer.

The XIX. Chapter.

A Then †Pilate toke Jesus/ and scourged
mat.xxvij.c hym/ and the souldyers plated a croune
and d. of thornes/ and set it vpon his heade/ and put
Mar. xv. b a purple garment vpon him/ and saide: Haile
Luc. xxiij. b kinge of the Jewes. And they smote hym on
the face. Then wente Pilate forthe agayne/
and sayde vnto them: Beholde/ I bring him
forth vnto you/ that ye maye knowe/ that I
synde no faute in him. So Jesus wente out
and dyd weare a croune of thorne/ and a pur-
ple robe. And he sayde vnto them: Beholde/
the man. Whan the hyghe priestes/ and the
mynisters sawe him/ they cryed and sayde:
Crucifye/ Crucifye. Pilate saide vnto them:
Take ye him/ and crucifye him/ for I synde
no gyltinesse in him. The Jewes aunswe-
Leu.xxiiij.c red him: † We haue a lawe/ and after oure
*Joh. v. b lawe he ought to dye/ *Because he made him
selfe the sonne of God. Whan Pylate herde
that worde/ he was the more afrayed/ and
went agayne into the commune hal/ and said
vnto Jesus/ whence arte thou? But Jesus
gaue hym no aūswere. Then said Pylate vnto
hym: Speakest thou not vnto me? Knowest
thou not that I haue power to crucifye
the/ and haue power to louse the? Jesus aū-
swered: Thou shouldest haue no power vpō
Sap. vj. a me/ if it were not geuen † the from aboue.
Joh. iij. d Therefore he that delyuered me vnto the/ hath
Rom. xiij. a the more synne. From that tyme forth/ Pylate
sought meanes to louse hym. But the Jewes
cried and sayde: If thou let him go/ thou
Actu. xvij. b arte not the Emperours frende. † For who-
soeuer maketh him selfe kynge/ is against the
Emperoure.

†Whan Pilate herde ꝑ worde/ he brought B
Jesus forth/ and sat him doune vpon the iud mat.xxvij.
gement seate/ in the place whiche is called the Marc
Pauement/ but in the Hebrue/ Gabbatha. Luce.xxiij.
It was the daye of preparinge of the Easter/
aboute the syxte houre. And he sayde vnto
the Jewes: Beholde youre kynge. But they
cryed: Awaye with him/ awaye with him/
Crucifye him. Pilate saide vnto them: Shall
I crucifye youre kynge? The hyghe priestes
aunswered: We haue no kynge but the Em-
peroure. Then delyuered he him vnto them to
be crucifyed.

†They toke Jesus and led him awaye/ and Luce.xxiij.
he bare his crosse/ *and went out to the place/ *Joh.xix.
called the place of dead mens skulles/ whiche
in Hebrue is named Golgatha/ where they
crucifyed him/ and two other with him/ on
eyther syde one: but Jesus in the myddes.
† Pylate wrote a superscripcion/ and set it mat.xxvij.
vpon the crosse. And there was wrytten: Je- Mar.xv.
sus of Nazareth/ kynge of the Jewes. This Luce.xxiij.
superscripcion redde many of the Jewes.
For the place where Jesus was crucifyed/
was nye vnto the cytie. And it was wrytten
in Hebrue/ Greke/ and Latyne. Then sayde
the hyghe priestes of the Jewes vnto Py-
late: Wryte not kynge of the Jewes/ but
that he sayde: I am kynge of the Jewes/ Py
late aunswered: What I haue written/ that
haue I written.

† The souldyers whan they had crucy- C
fyed Jesus/ toke his garmentes/ and made mat.xxvij.
foure partes/ to euery souldyer one parte/ Mar.xv.
and the cote also. As for the cote/ it was not
sowed/ wroughte from aboue thorowe and
thorowe. The sayde they one to another: Let
vs not deuyde it/ but caste lottes for it/ who
shall haue it/ that the scripture might be ful- Psal.xxij.
fylled/ whiche sayeth. † They haue parted my
garmentes amonge them/ and on my cote
haue they cast lottes. This dyd the souldyers
in dede.

There stode by the crosse of Jesus/ his
mother/ and his mothers syster Mary/ the
wyfe of Cleophas/ and Mary Magdalene.
Now whan Jesus sawe his mother/ and the
disciple standing by/ whome he loued/ he said
vnto

vnto his mother: Woman behold/ that is thy
sonne. Then saide he to the disciple: Beholde/
this is thy mother. And from that houre the
disciple toke her vnto him.

After that whan Jesus knewe that al was
xviij.c perfourmed/ † that the scrypture myghte be
fulfylled/ he saide: I am a thyrst. There stode
xxvij.e a vessell full of vineger. †They fylled a sponge
.xv.d with vyneger/ and wonde it aboute with y-
sope/ and held it to his mouth. Now whan
Jesus had receaued the vineger/ he sayde: It
is fynished/ and bewed his heade/ and gaue
vp the ghoost.

9 The Jewes then/ for so muche as it was
.xxij.d the daye of preparinge/ † that the bodyes
shoulde not remayne vppon the crosse vpon
the Sabbath/ (for the same Sabbath daye
was greate) besought Pilate/ that theyr legges might be broken/ and that they might
be taken doune. Then came the souldyers/ &
brake the leggesof the fyrst/ and of the other
that was crucifyed with hym. But whan
they came to Jesus/ and sawe that he was
dead alreadye/ they brake not his legges/ but
.xix.a one of the souldyers opened his syde with a
spearc. † And immediatly there wente oute
blonde and water.

And he that sawe it/ bare recorde/ and his
record is true. And he knoweth that he saieth
true/ ꝑ ye might belefe also. For this is done/
.xij.g that the scripture might be fulfylled: †Ye shal
not breake a bone of him. And another scri-
xij.c pture sayeth: †They shall se him/ whome they
haue pearced.

xvij.g †After that Joseph of Aramathia/ whiche
c.xv.c was a disciple of Jesus (but secretly for feare
xviij.e of the Jewes) besought Pilate/ that he might
take doune the bodye of Jesus. And Pilate
.iij.a gaue hym licence. There came also † Nico-
demus/ (whiche afore came vnto Jesus by
nyghte) and brought of Myrre and Aloes
mingled together/ about an hundreth pound
weyght.

Then toke they the bodye of Jesus/ and
wonde it with lynnen cloth/ and with the pe-
ces/ as the maner of the Jewes is to bury.
And by the place where Jesus was crucified
there was a garden/ & in the garde a new se-
pulchre/ where in was neuer man layed: there
layed they Jesus/ because of the preparinge
daie of the Jewes/ for ꝑ sepulchre was nye at
hande. ✠

The XX. Chapter. ✠

Upon one daye of the Sabbath came Ma A
rye Magdalene early (when it was yet
darke) vnto the sepulchre/ and sawe that the
stone was taken from the sepulchre. Then
ranne she/ and came to Simon Peter/ and to
the other disciple/ whome †Jesus loued/ and Joh. xiij.c
sayde vnto them: they haue taken awaye the xiij.a. xxj.c
Lorde oute of the sepulchre/ and we can not
tell where they haue layed hym. Then wente
Peter forthe/ and the other disciple/ and came
to the sepulchre. They ranne both together/
and that other disciple outeranne Peter/ and
camelfyrste to the sepulchre/ and loked in/ and
sawe the lynnen clothes layed. But he
wente not in. Then came Symon Peter
after hym/ and wente into the sepulchre/ and
sawe the lynnen clothes lye/ and the napkyn
that was bounde rounde aboute Jesus
head/ not layeth with the lynnen clothes/ but
wrapped together in a place by it selfe. Then
wente in also that other disciple/ which came
fyrste to the sepulchre/ and he sawe and bele-
ued: for as yet they knewe not the † scriptu- Psal.xv.b
res that it behoued hym to ryse agayne Actu.ij.c
from the dead. ✠ Then wente the disciples xiij.d.xvij.e
againe togethere.

✠†As for Mary/ she stode before the sepul- B
chre & wepte without. Now as she wepte/ she Luce.xxiiij.
loked into the sepulchre/ and sawe two aun-
gels in whyte garmentes syttinge/ the one at
the head/ and the other at the fete/ where they
had layed the bodye of Jesus. And they saide
vnto her: Woman/ why wepest thou? She
sayde vnto them: They haue taken awaye
my Lord/ and I wote not where they haue
layed hym/ and whan she had sayde that/ she
turned her selfe backe/ and sawe Jesus stan-
dynge/ and knewe not that it was Jesus. Je
sus sayde vnto her: Woman/ why wepest
thou? Whome sekest thou? She thoughte
that it had bene the gardener/ and saide vn-
to hym: Syr/ if thou haste borne him hence/
then tell me where thou haste layed him? and
I will fetche hym. Jesus sayd vnto her: Ma-
ry. Then turned she her aboute/ and saide vn-
to hym: Rabboni/ that is to saye: Master. Je
sus sayde vnto her: Touche me not/ for I am

not

not yet ascẽded vnto my father. But go thou
Psal. xxj. c thy waye vnto my † Brethren / and saye vnto
*Joh. xvj. d them: *I ascende vp vnto my father/& youre
† Lu. xxiiij a father to my God/ and youre God. † Mary
Magdalene came/and tolde the disciples: I
haue sene the Lorde/and suche thinges hath
he spoken vnto me. ✠

C ✠† Thesame Sabbath at euen/whan the
Luce xxiiij c disciples were gathered together/and the do-
res were shut for feare of the Jewes / came
Jesus and stode in the myddes/ and said vn-
to them: Peace be with you. And whan he
had so said/he shewed them his handes & his
Joh. xvj. e syde. † Then were the disciples glad/that they
sawe the Lorde. Then saide Jesus vnto thẽ
Esa. xvj. a agayne: Peace be with you. † Lyke as my fa-
Mar. xvj. b ther sente me/euen so sende I you. And whan
Luce iiij. b he had sayde that: he brethed vpon them/ and
Joh. xvij. e sayde vnto them: Receaue the holy 'ghoost.
Whose sinnes ye remit/they are remitted vn-
to them: and whose synnes soeuer ye retayne/
they are retayned. ✠

Joh. xj. b ✠But Thomas one of the twelfe/ † which
is called Didymus/was not with them whã
Jesus came: then said the other disciples vn-
to him: We haue sene the Lord. But he said
vnto them: Excepte I se in his handes the
prynte of the nayles / and put my synger into
the prynte of the nayles / and put my hande
into his syde/I wil not belefe.

And after eyght dayes agayne were his
disciples within/ and Thomas with them.
Then came Jesus / (whan the dores were
shut) and stode in the myddes / and sayde:
Peace be with you. After that saide he vnto
Thomas: Reache hyther thy synger / and se
my handes/and reache hyther thy hande / &
put into my syde / and be not faithlesse / but
belefe. Thomas aunswered / and sayde vnto
hym: My Lorde / and my God. Jesus
sayde vnto him: Thomas / because thou hast
sene me / thou haste beleued. Blessed are they
that se not/ and yet belefe. ✠

Many other tokens dyd Jesus before
his disciples / whiche are not wrytten in this
boke. But these are written/ that ye shoulde
belefe that Jesus is Christe/the sonne of God
and that ye thorow belefe might haue lyfe in
his name.

The. XXI. Chapter. ✠

After that shewed Jesus hym selfe againe A
at the see of Tyberias. But on this wyse
shewed he him self. There were together Si-
mon Peter / and Thomas / whiche is cal-
led Sydimus / and † Nathanael of Cana a Joh j.
cytie of Galile / and the sonnes of Zebede/
and two other of his disciples. Simon Pe-
ter sayde vnto them: I go a fysshynge: They
saide vnto him: we also wyll go with the.
They wente oute / and entred into a shippe
straygh waye. And thatsame night toke they
nothinge. But whan it was morowe/ Je-
sus stode on the shore/But his disciples knewe
not that it was Jesus. Jesus sayde vnto
them: Children/ haue ye any thinge to eate?
They aunswered hym, No / He sayde vnto
them: † Caste oute the net on the ryghte syde Luce v
of the shyppe/ and ye shall synde. Then they
caste oute/ and coulde nomore drawe it of the
multitude of fysshes. Then sayde the di-
sciple / † whome Jesus loued vnto Peter: Joh. x
It is the Lorde.

Whan Simon Peter herde that it was B
the Lorde/ he gyrded his mantell aboute
hym (for he was naked) and sprange into
the see/But the other disciples came by shippe/
(for they were not farre from lande/ but as
it were two hundreth cubites) and they drew
the net with the fysshes. Nowe whan they
were come to lande / they sawe coles layed/
and fysshe theron/ and breade. Jesus sayde
vnto them: † Bringe hyther of the fysshes Luce
that ye haue taken nowe. Simon Peter step-
ped forth/ and drewe the nette to the lande/
full of greate fysshes / an hundreth and thre
and fyfye. And for al there were so many / yet
was not the net broken.

Jesus sayde vnto them: Come / and dyne. C
But none of the disciples durste axe him:
Who art thou. For they knew not ỹ it was ỹ
Lord. Then came Jesus/and toke the bread/
and gaue it them: and the fysshe likewise. This
is now the thyrde time that Jesus appeared
vnto his disciples/after that he was ryssen a-
gaine from the dead. ✠

✠Nowe whan they had dyned. Jesus
sayde vnto Simon Peter: Simon Johanna
louest thou me more then these do? He saide
vnto hym: Yea Lorde/thou knowest that I
loue the. He said vnto hym: Fede my lambes.
He

He sayde vnto him againe the seconde tyme:
Simon Johanna/louest thou me? He saide
vnto him: Yea Lorde/thou knowest that I
loue the. He saide vnto him: Fede my shepe.
He saide vnto him the thirde time: Simon
Johãna/louest thou me? Peter was sory/be-
cause he sayde vnto him louest thou me? And
xvj. d he saide vnto him: † Lorde / thou knowest
all thinges: thou knowest that I loue the. Je-
sus saide vnto him: Fede my shepe.

D † Verely verely I saye vnto the: Whan
xxj. d thou wast yonge/thou gerdedest thy selfe/and
xxj. a walkedest whither thou woldest. † But whan
thou arte old/thou shalt stretche forth thy han
des/and another shall gyrde the/and lede the
whyther thou woldest not. But this he saide
to sygnifie/with what death he shoulde glo-
rifye God. ✠

When he had spoken this / he saide vnto
him: ✠Folowe me. Peter turned him about/
and sawe the disciple folowinge/whome Je-
xxj. c sus loued/ († which also leaned vpon his brest
at the supper and saide: Lord/who is it that
betrayeth the?) Whan Peter sawe him / he
said vnto Jesus: Lord/but what shal he do?
Jesus saide vnto hym: If I wyll that he ta-
rye tyl I come/what is ỹ to the? Folowe thou
me. Then wente there oute a sayinge amonge
the brethren: This disciple dyeth not. And
Jesus said not vnto him: He dyeth not/but:
If I wyll that he tary tyll I come / what is
that to the? This is thesame disciple/which
testifyeth of these thinges / and wrote these
thinges/ and we knowe that his testimonye
is true. ✠ There are many other thinges al-
so that Jesus dyd/ whiche if they shoulde be
wrytten euery one/I suppose the would
shoulde not contayne the bokes
that were to be wryt-
ten.

The ende of the Gospell of
S. Jhon.

The Actes of the Apostles.

The fyrst Chapter. ✠



THe fyrst treatyse (deare A
Theophylus haue I ma-
de of all that Jesus be-
ganne to do and to teach/
vntyll that daye that he
was taken vp after that
he (thorow ỹ holy ghoost)
had geuen commaundemẽtes to the Apost-
les/whome he had chosen: to whome also he
† shewe him selfe aliue after his passion / by Joh. xx. a
many tokẽs / and appeared vnto them fourty and xxj. c
daies long/and spake vnto them of the king-
dome of God.

† And whan he had gathered them toge- Luc. xxiiij. d
ther/he cõmaunded them ỹ they shoulde not
depart frõ Jerusalẽ/but to waite for the pro-
myse of the father/ † wherof (saide he) ye haue Joh. xiiij. c
herde of me: *For Jhon baptysed with water *Actu. xj. b
but ye shalbe baptysed with the holy ghoost: Matt. iij. b
and that within this fewe daies.

Now whan they were come together/they
axed him/ and saide: Lord/shalt thou at this
tyme set vp the kingdome of Israel agayne?
But he saide vnto them: † It belongeth not mat. xxiiij. c
vnto you to know the times or seasons/which
the father hath kepte in his own power/ † But Luc. xxiiij d
ye shall receaue the power of the holy ghoost/ Actu. xxij. a
whiche shall come vpon you/ *and ye shalbe *Actu. ij d
my witnesses at Jerusalem: and in all Jew-
rye and Samaria / and vnto the ende of the
earth.

† And whan he had spoken these thinges/ B
whyle they behelde / he was taken vp/and a mat. xxviij b
cloude receaued him from their syghte: and Mar. xvj. c
whyle they loked after him/as he went in the Luce xxiiij d
heauen/beholde/there stode by them two men
in whyte garmentes/which also saide: Ye mẽ
of Galile: Why stande ye gasing vp into hea- San. vij. b
uen? This Jesus which is taken vp from you mat. xxiiij. c
into heauen / † shall come euen so as ye haue Mar. xiij. c
sene him go into heauen. ✠ Luce xxij. c

Then and xxj. d

Then turned they agayne from the mount that is called Olyuete/whiche is nye to Jerusalem/ and hath a Sabbath daies iourney. And whan they came in/they went vp into a
Matt. x. a parlour: where abode † Peter and James/
vMar. iij. b Jhon and Andrew/Philippe and Thomas/
Luce vj. b Bartholomew & Matthewe/James the son
and ix. a of Alpheus/and Simon Zelotes/and Judas the sonne of James. These al continued with one accorde in prayer and supplicacion with the woman/ and Mary the mother of Jesu/ and with his brethren.

¶ ✠And in those dayes/Peter stode in the myddes among the disciples and sayd: (The company of the names together/was aboute an hundreth and twenty.) Ye men and brethren/this scripture must nedes be fulfylled/
Mat. xxvj. e which the holy ghooste by the mouth of Da-
Joh. xviij. a uid spake before of Judas/† the was a gyde of
*Mat. x. a the† that toke Jesus: for he was *nübred with vs/and had optayned the felowshippe of this ministracion. This same truely possessed the
mat xxvij. a †felde/for the rewarde of vnrighteousnesse/ & hanged him selfe/ and braste asunder in the middes/and al his bowels gusshed oute. And it is knowen vnto al them that dwell at Jerusalem/in so muche that thesame felde is called in their mother tunge Acheldema/ that is to saie/the bloude felde.

D For it is written in the boke of psalmes:
Ps. lxviij. d. †His habitacion be voide/ and no man be
*Ps. cviij. a dwellinge therin.*And his bysshopricke another take. Wherfore now amonge these men/ which haue ben gathered together with vs/ (all the time that the Lord Jesus went out and in among vs/beginning from the baptime of Jhon/vntill that daie that he was taken vp from vs) must one be witnesse with vs of his resurreccion.

Act. vj. a †And they appoynted two *(Joseph cal-
*Actu. iiij. d led Barsabas/ whose syrname was Justus and Mathias/) makinge their prayer and
j. Pa. xxix. c saying: Thou Lorde/† whiche knowest the hertes of all men/shewe whether of these two thou haste chosen/ that the one may take the roume of this ministracyon and apostelshyp/ from the which Judas by transgression fell/ that he might go away into his owne place. And they gaue forth the lottes ouer the: and the lotte fel vpon Mathias. And he was coū-
ted with the eleuen Apostles. ✠

The. II. Chapter. ✠

AND whan the†Whytsondaye was fulfilled/they were all with one accorde toge- A Deu
ther in one place. And sodenly there came a Leui
sounde from heauen/as it had bene the comminge of a mighty winde/& it fylled ỹ whole house where they sat. And there appeared vnto them clouen tunges/ like as they had bene of fyre. And he sat vpon eche one of them/and they were all fylled with the holy ghooste.
† And they beganne to preache with other Mat
tunges/ euen as the sprete gaue them vtteraunce.

There were dwellinge at Jerusalem Jewes/men that feared God/out of euery nacio that is vnder heauen. Now whan this voyce came to passe/the multitude came together/ & were astonnied: For euery one herde that they spake with his owne tunge. They wondred al and marualled/and saide amonge the selfes: Beholde/ are not all these/ whiche speake of Galile? Howe heare we then euery one his owne tung/wherin we were borne? Parthians/and Medes/and Elamites/and we that dwel in Mesopotamia/and in Jewry/and in Cappadocia/ Pontus/ and Asia/Phrygia/ & Pamphilia/Egypte/and in the partes of Lybia by Cyren/ and straungers of Rome/ Jewes/and†Proselytes/Cretes/and Arabians: Mat
we heare them speake with oure owne tunges/the great workes of God. ✠

They were all amased/ and wondred/and B
saide one to another: What wil this be? But other mocked them/and saide: They are ful of swete wyne. ✠Then stode Peter vp with the eleuen/ and lyfte vp his voice/ and saide vnto them.

Ye men of Jewry/and all ye that dwell at Jerusalem/be this knowen 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 houre of the daye: But this is it/that
Joel. was spoken before by the prophet Joel: † And
it shall come to passe in the last dayes/ (sayeth God) I wil pour out of my sprete vppon all
Luce flesshe/and youre sonnes/& † youre doughters
Actu. *Act and p shall prophecie/ and youre younge men shall se visions/*and youre olde men shall dreame dreames/ and on my seruauntes/ and on my handmaidens will I poure oute of my sprete in those daies/and they shall prophecie.

vij. f † And I wyll shewe wonders in heauen
viij. d aboue/and tokens on the earth beneth: bloud and fyre/& the vapoure of smoke. The Sunne shalbe turned into darkenes/and the Moone into bloude/before the great and notable daie of the Lord come. And it shal come to passe.
.b † Whosoeuer shal call vppon the name of the Lorde/shalbe saued. ✠

C ✠Ye men of Israell/ heare these woordes: Jesus of Nazareth/ the man approued of God amonge you with myracles/ & wonders and tokens/ which God dyd by him in the middes amonge you/ as ye youre selfes
vij. c knowe also/ † him (after that he was delyuered by the determinate counsaill/ and foreknowlege of God) haue ye taken by the handes of vnryghteous persones/ and crucifyed him/and slayne him/† whome God hath raised vp/and loused the sorowes of death/ for so muche as it was vnpossyble that he shoulde be holden of it. For Dauid speaketh of
.b hym: † Aforehande haue I set the Lorde alwayes before me/ for he is on my ryghte hande/ that I shoulde not be moued. Therefore dyd my herte reioyce/ and my tunge was glad: For my flesh also shal reste in hope. For thou shalte not leaue my soule in hell/ neyther shalt thou suffer thy holy to se corruption. Thou haste shewed me the wayes of lyfe/thou shalt make me ful of ioye with thy countenaunce. ✠

Ye men and brethren/let me frely speake
.ij. b vnto you of the patriarke Dauid: † For he is
D dead and buried/and his sepulchre is with vs vnto this daye. Wherfore nowe seinge that he was a prophet/and knewe that God hath
vj. b promysed him with an ooth/ that † the frute of his loynes shoulde syt on his seate/he sawe it before/ and spake of the resurrecion of Christ: for his soule was not left in hell/ neyther hath his flesh sene corrupcio. This Jesus hath God rayse vp/† whereof we all are
.c witnesses.

Seynge nowe that he by the righte hande of God † is exalted/and hath receaued of the
t father the promyse of the holy ghoost/he hath shed forth this/that ye se and heare. For Dauid is not ascended into heauen/but he saide:

† The Lorde sayde vnto my Lorde: Syt Psal. cix. a
thou on my righthande/ vntil I make thyne enemyes thy fote stoole. So therfore let al the house of Israell knowe for a suerty/that God hath made this same Jesus/(whome ye haue crucifyed) Lorde and Christ.

† Whan they herde this/ they† hertes pryc- Zach. xij. e
ked them/ and they saide vnto Peter/ and to the other Apostles: Ye men and brethren:
† What shall we do? Peter sayde vnto them: Luce. iij. b
Amende youre selfes/ and let euery one of Actu. ix. a
you be baptysed in the name of JESVS and xvj. d
Christe/ for the remissyon of synnes/ and ye shall receaue the gyfte of the holy ghoost. E
For this † promyse was made vnto you Joel. ij. f
and youre chyldren/ and to all that are farre of/ whomesoeuer the Lorde oure God shal l call/ and with many other wordes bare he witnesse/ and exhorted them and sayde: Saue youre selfes from this vntowarde generacion. They that gladly receaued hys preachynge were baptysed/and thesame daye there were added vnto the aboute thre thousande soules.

They contynued in the Apostles doctrine/ and in the felowshippe/ and in breakynge of bread/and in prayer. And feare came vppon euery soule: and many wonders and tokens were done by the Apostles. But all they that
Act. iiij. d beleued/ were together/ † and had all thynges commune. They solde their goodes and possessyons/ and parted them oute amonge all/ accordynge as euery man had nede. And they contynued dayly with one accorde in the
Esa. lviij. b temple/ and brake † breade in euery house: they toke their meate with ioye and synglenesse of herte/ prayesynge God/ and had fauoure with all the people. And the Lorde added to the congregacion dayly suche as shoulde be saued.

The. III. Chapter.

PEter and Jhon wente vp together in- A
to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe/ whome they broughte/ and layed daily at the gate of the temple/which is called the Beutyfull/ that he might aske almesse of them that went into the temple. Nowe whan he saw Peter and Jhō/ that they wolde into the temple/he desyred to
receaue

receaue an almesse. Peter behelde him with Jhon/and saide: Loke on vs. And he gaue hede vnto them/ hopinge to receaue some thinge of them. Howbeit/Peter saide: Syluer and golde haue I none: but suche as I haue/geue I the: † In the name of Jesus Christe Nazareth ryse vp and walke. And he toke hym by the righte hande/and lyfte hym vp. Immediatly his legges/and ancle bones were made stronge/ and he sprange/ stode and walked/ and entred with them into the temple'/ walkynge and leapinge/ and prayssinge God.

Act. iiij. a

B And all the people sawe him walke and praised God. And they knew him/that it was he/which sat for almesse at the Beutifull gate of the temple. And they were fylled with wōdringe/ and were astonnied at that/ whiche had happened vnto him. But as this halte whiche was healed/ helde him to Peter and Jhon/ all the people ranne vnto them into the †porche/whiche is called Salomons/and wondred.

iij. Re. vj. a
Joh. x. c
Actu. v. b

Whan Peter sawe that/he aunswered vnto the people: ✝ Ye men of Israel/ why marualle ye at this/ or why loke ye at vs/ as though we by oure owne power/ or deseruinge/ had made this man to walke? The God of Abraham/and of Isaac/ and of Jacob/the God of oure fathers hath glorifyed his childe Jesus/ † whome ye deliuered and denyed in the presence of Pilate/ whā he had iudged him to be louſed. But ye denyed the holy and iust/ and desyred the murtherer to be geuen you/but ye slewe the prynce of lyfe/ whome God hath raised from the dead/ of the whiche we are witnesses. And thorowe the faith in his name/ hath he confyrmed his name vpō this man/ whom ye se and knowe: and faith thorowe him/ hath geuen this man his health before y oure eyes.

mat. xxvij. c
Luce xxiij. b
C

Now deare brethren: I knowe that ye haue done it †thorow ignoraūce/as dyd also youre rulers. But God/which by the mouth of all his prophetes had shewed before/ þ this Christ shulde suffre/ hath so fulfylled it. Do penaunce nowe therfore/ and turne you/ that †youre synnes maie be done awaie/ ✠ whan the tyme of refreshinge shall come before the presence of the Lord/and whan he shall send him/which now before is preached vnto you/ euen Jesu Christe: whiche must receaue heauen/vntill the time that all thinges/ whiche God hath spoken by the mouth of all his holy Prophetes sence the world beganne/ be restored againe.

ij. Cor. ij. a
Eccl. xvij. b

For Moses said vnto the fathers: † A prophete shall the Lorde youre God rayse vp vnto you/euen from amonge youre brethren/ lyke vnto me: him shall ye heare/in all that he shall saye vnto you. And it shal come to passe/ what soule soeuer shall not heare the same prophete/ shalbe destroyed from among the people. And all the Prophetes from Samuel/ and thence forthe as many as haue spoken/ haue lykewise tolde of these daies.

D Deu. xviij. Act. iij.

Ye are the children of the Prophetes/ and of the conuenaunt/ whiche God made vnto oure fathers/ whan he saide vnto Abraham: † Thorowe thy sede shal all the nacions of the earth be blessed. * Fyrste vnto you hath God raised vp his childe Jesus/and sent him vnto you/to blesse you/that euery one should turne from his wickednesse.

Gen. xxij. and xxvj. *Matt. i.

The IIII. Chapter.

A But as they spake to the people/ there came vnto them the priestes and the rulers of the temple/and the Saduces (whome it greued that they taught the people/ & preached in Jesu the resurreccion from the dead) and they layed handes vppon them/ and put them in holde till the morow: for it was now euentide. Howbeit/many of thē which herde the worde/beleued/and the numbre of the mē was aboute fyue thousande.

And it chaunged on the morow/ that their rulers and Elders and Scribes (as Annas the highe priestes/and Caiphas/and Jhon/ & Alexander/ and as many as were of the hyghe Priestes kynred) gathered them selfes together at Jerusalem/ and set them before them/and axed them: † By what authorite/or in what name haue ye done this?

Matt.

✠ Peter full of the holy ghoost/saide vnto them: Ye rulers of the people/and ye elders of Israell/if we this daye be examined/ concerninge this good dede vpon the sycke man/By what meanes he is made whole: Be it knowē then vnto you/and to all the people of Israel/ † that in the name of Jesus Christe of Nazareth (whome ye crucified/ whome God hath raised vp from the dead) standeth thys man here before you whole. † This is the stone/ refused of you buylders/ whiche is become the headcornerstone/ neyther is there saluacion in any other: * Nor yet also is there geuen vnto men any other name/ wherein we must be saued. ✠

Actu.

gro. ij. e
. yy. e
ij. a
t j. c
ij. a

B Thei sawe the boldnesse of Peter and Jhon/ and maruayled/ for they were sure that they were vnlearned men/ and laye people. And they knewe them also/that they were with Jesus. As for the mā that was made whole/ thei sawe him standinge by them/ and coulde not saye against it. Then commaunded they them to stande asyde out of the counsayll/ and communed amonge them selfes/and said: † What shall we do to these men? for a manifest token is done by them/ and is openly knowen vnto them that dwell at Jerusalē/ and we can not denye it. But that it breake out no farther amonge the people/ let vs threaten them earnestly/that henceforth they speake of this name vnto noman.

ij. c

C † And they called them/and commaunded them/that in any wyse thei should not speake/ nor teache in the name of Jesu. But Peter & Jhon aunswered/and said vnto them: Judge youre selfes/ whether it be ryght before God/ that we shoulde be more obedient vnto you/ then vnto God. We can not chose/ but speake that we haue sene and herde. But they threatened them/ and let them go/and founde nothinge how to punyshe them/ because of the people: for they all prayssed God because that/ † which was done. For the man/vpon whome this tokē of health was done/was aboue fourtye yeare olde.

iij. a

C And whan they were let go/ they came to their felowes/ and tolde them what the hygh Priestes and Elders saide vnto them. Whan thei herde that/ thei lifte vp their voyce with one accorde vnto God/ and saide: Lorde/ thou that arte the God which made heauen & earth/and the see/ and all that therein is/ thou that by the mouth of Sauid thy seruaunt hast saide: † Why do the Heythen rage? and the people imagen vayne thinges? The kinges of the earth stande vp/ and the princes haue gathered thē selfes together against the Lorde/ & against his Christ. Of a trueth/ against thy holy chyld Jesus/whome thou hast anoynted/ both Herode/ and Pontius Pilate with the Heythen/ and the people of Israel/ haue gathered them selfes together/ to do whatsoeuer thy hande and thy counsayll determined before to be done. And now Lorde/ beholde their threateninges/ & graunte vnto thy seruauntes with all stedfast boldnesse/ to speake thy worde/ and stretch out thine hande/ that healinge and tokens/ and wonders maye be done by the name of thy holy chylde Jesus.

ij. a

D † And whan thei had prayed/ the place moued where they were gathered together/ and * they were all filled with the holy ghoost/and spake the worde of God boldely. ✠ † The multitude of them that beleued: were of one herte and one soule. Also none of them saide of his goodes/ that they were hys owne/ but had all thinges commune. And with great power gaue the Apostles witnesse of the resurreccion of the Lorde Jesu/ and greate grace was with them all. Neyther was there any amonge them that lacked. For as many as were possessers of landes/or houses/ solde thē/ & brought the money of the goodes that were solde/and layed it at the Apostles fete. And distribucion was made vnto euery man/ accordinge as he had nede. ✠

Actu. xvij. d
*Actu. ij. a and xix. a
† Actu. ij. e and v. b

† Joses whiche was also called of the Apostles/Barnabas (that is to saye/the sonne of consolacion) a Leuite/ of the countrie of Cypers/had lande/ and solde it/ and brought the money/and layed it at the Apostles fete.

Actu. j. d

The V. Chapter.

A But a certaine mā named Ananias/ with Saphyra his wyfe/ solde his possession/ and kepte awaye parte of the money (his wyfe knowinge of it) and brought one parte/ and layed it at the Apostles fete. But Peter saide: Ananias/Wherfore hath Sathan fylled thine hert that thou shouldest lye vnto the holy ghoost/and withdrawe awaye part of the money of the lyuelode? Myghtest thou not haue kepe it/ whan thou haddest it? And whan it was solde/ was not the money also in thy power: Why hast thou then conceaued this thinge in thine herte? Thou hast not lyed vnto men/but vnto God. Whan Ananias herde these wordes/ he fell doune/ and gaue vp the

ghoost. And there came a great feare vpon all them that herd of this. The yonge mē rose vp/ and put him aſyde/caried him out/and buried him.

B And it fortuned as it were aboute the space of thre houres after/ his wyfe came in/ and knewe not what was done. But Peter aunswered vnto her: Tell me/ sold ye the lande for so muche? she sayde: Yea/ for so much. Peter saide vnto her: Why haue ye agreed together/ to tempte the spyrite of the Lorde? Beholde/ the fete of them whiche haue buried thy housbande/ are at the dore/ and shall cary the out. And immediatly she fell doune at his fete/and gaue vp the ghoost. Then came in the yonge men/and founde her dead/and caried her out/ and buried her by her housband. And there came a great feare ouer the whole congregacion/and ouer all them that herde it.

Mar.xvj.c † Many tokens/ and wonders were done amonge the people by the hādes of the Apostles (and thei were altogether with one accorde iij.Re.vj.a in † Salomons porche: but of other there Joan.x.c durste no man ioyne him selfe vnto them. Actu.iij.b Neuertheleſſe/ the people helde muche of them. The multitude of the men and woman that beleued in the Lorde/ grewe more and more. In so muche that they broughte out the sycke into the stretes/ and layed them vpon beddes and barowes/ that at the leest waie the shadow of Peter (when he came by) myght ouershadowe some of them. There came many also out of the cities rounde aboute vnto Jerusalem/ and brought the sycke/ and thē that were vexed with vncleane spretes/ and they were healed euery one.

C † But the hyghe priest rose vp/ and all they Actu.iiij.a that were with him/ whiche is the secte of the Saducees: and were full of indignacion/ and layed handes on the Apostles/ and put them Actu.xij.b in the commune pryson. † But the aungel and xvj.d of the Lorde by nyght opened the pryson dores/ and brought them out/and sayde: Go youre waye/ and steppe vp/ and speake in the temple to the people all the wordes of this lyfe. Whan they herde that/ they entred into the temple early in the morninge/and taught.

But the hyghe priest came/ and they that were with him/ and called the counsayll together/and all the elders of the childre of Israel/ and sent to the pryson to fet them. The ministers came and founde thē not in the pryson/came againe/ and tolde/ and saide: The pryson founde we shut with all diligence/ and the kepers standinge without before the dores: but whan we had opened/ we founde no man therein. Whan the hyghe priest/ and the rulers of the temple/and the other hyghe priestes herde these wordes/ they doubted of thē/ whereunto this wolde growe.

Then came there one/ which tolde thē: Be- D holde/ the men that ye put in pryson/ are in the temple/ standinge and teachinge the people. Then wente the rulers with their ministres/ and fetched them without violence: † for they Ma feared the people/ lest/ they shoulde haue ben stoned. And whan they had brought them/ they set them before the counsayll. And the hyghe priest axed them/ and sayde: Syd not we † commaunde you strayctely/ that ye should Act not teache in this name? And beholde/ ye haue fylled Jerusalem with youre doctrine/ and ye intende to bringe † thys mans bloude vpon vs. mat

But Peter and the Apostles aunswered and saide: † We ought more to obeye God Act then men. The God of oure fathers hath rayſed vp Jesus/ whome ye slew/ and hanged on the tree. Hym hath the ryghthande of God exalted to be a prince and Sauyour/ to geue repentaunce and forgeueneſſe of synnes vnto Israel. And we are his recordes of these wordes/ and the holy ghoost/ whome God hath geuen vnto thē that obeye hym. Whan they herde that/ it went thorow the hertes of them/ and they thought to slaye them.

Then stode there vp in the counsayl a Pha- E rise/ named † Gamaliel a Scrybe/ had in Act greate reputacion before all the people/ and bad put the Apostles aſyde a litle/ and sayde vnto them: Ye men of Israel/ take hede to youre selfes what ye do/ as touchinge these men. Before these daies rose vp one Theudas/ boastinge him self. (And there cleued vnto hym a numbre of men/ aboute a foure hundreth) whiche was slayne/ and all they that enclyned vnto hym/ were scatred abroade/ and brought to naught. After this stode vp † Judas of Galile in the dayes of tribute/ and Luc drewe awaye muche people after him/ and he also

also perysshed/ and all they that enclyned vnto him/ are scatred abroade. And now I say vnto you: refrayne youre selfes from these men/ v.a and let them go. † If thys counsayll or worke be of men/ it will come to naught: but if it be of God/ ye are not able to destroye it/ lest/ ye be founde to be the men that will stryue against God. Then they agreed vnto him/ and called v.c the Apostles/ † and bete them/ and commaun- vij. e ded them/ that they shoulde speake nothinge in the name of Jesu/ and let them go. vij. b

But they departed from the presence of the v.a coūsayll/ † reioycinge/ that they were worthy to suffre rebuke for hys names sake. And dayly in the temple and in euery house they ceassed not/ to teache and to preache the Gospel of Jesus Chryst.

The VI. Chapter.

A IN those dayes whan the numbre of the disciples increaced/ there arose a grudge amonge the Grekes against the Hebrues/ because theyr wedowes were not lokd vpon in the daylye handreachynge. Then the twelfe called the multitude of the disciples togeither/ and sayde: It is not mete that we should leaue the worde of God/ and to serue at the tables. Wherfore brethren/ loke out amonge you seuen men/ † that are of honest reporte/ and full ij.b of the holy ghoost and wysedome/ whome we may appoynt to this nedefull busynes. But we will geue oure selfes vnto prayer/ and to the ministracion of the worde of God. And the sayinge pleased the whole multitude. And they chose Steuen/ a man full of fayth and of the holy ghoost/ and Philippe/ and Procorus/ and Nicanor/ and Thimon/ and Parmenas/ g † Nicolas the Proselyte of Antioche. * These iij.a they set before the Apostles/ and they prayed/ vvij d and layed theyr handes vpon them. And the ij.a worde of God increaced/ and the numbre of iiij.b the disciples multiplied greatly at Jerusalem. v.j.a And there were many priestes also obedient vnto the fayth.

B ✣ Steuen full of fayth and power/ dyd wonders and greate tokens amonge the people. Then arose there certayne of the Synagoge/ whiche is called (the Synagoge) of the Lybertynes/ and of the Cyrenytes/ and of the Alexandrines/ and of them that were of Cilicia and Asya/ and disputed with Steue/ † and Luce xxj.b thei coulde not resiste the wysdome and the spriete/ out of the whiche he spake. Then sent they in certaine men/ that sayde: † We haue matt.xxvj.f herde hym speake blasphemous wordes agaynst Moses/ and agaynst God. And they moued the people/ and the elders/ and the Scrybes/ and came vpon hym/ and caught him/ and brought hym before the counsayll/ and set false witnesses there/ whiche sayde: Thys man ceasseth not to speake blasphemous wordes against thys holy place and the lawe. For we herde hym saye: Jesus of Nazareth shall destroye this place/ and chaunge the ordinaunces whiche Moses gaue vs. And all they that sat in the counsayll/ loked vpon him/ and sawe hys face as the face of an aungel.

The. VII. Chapter.

THen saide the hyghe priest: Is it euen A so? He saide: Beare brethren and fathers/ herken to. The God of glorye appeared vnto oure father Abraham/ whyle he was yet in Mesopotamia/ before he dwelt in Haran/ and saide vnto him: Get thy out of thy countrie/ and from thy kynred/ and come into a lande whiche I wyll shewe the. † Then wente Gen.xj.d he out of the lande of the Caldees/ & dwelt in Gen.xij.a Haran. † And from thence whan hys father was dead/ he brought him ouer into this lāde (where ye dwell now) and gaue hym no inheritaūce therein/ no/ not the bredth of a foote: Gen.xiij.b † and promised him/ that he wolde geue it him to possesse/ and to his sede after him/ whan as yet he had no chylde.

But thus sayde God vnto him: † Thy sede Gen.xv.c shalbe a straunger in a straunge lande/ and they shall make bondmen of them/ and entreate them euel foure hundreth yeares/ and ỹ people whome they shall serue/ will I iudge/ sayde God. And after that shall they go forth/ and serue me in this place. † And he gaue him Gen.xvij.b the conuenaunt of Circūcision. * And he be- *Gen.xxj.a gat Jsaac/ and circumcised him the eyght daye. † And Jsaac begat Jacob/ * and Jacob Gen.xxv.a begatte the twelfe Patriarkes. *Ge.xxxvij.f

† And the Patriarkes had indignacion at B Joseph/ and sold him into Egypte. And God Ge.xxxvij.e was with him/ & deliuered him out of all hys Sap.x.c troubles/ and gaue hym fauoure and wys-

dome in the sighte of Pharao kinge of Egypt/
Gen.xlj.f † which made him prince ouer Egypte/ and
ouer all his house.

Gene.xlj.g † But there came a derth ouer all the lande
and xlij.a of Egypte/and Canaan/and a great trouble/
and oure fathers founde no sustenaunce. But
Jacob herde that there was corne in Egypte/
Gen.xlv.a and sent oure fathers out the fyrst tyme. † And
at the seconde tyme was Joseph knowen of
hys brethren/and Josephs kinred was made
knowen vnto Pharao. But Joseph sent out/
and caused hys father and all his kynred to be
Gen.xlvj.a brought/euen iij.score & fyftene soules. † And
*Ge xlix.a Jacob wente doune into Egypt/ * and dyed
†Gene.l.b both he and oure fathers/ † and they were
Jos.xxiiij.f brought ouer vnto Sychem/ and layd in the
*Ge.xxiij.d sepulchre/ * that Abraham bought for money
of the children of Hemor at Sichem.

C † Now whan the tyme of the promes drue
Exod.j.a nye (which God had sworne vnto Abraham)
Psal.cuij.c the people grewe/and multiplied in Egypte/
till there rose another kinge/whiche knewe not
of Joseph. Thesame dealt suttely with our
kinred/and intreated oure fathers euell/and
made them to cast out the yong children/that
they shoulde not remaine alyue.

Exod.ij.a † At thesame tyme was Moses borne/and
was a proper childe before God/and was no-
rished thre monethes in his fathers house.
But whan he was cast out/Pharaos doughter
toke him vp/and norished him vp for her
owne sonne. And Moses was learned in all
maner wysedome of the Egypcians/and was
myghty in dedes and wordes.

But whan he was fourtye yeare olde/it
came into his minde to vyset his brethren the
children of Israel. And whan he sawe one of
them suffre wronge/ he helped him/and de-
liuered him/that had the harme done vnto
him/& slewe the Egypcian. But he thought
that his brethren shoulde haue vnderstande/
how that God by his hande shoulde saue thē/
howbeit/they vnderstode it not.

S And on the nexte daye/he shewed him selfe
vnto them as they stroue together/and wolde
haue set them at one againe/and saide: Syrs/
ye are brethren/why hurte ye one another?
But he that dyd his neyghboure wronge/
Exod.ij.b thrust him awaye/and saide: † Who made the
a ruler and iudge ouer vs? Wilt thou slaye me
also as thou slewest the Egypcian yesterdaye?
But Moses fled at that sayinge/and was a
straunger in the lande of Madian/where he
begat two sonnes.

† And after fourty yeares/the aungel of the Exod.
Lorde appeared vnto hym vpon mount
Syna/in a flamme of fyre in a bush.

Whan Moses sawe it/ he wondred at the
syght. But as he drewe nye to beholde/the
voyce of the Lord came vnto him: I am the
God of thy fathers/the God of Abraham/and
the God of Isaac/and the God of Jacob.
Howbeit/Moses trembled/and durst not be-
holde. But the Lorde saide vnto him: † Put Josue
of thy shues from thy fete/for the place where
thou standest/is an holy grounde. I haue sene
very wel the trouble of my people in Egypte/
and haue herde their gronynge/and am come
doune to deliuer them. And now come/I wil
sende the into Egypte.

This Moses/whom thei refused/and said: E
† Who made the a ruler and iudge ouer vs? Exod.
him had God sent to be a ruler/and deliuerer
by the hande of the aungel/that appeared vn-
to him in the bushe. Thesame brought them
out/and dyd wonders and tokens in Egypte/
and in the read see/and in the wildernesse
fourtye yeares. This is that Moses/whiche
sayde vnto the children of Israel: † A prophet deu.
shall the Lorde youre God rayse vp vnto Actu.
you/euen from amonge youre brethren/like
vnto me: Him shall ye heare. † This is he/that Exod.
was in the congregacion in the wildernesse Gal.
with the aungel/whiche talked with him vp-
pon mount Sina/and with our fathers. This
man receaued the worde of life to geue vnto
vs/vnto whome youre fathers wolde not be
obedient/but thrust him from thē/and in their
hertes turned backe againe into Egypte/and
sayde vnto Aaron: † Make vs Goddes to go Exo.
before vs/for we can not tell what is become of
this Moses/that brought vs out of the lande
of Egypte. And they made a calfe at thesame
tyme/and offered sacrifice vnto the image/
and reioyced in the workes of theyr owne
handes.

But God turned him selfe/and † gaue them Rom.
vp/so that they worshypped the hoost of hea-
uen/as it is written in the boke of the prophe- Amos
tes: † O ye house of Israel/gaue ye me sacri- Jere.
fices

fices and cattell those fourtye yeares in the wil-
derneße? And ye toke vnto you the taberna-
cle of Moloch/and the starre of youre God
Rempham/ymages whiche ye youre selfes
made to worshippe them. And I will cast you
out beyonde Babylon.

F Oure fathers had the tabernacle of witnesse
in the wilderneße/like as he appoynted them/
xxv.d † whan he spake vnto Moses/that he shoulde
v.viij.a make it (according to the patrone that he had
vij.ij.a sene) whiche oure fathers also receaued/ * and
brought it with Josue into the lande that the
Heythen had in possession/whom God droue
out before the face of oure fathers/vntyll the
tyme of Dauid/† which founde fauoure with
viij a God/and desyred that he myght finde a ta-
bernacle for the God of Jacob.

† But Salomon buyldt hym an house.
c.vj.a * Howbeit/ the hyghest of all dwelleth not
xvij a in temples that are made with handes: As he
sayeth by the Prophete: † Heauen is my seate/
lxvj.a and the earth is my foote stole. What house
then wyll ye buylde vnto me? sayeth the Lor-
de: Or which is the place of my rest? Hath not
my hande made all these thinges?

t.ij.d † Ye stynecked and of vncircumcised her-
tes & eares/ye resiste alwaye the holy ghoost:
Euen as youre fathers dyd/ so do ye also.
Whiche of the Prophetes haue not youre fa-
G thers persecuted? And they slewe them/which
tolde before of the comminge of that righte-
ous/whose traytours and murtherers ye are
n.vij.b nowe become. † Ye receaued the lawe by the
t.xv.b ministracion of aungels/ * and haue not
kepte it.

Whan they herde this/it wente thorowe
the hertes of them/and they gnashed vpon
hym with their teeth. But he beynge full of
the holy ghoost: loked vp towarde heauen/
t.xxj.c † and sawe the glorie of God/and Jesus stan-
dinge on the ryghte hand of God and sayde:
Beholde/I se the heauens open/and ỹ sonne
of man standinge on the right hande of God.
But they cried out with a loude voyce/and
l.vij.a † stopped their eares/and ranne violently vp-
pon hym all at once/and thruste hym out of
xvij. b the citie/and stoned hym. † And the witnes-
ses layed doune their clothes at the fete of a
yonge mā/which was called Saul. And they
stoned Steuen/whiche cried/and sayde: Lor-
de Jesu/† receaue my sprete. And he kneled Psal.xxx.a
doune/and cried with a loude voyce: * Lor- *Luc.xxiij.c
de/laye not this synne to their charge. And
whan he had thus spoken/he fell a slepe.

The. VIII. Chapter.

SAul had pleasure in his death. At the- A
same tyme there was a greate persecucio Actu.xvij. a
ouer the congregacion at Jerusalem. * And *Matt.x.c
thei were all scatred abroade in the regions of Actu.xj.b
Jewry and Samaria/excepte the Apostles.
As for Steuē/men ỹ feared God dressed him/
and made greate lamētacion ouer him. † But Actu.ix.a
Saul made hauocke of the congregacion/en- xvij.a
tred into euery house/and drue out men and xxvj.b
womē/and delyuered them to pryson. * They j.Cor.xv.a
now that were scatered abroade/wēte aboute/ Galat.j.b
and preached the worde. Then came Phi- *Actu.xj.b
lippe into a cytie of Samaria/and preached
Christ vnto them. And the people gaue hede
with one accorde vnto the thynges that Phi-
lippe spake/hearinge hym/and seynge the to-
kens that he did. For the vncleane spretes cried
loude/† and departed out of many that were Mat.xvj.c
possessed. And many that were sycke of the Actu.v.b
palsye and lame/were healed. And there was
greate ioye in thesame cytie.

But afore there was in thesame cytie a cer-
tayne mā called Symon/† whiche vsed witch- Actu.xiij. a
craft/and bewitched the people of Samaria/
sayinge: that he was a man which coulde do
greate thinges. And they all regarded hym
from the least vnto the greatest/and sayde:
This is the power of God whiche is greate.
But they regarded hym/because that of longe B
tyme he had bewitched them with his sor-
cery. Howbeit/whan they beleued Philips
preachinge of the kingdome of God/and of
the name of Jesus Christ/they were bapty-
sed both men and women. Then Symon
hym selfe beleued also/and was baptysed/and
dyd cleaue vnto Philippe. And whan he sawe
the dedes and tokens that were done/he
wondred.

✠ Whan the Apostles whiche were at Je-
rusalē/herde that Samaria had receaued the
worde of God/they sent vnto them Peter &
Jhon. Whiche/whan they were come/prayed
for thē/that they myght receaue ỹ holy ghoost.
For as yet he was come vpon none of them/

but they were baptysed onely in the name of
Actu.xiij.a Christ Jesu. † Then layed they theyr handes
and x x a vpon the/and they receaued the holy ghoost. ✠
j.Tim.iij.b But whan Symon sawe/that by the layinge
and v c on of the Apostles hades the holy ghoost was
ij.Tim.j.b geuen/he offered the money/and sayde: Geue
me also this power/that on whomesoeuer I
put the hades/he may receaue the holy ghoost.
Howbeit/Peter sayde vnto hym: Perish thou
with thy money/because thou thinkest that the
Matt.x b † gift of God maye be obtayned with money.
Thou shalt haue neyther parte nor felow-
shippe in this worde/for thy herte is not right
before God. Repent therfore of this thy wic-
kednesse/and praye vnto God/if happely the
thought of thy herte maye be forgeuen the.
For I se that thou art full of bytter gal/and
wrapped in with vnrighteousnesse.

C Then aunswered Symon/& sayde: † Praye
Nū.xxij.b ye vnto the Lorde for me/that none of these
thynges/whereof ye haue spoken/come vpon
me. And they/whan thei had testified and spo-
ken the worde of the Lorde/turned agayne
to Jerusalem/& preached the Gospell in many
tounes of the Samaritanes.

✠ But the aungel of the Lorde spake vn-
to Philippe/and sayde: Aryse: and go towarde
the South/vnto the waye that goeth doune
from Jerusalem vnto Gaza/which is deserte.
And he rose/and wente on. And beholde/a
man of the Morians lande (a chaumberlaine/
and of auctorite with Candare/the quene of
the lande of the Morians) which had the rule
iij Re.viij.f of all her treasurics/† thesame came to Jeru-
salem to worshippe. And returned home a-
gayne/and sat vpon his charret/and red the
prophet Esay.

The spirete sayde vnto Philippe: Go neare/
& ioyne thy selfe to yonder charret. Then came
Philippe vnto hym/and herde hym rede the
Prophet Esay/and sayde: Vnderstandest thou
what thou readest? He sayde: How can I/ex-
cepte some man enfourme me?

D And he desyred Philippe/that he wolde
come vp/and syt with hym. The tenoure of the
Esa.liij.b scripture whiche he redde/was this: † He was
led as a shepe to be slaine/and as a lambe voy-
celesse before his sherer/so opened not he hys
mouth. In his humblenes is hys iudgement
exalted. Who shall declare his generacion? for
hys lyfe is taken awaye from the earth. Then
aunswered the chaumberlaine vnto Philip/
and sayde: I praye the/of whome speaketh the
Prophet this? of hym selfe/or of some other
man?

Philippe opened his mouth/and began at
thys scripture/and preached hym the Gospell
of Jesus. And as they wente on their waye/
they came to a water. And the chaumberlaine
sayde: Beholde/here is water/† what hinde-
reth me to be baptysed? Philippe said: If thou
belefe from thy whole herte/thou mayest. He
aunswered/and sayde: I belefe that Jesus
Christ is the sonne of God. And he cōmaun-
ded to holde styll the charret/and they went
doune into the water/both Philippe and the
chaumberlaine. And he baptysed hym. But
whan they were come vp out of the water/the
spirete of the Lorde toke Philippe away. And
the chaumberlaine sawe him nomore. But he
wente on hys waye reioycinge. As for Phi-
lippe/he was founde at Asdod/and walked a-
boute/and preached the Gospell vnto all the
cyties/tyll he came to Cesarea. ✠

The IX. Chapter. ✠

SAul was yet breathinge out threatnin-
ges/and slaughter agaynst the disciples
of the Lorde. And wente vnto the hyghe
priest/and desyred of hym letters to Damascō
vnto the synagoges/that if he founde any of
this waye/(whether they were men or wome)
he myght bringe them bounde vnto Jerusa-
lem. And as he was goynge on his iourney/
it fortuned that he came nye vnto Damascō/
and sodenly there shyned rounde aboute hym
a lyght from heauen/and he fell to the earth/
and herde a voyce whiche saide vnto hym:
Saul Saul/† why persecutest thou me? He
sayde: Lorde/who art thou? The Lorde
sayde: I am Jesus whome thou persecutest.
It shalbe harde for the to kycke agaynst the
pryckc. And he both tremblinge and aston-
nyed/sayde: Lorde † what wylt thou that
I shall do? The Lord sayd vnto him: Aryse/and
and go into the cytie/there shall it be tolde the
what thou shalt do.

As for the men that iournyed with hym/
they stode and were amased: for they herde a
voyce/but sawe no man. Saul rose from the
earth/and whan he had opened his eyes/he
sawe

sawe no man. Neuertheless/they toke hym by
the hande/and brought him to Damascon:
and he was thre dayes without syght/and
B neyther dyd eate nor drinke. At Damascon
there was a disciple named Ananias/and vn-
to hym saide the Lorde in a vision: Ananias.
And he sayde: Beholde/here am I Lorde.
The Lorde sayde vnto hym: Aryse/and go
into the strete whiche is called straight/and
axe at ỹ house of Juda/after one called Saul
of † Tharsis: for beholde/he prayeth/& hath
sene in a visyon a man named Ananias com-
minge vnto hym/and layinge the hande vp-
on him/that he myght receaue hys syght.

Ananias aunswered: Lorde/I haue
herde by many of this man/† how muche
euel he hath done to thy saynctes at Jerusa-
lem. And here hath he auctorite of the hyghe
priestes/to bynde all those that call vpon thy
name. The Lorde sayde vnto hym: Go thy
waye/† for this man is a chosen vessell vnto
me/that he maye beare my name before the
Heythen/and before kinges/and before the
chyldren of Israel. I will shewe hym/how
greate thinges he must † suffre for my names
sake.

C † And Ananias wente his waye/and came
into the house/and laied the handes vpon him
and sayde: Brother Saul/the Lorde whiche
appeared vnto the in the way as thou camest/
hath sent me/that thou myghtest receaue thy
syght/and be fylled with ỹ holy ghoost. And
immediatly/there fell from hys eyes as it had
bene scales/and he receaued his syght/and
rose/and was baptysed/and toke meate/and
was comforted.

Then was Saul a certaine dayes with the
disciples that were at Damascō. And straight
waye he preached Christ in the Synagoges/
how that he was the sonne of God. But all
they that herde him/were amased and saide:
Is not this he/which at Jerusalem spoyled all
those that called on his name? and came hy-
ther to the intent that he shoulde bringe them
bounde vnto the hyghe priestes? But Saul
increaced in strength/and confounded ỹ Je-
wes which dwelt at Damascon/and affirmed
that this was very Christ. ✠

D And after many dayes the Jewes helde a
coūsayll togethcr to kyll him. But it was tolde
Saul/that they layed wayte for him. † And
they wayted at the gates daye and nyghte/
that they myghte kyll hym. † Thē the disciples
toke him by nyght/and put him thorow the
wall/and let hym doune in a basket.

† But whan Saul came to Jerusalem/he
assayed to ioyne hymselfe to the disciples. And
they were all afrayed of hym/and beleued not
that he was a disciple. Neuertheless/Barna-
bas toke hym/and brought hym to the Apo-
stles/and tolde them how he had sene ỹ Lor-
de in the waye/and how he spake to him/and
how he had done boldly at Damascon in the
name of Jesu. And he was with them/and
went out and in at Jerusalem/and quyte him
selfe boldly in the name of the Lorde Jesu.
He spake also/and disputed with the Grekes.
But they wente aboute to slaye him. † Whan
the brethren knewe that/they brought him to
Cesarea/and sent him forth to Tharsis. So
the congregacions had reste thorowout all
Jewry/and Galile/and Samaria/and were
edified/and walked in the feare of the Lor-
de/and were fylled with the comforte of the
holy ghoost.

It chaunced that as Peter walked thorow E
all quarters/he came also vnto the saincte
whiche dwelt at Lydda. There founde he a
man named Eneas/which had lyen vpon his
bedde eyght yeares syeke of the palsye. And
Peter sayde vnto him: Eneas/Jesus Christ
make the whole/aryse/and make thy bedde
for thy selfe. † And he arose immediatly.
And all they that dwelt at Lydda and at
Sarona/sawe hym/and turned vnto the
Lorde.

At Joppa there was a certaine woman
that was a disciple/named Tabitha/whiche
by interpretacion is called Dorcas: thesame
was full of good workes and almisse dedes/
whiche she dyd. But it chaunced at thesame
tyme that she was syeke/and dyed. Then was-
shed they her/and layed her in a chaumber.
But for so much as Lydda was nye vnto Jop-
pa/and the disciples herde that Peter was
there/they sent two men vnto him/and desy-
red him/that he wolde take it for no grefe to
come vnto them.

Peter rose/and came with them. And whan F
he was come/they brought hym into the

chaumber/and all the wedowes stode rounde aboute him/wepinge/and shewed him the cotes & garmentes/whiche Dorcas made whyle she was with them. And whan Peter had put thē al forth/he kneled doun/& made his prayer/ and turned him vnto the body/and sayde: Tabytha/ryse vp. And she opened her eyes: and whā she sawe Peter/ she sat her doune againe. But he gaue her the hande/ and lifte her vp/ and called the sainctes and the wedowes/and shewed her there alyue. And it was knowen thoroweout all Joppa/and many beleued on the Lorde. And it fortuned/that he taryed a longe season at Joppa by one Symon/ which was a tanner.

The X. Chapter.

A THere was a man at Cesarea/named Cornelius (a captaine of the company/which is called the Italianishe) a deuoute man/ and one that feared God with all hys house/and gaue muche †almisse to the people/and prayed God alway. Thesame sawe in a vision openly (about the nyenth houre of the daye) an aungel of God entringe into him/ and sayinge vnto hym: Cornelius. He loked vpon hym/ and was afrayed and sayde: Lorde/what is it? He sayde vnto hym: † Thy prayers and thyne almisses are come vp into remēbraunce before God/and now sende men vnto Joppa/ and call for Symon/whose Syrname is Peter/which is at lodginge with one Symon a tanner/ whose house lyeth by the see syde: he shall tell the what thou oughtest to do. And whan the aungel which spake to Cornelius/ was departed/ he called two of hys housholde seruauntes/ and a deuoute souldyer of them/ that wayted vpō hym: and tolde them all/ and sent them to Joppa.

Eccli.iij d and vij.b

Eccli. xxxv.b & c

B On the nexte daye after whan these were goynge on their iourney/ and came nye vnto the citie. Peter † wente vp into a chaumber to praye aboute the syxte houre. And whan he was hungrie/ he wolde haue eaten. But whyle they made ready for hym/ he fell into a traunce/and sawe heauen open/ and a vessell commynge doune vnto hym/ as it had ben a great lynnen cloth/ knyt at the foure corners/ and was let doune to the earth/ wherein were all maner foure foted beastes of the earth/ and wylde beastes/and wormes/ and fooles of the ayre. And there came a voyce vnto hym: Ryse Peter/slaye/ and eate. But Peter sayde: Oh no Lorde. † For I neuer dyd eate any commune/ or vncleane thynge. And the voyce spake vnto hym agayne the seconde tyme: † What God hath clensed/ that make not thou vncleane. This was done thryse. And the vessel was receaued vp againe into heauē.

iiij.re. iiij. d Mar. vj. a Luce vj.b

Leuit. Deu.

Matt. *Ro. j.Tim. Tit.j.c

But whyle Peter was combred in hym selfe/ what maner of vision this shoulde be/ whiche he had sene/ beholde/ the men that were sent from Cornelius/ enquyred after Symons house/ and stode before the dore/ and called/and axed whether Symon (whose surname was Peter) were lodged there? While Peter was musynge of the vision/ the spirite sayde vnto hym: beholde/ the men seke the. Aryse therfore/ and get the doune/ and go with them: and doubte not/ for I haue sent them.

C Then went Peter doune to the men that were sent vnto hym frō Cornelius/ and saide: lo/I am he whome ye seke/ what is the cause wherfore ye are come. They sayde: Cornelius the captaine/ a iust man/ and one that feareth God/and of good reporte amonge all the people of the Jewes/ was warned by an holy aungel/ to sende for the into hys house/ and to heare wordes of the. † Then called he them in/and lodged them.

Gen. and xix. j.Pet.iij. *Actu.

The nexte daye after wēte Peter forth with them/ * and certaine brethren of Joppa bare him company. And the daye folowinge came they to Cesarea. Cornelius wayted for them/ and called together his kinsfolkes/ and special frendes. And as it chaunced that Peter came in/ Cornelius met him/ and fell doune at hys fete/ and worshypped hym. But Peter toke hym vp and sayde: † Stande vp/I am a man also. And as he talked with hym/ he went in/ and founde many that were come together/ and he sayde vnto them: Ye knowe that * it is not lawefull for a man/ beyng a Jewe to ioyne hym selfe/ or to come to a straunger. But God hath shewed me/ that I shoulde cal no man commune or vncleane. Therfore haue I not doubted to come/ as soone as I was sent for. I are you therfore/for what intēt haue ye sent for me?

Actu.x Apoc.x and xxi *Deu.x

D Cornelius sayde: It is now foure dayes ago/ then fasted I/ and at the nyenth houre I praied in my house/and behold/there stode a man before me in a brighte clothinge/ and saide: Cornelius/ thy prayer is herde/ & thine almisse dedes are had in remembraunce in the syghte of God. Sende therefore to Joppa/ and call for one Symon/ (whose syrname is Peter) whiche is at lodgynge in the house of Symon the tanner by the seesyde: thesame whan he commeth/ shall speake vnto the. Then sente I vnto the immediatly/ and thou haste done well that thou art come. Nowe are we all here presente before God/ to heare all thinges/ that are commaunded the of God.

ago/ then fasted I/ and at the nyenth houre I praied in my house/and behold/there stode a man before me in a brighte clothinge/ and saide: Cornelius/ thy prayer is herde/ & thine almisse dedes are had in remembraunce in the syghte of God. Sende therefore to Joppa/ and call for one Symon/ (whose syrname is Peter) whiche is at lodgynge in the house of Symon the tanner by the seesyde: thesame whan he commeth/ shall speake vnto the. Then sente I vnto the immediatly/ and thou haste done well that thou art come. Nowe are we all here presente before God/ to heare all thinges/ that are commaunded the of God.

m.d.b de.vj.a

of.iij.c

a.lvj. b

✠ Peter opened his mouth/ and sayde: † Nowe perceaue I of a trueth/ that God hath no respecte of persones/ *but in all people he that feareth him/ & worketh righteousnesse/ is accepted vnto him. Ye knowe of the preachinge that God sente vnto the children of Israel/ preachinge thoroweout Jesus Christe: (whiche is Lorde ouer all) which preaching was publyshed thoroweout all Jewrye/ † and beganne in Galile after the baptyme that Jhon preached/ howe God † anoynted thesame Jesus of Nazareth with the holy ghoost and with power/ whiche wente aboute/ and dyd good/and healed all those that were oppressed of the deuell/ for God was with hym. And we are witnesses of all that he dyd in the lande of the Jewes/and at Jerusalē. Whome they slewe/and hanged on a tree.

t. iiij. b

f.j. a

Him God raised vpon the thirde daye/ and caused him to be openly shewed/not to al the people/ but to the chosen witnesses of God/ euen vnto vs/ † whiche dyd eate and drinke with him/after he was ryssen vp from the dead. ✠* And he commaunded vs to preache vnto the people/and to testifye/ that it is he ŷ is ordeined of God/a iudge of ŷ liuing and of the dead. Of him beare † al the prophetes witnesse/ that thoroweout his name all they that belefe in hym/ shall receaue remission of synnes. ✠ Whyle Peter was yet speakynge these wordes: *the holy ghoost fell vppon all them/that herkened vnto the worde. And the saythfull of the circumcision whiche came with Peter/ were astonnyed/ because that the gyfte of the holy ghooste was shed oute also vpon the Heithē. For they herde that they spake with tunges/ and magnifyed God. Then aunswered Peter: † Maye any man forbyd water/ that these shoulde not be baptysed/whiche haue receaued the holy ghooste as well as we? And he commaunded them to be baptised in the name of the Lorde. ✠ Thē prayed they hym that he wolde tary there certaine daies.

e xxiiij d .xxj. b xxviij c

xliij. d liij. c .l.d n.ix.d iiij.ij. a

Act.viij.d

The XI. Chapter.

A THe Apostles and the brethren that were in Jewrye/ herde saye that the Heithen also had receaued the woorde of God. And whan Peter was come vp to Jerusalem/ they that were of the circumcisyon/ chode with him/ and sayde: † Thou wentest into men that are vncircumcised/ and haste eaten with them. But Peter beganne/ and expounded the thinge in order vnto them/ and saide:

Deut. vij.a

Actu. x. a

† I was in the cyte of Joppa prayinge/ and in a traunce I sawe a vysion/ a vessell commynge doune/ as it had bene a greate lynnen cloth with foure corners/ and lette doune from heauen/ and came vnto me. Into the whiche I loked/ and consydered/ and sawe foure foted beastes of the earthe/ and wylde beastes/and wormes/ and fooles of the ayre. And I herde a voyce/whiche saide vnto me: Ryse Peter/slaye and eate. But I sayde: Oh no Lorde/ for there neuer entred any † commune or vncleane thinge into my mouth. Neuertheless/ the voice aunswered me againe from heauen: What God hath clensed/that cal not thou vncleane. This was done thre times/and all was taken vp agayn into heauen.

Leuit.xj.a Deut.xiiij.a

B And beholde/ immediatly stode there thre men before the dore of the house that I was in/ sent from Cesarea vnto me. But the spirite sayde vnto me/that I shoulde go with them/ and doubte nothinge. † These syxe brethren also came with me/ and were entred into the mans house.

Act.x.c

And he shewed vs/ howe he had sene an aungell standinge in his house/ whiche sayde vnto hym: Sende men to Joppa/ and call for Symon (whose syrname is Peter) he shall tell the woordes/ whereby thou and all thy house shall be saued. But whan I beganne to speake/ the holy ghooste fell vppon them:

B

Actu.ij.c †lyke as vpō vs at ỹ beginning. Thē thought I vpon the worde of the Lorde/how he said:
Actu.j.a †Jhon baptysed with water: but ye shalbe baptised with the holy ghooste. For as muche then as God hath geuē them like giftes/as vnto vs: whiche beleue on the Lorde Jesus Christ. Who was I/that I should be able to withstande God: whan they herde this/they held theyr peace/and praised God/and sayde: Then hath God also to the Heithen graūted repentaunce vnto lyfe.

Actu.viij.a †They that were scatred abroade thorowe the trouble that rose aboute Steuen: walked on euery syde vntill Phenices/& Cypers: and Antioche/and spake the woorde vnto noman but onely vnto the Jewes. Neuertheles/some of them were men of Cypers & Cyrene/which came to Antioche: & spake also vnto the Grekes/and preached the Gospell of the Lorde Jesu. And the hande of the Lord was with them. And a great numbre beleued/& turned vnto the Lorde.

C These tydinges of them came to the eares of the congregacion at Jerusalem. And they sent Barnabas/that he shoulde go vnto Antioche. Whiche whan he was come thither/&
Act.xiij.c sawe the grace of God/he was glad †and exhorted them all/that with purpose of herte they wolde continue in the Lorde. For he was a good man/full of the holy ghooste and faith. And there was a greate multitude of
Act.ix.d people added vnto the Lorde. †But Barnabas departed vnto Tharsis/to seke Saull. And whan he had founde him/he broughte him to Antioche. It chaunced/that a whole yeare they were there conuersaunt together in the congregacion/and taught muche people/so that the disciples at Antioche were fyrst called Christen.

In those dayes came there Prophetes frō Jerusalem vnto Antioche. And one of them
Actu.xxj.b (whose name was †Agabus) stode vp/& declared by the spirite a great derthe/that should come ouer the whole compasse of the earth: whiche came to passe vnder the Emperoure Claudius. But the disciples concluded (euery one accordinge to his habylte) to sende †an
j.Cor.xvj.a hande:rachinge vnto the Brethren that were in
ij.Cor.xj.c Jewry: whiche thinge they also dyd/and sent
and ix.a it *vnto the elders/by the handes of Barna-
*Act.xij.d bas and Saull.

The XII. Chapter. ✠

AT thesame tyme layed kynge Herode handes vpon certayne of the congregacion/to vexe them. As for †James the brother of Jhon/hym he slewe with the sweard. And whan he sawe that it pleased the Jewes/he proceded farther to take Peter also. But it was Easter. Nowe whan he had taken him/he put him in pryson/and deliuered him vnto foure quaternios of souldiers/to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the pryson. †But praier was made without ceassing of the congregacion vnto God for hym. And whan Herode wolde haue brought him oute vnto the people/in thesame night slepte Peter betwene two souldiers/bounde with two cheynes. And the kepers before the dore kepte the pryson.

Matt.xvij.a and xxvj.
Actu.iij.

B † And beholde/the aungell of the Lorde was there present/and a lighte shyned in the habitacion/and smote Peter on the syde/and waked him vp/and saide: Aryse vp quyckle. And the cheynes fell of from his handes. And the aungell saide vnto him. Gyrde the/and put on thy shues. And he dyd so. And he saide vnto him: Cast thy mantle aboute the/and folowe me. And he wente oute/and folowed him/and wist not that it was trueth that was done by the aungel/but thought he had sene a vysion. Neuertheless/they wente thorowe the fyrste and seconde watche/and came to the yron gate/that ledeth vnto the cytie/whiche opened vnto them by his owne accorde. And they wente oute/and passed thorowe one strete/and immediatly the aungell departed from him.

Actu.v and xvj.
Actu.j.

And whan Peter was come to him selfe/ C he sayde: † Nowe I knowe of a trueth that Ge.xxv
the Lorde hath sent his aungell/and delyDani.vj
uered me oute of the hande of Herode/and from all the waytinge for of the people of the Jewes. ✠ And as he consydered the thinge/he came to the house of Mary the mother of one Jhon/(whiche after his syrname was called Marke) where many were gathered together/†and prayed. As Peter knocked at
Actu.j. the entrye dore/there came forth a damsell to herken/named Rhoda. And whan she knew Peters

Peters voyce/she opened not the entrye for gladnesse/but ranne in/and tolde that Peter stode before the entrye. But they sayde vnto her: Thou arte madde. Neuertheless/she abode by it/that it was so. They sayde: It is his aungel. But Peter continued knockynge. Whan they opened the dore/they
u.xiij.b sawe hym/and were astonnyed. † But he beckened vnto them with the hande/to holde theyr peace/and tolde them/howe the Lorde had brought hym oute of the pryson. And
u.xv.b he sayde: Shewe this vnto †James and to
xij.b the Brethren. And he departed/and wente to another place.

D Whan it was daye/there was not a lytle a do amonge the souldyers/what was become of Peter. Whan Herode had called for him/and founde him not/he caused the kepers to be examined/and commaunded thē to be caryed awaye/and he wente doune from Jewry vnto Cesarea/and there abode. But he was displeased with them of Tyre and Sydon. Neuertheless/they came vnto hym with one accorde/and made intercessyon to Blastus the kynges chaumberlayne/and desyred peace/because theyr countrye was norysshed by the kynges lande. But vppon a daye appoynted/Herode putte on the kyngly apparell/sat hym doune vppon the iudgment seate/and made an oracyon vnto them. As for the people/they cryed therto: This is a voyce of God/and not of man. Immediatly the aungel of the Lorde smote hym/because he gaue not God the honoure. And he was eaten vp of wormes/and gaue vp the ghooste. But the worde of God grewe and multyplyed. As for Barnabas and Saul they came againe to Jerusalem/and delyue-
u.xj.c red †the handrachinge/and toke with them
t.xiij.a *Jhon/whose syrname was Marke.

The. XIII. Chapter.

A THere were at Antioche in the congregacyon/Prophetes and teachers/as Barnabas and Simon called Nyger/and Lucius of Cyren/and Manahen Herodes the Tetrarchas norysselowe/and Saull. As they serued the Lorde/and fasted/the holy ghooste sayde: Separate me oute Barnabas Saull
u.ix.b for the worke/† whereunto 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 ghoost/came vnto Seleucia/from thence they sailed vnto Cypers. And whan they were come into the cytie Salamin/they shewed the worde of God in the Synagoges of the Jewes. And they had †Jhon to their minister. Act.xij.d

And whan they had gone thoroweout the yle/vnto the citie of Paphos/they founde a certayne sorcerer and false prophet/a Jewe (whose name was Bar Jesu) whiche was wt Sergius Paulus the ruler of the countrye/a man of vnderstandinge. Thesame called Barnabas and Saull vnto hym/and desyred to
Exod.vij.b heare the woorde of God. Then the †sorcer-
and viij.b rer Elymas (for so was his name by inter-
Actu.viij.a pretacion) withstode them/and soughte to turne awaye the ruler from the fauth. But Saul whiche is also called Paull/beinge full of the holy ghoost/loked vpon him/and said: O thou childe of the deuell/full of all suttelty and al deceathfulnes/and enemye of al ryghteousnesse/thou ceassest not to peruerte the strayghte wayes of the Lorde. And nowe beholde/the hande of the Lorde commeth vpon the/and thou shalt be blynde and not se the Sūne for a season. And immediatly there fell on him a myste and darckenesse/and he wente aboute/and sought them that shoulde leade him by the hande. Whan the ruler sawe what was done/†he beleued/and wondred at Joh.vj.b
the doctrine of the Lorde.

B Whan Paul and they that were with him/ were departed by shyppe from Paphos/they came to Perga in the lande of Pamphilya. †But Jhon departed from them/and wente Act.xv.c
againe to Jerrusalem. Neuertheless/they wandred thorowe from Perga/and came to Antioche in the lande of Pisidia/and went in the Synagoge vpon the Sabbath daye/and sat doune. But after the leeture of the lawe & of the prophetes/the rulers of the Synagoge sente vnto them sayinge: Good Brethren/if ye haue any sermon to exhorte the people/saye on. Then stode Paul vp/and †beckened with Actu.xij.c
the hand (that they should hodle their peace) and saide.

Ye men of Israell/and ye that feare God/herken to: The God of thys people chose

our e

oure fathers / & exalted the people whan they
Exo. xiiij. e were straungers in the land of Egypte/ † and
wyth a myghty arme brought he them out of
it. And by the space of fourtie yeares suffred
he they⁹ maners in the wylderneſſe / and de-
stroyed seuen nacyons in the lande of Cana-
Josu. xiij. b an/ † and parted they⁹ lande amonge them by
*Jud. j. a lot. * After that gaue he them iudges by the
space of four hundreth & fyftye yeares / vntyll
j. Re. viij. a the prophet Samuel. † And after that they
*j Reg. x. a desyred a kynge/ *and God gaue vnto them/
Saul the sonne of Cis / a man of the trybe of
j. Re. xvj. a Ben Jamin / fourtye yeares longe. † And
whan he had put him doune / he set vp Da-
uid to be they⁹ kynge/ of whome he reported/
Ps. lxxxviij c sayinge: † I haue found Dauid the sonne of
Jesse/ a man after mine hert/ he shall fulfyl all
my wyl.

C Of this mās sede hath God (†accordinge
Psa. cxxxj. b to his promise) broughte forth vnto the peo-
ij. Re. vij. c ple of Israell the Saueoure Jesus: whan
Jhon had fyrst preached before his comming
the baptyme of repētaunce vnto Israell. But
whan Jhō had fulfylled his course/ he sayde:
Matt. iij. b † I am not he that ye take me for. But be-
hold / there cōmeth one after me/ whose shues
of his fete I am not worthye to louse. ✣ Ye
men and brethren/ ye children of the generaciō
of Abraham/ and they that feare God among
Matth. x. a you / † vnto you is this woorde of thys sal-
uacion sent/ for the inhabyters of Jerusalem/
j. Cor. ij. a and they⁹ rulers/ † for so muche as they knewe
him not/ nor yet the voyces of the Prophetes
(whiche are red euery Sabbath) haue ful-
Luce xxiiij a fylled them in condempnyng hym. † And
though they found no cause of death in hym/
yet desyred they Pylate to kyll hym. And whā
they had fulfylled all that was writtē of hym/
Luce xxiij. e † they toke hym doune from the tree / and
layed him in a sepulchre: But on the thyrd
daye God rayſed hym vp from the dead /
Joh. xx. xxj. † and he appeared many dayes vnto them /
*Mat. xx. b *that wente vp wyth hym from Galile vnto
†Actu. j. a Jerusalem / whiche † are hys witnesses vnto
the people. F

D And we also declare vnto you the promes/
whiche was made vnto our fathers/ how that
God hath fulfylled thesame vnto vs they⁹
chyldren / in that he rayſed vp Jesus agayne.
Psal. ij. a As it is writtē in the seconde Psalme: † Thou
art my sonne/ this daye haue I begotten the. Heb. j.
But that he hath rayſed hym vp from the
dead / now nomore to returne to corupcy-
on / he sayde on thys wyse: † The gracē pro-
mysed to Dauid/ wyll I faythfully kepe vnto
you: Therfore sayeth he also in another place:
† Thou shalt not suffre thy holy to se corup-
cyon. For Dauid whan he in hys tyme/ had
serued the wil of God / † he fell a slepe / and iij. Re.
was layed by hys fathers / and saw corupcyon. But he whome God raised vp agayn /
sawe no corupcyon.

Be it knowen vnto you therfore ye men &
brethren/ † that thorow this man is preached Luce.
vnto you the forgeuenes of synnes/ & from al
the thinges wherby ye myghte not be iustifyed in the lawe of Moses. But whosoeuer
beleueth on this man/ is iustifyed. Beware
therfore/ that it come not vpon you / which is
spoken in the Prophetes. † Beholde ye despy- Abac.
sers/ and wonder at it/ and perishe/ for I do a
worke in youre tyme/ which ye shall not belefe
if any man tell it you.

Whan the Iewes were gone oute of the
Sinagoge/ the Heithen besought them/ that
they wolde speake the worde vnto them be-
twene the Sabbath dayes. And whan ye con
gregacion of the Sinagoge was broken vp/
many Iewes & Proselites that serued God/
folowed Paul and Barnabas which spake to
them/ † and exhorted them that they shoulde Actu.
continue in the grace of God.

✣ On the Sabbath folowinge / came al- &
moost the whole cytie together / to heare the
worde of God. But whan the Iewes sawe
the people/ they were ful of indignacion/ and
spake againste that whiche was spoken of
Paull / speakynge againste it / and blaspheme. But Paull and Barnabas waxed
bolde/ and sayd: † It behoued fyrst the worde Matt.
of God to be spoken vnto you: but now that and p
ye thrust it from you/ and counte youre selfes
vnworthye of euerlastinge lyfe / lo / † we Matt.
turne to the Gentyles. For so hath the Lorde commaunded vs: † I haue set the to be Esa.
a lyghte vnto the Gentyles / that thou be Mat.
the saluacion vnto the ende of the earthe. Luce
* Whan the Gentyles herde that / they *Esa.
were glad / and prayſed the worde of the
Lorde/ and beleued/ euen as many as were
ordeined

ordeyned to euerlastinge lyfe. And the worde
of the Lorde was spred abroade thorowout
ij. b all the region. † Howbeit/ the Iewes moued
the deuoute and honorable women / and the
chiefe men of the cytie/ and rayſed vp a perse-
cucyon againste Paull and Barnabas / and
expelled them out of their coastes. But they
x. b † shoke of the dust of they⁹ fete against them/
vj. b * & came to Iconium. And the disciples were
x. a fylled with ioye and with the holy ghoost. F

The. XIIII. Chapter.

A IT fortuned at Iconium/ that they wente
both together into the Synagoge of the
Iewes and spake so/ that a greate multytude
of the Iewes and of the Grekes beleued.
But the vnbeleuinge Iewes moued and
disquyeted the soules of the Heythen against
the brethren. So they had they⁹ beynge there
a longe season/ and quyete them selfes boldely
in the Lorde/ whiche gaue testymony vnto
xvj. c the worde of his grace / † and caused tokens
and wonders to be done by their handes.
Howbeit/ the multitude of the cytie was de-
uyded/ some helde with the Iewes/ and some
with the Apostles. But whan there rose vp
an insurrecyon of the Heythen / and of the
Iewes / and of they⁹ rulers / to put them
to shame / and to stone them / they perceca-
x. c ued it / † and fled vnto Lystra and Ser-
ba / cyties of the countrye of Licaonia / and
vnto the region that lyeth rounde aboute / &
there they preached the Gospell.

B And amonge them of Lystra/ there was a
iij. a mā/ which sat beynge impotent of his fete/ † &
was crepell from his mothers wombe / and
had neuer walked/ thesame herde Paul speake.
And whan he beheldē him/ and perceaued
that he had faith to be made whole / he saide
with a loude voice: Stande vp ryghte on thy
xv. a fete. † And he sprange vp and walked. But
whan the people sawe what Paul had done/
they lyfte vp they⁹ voyce/ & saide in ye speche of
viij. a Lycaonia. † The goddes are become lyke vnto
men/ and are come doune vnto vs. And they
called Barnabas Jupiter/ and Paull Mercurius/ because he was the preacher. But Jupiters priest/ whiche dwelt before their cytie/
brought oxen and garlandes before the gate/
and wolde haue done sacrifyce with the people.

Whan the Apostles Barnabas and Paull C
herde that/ they rent they⁹ clothes/ and ranne
in amonge the people/ crienge / and sayinge:
† Ye men. Why do ye this? We are mortall Actu. x. c
men also lyke vnto you/ and preache vnto you Apo. xix. b
the Gospell/ that ye shoulde turne from these and xxij. b
vayne thinges vnto the lyuing God/ *which *Ps. cxlv. a
made heauen and earthe/ and the see/ and all Actu. xvij d
that therein is / whiche in tymes past suffe- Apo. xiiij. b
red all the Heythen to walke after they⁹
owne wayes. † Neuertheleſſe / he hath not Rom. j. b
lefte hym selfe without witnesse/ in that he
hath shewed his benefytes / and geuen vs
rayne from heauen / and frutefull seasons /
fyllinge oure hertes with foode and glad-
nesse. And whan they saide this / they scarce
refrayned the people / that they dyd no sacri-
fyce vnto them.

But there came thither certayne Iewes
from Antioche and Iconium / and perswa-
ded the people/ and † stoned Paul/ & drue him ij. Cor. xj. c
out of the citie/ supposynge he had ben dead.
Howbeit/ as the disciples stode round about
him/ he rose vp/ and came into the citie. And D
on the nexte daye he departed with Barna-
bas vnto Serba / and preached the Gospell
vnto thesame cytie/ and taught many of the.
And they wente againe vnto Lystra/ and Ico-
nium/ and Antioche/ strengthinge the sou-
les of the disciples / † and exhortinge them Actu. xiij. c
to continue in the fayth: and that we * tho- xj. c. xiij. e
rowe muche tribulacion muste entre into the *Lu. xxiij.
kingdome of God. And whan they had or- ij. Tim. iij. b
deyned them Elders by eleccion/ thorowe all
the cōgregacions they praied and fasted / and
commended thē vnto the Lord/ on whome
they beleued.

And they wente thorowe Pisydia / and
came to Pamphilia / and spake the woorde
at Perga / and wente doune to Attalia / and
from thence departed they by shyppe vnto
Antioche: † from whence they were dely- Actu. xiij. c
uered to the grace of God vnto the worke/
whiche they had fullfylled. Whan they
came there / they gathered the congregacion
together/ and shewed them / howe greate
thinges God had done with them/ and how
he opened the dore of fayth vnto the Hey-
then. And there they abode a longe time with
the disciples.

The

The.XV.Chapter.

A AND there came certayne from Jewrye/ and taught the Brethren: † Except ye be
Gal. iij. a circumcysed after the maner of Moses/ ye can not be saued. Nowe whan there rose a dissencion/ and Paule and Barnabas had
Gal. iij. a set them selfes harde againste them/ †they ordeyned that Paull and Barnabas/ and certayne other of them shoulde go vp to Jerusalem vnto the Apostles and elders/ about this question. And they were broughte on theyr waye by the congregacion/ and wente thorowe Phenices/ and Samaria/ and declared the conuersacion of the Heythen: & broughte greate ioye vnto all the brethren. Whan they
Act. xv. viij. b came vnto Jerusalem/ † they were receaued of the congregacion/ and of the Apostles/ and of the elders/ and they tolde howe greate thynges God had done with them. Then rose there vp certayne of the secte of the Pharisees (which beleued) and sayde: They muste be circumcysed/ and commaunded to kepe the lawe of Moses. But the Apostles and elders came together/ to reason vppon this matter.

B Nowe whan there was muche disputing. Peter rose vp/ and sayde vnto them: Ye men and brethren/ ye knowe that a good whyle ago/ God chose amonge vs/ that the Heythen by my mouthe shoulde heare the worde of
Act. j. d the Gospel/ and belefe. And God the † knower of hertes bare wytnesse ouer them/ *and
*Act. x. c gaue them the holy ghoost lyke as vnto vs/ and put no difference betwixte vs and them/ and purifyed their hertes thorowe fayth.
Nowe therefore/ why tempte ye God/ with layenge vppon the disciples necke the yocke/
Act. vij. g which neither oure fathers/ nor we were
*Ephes. ij. a able to beare? *But we belefe to be saued thorowe the grace of the Lorde Jesu Christ/
Tit. iij. a lyke as they also. Then all the multytude herde theyr peace/ and gaue audience vnto Paule and Barnabas/ whiche tolde howe greate tokens and wonders God had done by them amonge the Heythen. Afterwarde
Actu. xij. c whan they helde they: peace/ † James and
and xxj. b answered and sayde: Ye men and brethren/
C herken vnto me/ Symon hath tolde howe God at the fyrste visyted to receaue a people vnto hys name from amonge the Heythen. And vnto this agre the woordes of the prophetes as it is wrytten: † After this wyll Amos
I returne/ and wyll builde againe the Tabernacle of Dauid/ that is fallen downe/ and that whiche is fallen in decaye thereof/ wyll I builde againe/ and wyll set it vp/ that the residue of men maye seke after the Lorde: and also the Heithen/ vppon whome my name is named/ sayeth the Lorde/ whiche doeth all thinges. Knowen vnto God are all his workes from the begynninge of the worlde. Wherefore my sentence is/ that they whiche from amonge the Heythen are turned vnto God/ be not disquyeted/ but to wryte vnto them/ that they abstayne them selfes from fylthnesse of † Idols/ from * whordome/ and Exo.
*Eph.
from † strangled/ and bloude. For Moses †Gal.
hath of olde tyme in euery citie them that preache him: and he is redde in the Synagoges euery Sabbath daye.

And the Apostles and elders with the whole congregacio thought it good to chose out men of them/ and to sende them vnto Antioche with Paule and Barnabas/ namely
Joh. j †Judas/ whose syrname was Barsabas/ and Sylas (whiche were chiefe men amonge the brethren) and gaue them letters in their handes after this maner.

We the Apostles and elders/ and brethren
D wyshe health vnto the brethren of the Heithē/ whiche are at Antioche/ and Syria and Cilicia. † For so muche as we haue herde that
Gal. i certayne of oures are departed/ & haue troubled you/ and combred your myndes/ saying: ye must be circumcised and kepe the lawe (to whome we gaue no such commaundement) it semed good vnto vs/ beynge gathered together with one accorde/ to chose oute men/ and to sende them vnto you/ with oure beloued Barnabas and Paule/ men that haue
Actu. † yeoperded their lyues for the name of oure
xv. Lorde Jesus Christ. Therfore haue we sent and
Judas and Sylas/ whiche shall also tell you thesame with wordes. For it pleased the holy ghoost & vs/ to laye no charge vppon you/ more then these necessarie pointes. That ye abstain
Zach. from the † offeringes of Idols/ and frō bloud/ and from strangled/ and from whordom. Frō
j. Cor. the which yf ye abstaine youre selfes/ ye shal
and v. do well. Fare ye wel.

Whan

Whan these were sent forth/ they came vnto Antioche/ and gathered the multytude together/ and deliuered the Epistle. Whā they had red it/ they were glad of that consolacio. As for Judas and Sylas/ (which were prophetes also) they exhorted the brethren with much preachinge/ and strengthed them. And
E whan they had taryed there for a season/ they were let go of the brethren in peace vnto the Apostles. Notwithstanding/ Sylas thought it good to byde there styll. † But Paule and
h. a Barnabas continued at Antioche/ teachinge and preachinge the worde of the Lorde/ with other many.

Neuertheles/ after certayne dayes Paul sayde vnto Barnabas: Let vs go agayne/ and vyset oure brethren thorowe all the cyties (wherein we haue shewed the woorde of the Lorde) howe they do. But Barnabas gaue counsayll/ that they shoulde take with them Jhō/ whose syrname was Marke. Howebeit/ Paull thoughte it mete/ not to
ij. b take hym with them/ † whiche departed from them in Pamphilia/ and wente not with them vnto the worke. And so sharp was the stryfe betwene them/ that they departed asunder the one from the other/ and Barnabas toke Marke vnto hym/ and sayled vnto Cypers. But Paule chose Sylas/ and departed/ beynge commytted of the brethren vnto the grace of God. He wente thorowe Syria and Celica/ stablishinge the congregacions.

The XVI. Chapter.

A HE came vnto Derba and to Lystra/ and beholde/ a certayne disciple was there named Timotheus/ the sonne of a Jewisshe woman/ whiche beleued/ but hys father was a Greke: thesame had a good report amonge the brethren of Lystra and Iconium. Paule wolde that thesame shoulde go
ix. c forth with hym/ † and toke and circumcysed
& a him/ because of the Jewes that were in those quarters. For they knewe all/ that his father was a Greke. But as they wente thorow the cyties/ they deliuered them the sentence to
xv. d kepe/ † whiche was concluded of the Apostles & elders at Jerusalem. Then were the congregacions stablished in the faith/ and increaced in numbre daily.

But as they wente thorowe Phrygia/ and the lande of Galacia/ they were † forbydden Rom. j. b
of the holy ghoost/ to preache the worde in Asya. Howbeit/ as they came into Mysia/ they proued to take their iourney into Bithinia/ &
the spirite suffred them not.

Neuertheles/ whan they had passed B
thorowe Mysia/ they came downe † to Troa- ij. Cor. j. e
da/ and there appeared a * vision vnto Paull *Act. xvij. a
by nighte/ that there was a man of Macedo- and xxiij. b
nia/ whiche stode and prayed hym/ and saide: Come downe to Macedonia/ and helpe vs. Whan he had sene the vysyon/ we sought immedialty to go † vnto Macedonia/ be- Actū. xx. a
ynge certifyed/ that the Lorde had called vs thyther/ to preache the Gospell vnto them. Then departed we from Troada/ and came the strayghte course vnto Samothracia/ on the nexte daye to Neapolis/ and from thence to Philippis/ whiche is the chiefe cytie of the lande of Macedonia/ and a free citie. In this citie abode we certaine dayes.

On the daye of the Sabbathes wente we out of the citie beside the water/ where men were wonte to praye/ and we sat downe/ and spake vnto the woman that resorted thyther. And a deuoute woman (named Lydia) a seller of purple/ oute of the cytie of Thiatira/ her-
kened to/ † whose herte the Lorde opened/ Joh. vj. e
that she gaue hede vnto the thinges that Paul spake. Whan she was baptysed and her housholde/ she besoughte vs/ and saide: If ye thinke that I belefe on the Lord/ then come
Gen. x. a into my house/ and abyde there: And she † con- Luce xiiij. c
strayned vs. and xx. ii the
C

It fortuned whan we wente to prayer/ j. re. xxviij. b
that there mete vs a damsell/ whiche † had
a spirite of soythsayinge/ and broughte her
master and mastresse greate vauntage with soythsayinge: thesame folowed Paul and vs/ Marc. v. a
and cryed and sayde: † These men are the ser- Luce viij. d
uauntes of the moost hyghe God/ whiche shewe vs the waye of saluacion. This dyd she many dayes. But Paull was not contente with it/ and turned hym aboure/ and sayde vnto the spirite: I commaunde the in the name of Jesu Christe that thou departe oute of her. † And he departed oute at thesame houre. Mar. xvj. a

Bus

But whan her master & mastresse saw/that
Act. xix. c the hope of their vauntage was gone/*they
*j. Thes. ij. a toke Paull and Sylas/drue them into the
market place before the rulers/and brought
them vnto the officers/and saide: These men
Act. xvij. b †trouble oure citie/and are Iewes/& preache
an ordinaunce/whiche is not lawefull for vs
to receaue/nor to obserue/seynge we are Ro-
D maynes. And the people ranne on them/and
the officers rente their clothes/and cõmaun-
ij. Cor. xj. c ded them to be †beaten with roddes. And
whan they had beaten them sore/they caste
them in prison/and commaunded the iayler
to kepe them diligently. Which whan he had
receaued suche commaundemente/he caste
them into the vnner prison/and putte their
fete in the stockes.

Actu. iiij. d †But at mydnight prayed Paul and Sy-
las/and prayse God. And the prisoners
herde thē. Sodenly was there a great earth-
Actu. v. c quake/so that the foundacions of the prison
and xvj. b were shaken. †And immediatly were all the
dores open/and all their bandes loused.
Whan the keper of the prison waked oute of
slepe/and sawe the prison dores open/he drue
oute his swearde and wolde haue kylled him
selfe: for he thoughte the prisoners had bene
fled. But Paull cryed loude/and sayde: Do
thy selfe no harme/for we are all here.

He called for a lighte/and sprange in/and
trembled/and fell at the fete of Paul and Sy
Actu. vj. d las/and broughte them out/and said: †Syrs/
*Johā. vj. f what must I do to be saued? They said: *Be-
Mar. xvj. b lefe on the Lorde Iesus/and so shalte thou
and thy housholde be saued. And they preac-
hed the worde of the Lorde vnto him/and
to all that were in his house.

& And he toke them to hym in thesame houre
of the night/and washed their strypes. And
immediatly was he baptised/and al his hou-
scholde. And he broughte them in his house/
and set them a table/and † reioyced with all
Luce v. d his housholde/that he was become a beleuer
and xix. a on God.

And whan it was daye/the officers of the
citie sent ministers/and saide: Let those men
go. And the keper of the prison tolde this
sayinge vnto Paull: The officers haue sente
hyther that ye shoulde be louse. Nowe ther-
fore get you hence/and go in peace. But Paul
saide vnto them. They haue beaten vs openly
vncondempned (where as we are yet Ro-
maynes) and haue caste vs in prison/and
shoulde they nowe thruste vs oute preuely?
Not so/but let them come them selfes/and
bringe vs oute. The ministers tolde the wor-
des vnto the officers. And they feared/whan
they herde that they were Romaines/and
came and besought them/† and prayed them Ma
to departe oute of the cytie. Then wente they
oute of prison/and entred in the house of Ly
dia. And whan they had sene the brethren/&
comforted them/they departed.

The. XVII. Chapter.

NOw they made their iourney thorowe Am A
phipolis/and Appolonia/they came to
Thessalonica/where was a Synagoge of the
Iewes. And Paull (as his maner was)
wente in vnto them/and vpon three Sabba-
thes he spake vnto them of the scripture/ope-
ned it vnto them/and alleged/†that Chuste Luce
muste nedes haue suffred/and rise agayn frō Mat
the dead: And this Iesus/whome I preache and p
vnto you (saide he) is thesame Chuste. * And *act. ix
some of them beleued/and were ioyned vn-
to Paule and Sylas/a greate multitude al-
so of the deuout Grekes and of the chiefe wo-
men not a fewe.

But the stifnecked Iewes had indignacio-
on/and toke vnto them certaine euell men/
whiche were vagaboundes/and gathered a
company/and set the citie in a rore/and preas-
sed vnto the house of Jason/and soughte to
bringe them oute vnto the commune people.
But whan they founde them not/they drue B
Jason/and certayne brethren vnto the rulers
of the cytie/and cried: †These that trouble all Luce
the worlde/are come hither also/whome Ja- Actu
son hath receaued preuely. And these all do
contrarye to the decrees of the Emperoure/
†sayinge that there is another kynge/one Je- Joh
sus. They troubled the people/and the rulers and
of the cytie that herde this. And whan they
had receaued a sufficient aunswere of Jason/
and of the other/they let them go.

But the brethren immediatly sente awaye
Paull and Sylas by nighte vnto Berea.
Whan they came there they wente into the
Sinagoge of the Iewes (for they were the el-
deste amonge them at Thessalonica) whiche
receaued

receaued the worde maruaylous wyllingly/
d and †searched the scriptures dayly whether it
were euen so. Then beleued many of them/
c and worshipfull women of the Grekes/and
men not a fewe. † But whan the Iewes of
Thessalonica had knowlege/that the worde of
God was preached of Paul at Berea/they
came and moued the people there also. How-
beit/the brethren sent Paul awaye then imme-
diatly/to go vnto the see. As for Sylas and Ti
motheus/they abode there still.

C They that conueyed Paul/brought hym
vnto Athens. And whan they had receaued a
a commaundement † vnto Sylas and Timo-
theus/that they shoulde come vnto him in all
the hayst/they wente their waye. But whyle
Paul wayted for them at Athens/hys spirite
was moued in him/whā he sawe the citie ge-
uen so to the worshippinge of ymages. And
he spake vnto the Iewes/and deuoute perso-
nes in the Synagoge/and in ỹ market dayly/
vnto thē that came to him. But certaine Phi-
losophers of the Epicures & Stoykes Dispu-
ted with him. And some saide: What will this
babler saye? But some sayde: He semeth to be
a tydinges bringer of new ✠ goddes/(that
s was because he had preached vnto them the
Gospel of Jesus/and of the resurrectiō.) And
they toke him/and brought him before ỹ coun-
sayll house/and saide: Maye we not knowe/
what new doctrine this is that thou teachest?
For thou bringest straunge tydinges to oure
eares? We wolde knowe therfore what thys
meaneth. As for all they of Athens/and straū-
gers/and gestes/they gaue them selfes to no-
thinge els/but eyther to tell/or to heare some
newes.

D Paul stode on the myddes of the commune
place/and sayde: Ye men of Athens/I se that
in all thinges ye are to superstitious. I haue
gone thorow/& sene your Gods seruice/and
founde an aultare wherupon was written: To
the vnknowen god. Now shewe I vnto you
v. a thesame/whome ye worshippe ignorauntly.
God † whiche made the worlde/and all that
c therein is/for so muche as he is Lorde of
i a heauen and earth/* dwelleth not in temples
f with handes/neyther is he worshipped with
mens handes/as though he had nede of any
d man/seynge he him selfe † geueth lyfe and
breth vnto all men euery where/& hath made
of one bloude all the generacion of men/to
dwell vpon all the face of the earth: † and hath Deu. xxxij. a
assygned borders/appoynted before/how lōge
and farre they shoulde dwel/that they shoulde
seke the Lorde/if they myght fele and fynde
hym.

And truely he is not farre from euery one E
of vs. For in him we lyue/moue/and haue our
beinge/as certaine of your owne †Poetes also Aratus.
haue sayd: We are his generaciō. For as much
then as we are ỹ generaciō of God/we ought
not to thinke that the Godhead is lyke vnto
golde/and syluer/or ymagery worke of the
crafte/or ymaginacion of man. † And truely Rom. ij. a
God hath ouersene the tyme of ignorauncе.
† But now he commaundeth all men euery Luc xxiiij d
where to repent/because he hath appoynted a
daye/in the which he wyll iudge the compasse
of the worlde with righteousnesse/by that one
man in whome he hath appoynted it: and of-
fred fayth vnto all men/after that he had ray-
sed him vp from the dead.

Whan they had herde of the resurrection
of the dead/some mocked. But some saide: We
wyll heare the agayne of thys matter. So
Paul departed from among them. Howbeit/
certaine men dyd cleue vnto him/and beleued:
amonge whome was Dionysius one of the
counsayll: and a womā named Samaris/and
other with them.

The XVIII. Chapter.

AFter that departed Paule from Athens/& A
came to Corinthum/and founde a Iewe
named †Aquila/borne in Pontus/which was Rom. xvj. a
lately come out of Italy: & his wyfe Priscilla ij. Ti. iiij. c
(because the Emperoure Claudius had com-
maunded all Iewes to departe from Rome)
and he drewe vnto them. And because he was
of thesame crafte/he abode with them/and
wrought. Theyr crafte was to make tentes.
And he preached in the Synagoge euery Sab
bath daye/and exhorted the Iewes and the
Grekes.

† Whan Sylas and Timotheus were come Actu. xvij. c
from Macedonia/Paul was constrained by
the spirite to testifie vnto the Iewes/that Je-
sus was very Christ. But whā they said con- Matth. x. b
trary/and blasphemed/† he stoke his raymēt/ Luce x. a
and saide vnto them: Youre bloude be vpon Actu. xiij. c

youre owne heade. From henſforth I go blameleſſe vnto the Gentiles. And he departed thence / and came into the houſe of a man named Iuſtus / which feared God / and his houſe was next vnto ỹ Synagoge. Howbeit / Criſpus the chiefe ruler of the Synagoge / † beleued on the Lord with al his houſholde. And many of the Corinthians that gaue audience / beleued / and were baptyſed.

Joan. iiij. f
j. Cor. j. b

Actu. xvj. b and xxiij. b

† The Lord ſpake vnto Paule by a viſion in the nyght: Be not afrayed but ſpeake / and holde not thy peace / for I am with the: & no man ſhall inuade the that ſhall hurte the / for I haue muche people in this cytie. He continued there a yeare and ſixe monethes / and taught them the worde of God.

B But whā Gallio was ruler of the countrie of Achaia / the Jewes made inſurrection with one accorde agaynſt Paul / and brought hym before the iudgement ſeat / and ſayde: Thys felowe counſaileth men to worſhippe God contrarie to the lawe. Whan Paule was aboute to open hys mouth / Gallio ſayde vnto the Jewes: † If it were a matter of wronge / or an euel dede / (O ye Jewes) reaſon wolde that I ſhoulde heare you: but if it be a queſtion of wordes and names / and of the lawe amonge you / loke ye to it youre ſelfes / I thinke not to be iudge there ouer. And he droue them from the iudgement ſeate. Then al ỹ Grekes toke † Soſthenes the ruler of the Synagoge / and ſmote hym before the iudgement ſeate. And Gallio cared for none of the thynges.

Actu. xxv. c

j. Cor. j. a

Paul after that he had taried a good whyle / toke hys leaue of the brethren / and ſayled into Syria / Priſcilla / & Aquila / bearinge him compāy. And he ſhore his heade at Cenchrea (for he had a † vowe) and came doune to Epheſus / and lefte thē there. But he hym ſelfe went into the Synagoge / and reaſoned with ỹ Jewes. And they deſyred him that he wolde tary with them a longer ſeaſon. And he conſented not / but bad them farewell / and ſayde: I muſt nedes in any wyſe kepe thys feaſt that commeth at Jeruſalem: † but if God wyll / I wyll returne agayne vnto you.

Num. vj. b

C

Hebr. vj. a
Jaco. iiij. b

And he departed from Epheſus / and came to Ceſarea / and went vp / and ſaluted the congregacion / and toke hys iourney doune to Antioche / and taryed there a certayne tyme / and departed / and walked thorow all the countrie of Galatia / and Phrygia by order / and ſtrengthed all the diſciples.

There came vnto Epheſus a certaine Jewe / named † Apollo (borne at Alexandria) an eloquent man / and myghty in the ſcriptures / the ſame was inſourmed in the waie of the Lorde / and ſpake feruently in the ſpirite / & taught diligently the thynges of the Lorde / & knew but the baptyme of Jhon onely. The ſame began to ſpeake boldly in the Synagoge. Whan Aquila and Pryſcilla herde hym / thei toke him vnto them / and expounded the waye of God vnto him more perfectly. But whan he wolde go into Achaia / the brethren wrote / and exhorted the diſciples to receaue hym. And whan he was come thyther / he helped them muche / whiche beleued thorowe grace. For he ouercame the † Jewes myghtely / and ſhewed openly by the ſcrypture / that Jeſus was Chriſt.

i. c
i. d

The XIX. Chapter. ✠

BVt it fortuned whan Apollo was at Corinthum / that Paul walked thorowe the vpper coaſtes / and came to Epheſus / & founde certaine diſciples vnto whome he ſayd: Haue ye receaued the holy ghooſt / ſence ye beleued? They ſayde vnto hym: We haue not herde whether there be an holy ghooſt. He ſaid vnto thē: Wherewith then were ye baptyſed? They ſayde: With the baptyme of Jhon. Paull ſayde: † Jhon baptyſed with the baptyme of repentaunce / and ſpake vnto the people that they ſhoulde beleue on hym / whiche ſhoulde come after him / that is / on Jeſus / that ſame is Chriſt. When they herde that / they were baptiſed in the name of the Lord Jeſu. And whan Paule layed the handes on them / † the holy ghooſt came vpon them / and they ſpake with tunges / and prophecied. And all the men were aboute twelfe.

He wente into the Synagoge / and preached boldly thre monethes longe / teachinge and geuinge them exhortacions of the kingdome of God. F But whan dyuers waxed harde herted / and beleued not / and ſpake euel of the waye of the Lorde before the multitude / he departed from them / and ſeparated the diſciples / and diſputed dayly in the ſchole of one called Tyrannus. And thys was done two yeares longe / ſo that all they which dwelt in Aſia /

in Aſia / herde the worde of the Lorde Jeſu / both Jewes & Grekes. † And God wrought no ſmall miracles by the handes of Paule / ſo that from hys body there were brought napkins / or partelettes vnto the ſycke / and the diſeaſes departed from thē / and the euel ſpretes wente out of them.

j. c

B But certayne of the vagabounde Jewes / whiche were cōurers / vndertoke to name the name of the Lorde Jeſus / ouer thoſe that had euel ſpretes / and ſayde: We charge you by Jeſus whome Paule preacheth. They were ſeuen ſonnes of one Sceua a Jewe the hygh prieſt whiche dyd ſo. The euell ſprete anſwered / and ſayde: Jeſus I knowe / and Paule I knewe / but who are ye? And the mā in whome the euell ſprete was / ranne vpon them / and ouercame them / and caſt them vnder him / ſo that they fled out of theſame houſe naked and wounded. Thys was knowen vnto al the Jewes and Grekes / whiche dwelt at Epheſus / and there fell a feare vpon them all. And the name of the Lorde Jeſus was magnifyed.

j. a

† Many of them alſo that beleued / came and confeſſed / and ſhewed their workes. But many of them that had vſed curious crafte / brought the bokes together / and burnt them openly: and they counted the pryce of them / and founde it of money fyfty thouſande pens. So myghtely grewe the worde of the Lorde / and preuayled.

xvj. c
xix. f

C Whan thys was done / Paul purpoſed in ſpyryte to take hys iourney towarde Macedonia / and Achaia / and to go to Jeruſalem / and ſayde: After that I haue ben there / I muſt ſe Rome alſo. † And he ſent vnto Macedonia two that miniſtred vnto hym / Timotheus and Eraſtus. But he hym ſelfe remayned in Aſia for a ſeaſon. † At theſame tyme there roſe no litle a do aboute that waye. For a certayne man named Demetrius a goldſmith / whiche made ſyluer ſhrynes for Diana / and brought them of the crafte no ſmall vauntage. Then he gathered together / & the ſelowe workmen of theſame occupacion / and ſayde: Syrs / ye knowe that by thys crafte we haue vauntage / and ye ſe and heare / that not onely at Epheſus / but almooſte alſo thorowe oute all Aſya / thys Paule turneth awaye muche people with hys perſwadinge / and ſayeth: † They be not goddes that are made with handes. Howbeit / it ſhall not onely bringe oure occupacyon to thys poynt to be ſet at naught / but alſo the temple of greate Diana ſhall from henceforth be deſpyſed / and her maieſte alſo ſhall be deſtroyed / whome neuertheleſſe all Aſia / and the worlde worſhyppeth.

v. d
b

Pſal. cxiij. b

When they herde thys / they were full of wrath / cryed out / and ſayde: Greate is Diana of the Epheſyans. And all the cytie was on a rore / and they ruſhed in with one aſſent into the open place / and toke † Gaius and Ariſtarchus of Macedonia / Pauls companiōs. Whan Paule wolde haue gone in among the people / the diſciples ſuffred hym not. Certaine alſo of the chiefe of Aſia / whiche were Pauls good frēdes ſent vnto hym / and deſyred him / that he ſhoulde not preaſſe into the open place. Some cryed one thynge / ſome another. And the congregacyon was out of quiete / and the moſte parte knewe not wherfore they were come together. Some of the people drewe forth Alexander / whan the Jewes thruſt him forwarde. Alexander † beckened with the hande / and wolde haue geuen the people an aunſwere. But whan they knewe that he was a Jewe / there aroſe a ſhoute of al / and cried the ſpace of two houres: Greate is Diana of the Epheſians.

Rom. xvj. e

Actu. xxj. d

D

Whan the toune clercke had ſtilled the people / he ſayde: Ye men of Epheſus / what man is it which knoweth not / that the cytie of the Epheſians is a worſhipper of the greate goddeſſe Diana / & of the heauēly image? Seynge now that thys can not be ſaide agaynſt / ye ought to be contente / & to do nothinge without aduiſement. Ye haue brought hyther theſe men / whiche are neyther churchrobbers / nor blaſphemers of youre goddeſſe.

E

But if Demetrius and they that are craftesmē with him / haue ought to ſaye vnto any man / the lawe is open / and there are rulers / let them accuſe one another. But if ye will go aboute any other thinge / it maye be determined in a lawfull congregacion. For we ſtande in ieopardy / to be accuſed of thys dayes vproure: and yet is there no man gyltye / of whome we myght geue a rekeninge of thys vproure. And whan he ſaide thys / he let the

congregacion departe.

The XX. Chapter.

A NOw whā the vproure was ceassed/ Paul called the disciples vnto him/ & toke his
j.Tim.j.a leue of them/ and departed † to go into Macedonia. And whan he had gone thorowe those partes/ and exhorted them with many wordes/ he came into Grekelande/ and abode there thre monethes. But whan the Jewes layed wayte for hym/ as he was aboute to saile into Syria/ he purposed to turne agayne thorowe Macedonia. There accompanyed hym into Asia/ Sopater of Berrea: and of Thessalonica/ Aristarchus/ and Secundus: and Gayus of Serbe/ and Timotheus: but of Asia/ Tychicus and † Trophimus. These wēte
Actu.xxj.d before/ and taried for vs at Troiada: but we
ij.Ti.iiij.c sayled after the Easter dayes from Philippos vnto the fyst daye/ and came to them vnto Troada/ and taried there seuen dayes.

B Vpon one of the Sabbathes/ whan the disciples came together to breake bread/ Paull preached vnto them/ wyllinge to departe on the morowe/ and continued the prachinge vnto mydnyght. And there were many lyghtes in the chaumber/ where they were gathered together. There sat a yonge man named Eutychos/ in a wyndowe/ and fell in a depe slepe/ (whyle Paul was speakynge) and was ouercome with slepe/ and fell doune from the
iij.Re.xvij.e thyrde lofte/ and was taken vp dead. But
iiij.Re.iiij.d Paul wente doune/ and † fell on hym/ and enbraced hym/ and sayde: Make nothinge a do/ for hys soule is in hym. Then wente he
Actu.ij.e vp/ † and brake the bread/ and dyd eate/ and
j.Cor.xj.b talked muche with them/ tyll the daye brake/ and so departed. As for the yonge man/ they broughte hym alyue/ and were not a litle comforted.

But we wente afore into the shyppe/ and sayled towarde Asson/ wyllynge there to receaue Paule. For so had he appoynted/ and wolde him selfe go on foote. Whan he was come to vs vnto Assō/ we toke him in/ & came to Mytilenes/ and sayled frō thence/ and came on the nexte daye ouer agaynst Chios/ and on the daye folowynge we arryued at Samos/ and taryed at Tragilion/ and on ỹ nexte daye came we to Mileton: for Paul had determined to sayle ouer by Ephesus/ that he neded not to spende the tyme in Asia: † for he haysted
Act to be at Jerusalem vpō the Whytsonday/ if it were possible for hym.

But from Mileton he sent vnto Ephesus/ & and called for the Elders of the cōgregacion. Whan they were come to hym/ he sayde vnto them: Ye knowe/ sence the fyrst daye † that I
Act came into Asia/ after what maner I haue ben with you at all tyme/ and serued the Lorde with all humblenes of mynde/ and with many teares and temptacions/ which happened vnto me/ by the laynges of wayte of the Jewes/ how that I haue kepte backe nothynge that was profytable/ but that I haue shewed you/ and taught you openly and priuatly frō house to house/ and haue testifyed both vnto the Jewes/ and to the Grekes/ † the repentaunce
Luce towarde God/ and fayth towarde oure Lorde Jesus.

And now beholde/ I go bounde in ỹ spriete vnto Jerusalem/ not knowynge what shall happē there vnto me/ but that the holy ghoost
Act † witnesseth in euery cytie/ & sayth/ that bandes and troubles abyde me there. But * I re- *ij.Ti garde none of them/ neyther counte I my lyfe dearer then my selfe/ that I maye fulfyll my course with ioye/ and the office that I haue receaued of the Lorde Jesu/ to testifie the Gospell of the grace of God.

And now beholde/ I knowe that ye shall & se my face nomore/ all ye/ thorowe whome I haue gone/ and preached ỹ kyngdome of God. Wherfore I take you to recorde this daye/ † that I am pure from the bloude of all men: ij.Re
For I haue kepte nothinge backe/ but haue shewed you all the counsayll of God. Take hede therfore vnto youre selfes/ and to all the flocke: amonge the which the holy ghoost hath set you to be Bishoppes/ to fede the congregacion of God/ whiche he hath purchased thorowe hys owne bloude. For thys I knowe/ † that after my departinge there shall enter in
Act amonge you greuous wolfes/ whiche shall not spare the flocke. Yee/ euen * from amonge *Jo youre owne selfes shall men aryse/ speakinge Jo peruerse doctryne/ to drawe disciples after them. Therfore awake/ and remembre/ that by the space of thre yeares I ceassed not to warne euery one of you/ both nyght and daye with teares.

And

E And now brethren/ I commende you vnto God/ and to the worde of hys grace/ whiche is myghty to edifye you/ and to geue you enheritaunce amonge all them that are sanctified. † I haue not desyred siluer/ golde/ or rayment of any of you. For ye youre selfes knowe/
j.b that * these handes haue ministred vnto my
b necessities/ and them that were with me. I
iij.a haue shewed you all thynges/ how that so labourynge/ ye ought to receaue ỹ weake/ and to remembre the worde of the Lorde/ how that he sayde. It is more blessed to geue/ then to receaue.

And whā he had sayd this/ he kneled doune/
vj.a † and prayed with them all. But there was much wepynge amonge thē all/ and they fell aboute Pauls necke/ and kyssed him/ and were sory/ moost of all because of the worde/ whiche he had sayde/ that they shoulde se hys face nomore. And they accompanyed hym vnto the shyppe.

The XXI. Chapter.

A NOw whan it fortuned that we had launched forth/ and were departed from thē/ we came with a straight course vnto Coos/ & on the daye folowinge vnto Rhodes/ and frō thence vnto Patara. And whan we founde a shyp readye to sayle vnto Phenices/ we went aborde/ and set forth. But whā we came within the syghte of Cypers/ we lefte it on the left hande/ and sayled vnto Syria/ and came vnto Tyre: for there the shyppe shoulde laye forth the ware. And whā we had founde disciples/
v.b we taryed there seuen dayes. † And thei tolde Paul thorowe the spriete/ that he shoulde not go vp to Jerusalem. And it fortuned whā we had fulfilled those dayes/ we departed & wēte oure wayes/ & they all brought vs oure waye with wyfes and chyldren/ tyll we were come oute of the cytie/ and we kneled doune vpō the
v.e shore/ † and prayed. And whan we had taken our leaue one of another/ we toke shyp/ but thei turned agayne vnto theyrs. As for vs we ended the course from Tyre/ and came to Ptolomaida/ and saluted the brethren/ & abode with them one daye.

B On the nexte daye we that were with Paul departed/ and came vnto Cesarea/ and entred
vij.a into the house of † Philippe the Euangeliste/
vij.a (which was one of the seuen) and abode with him. The same had foure doughters/ whiche were virgins † and prophecied. And as we Joel.ij.f taried there mo dayes/ there came doune from Jewry a prophet/ named † Agabus. Whan Actu.xxj.c he was come vnto vs/ he toke Pauls gyrdel/ and bounde his handes and fete/ and sayde: Thus sayeth the holy ghoost: † The mā whose Actu.xx.c gyrdel thys is/ shall the Jewes binde thus at Jerusalē/ and shall delyuer hym into the handes of the Heythen. Whan we herde thys/ both we and they that were of the same place/ besought hym/ that he wolde not go vp to Jerusalem. Then aunswered Paul and saide: What do ye wepinge/ and breakynge my herte: † For I am ready not onely to be boūde/ Actu.xx.c but also to dye at Jerusalem for the name of the Lorde Jesu. But whan he wolde not be perswaded/ we ceassed/ and sayde: † The Matt.vj.b wyll of the Lorde be fulfylled. And after those dayes we were ready/ and wente vp to Jerusalem. There came with vs certayne of the disciples of Cesarea/ and brought with them one of Cypers/ named Mnason/ an olde disciple/ with whome we shoulde lodge. Now whan we came to Jerusalem/ the brethren receaued vs gladly. But on the nexte daye Paule wente in with vs vnto James/ and all the Elders came together. And whan he had saluted them/ he tolde by order/ what God had done amonge the Heythen by hys ministracion.

Whan they herde that/ they prayed the C Lorde/ and sayde vnto him: Brother/ thou seyst how many thousande Jewes there are which belefe/ and are all Zelous ouer the lawe. But they are enfourmed of the/ that thou teacheste all the Jewes/ whiche are amonge the Heythen/ to forsake Moses/ and sayest that they ought not to circūcise their chyldren/ nor to walke after the same custome. What is it therfore: The multitude must nedes come together/ for they shall heare that thou art come. Do thys therfore that we saye vnto the: We haue foure men whiche haue a † vowe on thē/ Num.vj.b take them vnto the/ and purifie thy selfe with Act.xxiij.b them/ and do the cost vnto them/ that they maye shaue their heades: and they shall knowe that it is nothinge/ whereof they are infourmed agaynst the/ but that thou also walkest and kepest the lawe. For as touchynge them

 that

Actu.xv.d that belefe amonge the Heythen / † we haue
written and concluded / that they shoulde ob-
serue no suche / but onely to kepe them selfes
from the offeringes of Idols / from bloude /
Act.xxiiij.b from strangled / and from whoredome: † Then
Paul toke the men vnto hym / and was puri-
fied with them on the next daye / and entred
into the temple / declaringe that he fulfylled
the dayes of purificacion / tyll there was an of-
feringe offered for euery one of them.

D But whan the seuen dayes were all moost
fulfylled / the Jewes of Asia sawe hym in the
temple / and moued all the people / layed han-
des vpon hym / and cried: Ye men of Israel /
helpe / thys is the man / that teacheth all men
euery where agaynst oure people / the lawe /
and thys place. He hath brought Grekes also
Act.xx.a into the temple / and hath defyled thys holy
¶.Tim.iiij.c place. For they had sene † Trophymus the E-
phesyan with hym in the cytie / hym they
thought that Paul had brought into the tem-
ple. And all the cytie was moued / and ỹ people
rãne together. And they toke Paul / and drewe
hym out of the temple / and forth with the do-
res were shut to.

But whan they wente aboute to kyll hym /
tydinges came to the chiefe captayne of the cõ-
pany / that all Jerusalem was moued. Whiche
immediatly toke souldyers and captaines vn-
to him / and ranne in amonge them. Whã they
sawe the captayne and the souldyers / they lefte
smytinge of Paul.

E Whan the captayne came nye / he toke him /
Actu.xxj.b and commaunded hym † to be bounde with
two chaynes / and axed what he was / & what
he had done. One cryed thys / another that
amonge the people. But whan he coulde not
knowe the certente / because of the rumoure / he
commaunded hym to be caryed into the ca-
stell. And whan he came to the steppes / it for-
tuned that he was boren of the souldyers / be-
cause of the violẽce of the people. For the mul-
titude of the people folowed after / and cryed:
Luc.xxiij.b † Awaye with hym. Whan Paul was now
to be caryed into the castell / he sayde vnto the
captayne: Maye I speake vnto the? He saide:
Canst thou Greke? Art not thou the Egyp-
cian / which before these dayes maydest an vp-
roure / & leddest out into the wildernesse foure
thousande prevy murtherers? Paul sayde / I
am a man whiche am a Jew of † Tharsis / a Act.
cytiesin of a famous cytie in Cilicia: I beseche and
the / suffre me to speake vnto the people. Whan
he had geuen hym licence / Paul stode on the
steppes / and beckened with the hande vnto
the people. Now whã there was made a great
sylence / he spake vnto them in Hebrue / and
sayde:

The XXII. Chapter.

MEN / brethren and fathers / heare myne A
Launswere which I make vnto you. Whã
they herd that he spake vnto them in the He-
brue tunge / they kept the more sylence. And
he sayde: † I am a man whiche am a Jewe / Act.
borne at Tharsis in Cilicia / and broughte vp and
in thys cytie at the fete of * Gamaliel / enfour- *Ac.
med diligently in the lawe of the fathers / and
was feruent mynded to Godwarde / as ye all
are also thys daye: † and I persecuted thys Act.
waye vnto death / I bounde them and dely- and
uered them vnto pryson / both men and wo- j.Co.
men / as the hygh Prieste also doeth beare me Gal.
witnesse / and all the Elders: of whome I re-
ceaued letters vnto the brethren / and wente
towarde Damascon / that I myght bringe
them whiche were there / bound to Jerusalem /
to be punyshed.

But it fortuned as I made my iourney /
and came nye vnto Damascon / about noone /
sodenly there shone a greate lyghte aboute me
from heauen / and I fell to the earth / and herde
a voyce whiche sayde vnto me: Saul Saul /
why persecutest thou me? I aunswered: Who
art thou Lorde? And he sayde vnto me: I
am Jesus of Nazareth whome thou persecu-
test. † As for thẽ that were with me / they sawe Da
the lyghte / and were afrayed / but they herde and
not the voyce of hym that spake with me. I
sayde: Lorde what shall I do? The Lorde
sayde vnto me: Aryse / and go into Damascon /
there shall it be tolde the of all that is appoyn-
ted the to do. But whan I sawe nothinge for
the bryghtnesse of the lyght / I was led by the
hande of them that were with me / and came
to Damascon.

† There was one Ananias / a deuout man B
after the lawe / which had a good reporte of all Act.
the Jewes that dwelt there / thesame came / &
stepte vnto me / and sayde: Brother Saul / loke
vp.

vp. And I loked vpon hym thesame houre.
He sayde: The God of oure fathers hath or-
deyned the before / that thou shouldest knowe
hys wyll / and se the thynge that is ryghtfull /
and heare the voyce out of his mouth: for thou
shalt be hys witnesse vnto all men of the thin-
ges whiche thou hast sene & herde. And now
why tariest thou? Aryse / and be baptysed / and
washe awaye thy synnes / and † call vpon the
name of the Lorde.

But it fortuned / that whan I was come a-
gayne to Jerusalem / and prayed in the tẽple /
I was in a traunce / and sawe him. Thẽ sayde
he vnto me: Make hayst / † and get the soone
out of Jerusalem / for they wyll not receaue the
witnesse that thou bearest of me. And I saide:
Lorde / they them selfes knowe that I put in
pryson / and bette in euery Synagoge them
that beleued on the. † And whan the bloude
of Steuen thy witnesse was shed / I stode by
also / and consented vnto his death / and kept
the clothes of them that slewe hym. And he
sayde vnto me: Go thy waye / for † I wyl sende
the farre amonge the Heythen.

They gaue him audience vnto thys worde /
and lyft vp their voyce / and sayd: Awaye with
such a felowe from the earth / for it is not rea-
son that he shoulde lyue. But as they cryed / &
cast of their clothes / & threw dust into the ayre /
the captayne bad bringe hym into the castell /
and commaũded hym to be beaten with rod-
des / and to be examined / that he myght knowe /
for what cause they cried so vpon hym. And
whan 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 vncondempned? Whan the
vndercaptaine herde that / he wente to the vp-
percaptayne / and tolde hym and sayde: What
wilt thou do? Thys man is a Romayne. Then
came the vppercaptayne / and sayde vnto him:
Tell me / arte thou a Romayne? He sayde: Yea.
And the vppercaptayne aunswered: With a
greate summe optayned I thys fredom. But
Paul sayd: As for me / I am a Romayn borne.
Then strayght waye departed from hym / they
that shoulde haue examined hym. And the
chiefe captayne was afrayed / whan he knewe
that he was a Romayne / and because he had
bounde hym. On the nexte daye wolde he
knowe the certaynte wherfore he was accused
of the Jewes / and he loused hym from the
bandes / and commaunded the hyghe Prie-
stes / and all their counsayll to come together /
† and brought Paul forth / and set him amõge Act.xxiij.d
them.

The XXIII. Chapter.

PAul behelde the counsayll / and sayde: Ye A
men and brethren. † I haue lued with all Act.xxiij.b
good conscience before God vnto thys daye:
† But the hyghe Prieste Ananias commaun- Jere.xx.c
ded them that stode aboute him / to smyte hym Joã xviij.c
on the mouth. Then sayde Paul vnto hym:
God shall smyte the thou painted wall. † Sit- Deu.xvij.c
test thou and iudgest me after the lawe / and
commaundeste me to be smytten contrary to
the lawe? And they that stode aboute hym /
sayde: Reuyleste thou Gods hyghe Prieste?
And Paul sayde: Brethren / I wyst not that
he was the hyghe Prieste. For it is written:
† The ruler of the people shalt thou not curse. Exo.xxij.d

But whan Paul knewe that the one parte
was Saduces / and the other parte Pharisees /
he cried out in the counsayll. Ye men and bre-
thren / I am a † Pharise / and the sonne of a Phil.iij.a
Pharise. * Of hope and resurrection of the *Act.iiij.c
dead am I iudged. And whan he had so said / xxvj.a.
there arose a dissencion betwene the Pharisees xxviij.c
and the Saduces / and the multitude was de-
uyded: † for the Saduces saye that there is no Mat.xxij.c
resurrection / neyther aungel / nor spirite: but Mar.xij.b
the Pharisees graunte both. And there was Luc.xx.d
made a greate crye. And the Scrybes of the
Pharisees secte stode vp / and stroue / and saide: B
We synde no euell in thys man. † But if a Act.xxij.a
spirite / or an aungel haue spoken vnto him / let
vs not stryue agaynst God.

But whan the dissencion was greate / the
vppercaptayne feared / that Paul shoulde haue
ben pluckt asunder of them / and commaũded
the souldyers to go downe / and to take hym
from them / and to bringe him into the castell.
† But in the nyghte folowinge / the Lorde Actu.xvj.b
stode by hym / and saide: Be of good cheare and xviij.a
Paul / for as thou hast testified of me at Jeru-
salem / † so must thou testifie at Rome also. Epheſ iij.a
¶.Tim.j.b

Now whan it was daye / certaine of the Je-
wes gathered them selfes together / and made
a vowe / neyther to eate nor drinke tyll they had

kylled Paul. They were more then fourtye/ whiche had made thys conspiracion. These came to the hyghe Priestes and Elders / and sayde: We haue bounde oure selfes with a vowe / that we will eate nothinge / tyll we haue slaine Paul. Now therfore geue ye knowlege to the vppercaptayne and to the counsayll / that he maye bringe hym forth vnto you to morowe / as though ye wolde heare hym yet better: As for vs / we are ready to kyll hym / or euer he come nye you.

C But whan Pauls systers sonne herde of their layinge awayte / he came / and entred into the castel / and tolde Paule. So Paul called vnto hym one of the vndercaptains / and sayde: Bringe thys yonge man to the vppercaptain / for he hath somwhat to saye vnto him. He toke him / and brought him to the vppercaptaine / and saide: Paul the prysoner called me vnto him / and prayed me to bringe to the thys yōge man / whiche hath somwhat to saye vnto the. Then the hyghe captaine toke him by ŷ hande / and wente asyde with him out of the waye / & axed him: What is it / that thou hast to saye vnto me? He sayde: The Jewes are agreed together / to desyre the / to let Paule be broughte forth to morowe before the cōsayll / as though they wolde heare him yet better. But folowe not thou theyr myndes / for they laye wayte for hym mo then fourty men of them / whiche haue bounde them selfes with a vowe / neyther to eate nor drinke / tyll they haue slayne Paul: and euen now are they redye / and loke for thy promes.

Then the vppercaptaine let the yonge man departe / and charged him to tell noman / that he had shewed hym thys. And he called vnto hym two vndercaptaines / and sayde: Make ready two hundreth soudyers / that they maye go to Cesarea / and three score and ten horsemen / and two hundreth speare men at the thirde houre of the nyght / and deliuer them beastes / that they maye set Paule thereon / and bringe him safe to Felix the debite / and he wrote a letter on thys maner.

D Actu.xxiij.d Claudius Lysias / vnto the moost myghty debite Felix / gretinge. † The Jewes had taken thys man / and wolde haue slayne hym. Then came I with soudyers / and rescued hym / and perceaued that he his a Romain. And whan I wolde haue knowen the cause / wherfore they accused hym. † I brought him into their Actu counsayll: then perceaued I / that he was accused aboute questions of their lawe. But there was no accusacion worthy of death / or of bondes. And whan it was shewed me / that certayne Jewes layed wayte for him / I sent hym strayght waye vnto the / and commaunded the accusers also / that loke what they had agaynst hym / they shoulde tell thesame before the / Fare well.

The soudyers (as it was cōmaunded the) toke Paul / and broughte him to Antipatras. But on the nexte daye they left the horsmen to go with him / and turned agyne to the castel. Whan these came to Cesarea / they delyuered the letter vnto the debyte / and presented Paul before him also. Whan the debyte had red the letter / he axed of what countrie he was. And whan he vnderstode that he was of Cilicia / he saide: † I will heare the / whan thine accusers Actu are come also. And he commaunded him to be kepte in Herodes iudgement house.

The. XXIIII. Chapter.

A Fter fyue dayes / the hyghe prieste Ananias came doune with the Elders / and A Act with the oratoure Tertullus / whiche appeared and before the debyte against Paul. Whan Paul was called forth / Tertullus beganne to accuse hym / and sayde: Seynge that we liue in great peace by the meanes of the / and that many good thinges are done for thys people thorowe thy prouidence (mooste myghty Felix) that alowe we euer / and in all places / and with all thankes. Notwithstandinge / that I be nomore tedious vnto the / I pray the / that of thy curtesye thou woldest heare vs a fewe wordes.

We haue founde this man a pestilēt felowe / and a stearer vp of sedicion amonge al the Jewes / thorowout all the worlde / and a mayntainer of the secte of the Nazaretes / † and he Actu had taken in hande also to suspende the Tēple / whome me toke / and wolde haue iudged him accordinge to our law. But Lysias the hygh captayne came vpon vs / and with greate violence deliuered hym out of oure handes / and commaunded his accusers to come vnto the: of whome (if thou wilt inquire) thou maiest haue knowlege of all these thynges wherof

wherof we accuse him. The Jewes likewyse affirmed and saide that it was euen so.

B But Paull (whan the debyte had beckened vnto hym / that he shoulde speake) aunswered: Seynge I knowe that thou hast ben iudge nowe many yeares amonge this people / I wyll not be afrayed to aunswere for my selfe / because thou mayest knowe that there are yet nomore but twelfe dayes / sence I u. xxj.d came vp to Jerusalem to worshyppe / † and that they neyther founde me in the Temple disputinge with any man / or makynge any vproure amonge the people / nor in the Synagoges / nor in the cytie / neither can they proue the thinges / wherof they accuse me. But this ath.x.d I † confesse vnto the / that after this waye / ar.viij.e whiche they call heresye / so worshyppe I the e xij.a God of my fathers / that I beleue all that is wrytten in the lawe / and in the prophetes / d.iij.c and haue hope towardes God / that † thesame t. xxij.c resurrecyon of the dead (whiche they them selfes loke for also) shalbe both of the iuste and . xxiij. a vniuste. † Therefore studye I to haue alwaye a cleare conscyence towarde God and towarde men.

m. xv.d † But after many yeares / I came and or. ix. a Broughte almesse vnto my people / and offe- t xxj.c rynges: *whereupon they founde me purysyed in the Temple withoute any maner rumoure or vnquietnesse. Howbeit / there were certayne Jewes oute of Asia / whiche shoulde be here presente before the / and accuse me / if they had ought againste me: or els let these same here saye / if they haue founde any vnrightcousnesse in me / whyle I stand here before the counsaill: excepte it be for this one worde / that I cryed standinge among them: xxiij. a † Of the resurrecion of the dead / am I iudged of you this daye.

C Whan Felix herde this / he deferred them (for he knewe very well of that waye) and sayde: Whan Lysyas the vppercaptayne commeth doune / I wyll enquire oute youre xxix.c matter. † But he commaunded the vnder- xxvij.a captaine to kepe Paull / and to let him haue xxviij b rest / and that he shoulde forbidde none of his acquaintaunce to minister vnto him / or to come vnto him.

But after certayne dayes came Felix with hys wyfe Drusylla / whiche was a Jewesse / & called for Paul / and herde him of the faith of Christ. Howbeit / whā Paul spake of righteousnesse / & of chastyte / and of the iudgment to come. Felix trembled and aunswered: Go thy waye for this tyme: Whan I haue a conuenient tyme / I wyll sende for the. He hoped also / that money shoulde haue ben geuen him of Paule / therfore called he ofte for him / and communed with him. But after two yeares came Portius Festus in Felix roume. Yet Felix wyllinge to shewe the Jewes a pleasure / † left Paul bounde. Actu. xxv.c

The XXV. Chapter.

NOwe whan Festus came into the coun- A trye / ouer thre dayes he wente vp from Cesarea to Jerusalem. Then appeared the hyghe priestes / & the chiefe of the Jewes before him against Paule / & intreated him / and desyred fauoure against him / that he wolde sende for him to Jerusalem / and layed wayte for him / that they might slay him by the way. Then aunswered Festus / that Paule shoulde be kepte at Cesarea / but that he him selfe wold shortly go thyther againe. Let them therefore (saide he) whiche are able amonge you / come doune with vs to accuse the man / if there be ought in him.

Whan he had taried amonge them more then ten dayes / he wente doune to Cesarea. And on the nexte daye he sat doune in the iudgement seate / and commaunded Paul to be brought. Whan he was come / the Jewes whiche were come doune from Jerusalem / stode rounde aboute him / and brought many & greuous quarels against Paul / which they B coulde not proue / while he aunswered for him Act. xxiij.b selfe: † I haue neither offended ought against and xxviij.c the law of the Jewes / nor against the temple / nor against the Emperoure.

But Festus wyllinge to shewe the Jewes a pleasure / aunswered Paull / and sayde: Wilt thou go vp to Jerusalem / and there be iudged of the thynges before me? But Paul sayde: I stande at the Emperours iudgemente seate: where I ought to be iudged: to the Jewes haue I done no harme / as thou also knowest very well. If I haue hurte any man / or committed any thinge worthye of death / I refuse not to dye. But if there are no suche thinges / as they accuse me

of/then maye no man delyuer me vnto them: I appeale vnto the Emperoure. Then spake Festus with the Counsaill/and aunswered: Thou hast appealed vnto the Emperoure/to the Emperour shalt thou go.

After certayne dayes came kynge Agrippa/and Bernyce to Cesarea to welcome Festus/and whan they had taryed there many dayes: Festus rehearced Pauls cause vnto the kynge/and saide: † There is a man leste bounde of Felix/* for whose cause the hyghe priestes and Elders of the Jewes appeared before me whan I was at Jerusalem/and desired a sentence against him. Vnto whome I aunswered: † It is not the maner of the Romaynes to delyuer any mā that he should pery she/before that he whiche is accused/haue his accusers presente/and receaue lybertye to aunswere for him selfe to the accusacion. Whan they were come hither together/I made no delaye/but sat the nexte day in iudgement/and commaunded the man to be brought forth. †Of whome/whan the accusers stode vp/they broughte no accusacion of suche thinges as I supposed: but had certayn questiōs against him of their own superstitions/and of one Jesus dead/whome Paule affyrmed to be aliue. Howbeit/Because I vnderstode not the question/I axed hym whether he wolde go at Jerusalem/and there be iudged of these matters. But whan Paul had appealed/that he myghte be kepte vnto the knowlege of the Emperoure. I commaūded him to be kepte/tyl I might sende him to the Emperoure.

Agryppa sayde to Festus: I wolde faine heare the man also. He sayde: To morowe shalte thou heare him. And on the nexte daye came Agrippa and Bernyce with greate pompe/and wente in the commune hal with the captaines and chiefe men of the cytie. And at Festus commaundemente/Paull was broughte forth. And Festus sayde: Kynge Agrippa/and all ye men/which are here with vs/ye se this man/aboute whome al the multitude of the Jewes haue entreated me/both at Jerusalem and here also/and cryed that he ought not to lyue any lenger. But whan I perceaued that/† he had done nothynge worthy of death/and that he him self also had appealed vnto the Emperoure. I determyned to sende him/of whome I haue no certaine thinge to write vnto my Lord. Therfore haue I caused him to be brought forth before you: specyally before the (O Kyng Agrippa) that after examinacion had/I myghte haue somwhat to wryte. For me thinke it an vnreasonable thinge to sende a prysoner/and not to shewe the causes whiche are layed against him.

Act. xxiij. c
Act. xxiij. a
Deu. xvij. a
Act. xxiij. c
Act. xxiij. b and xxvj. c

The XXVI. Chapter.

AGryppa sayde vnto Paule: Thou haste leaue to speake for thy selfe. Then Paul stretched forthe the hande/and aunswered for hym selfe: I thinke my selfe/(O kynge Agrippa) because I shall aunswere this daye before the/of all the thinges whereof I am accused of the Jewes: specially for so muche as thou arte experte in all customes/and questions whiche are amonge the Jewes. Wherefore I beseche the/to heare me paciently.

My lyuinge truely from youth vp (how it was led from the beginninge amonge this people at Jerusalem) knowe all the Jewes/whiche knowe me afore at the firste/if they wolde testifye/for after the mooste strayte secte of oure Jewyshe lawe/I lyued a Pharise. †And nowe stande I/and am iudged/because of the hope of the *promes/ꝑ was made of God vnto oure fathers/vnto whiche (promes) oure twelfe tribes hope to come seruinge God instantly daie and night. For the whiche hopes sake (O kinge Agrippa) I am accused of the Jewes. Wherfore is this iudged among you not to be beleued/† that God raised vp the dead?

I also verely thoughte by my selfe/that I ought to do many contrary thinges cleane against the name of Jesus of Nazareth/ †whiche I dyd at Jerusalem/whan I shut vp many saynctes in pryson/whereupon I receaued authoryte of the hyghe priestes. And whan they shoulde be put to death/I broughte the sentence. And thorowe all the Synagoges I punished them oft/and compelled them to blaspheme/and was exceadinge madde vpon them/and persecuted the euen vnto straunge cyties. Aboute whiche thinges as I wente towarde Damascon with

Act. xxiij
Phil. ij. a
* Gen. xxij. d and xxvij. e
Deu. xxx
Psal. xv
Joh. v
Actu. xxvj. a. c. d

with authoryte an lycence of the hyghe priestes/euen at the myddaye (O Kynge) I sawe in the waye/that a lyghte from heauen (clearer then the bryghtnesse of the Sunne) shyned roundeabout me/and them that iourneyed with me.

But whan we were all fallen doune to the earth/I herde a voyce speakyng vnto me/and sayinge in Hebrue: Saull/Sauli why persecutest thou me? It shalbe harde for the to kycke agaynste the prycke. But I sayde: Lorde who arte thou? He sayde: I am Jesus/whome thou persecutest. But ryse vp/and stande vpon thy fete/for therefore haue I appeared vnto the/that I myghte ordeyne the to be a minister/and witnesse of it that thou hast sene/and that I wyll yet cause to appeare vnto the. And I wyll deliuer the from the people/and from the Heithen/amonge whome I wyll nowe sende the/to open their eyes/that they maye turne from the darkenesse vnto the † light/and from the power of the deuell vnto God/that they maye receaue forgeuenesse of synnes/and the enheritaunce with them that sanctified by faith in me.

Wherfore (O kynge Agrippa) I was not faythlesse vnto the heauenly vysion/but shewed it fyrste vnto them at Damascon/and at Jerusalem/and in all the coastes of Jewrye/and to the Heithen/that they shoulde † do penaunce/and turne vnto God/and to do righte workes of penaunce. For this cause the Jewes toke me in the temple/and wente aboute to kyll me. But thorowe the helpe of God lente vnto me/I stande vnto this daye/and testifye both vnto small and great/and saye none other thynge/then that the propheres haue sayde (that it shoulde come to passe) and Moses: that Chriſte shoulde suffre/and be the fyrste of the resurreccion from the dead/and shewe lyght vnto the people/& to the Heythen.

Whan he thus aunswered for hym selfe. Festus sayde with a loude voyce: Paull thou arte besydes thy selfe/muche learninge maketh the madde. But Paul sayde: I am not madde/(moost deare Festus) but speake the wordes of trueth and soberneſſe: for the kynge knoweth this well/vnto whome I speake frely. For I thinke that none of these thinges is hyd from him: † for this was not done in a corner. Beleuest thou the Prophetes (O kynge Agrippa?) I knowe that thou beleuest. Agrippa sayde vnto Paull: Thou perswadest me in a parte to become a Chrysten. Paule saide: I wolde to God/that not onely in a parte/but altogether/I myghte perswade not the onely/but all them that heare me this daye/to be suche as I am/these bondes excepte. And whan he had spoken this/the kynge rose vp/and the Debyte/and Bernyce/and they that sat with them/and wente asyde/and talked together and saide: † This man hath done nothinge that is worthy of death or of bondes. But Agrippa saide vnto Festus: This man might haue ben louſed/if he had not appealed vnto the Emperoure.

Joh. xviij. c
Act. xxiij. d and xxv. b

The. XXVIII. Chapter.

WHan it was concluded that we shoulde sayle into Italy. They delyuered Paul and certayne other prysoners to the vndercaptayne named Julius/of the Emperours souldyers. And whan we were entred into a shyppe of Adramis to sayle by Asia/we launched from lande. And there was with vs one † Aristarchus oute of Macedonia of Thessalonica/and on the nexte daye we came vnto Sydon. And Julius entreated Paull curteously/† and gaue hym libertye to go to his frendes/and to refreshe hym selfe. And from thence launched we/and sayled harde by Cypers (Because the wyndes were againste vs) and sayled ouer the see of Cilycia and Pamphilia/and came to Myra in Lycia.

Colos. iiij. a
Act. xxiij. c & xxvij. b

And there the vndercaptaine founde a shyppe of Alexandria/ready to sayle into Italy/and put vs therein. And whan we had sayled slowly/and in many dayes were scarcely come ouer against Gnydon/(for ꝑ winde withstode vs) we sayled in Candy/nye vnto the cytie of Salmo/and came scarcely beyonde it. Then came we to a place whiche is called Goodhauen/nye where vnto was the cytie Lasea. Nowe whan muche tyme was spent/and saylynge was now icoperdous/because that they also had fasted ouerlong. Paul exhorted them/and sayde vnto them: Syrs/

Iſe that this sayling wyll be with hurte and much dammage/not oncly of the lading and of the shyppe/but also of oure lyfes.

B Neuertheleſſe / the vndercaptayne beleued the gouernoure of the shyppe / and the master / more then it that was spoken of Paull. And for so much as the hauen was not commodious to wynter in/the more part of them toke counsaill to departe thence / if be any meanes they mighte come to Phenices to wynter there/ whiche is an hauen of Candy/towarde the Southwest/and Northwest wynde. Whan the South wynde blewe / they supposynge to haue had their purpose/ louſed vnto Aſſon/ and sayled paſte all Candy.

But not longe after / their aroſe againſte their purpose a flowe of wynde / whiche is called Northeaſt. And whan the shyppe was caught / and coulde not reſyſte the wynde/ we let her go / and droue with the wether. But we came to an Ile / named Claudia/ where we coulde scarce get a bote. Whiche they toke vp/ and vſed helpe / and bounde it vnder harde to the shyppe/fearinge/leſt / they shoulde haue fallen into the Syrtes / and let doune the veſſell / and so were caryed. And whan we had bidden a great tempeſt/ on the nexte daye they made an outcaſtinge. And on the thirde daye with oure owne handes we caſt out the tacklynge of the shyppe. But whan neyther Sunne/ nor ſtarres appeared in many daies/and no ſmall tempeſt laye vpon vs/all the hope of oure lyfe was taken awaye.

C And after longe abſtinence / Paule ſtode forthe in the myddes of them / and sayde: Syrs / ye shoulde haue herkened vnto me/ and not to haue louſed from Candy / and not to haue brought vs this harme and loſſe. And now I exhorte you to be of good cheare/ for there shall none of oure lyfes periſhe / but the shippe onely.

For this nyghte ſtode by me the aungell of God (whoſe I am/ and whome I ſerue/) Actu.xxv.b and sayde: Feare not Paull/ †thou muſte be brought before the Emperoure. And lo/ God hath geuen vnto the all them that sayle with the: Wherfore syrs be of good cheare: for I beleſe God/that it shall come ſo to paſſe / as it was tolde me. †Howbeit/we muſt be caſt in Act.xxvij.c to a certayne ylande.

But whan the fourtenth nyghte came/ as we were caryed in Adria aboute mydnyght/the shypmen demed that there appeared ſome countrie vnto them / and they caſte oute the leade/and found it twenty feddoms: and whan they were gone a litle farther/they caſte oute the leade againe/and founde fyftene feddoms.

Then fearinge/leſte/ they shoulde fall on D ſome rocke / they caſte foure anckers oute of the sterne/ and wyſhed for the daye. Whan the shipmen were aboute to flye oute of the shyppe / and let doune the bote in the ſee/ (vnder a coloure as though they wolde caſte anckers oute of the foreshyppe) Paule sayde vnto the vndercaptaine and to the ſouldyers: Excepte theſe byde in the shippe / ye can not be ſaued. Then the ſouldiers cutte of the rope from the bote/and let it fall. And whan it beganne to be daye/ Paull exhorted them all to take meate/ and sayde: To daye is the fourtenth daye that ye haue taryed and continued faſtinge/ and haue receaued nothinge: Wherefore I praye you take meate for youre health: † for there ſhall not one heere fal from Mat the heade of any you. And whan he had thus Luce ſpoken / he toke breade / * and gaue thankes *Mat to God before them all / and brake it / and and Mar beganne to eate. Then were they all of good Joh cheare/and toke meate alſo. We were alltogether in the shyppe two hūdreth/three ſcore and ſyxtene ſoules. And whan they had eaten ynough/they lyghtened the ſhip/and caſt out the wheate into the ſee.

Whan it was daye / they knewe not the E lande. But they ſpyed an hauē with a banke/ into whiche they were mynded / (if it were poſſyble) to thruſt in the shyppe. And whan they had taken vp the anckers/they committed them ſelfes to the ſee/and louſed the rudderbandes/and hoyſſed vp the mayne sayle to the wynde / and drue towarde lande. And whan we chaūched on a place/which had the ſee on both the ſydes/the shippe daſſhed vpō it. And the fore part abode faſt vnmoued/But the hynder parte brake thorowe the violence of the wawes.

The ſouldyers counſayll was to kyll the pryſoners/ leſt/ any of thē whan he had ſwymmed oute/ſhoulde flye awaye. But the vndercaptayne wyllinge to ſaue Paule/kepte them from their purpoſe / and commaunded that they whiche coulde ſwymme / ſhoulde caſte them ſelfes fyrſte into the ſee / and eſcape vnto lande / and the other / ſome on bordes/ ſome on broken peces of the shyppe. And ſo it came to paſſe/ that al the ſoules came ſafe vnto lande.

The XXVIII. Chapter.

A AND whā we were eſcaped/ we knew that xxvij.c the Ile †was called Melyte. As for the people/ they ſhewed vs no litle kyndneſſe: for they kyndled a fyre / and receaued vs all because of the rayne that was come vppon vs/ and because of the colde. Whan Paull had gathered a bondell of ſtyckes/and layed them on ỹ fyre/there came a vyper out of the heate/ and lepte on Pauls hande. Whan the people ſawe the beaſt hange on his hande/ they ſaide amonge them ſelfes. This man muſte nedes be a murtherer/whome vengeaunce ſuffereth not to lyue/though he haue eſcaped the ſee.

But he ſhoke of the beaſte into the fyre/ and x.b †felt no harme. Howbeit / they wayted whā he ſhould haue ſwollen/or fallen doune dead ſodenly. But whan they had loked a greate whyle/& ſawe that there happened no harme vnto him / they chaunged their mindes/ and xviij.b ſaide †that he was a God.

In theſame quarters the chiefe man of the Ile/whoſe name was Publius /had a lordſhyppe: theſame receaued vs / and lodged vs three dayes curteouſly. It fortuned whan Pu xviij.b blius father laye ſycke † of the fewers and of the bloudy fluxe: Paull wente in vnto hym/ and prayed / and layed the handes on hym/ and healed him.

B Whan this was done/other alſo which had dyſeaſes in the Ile/came and were healed. And they dyd vs greate honoure. And whan we departed/they laded vs with thynges neceſſary.

After three monethes we ſailed in a shyppe of Alexandria/whiche had wintred in the Ile/ and had a badge of Caſtor/and Pollux. And whan we came to Syracuſa/ we taryed there three dayes: and whan we had ſayled aboute/ we came to Rhegium: & after one daye whan the South wynde blewe / we came to Putcolis/where we founde brethren/ and were deſyred of them to tarye there ſeuen dayes / and ſo came we to Rome. And from thence whā the brethren herde of vs/ †they came forth to Actū.xv.a mete vs to Apiforum / and to the three tauernes. Whan Paule ſawe thē/he thanked God/ & waxed bold. But whan we came to Rome/ the vndercaptaine deliuered the pryſoners to the chiefe captain. †As for Paull/he had leaue Act.xxiiij.c to byde alone with one ſouldyer that kepte and xxvij.a hym.

After three daies it fortuned that Paull cal- C led the chiefe of the Jewes together. And whan they were come/he ſaide vnto them: Yemen and brethren: † I haue committed nothing againſt oure people/ nor againſt the laAct.xxiiij.b wes of the fathers/ *yet was I bounde/ deliand xxv.b uered oute of Jeruſalem into the Romaines *Act.xxiij.c handes: which whan they had examined me/ wolde haue let me go / for ſo muche as there was no cauſe of death in me. But whan the Jewes ſpake the contrary / I was conſtrayned to appeale vnto the Emperoure: not as though I had ought to accuſe my people of: for this cauſe haue I called you/euē to ſe you/ and to ſpeake with you: Becauſe that † for the Act.xxv.a hope of Iſrael/I am bounde with this chain. and xxvj.a They ſaide vnto him: We haue neither receaued letter out of Jewry/concerninge the/neither came there any of the brethren / that ſhewed or ſpake any harme of the. But we wyll heare of the what thou thinkeſt: for we haue herde of this ſect/that euery where †it is ſpoLuce ij.c ken againſt. And whan they had appointed him a daie/there came many vnto him in his lodginge: vnto whome he expounded the kyngdome of God, and preached vnto them of Jeſu/out of the †lawe of Moſes/ and oute Gen. iij.c of the prophetes/euen from morninge vntyll the euen. †And ſome beleued the thinge that Act.xxij.a he ſaide/but ſome beleued not.

But whan they agreed not amonge them D ſelfes/they departed/whan Paull had ſpoken one worde: Ful well hath the holy ghoſt ſpoken by the prophet Eſaye vnto oure fathers/ Eſa. vj.b and ſaide: Go vnto this people/& ſaye: †With Mat.xiij.b eares ye ſhall heare/and not vnderſtand/ and Mar.iiij.a with eyes ſhal ye ſe/and not perceaue. For the Luce viij.b herte of this people is waxed groſſe/ and they Joh.xij.c heare Rom.xj.b

heare hardly with theyr eares: and their eyes haue they closed/ that they shoulde not once se with theyr eys/and heare with theyr eares/ and vnderstande in theyr hertes/and be conuerted that I myghte heale them. Be it knowen therfore vnto you/that this saluacion of God is sent vnto the Heythen/and they shall heare it. And whan he sayde that/ the Jewes departed / and had a greate disputacion amonge them selfes. But Paull abode two whole yeares in his owne hyred dwellynge/and receaued al them that came in vnto hym/preachynge the kyngdome of God/& teachinge those thinges/ whiche concerne the Lorde Jesus with all boldnes/vnforbidde.

The ende of the Actes of the Apostles/ written by S. Luke/ whiche was present at the doynges of them.

The Epistle of the Apostle sainct Paul to the Romaynes.

The fyrst Chapter. ✠

Actu. xiij. a
*De. xviij. c
Act. xxvj. d

PAull the seruaunt of Jesu Christ/called an apostle †put a part to preache the Gospel of God (whiche he *promised afore by his prophetes in the holy scriptures) of his son/ which

Matt. j. a
ij. Tim. ij. a

was begotten †of the sede of Dauid after the flesshe/and mightely declared to be the sonne of God after the spirete which sanctifyeth/sence the tyme that he rose againe from the dead/ namely/Jesus Christ oure Lord/by whome

Actu. ix. c

we haue †receaued grace and Apostelshyppe amonge all Heythen/ to set vp the obedience of faith vnder hys name / of whome ye are a parte also/which are called of Jesus Christ. ✠

j. Cor. j. a
Gal. j. a

To all you that be at Rome / beloued of God/ and saincted by callynge. † Grace be with you/and peace from God oure father/& the Lorde Jesus Christ.

Fyrste I thanke my God thorowe Jesu Christe for you all / that youre fayth is spoken of thoroweout all the worlde. For God is my witnesse († whome I serue in my

Joh. iij. Tim.

spirete in the Gospell of his sonne) that without ceassynge I make mencyon of you/ *Besechynge alwayes in my prayers / that I

*Phil. Colos.

myghte once haue a prosperous iourney († by the wyll of God) to *come vnto you. For I

† Jere. *accepi

long to se you/ þ I might bestow vpon some spiritual gyfte to strengthe you (that is) that I myghte be comforted with you / thorowe youre fayth and myne / whiche we haue together.

But I wolde ye shoulde knowe (brethren) how that I haue oftentymes purposed to

B Act. xj.

come vnto you/ (But haue ben † let hetherto) that I myghte do some good amonge you/ like as amonge other Gentiles / I am detter both to the Grekes/& to the vngrekes: to the wyse/and to the vnwise. Wherfore (as muche as in me is) I am ready to preache the Gospel vnto you at Rome also.

†For I am not ashamed of the Gospell of

Eccl. ij. Tim.

Christ: for it is the *power of God / whiche saued all that beleued thereon/the Jewe fyrst/

*j. Cor.

and also the Greke: for in it the righteousnesse that is of value before God / is opened/ whiche commeth oute of faith into faith. As

Abac. Gal. Heb.

it is wrytten. † The iuste shall lyue by his fayth. For the wrath of God is declared frō heauen vppon all vngodlinesse/ and vnrighteousnes of men/which withholde the trueth of God in vnryghteousnesse: because that it/ whiche maye be knowen of God/ is manyfeste with them. † For God hath shewed it

Actu. *Heb.

vnto them / that the * inuysyble thinges of God (that is / hys euerlastynge power and Godheade) myghte be sene / † whyle they

C Psal.

are consydered by the workes from the creacion of the worlde: so that they are without excuse / in as muche as they knewe/that there is a God/ and haue not praysed him as God/nor thanked hym/ but became vayne in

De. Dsa. Jere.

theyr ymaginacions/ and † theyr foolysh herte was blynded. Whan they counted them selfes wyse / they became foules: † and turned the glory of the incorruptible God / into the

symilitude of the ymage of a corruptible mā/ and of Byrdes/and of foure footed/ † and crepinge beastes.

†Wherfore God lykewyse gaue them vp vnto theyr hertes lustes into vnclennesse / to

vij. a
viij. a

defyle theyr owne bodyes in thē selfes/ which turned the trueth of God vnto a lye / and worshypped and serued the creature more then the maker / whiche is blessed for euer/ Amen.

D

Therefore God gaue them vp vnto shamefull lustes. † For their women chaunged

viij. c

the naturall vse into the vnnaturall: lykewise the men also lefte the naturall vse of the woman/ and brente in their lustes one on another / and man with man wroughte fylthynesse/and receaued in them selfes the rewarde of theyr erroure/as it was accordynge: † And as they regarded not to knowe God/ euen so † God gaue them vp into a lewde mynde/ to do those thynges whiche were not commonly / beynge full of all vnrighteousnesse / whordome / wyckednesse / coueteousnesse/ malicyousnesse / full of enuye / murther / stryfe/deceate/euell condicyoned/whisperers/ backbyters / despysers of God / doers of wronge / proude / boasters / bryngers vp of euell thinges / disobedient to theyr Elders/ without vnderstandinge/conuenaunt breakers/ vnlouynge / stubborne / vnmercyfull. Whiche men though they knowe the ryghteousnesse of God (that they which do suche/ are worthye of death) yet not onely do the

viij. a

same / † but also haue pleasure in those that do them.

The II. Chapter.

A

THerfore canst thou not excuse thy selfe/ O man/whosoeuer thou be that † iudviij. a
xij. b

geest: *for loke wherein thou iudgest another/ thou condempnest thy selfe / in so muche as thou that iudgest / doest euen the same. For we are sure that the iudgemente of God is (accordinge to the trueth) ouer them that do such. But thinkest thou this o thou man/ that iudgest them whiche do suche thinges / and doest euen the verysame thinge thy selfe / that thou shalte escape the iudgment of God: Or despysest thou the ryches of his goodnesse/

xv. c
xvij. e

pacience/and longe sufferynge: † Knowest thou not/that the louinge kindnesse of God leadeth the to repentaunce?

But thou after thyne harde and impenytent herte/ heapest vnto thy selfe a treasure of wrath/ agaynste the daye of wrath/and of the openynge of the ryghteous iudgemente of God/ † whiche shall rewarde euery man ac- Psal. lxij. b
cordinge to his dedes: namely / prayse and Apo. xx. d
honoure/and vncorrupcion vnto them that with pacyence in doynge good / seke euerlastynge lyfe: But vnto them that are contencyous/ † and not obedient vnto the trueth/ ij. Thes. j. b
But obey vnrighteousnesse / shall come indignacyon and wrath / trouble and anguyshe vppon all the soules of men that do euell / of the Jewe fyrst/ and also of the Greke: But vnto al them that do good/ (shal come) praise and honoure/and peace vnto the Jewe fyrst/ and also to the Greke.

✠ † For there is no respecte of persones B
before God: Whosoeuer haue synned with- Actu. x. d
oute lawe/ shall peryshe also without lawe: Ephe. vj. a
and whosoeuer haue synned in the law/shal- Gal. iij. a
be iudged by the lawe. * For before God *Mat. vij. c
they are not ryghteous / whiche heare the Luce vj. e
lawe: but they that do the lawe / shalbe iu- Jacob. j. c
stifyed. For if the Gentyles whiche haue not the lawe / do of nature the thynges conteyned in the lawe / then they hauinge not the lawe/are a lawe vnto them selfes/ in that they shewe that the worde of the lawe is wrytten in theyr hertes / whyle theyr conscience beareth witnesse vnto them / and also ỹ thoughtes/which accuse or excuse thē amōg them selfes/in the day † whā God shall iudge Mat. xxv. e
the secretes of men by Jesus Christ/according to my Gospell. ✠

But take hede/ † thou arte called a Jewe/ Joh. viij. c
and trustest in the lawe/ and makest thy boast of God / and knowest his wyll: and for so muche as thou arte enfourmed of the lawe/ thou prouest what is beste to do / and presumest to be a leader of the blynde: a lyghte of them that are in darkenesse: an enfourmer of the vnwyse: a teacher of the symple: which haste the ensample of knowlege and of the trueth in the lawe.

Nowe teachest thou other/and teachest not C
thy selfe: † Thou preachest that a man shoulde Mat. vij. a
not steale / and thou stealest. Thou sayest/

that

that a man shoulde not breake wedlocke/ and thou breakest wedlocke. Thou abhorrest ymages/and robbest God of his honoure. Thou makest thy boast of the law/and thorow breakynge of the lawe thou dishonorest God. For thorowe you is the name of God euell spoken
Esa.lij.a Ez.xxxvj.d of amonge the Gentiles/†as it is written.

The circumcisyon verely auayleth/ if thou kepe the lawe/but if thou breake the law/ then is thy circumcisyon become vncircumcisyon. Therfore if the vncircumcisyon kepe the right thinges conteyned in the lawe / shall not his vncircumcision be counted for circumcision: And so it that of nature is vncircumcisyon/ and fulfylleth the lawe/shall iudge the/which vnder the letter and circumcisyon transgressest the lawe. For he is not a Jewe/ whiche is a Jewe outwarde: neither is that circumcisyon/whiche is done outwardly in the flesshe:
Joh. viij. d Rom. ix.a †But he is a Jewe/ whiche is hyd within.
*Colos.ij. b And*the circumcisyon of the herte is the circumcisyon/ whiche is done in the spirite & not in the letter. Whose praise is not of men/ but of God.

The.III.Chapter.

A WHat furtheraunce then haue the Jewes: Or what auauntageth circumcisyon: Surely very muche. First† vnto them
Rom.ix. a *ij.Ti.ij.b was cõmitted what God spake: *But where as some of them dyd not belefe thereon/what then: shoulde they: vnbelefe make the promesse of God of none effect: God forbid. Let
Joh.iij. e it rather be thus that †God is true/ *and all
*Ps. cxv. a men liers. As it is writte: †That thou maiest
†Psal. l. a be iustifyed in thy sayinges/ and shouldest ouercome whan thou art iudged.

But if it be so/ that oure vnrightcousnesse praiseth the rightcousnesse of God/what shal we saye: Is God then vnrighteous/ that he is angry therfore: (I speake thus after ỳ maner of men) God forbyd. Howe might God then iudge the worlde: For if the trueth of God be thorowe my lye the more excellente vnto his prayse/ why shoulde I then be iudged yet as a synner: & not rather to do thus: (as we are euell spoken of/and as some reporte/that we shoulde saie.) Let vs do euell/ that good maye come therof. Whose damnacion is iuste.

B What saye we then: are we better then they: No/in no wyse: for we haue proued afore/that both the Jewes and Grekes are all vnder synne. As it is writte: †There is none Psal.xiij. and liij.
rightcous/no/ not one. There is none that vnderstandeth / there is none that seketh after God. They are all gone out of the waye / they are altogether become vnprofytable: there is none that doeth good/no/ not one. † They: Psal.v.
throte is an open sepulchre/with their tunges they haue deceaued / † the poison of Aspes is psa.cxl. *Psal. †Prou. *Esa.
vnder their lyppes. * Their mouth is full of cursinge and bytternesse. †Their fete are swift to shed bloude. * Destruccion and wretchednes are in their waies/and the waye of peace haue they not knowen. †There is no feare of Psal.xxxvj.
God before their eyes.

✣But we know/that whatsoeuer the law sayeth/it sayeth it vnto them which are vnder the lawe/that euery mouth maie be stopped: and that all the worlde maie be better vnto God/† Because that by the dedes of the lawe/ Gal.ij. *Eccl.
no flesshe maye be iustifyed in his syghte. *For by the lawe commeth but the knowlege of synne. But nowe without addinge to of the lawe / is the ryghteousnesse whiche auayleth before God/declared/hauinge witnesse of the lawe/and the prophetes: but I speake of the rightcousnesse before God/whiche commeth by the faith on Jesus Christ vnto al/and vpõ all them that belefe.

For here is no differrence. For they are all C
synners/& wante the prayse that God should haue of them / † but without deseruinge are Esa.lij.
they made rightcous/euen by his grace/thorowe the redempcyon that is done by Christe Jesu/whom God hath set for a† Mercy seate Exo.xxv.
thorowe faith in his bloude / to shewe the Heb.ix.
rightcousnesse whiche auayleth before hym/ in that he forgeueth the synnes / whiche were done before vnder the sufferaunce of God/ which he suffered/that at his tyme he myght shewe the rightcousnesse/which auayleth before him: that he onely might be rightcous/& the rightcous maker of him whiche is of the faith on Jesus. K

Where is nowe then thy reioycynge: It is excluded. By what lawe: By the lawe of workes: Nay/But by the lawe of faith. † We Gal.ij.
holde therefore that a mã is iustifyed by faith/ without the workes of the lawe. Or is God the

the God of the Jewes onely: Is he not also the God of the Heythen: Yes verely / the God of the Heythen also / for so muche as he is the God onely that iustifieth the circumcision/ whiche is of fayth: and the vncircumcision thorowe fayth/Destroye we then the lawe thorowe fayth: God forbyd. But we maynteyne the lawe.

The IIII. Chapter.

A WHat shall we saye then / that Abraham † our father / as pertayninge to the flesh/ dyd fynde: This we saye: If Abraham were made righteous thorowe workes / then hath he wherein to reioyce / but not before God.
b But what sayeth the scripture: † Abraham beleued God / and that was counted vnto him for ryghteousnesse. Vnto him ỳ goeth aboute with workes/is the rewarde not rekened of fauoure/ but of duety: Howbeit/vnto him that
a goeth not aboute with workes / but beleueth on hym that iustifieth the vngodly/is his faith counted for ryghteousnesse. Euen as Dauid sayeth also/that blessednesse is onely that mãs/ vnto whome God counted ryghteousnesse without adding to of workes/where he saieth:
j.a † Blessed are they whose vnrighteousnesses are forgeuen / and whose synnes are couered. Blessed is the man/ vnto whome the Lorde imputeth no synne.

Now this blessednesse goeth it ouer the circumcision / or ouer the vncircumcision: We must nedes graunte/ that Abrahãs fayth was counted vnto hym for righteousnesse. How was it then rekened vnto hym: In the circũcision / or in the vncircumcision: Doubtles/
b † not in the circũcision / but in the vncircum-
j d cision. As for the token of circumcision/*he receaued it for a seale of the rightcousnesse of faith/whiche he had yet in the vncircumcision/ that he shoulde be a father of all them that belefe/ beyng in the vncyrcumcysion / that it myght be counted vnto them also for righteousnesse: and that he myght be a father of circumcision / not onely of them that are of the circumcision / but of them also that walke in the fotesteppes of the fayth/whiche was in the vncircumcision of our father Abraham.

C For the promes (that he shoulde be the heire of the worlde) was not made vnto Abraham or to hys sede/ thorowe the lawe / but thorowe the rightcousnesse of fayth. † For if they which Galat.iij. e
are of the lawe be heyres / then is faith vaine/ and the promes of none effecte / for so muche as the lawe causeth but wrath. For where the lawe is not / there is also no transgression. Therfore was the promes made thorow faith/ that it myght come of fauoure/ whereby the promes myght be made sure vnto all the sede: not onely vnto hym whiche is of the lawe/ but also vnto him that is of the fayth of Abraham/
† which is the father of vs all. As it is writte: Esa.lj.a
* I haue made the a father of many Heythen Luce xiij.b
before God/whome thou hast beleued: whiche and xix.a
quickeneth the dead / & called it which is not/ Joan.viij.c
that it may be. *Ge.xvij.a

And he beleued vpõ hope / where nothinge S
was to hope / that he shoulde be a father of many Heythen / accordinge as it was saide vnto hym: † Euen so shall thy sede be. And he Gen.xv.a
was not faynt in fayth/neyther consydred hys owne body / which was dead already / whyle he was almoost an hundreth yeare olde / neyther the dead wombe of Sara. For he doubted not in the promes of God thorowe vnbelefe/but was stronge in faith / and gaue God the prayse/and was sure that/loke † what God Psa.cxiij.a
promyseth / he is able to make it good. And therfore was it rekened vnto hym for rightcousnesse. † But thys is not written onely for Rom.xv.a
his sake that it was coũted vnto him / but also for oure sakes: vnto whome it shalbe counted/ if we belefe on him that raysed vp oure Lord Jesus from the death. † Which was geuen for j. Tim. ij. a
oure synnes/and raised vp for oure rightcous- Galat.j.a
nesse sake.

The. V. Chapter.

BEcause therfore that we † are iustified by A
fayth/*we haue peace with God thorow Esa.xxvj.a
our Lorde Jesus Christ / by whome also we *Joã.xvj.d
haue an entraunce in fayth vnto this grace/ wherein we stande / and † reioyce in the hope Hebr.iij.a
of the glorie for to come / whiche God shall geue. Not onely that / but we reioyce also in troubles / for so much as we knowe ỳ † trouble Jacob.j.a
bringeth pacience/ pacience bringeth experiẽce/ experience bringeth hope: † As for hope/it let- Esa.lvij. b
teth vs not come to confusion/because the loue of God is shed abroade in oure hertes / by the Epheſ.ij.a
holy ghoost which is geuen vnto vs. † For Coloſſ.j.a
whan we were yet weake accordinge to the and ij.a

tyme/ Christ dyed for vs vngodly. Now dieth there scarce any mā for the righteousnesse sake: Peraduenture for a good man durst one dye.
Joan. iij. c ✠ † Therfore doeth God set forth hys loue to-
j. Pet. iij. c warde vs/ in that Christ dyed for vs/ whan we
j. Joā. iiij. b were yet synners: Much more then shal we be
Hebr. ix. d saued from wrath by hym: seynge we are now made rightcous thorowe his blonde.

B For if we were reconciled vnto God by the death of hys sonne/ whan we were yet enemyes: muche more shall we be saued by hym/ nowe that we are reconciled. Not onely that/ but we reioyce also in God thorowe our Lorde Jesus Christ/ by whome we haue now receaued the attonement. ✠

Gen. iij. a Wherfore † as by one man synne entred into the worlde/ and death by the meanes of synne: euen so wente the death also ouer all men/ in so muche as they all haue synned. For synne was in the worlde vnto the lawe: but where no lawe is/ there is not synne regarded. Neuerthelesse/ death raygned from Adā vnto Moses/ euen ouer them also that synned not with lyke transgression as dyd Adam/ whiche is the ymage of hym that was to come.

Joan. iiij. b But it is not with the † gyfte as with the synne: for if thorowe synne of one many be dead/ yet much more plenteously came ỹ grace
Joan. j. b and gyfte of God vpon many/ † by the fauour that belonged vnto one man Jesu Christ.

And the gyfte is not onely ouer one synne/ as death came thorowe one synne/ of one that synned. For the iudgement came of one synne vnto condempnacion/ but the gyfte to iustifie from many synnes. For if by the synne of one death raygned by the meanes of one: muche more shall they which receaue the aboundaūce of grace and of the gyfte vnto rightcousnesse/ raygne in lyfe by ỹ meanes of one Jesu Christ. Likewyse then as by the synne of one condēpnacion came on all men/ euen so also by the rightcousnesse of one/ came the iustifienge of lyfe vpon all men. For as by the disobedience of one/ many became synners/ euen so by the obedience of one shall many be made rightcous.

Galat. v. c † But the lawe in the meane tyme entred/
*Luc. vij. c that synne shoulde increase. * Neuerthelesse/ where aboundance of synne was/ there was yet more plenteousnesse of grace/ that lyke as synne had raygned vnto death/ euen so myght grace raygne also thorowe rightcousnesse to euerlastynge lyfe/ by the meanes of Jesus Christ. ✠

The VI. Chapter.

WHat shall we saye then? Shall we continue in synne/ that there maye be aboundaunce of grace? God forbyd. Howe shall we lyue in synne/ that are dead frō it? ✠ † Knowe ye not/ that all we which are baptysed into Jesu Christ/ are baptysed into hys death? Therefore are we buryed with him by baptyme into death/ that lyke as Christ was raysed vp from the dead by the glorye of the father/ † euen so we also shoulde walke in a newe life. For if we be grafted with him vnto like death/ then shal we be lyke the resurrection also: For so muche as we knowe/ that oure olde man is crucifyed with him/ that ỹ synfull bodye myght ceasse/ that hēceforth we shoulde serue synne nomore. † For he that is dead/ is made rightcous from synne.

† But if we be dead with Christe/ we beleue that we shall lyue also with hym/ and are sure/ * that Christ raysed from the dead/ dyeth nomore: Death shall haue nomore power ouer hym. For as touchinge that he dyed/ he dyed concerninge synne once: but as touchinge that he lyueth/ he lyueth vnto God. Lykewyse ye also/ counte youre selfes to be euen dead concerninge synne/ and to lyue vnto God thorowe Jesus Christe oure Lorde. ✠ ✠ Let not sinne raigne therfore in your mortal body/ that ye shoulde obey vnto the lustes of it. Neyther geue ye ouer youre membres vnto synne to be weapenes of vnrightcousnesse/ but geue ouer youre selfes vnto God/ as they that of dead are become lyuynge/ and youre membres vnto God/ to be weapens of rightcousnesse. For synne shall not haue power of you/ in so much as ye are not vnder the lawe/ but vnder grace.

How thē? Shall we synne/ because we are not vnder the law/ but vnder grace? God forbyd. ✠ † Knowe ye not/ that loke vnto whom ye geue ouer youre selfes as seruauntes to obeye/ hys seruauntes ye are to whom ye obeye/ whether it be of synne vnto death/ or of obedience vnto rightcousnesse? But God be thanked/ that though ye haue ben the seruauntes of synne/

synne/ ye are now yet obedient of herte to the ensample of the doctrine/ whereunto ye are committed. For now that ye are made fre frō synne/ ye are become the seruauntes of rightcousnesse. ✠

C ✠ I will speake grosly/ because of the weakenesse of youre flesh. Lyke as ye haue geuen ouer your mēbres to the seruice of vnclēnesse/ from one wickednesse to another: Euē so now also geue ouer youre membres to the seruice of rightcousnesse/ that ye maye be holy. For whā ye were the seruauntes of synne/ ye were louse frō rightcousnesse. What frute had ye at that tyme in those thinges/ whereof ye are now ashamed? For the ende of such thinges is death. But now that ye be fre frō sinne/ and are become the seruaūtes of God/ ye haue your frute that ye shoulde be holy: but the ende is euerlastinge lyfe. † For death is the rewarde of sinne/
b but ỹ gifte of God is euerlasting life in Christe Jesu oure Lorde. ✠

The VII. Chapter.

A KNowe ye not brethren (for I speake vnto them that knowe the lawe) how that the lawe hath power vpon a man as longe as he
d lyueth? † For the woman that is in subiection to the man/ is bounde vnto the lawe whyle the man lyueth: but if the man dye/ then is she louse from the lawe that concerneth the mā.
d † If she be now with another man/ whyle the man liueth/ she shalbe called a wedlocke breaker. But if the man be dead/ thē is she fre from ỹ law/ so that she is no wedlocke breaker/ if she be with another man.

Euen so my brethren/ ye also are dead vnto the lawe by the body of Christ/ that ye shoulde be with another (namely with him that is raysed vp from the dead) that we shoulde bringe forth frute vnto God. For whan we were in the flesh/ the synfull lustes (which were stered vp by the lawe) were myghty in oure membres to bringe forth frute vnto death. But now are we louse from the lawe/ and dead vnto it/ that held vs captiue/ so that we should serue in a new conuersacion of the spirite/ and not in the olde conuersacion of the letter.

B What shal we saye then? Is the lawe sinne? God forbyd: Neuerthelesse/ I knew not sinne/
c but by the lawe. For I had knowen nothinge
c of luste/ if the lawe had not sayde: † Thou shalt not lust. But then toke synne occasion at the commaundement/ and stered vp in me all maner of lust. For without the lawe/ synne was dead. As for me/ I lyued somtyme without lawe. Howbeit/ whan the commaundement came/ synne reuyued/ but I was dead. And the very same commaundement that was geuen me vnto lyfe/ was founde to be vnto me an occasion of death. For synne toke occasion at the cōmaundement/ and deceaued me/ and slewe me by thesame commaundement. † The Esa. lawe in dede is holy/ and the cōmaundement xlviij. d holy/ iuste and good. Is that then which is j. Tim. j. b good become death vnto me? God forbyd. But synne that it myghte appeare how that it is synne/ hath wrought in me death thorowe good: that synne myghte be oute of measure synfull by the commaundement. For we know that the lawe is spiritual/ but I am carnal/ † solde vnder synne: because I knowe not Esa. lxj. a what I do. For I do not that I wyll/ but what I hate/ that do I. If I do nowe that whiche I wyll not/ then graunte I that the lawe is good.

So then it is not I that do it/ but synne C that dwelleth in me: for I knowe that in me/ (that is/ in my † flesshe) there dwelleth no good Gen. vj. a thinge. To will is present with me/ but to perfourme that which is good/ I synde not. For the good that I wyll/ do I not: but the euell which I will not/ that do I. If I do now that I wyll not: thē is it not I that do it/ but sinne that dwelleth in me.

Thus synde I now by the lawe/ that whan I will do good/ euel is present with me. For I delyte in the lawe of God after the inwarde man: but I se another lawe in my membres/ which stryueth against the law of my mynde/ and taketh me prysoner in the lawe of synne/ whiche is in my membres. O wretched man that I am/ who shall delyuere me from ỹ body of this death? I thanke God thorowe Jesus Christe oure Lorde. So then with the mynde I serue the lawe of God/ but with the flesshe ỹ lawe of synne.

The. VIII. Chapter.

THen is there now no damnacion vnto A them that are in Christ Jesu/ which walke not after the flesshe/ but after the spirite. For the

lawe of the spirete (that bringeth lyfe in Christ
Joã.viij.c Jesu) hath made me † fre from the lawe of
Gala.iiij.a synne and dead. * For what vnpossible was
*Heb.vij.c vnto the lawe (in as muche as it was weake
because of the flesshe) that perfourmed God/
and sent hys sonne in the similitude of synfull
ij Cor.v.c flesshe/and by † synne damned synne in the
flesshe: that the righteousnesse required of the
lawe/myght be fulfylled in vs/whiche walke
not after the flesh/but after the spirete. For they
that are fleshly/are fleshly mynded: but they
that are goostly/are goostly mynded. To be
fleshly mynded/is dead: but to be goostly
mynded/is lyfe and peace. ✠

For to be fleshly mynded/is enemyte against
Esa.lv.c God/† syth/it is not subdued vnto the lawe
of God/for it can not also. As for them that
are fleshly/they can not please God. Howbeit/
ye are not fleshly/but goostly/if so be that the
spirete of God dwel in you. But who so hath
not the spirete of Christ/the same is not hys. Neu-
ertheles/if Christ be in you/then is the body
dead because of synne: But the spirete is lyfe for
righteousnesse sake.

B Wherfore/if the spirete of him/that raysed vp
Jesus from the dead/dwell in you/then shall
euen he also that raysed vp Christ from ỹ dead/
quicken your mortall bodyes/because that hys
spirite dwelleth in you. ✠ Therfore brethren/
we are now detters/not to the flesh/to lyue af-
ter the flesshe/for if ye lyue after the flesshe/ye
must dye: but if ye mortifie the dedes of the
body thorowe the spirete/ye shall lyue. For who-
soeuer are led by the spirete of God/are Gods
Gal.iiij.a chyldren: † for ye haue not receaued the spirete
ij.Tim.i.a of bondage to feare any more/but ye haue re-
ceaued the spirete of adopcion/wherby we crie:
ij.Cor.j.c Abba/deare father. † The same spirete certifieth
and v.a oure spirete/that we are the chyldren of God.
Epheſ.j.b If we be chyldren/thē are we heyres also/na-
mely the heyres of God/and heyres annexed
with Christ/if so be ỹ we suffer together/that
C we may be also glorified together. ✠ † For
Mat.v.a I suppose/that the afflictions of this tyme/are
ij.Cor.iiij.b not worthy of the glory/whiche shalbe shewed
j Joh.iij.a vpon vs. * For the feruent longinge of the
*ij Cor.v.a creature/loketh for the appearinge of the chil-
dren of God/because the creature is subdued
vnto vanyte agaynst her will/but for his will
that subdued her vpon hope. For the creature
also shalbe fre from the bondage of corrupcio/
vnto the glorious lybertye of the chyldren of
God. For we knowe/that euery creature gro-
neth/† and trauayleth with vs in payne vnto Jo
the same tyme.

Not they onely/but we our selfes also/which
haue the fyrst frutes of the spirete/grone within
oure selfes for the chyldshyppe/and loke for
the delyueraunce of oure body. For we are sa-
ued in dede/howbeit/in hope: † but the hope Ka
that is sene/is no hope: for how can a mā hope
for that which he seith? But if we hope for that
which we se not/then do we thorowe pacience
abyde for it.

Lykewyse the spirete also helpeth oure wea- D
kenesse: for we knowe not what we should de-
syre as we oughte: † neuertheles/the spirete it Esa
selfe maketh intercession myghtely for vs with
vnoutspeakable groninges. † Howbeit/he ỹ Jer
searcheth the hert/knoweth what the mynde
of the spirete is: for he maketh intercession for
the saintes/according to ỹ pleasure of God. ✠
✠ But sure we are/that all thinges serue for
the best vnto them that loue God: whiche are
called of purpose. For those/whome he knewe
before/hath he ordeyned also before/that they
shoulde be lyke fashioned vnto the shape of his
sonne/that he myght be the fyrst begotten a-
monge many brethren. As for those whome he
hath ordeyned before/thē hath he called also: &
whome he hath called/them hath he also made
righteous: and whome he hath made righte-
ous/thē hath he glorified also.

What shal we saye then vnto these thinges?
† If God be on oure syde/who can be against Ro
vs? * Which spared not his owne sonne/but Esa
hath geuen him for vs all/how shalt he not *Ge
with him geue vs all thinges also? Who wyll Esa
laye any thinge to the charge of Gods chosen? Joã
It is God that maketh righteous/who wyll
then condemne? It is Christ that dyed/yee/ra-
ther which is raysed vp agayne: whiche is also
on the right hande of God/and maketh inter-
cession for vs.

Who will separate vs from ỹ loue of God?
Trouble? or anguyshe? or persecucion? or hun-
ger? or nakednesse? or parell? or swearde? As it
is wrytten: † For thy sake are we kylled all the Psal
daye longe/we are counted as shepe appoyn-
ted to be slayn. Neuertheles/in all these thin-
ges we ouercome farre/for hys sake that loued
vs. For sure I am/that neyther death nor lyfe/
neyther aungel nor rule/neyther power/ney-
ther thinges present/neither thinges to come/
neyther heyth nor loweth/neyther any other
creature shalbe able to separate vs from the
loue of God/whiche is in Christ Jesu oure
Lorde. ✠

The IX. Chapter.

A I Saye the trueth in Christ/& lye not (whe-
reof my cōscience beareth me witnesse in
ỹ holy ghoost) that I haue greate heauynesse
ij.g and continual sorowe in my herte. † I haue
wysshed my selfe to be cursed from Christ for
my brethren/that are my kynsmen after the
ix.a flesh/which are of Israel: † vnto whome per-
xj.a tayneth the chyldshyppe/and the glorye/and
the conuenauntes/and the lawe/and the ser-
uice of God/and the promises: whose are also
the fathers/of whome (after the flesh) com-
c meth Christ/whiche † is God ouer all/blessed
for euer/Amen. But I speake not these thin-
ges/as though the worde of God were of
e none effecte: † For they are not all Israelites/
xiij.e whiche are of Israel: * neyther are they all chil-
dren/because they are the sede of Abraham:
xij.b † but in Isaac shall the sede be called vnto
the/that is. They which are chyldren after the
flesh/are not the chyldren of God/but the chil-
dren of the promes are counted for the sede.
For this is a worde of the promes: where he
xiij.b sayeth: † About this tyme wyll I come/and
Sara shall haue a sonne.

B Howbeit/it is not so with this onely/but
xv.c also whan † Rebecca was with childe by one/
(namely by oure father Isaac) or euer the chil-
dren were borne/and had done neyther good
nor bad (that ỹ purpose of God myght stande
according to ỹ election/not by the deseruinge
of workes/but by the grace of the caller) it was
sayde thus vnto her: The greater shal serue the
i.a lesse. As it is written: † Jacob haue I loued/
but Esau haue I hated.

What shall we saye then? is God then vn-
righteous? God forbyd. For he sayeth vnto
xviij.d Moses: † I shew mercy/to whome I shew
mercy: & haue cōpassion/on whom I haue cō-
passion. So lieth it not thē in any mans wil or
runninge/but in the mercy of God. For the
xvij.c scripture sayeth vnto Pharao: † For this cause
haue I stered the vp/euen to shewe my power
on the/that my name myght be declared in all
lādes. Thus hath he mercy on whome he will:
and whome he will he hardeneth.

Thou wilt saye then vnto me: why blameth C
he vs yet? † For who can resiste his will? O Esa.xlv.b
thou mā/who art thou ỹ disputest with God? and lxiiij.b
Sayeth the worke to his workema: Why hast
thou made me on this fashion? † Hath not the Jer.xviij.a
potter power/out of one lōpe of claye to make Eccli.
one vessel vnto honoure/and another vnto xxxiij.b
dishonoure? Therfore whā God wolde shewe ij.Tim.ij.c
wrath/and to make his power knowen/he
brought forth with greate pacience the vessels
of wrath/whiche are ordeyned to damnacion:
that he myght declare the ryches of his glorie
on the vessels of mercy/whiche he had prepa-
red vnto glory/whome he hath called/(na-
mely vs) not onely of the Jewes/but also of
the Gentyles. As he sayeth also by Osee: † I Osee ij.e
wyll call that my people/whiche is not my j.Pet.ij.b
people: and my beloued/whiche is not the be-
loued. And it shall come to passe in the place/
where it was sayde vnto them: Ye are not my
people/there shall they be called the chyldren of
the lyuinge God. But Esay cried ouer Israel:
† Though the numbre of the chyldren of Is- Esa.x.d
rael be as the sande of the see/yet shal there but Osee j.b
a remnaunte be saued. For there is the worde Zach.xiij.b
that fynished/& shorteneth in righteousnesse. Amos ix.b
For a shorte worde shall God make vpō earth. O
And as Esay sayd before: † Excepte the Lor- Esa.j.b
de of Sabaoth had left vs sede: we shoulde
haue ben as Sodoma/and lyke vnto Go-
morra.

What shall we saye then? This wyll we
saye: The Heythen whiche folowed not righ-
teousnesse/haue ouertaken righteousnesse: but
I speake of the righteousnesse that commeth
of fayth. Agayne/Israel folowed the lawe of
righteousnesse/and attayned not vnto the law
of righteousnesse: Why so? Euen because they
sought it not out of fayth/but as it were out
of ỹ deseruinge of workes. For thei haue stom-
bled at the stomblinge stone. As it is written:
† Beholde/I lay in Syon a stone to stomble Esa.xxviij.
at/and a rocke to be offended at: and whoso- c
euer beleueth on him/shall not be confounded.

The X. Chapter. ✠

A BRethren / my hertes desyre / and prayer vnto God / for Israel is that thei myght be saued. For I beare them recorde / that they
Rom.ix.d are † Zelous Gods cause / but not with vn-
Gala.iiij.b derstandinge. For they knowe not the ryghteousnesse / whiche auayleth before God / and go aboute to mayntayne theyr owne ryghteousnesse: and thus they are not subdued vnto the ryghteousnesse / that is of value before God.
Matt.v.b † For Christ is the ende of the lawe / vnto righteousnesse for euery one that beleueth. Moses writteth of the righteousnesse / which com-
Leu.xviij. a meth of the lawe / † that the man which doeth
Galat.iij.b thesame / shall lyue therein. But the righteousnesse which commeth of fayth / speaketh
Deu.xxx.c on thys wyse: † Saye not in thyne herte: Who wyll go vp into heauē? (that is nothinge els thē to fetch Christ doune.) Or who wyll go doune into the depe? (that is nothinge els then to fetch vp Christ from the dead.) But what sayeth the scripture? The worde is nye the / euen in thy mouth / and in thyne herte. Thys is the worde of fayth that we
B preache. For if thou knowlegest Jesus with thy mouth that he is the Lorde / and beleuest in thyne herte / that God hath raysed hym vp from the dead / thou shalt be saued. ✠ For if a man belefe from the herte / he shalbe made righteous: and if a man knowlege with the
Esa. mouth / he shalbe saued. † For the scripture
xxviij c sayeth: Whosoeuer beleueth on hym / shall not be confounded.

Here is no difference / neyther of the Jewe nor of the Gentyle. For one is Lorde of all / whiche is rych vnto all that call vpon hym.
Joel.ij f † For whosoeuer shall call vpon the name of
Actu.ij.b the Lorde / shalbe saued. But how shall they
and xxij b call vpon hym / on whome they belefe not? How shall they belefe on hym / of whome they haue not herde? How shall they heare with-
C out a preacher? But how shall they preache excepte they be sente? As it is writtē: † Howe
Esa.lij. d beutyfull are the fete of thē that preache peace / that bringe good tydinges? But they are not all obedient vnto the Gospell. For Esay
Esa.liij.a sayeth: † Lorde / who beleueth oure preach-
Joā.xvij. c ynge. So then fayth commeth by hearinge / but hearinge commeth by the worde of God.

But I saye: Haue they not herde? No doubte / † their sounde wente out into all lan- Psa.xix
des / and their wordes into the endes of the worlde. ✠ But I saye: Hath not Israel knowen? Fyrst / Moses sayeth. † I wyll prouoke Deu.
them to enuye / by them that are not my peo- xxxij.a
ple: and by a foolishe nacion wil I anger you. Rom.x.a
Esay after him is bolde / and sayeth: † I am Esa.lxv.
foūde of thē that sought me not / and haue ap- and lxv
peared vnto them / that axed not after me. But vnto Israel he sayeth: † All the daye lōge haue Esa.lxv
I stretched forth my hādes vnto a people that beleueth not / but speaketh agaynst me.

The. XI. Chapter.

I Saye thē: † hath God thrust out his peo- A
ple? God forbyd / for I also am an Israe- Jere.xxxi
lite / of the sede of Abraham out of the trybe of Benjamin. God hath not thrust out hys people / whome 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 iij.Re
thy Prophetes / and dygged doune thyne aultares. And I am lefte ouer onely / and they seke my lyfe? But what sayeth the aunswere of God vnto hym? † I haue reserued vnto me iij.Re
seuen thousande men / which haue not bowed theyr knee before Baal. Euen so goeth it now at thys tyme also with thys remnaunt after the election of grace. † If it be doue of grace / Deu.
then is it not of deseruynge: els were grace no grace. But if it be of deseruinge / then is grace nothinge: els were deseruinge no deseruinge.

What then? Israel hath not optayned that B
which he soughte / but the election hath optayned it. As for the other / they are blinded. As it Esa.
is writtē: † God hath geuen them the spirite Actu.
of vnquietnesse / eyes that they shoulde not se / and eares that they shoulde not heare / euē vnto this daye. And Dauid sayeth: † Let theyr Psal.
table be made a snare to take them withal / and an occasion to fall / and a rewarde vnto them. Let their eyes be blinded that they se not / and euer bowe doune their backes.

I saye then: Haue they therfore stombled / that they shoulde cleane fal to naught? God forbyd: but thorowe their fal is saluacion happened vnto the Heythen / that he myght prouoke them to be Zelous after them. For if their fall be the ryches of the worlde / and the mynisshinge

shynge of them the ryches of the Heythen: howe muche more shoulde it be so / if their fulnes were there? I speake vnto you Heythen: for in as much as † I am the Apostle of the
Heythē / I wyll prayse myne office / if I might prouoke them vnto zele / whiche are my flesshe and saue some of them. For if the losse of them be the reconcilinge of the worlde / what were that els / then as if lyfe were taken of the dead? If the beginninge be holy / then is all ŷ bowe holy: † and if the rote be holy / thē are the braūches holy also.

But though some of the braunches now be broken / and thou / whan thou wast a wylde olyue tree / arte grafted in amonge them / and made partaker of the rote / and sappe of the
† olyue tree / boast not thy selfe agaynst the braunches. If thou boast thy selfe against thē / then bearest not thou ŷ rote / but the rote beareth the. Thou wilt saye then / The braunches are broken of / that I myghte be grafted in. Thou sayest well. They are broken of because of theyr vnbelefe / but thou standest thorowe belefe. † Be not thou hye mynded / but feare / seynge God hath not spared the natural braūches / lest / he also spare not the.

Beholde therfore the kindnesse / and rigorousnesse of God: on them whiche fell rigorousnesse: but towarde the / kindnesse / if thou continue in the kindnesse. Els shalt thou be
hewen of: † and they / if they byde not styl in vnbelefe / shalbe grafted in agayne. For God is of power to grafte them in agayne. For if thou be cut out of the natural wilde olyue tree / and grafted (contrary to nature) in the good olyue tree / how muche more shall they that are natural / be grafted in their owne olyue tree agayne?

D I wolde not that thys secrete shoulde be hyd from you brethren (lest / ye shoulde be wyse in youre owne conceates) that partly blindnesse is happened vnto Israel / † So longe till the fulnesse of the Heythen be come in. And so all Israel shalbe saued. As it is writtē: †There shal come oute of Syon he that doeth delyuer / and shall turne awaye vngodlinesse from Jacob. And this is my conuenaūt with them / whan I shall take awaye their sinnes. As concerninge the Gospell / I holde them as enemyes for youre sakes: but as touchynge the election / I loue them for the fathers sakes.

For verely the giftes and callinge of God are suche / that it can not repente hym of thē. For likewyse as ye also in tyme past haue not beleued / but now haue optayned mercy thorowe their vnbelefe: Euen so now haue they not beleued on the mercy / whiche is happened vnto you / that they also maye optayne mercy. For God hath closed vp all vnder vnbelefe / that he myght haue mercy on all.

O the depenesse of the ryches / both of the wysdome and knowlege of God: † How in- Sap.xvij.a
comprehensible are hys iudgemētes / and his wayes vnsearcheable: † For who hath knowē Sap ix.b
the mynde of the Lorde: Or who hath ben Esa xl.b
hys counsayl geuer: Or who hath geuen him j.Cor.ij.b
ought afore hande / that he myght be recompenced agayne: † For of hym / and thorowe Esa.xliij. e
hym / and in hym are all thinges. * To him be *Ro xvj.c
prayse for euer / Amen.

The XII. Chapter. ✠

I Beseche you brethrē by the mercyfulnesse A
of God / that ye geue ouer youre bodyes for a † sacrifice / that is quicke / holy / and accep- Phili. iij. c
table vnto God / whiche is youre reasonable seruinge of God. And fashion not your selfes lyke vnto thys worlde / but be chaunged thorowe the renewinge of youre mynde / that ye
may proue / † what thynge that good / that ac- Ephe.v.b
ceptable / and perfecte wyll of God is. For I j Thes.iij.a
saye thorowe the grace that is geuen me / vnto Eccli.iij.c
euery man amonge you: that no man esteme of hym selfe more / then it becometh hym to esteme: † but that he discretely iudge of hym Rom xiiij.a
selfe / accordinge as God hath dealte vnto j.Cor.viij. a
euery man the measure of fayth. * For lyke as *j.Cor xij.b
we haue many membres in one body / but all Ephe.iij.b
the membres haue not one maner of operacion: Euen so we beynge many / are one body in Christ. ✠ ✠ But amonge oure selfes euery one is the membre of another / and haue dyuers gyftes / accordinge to the grace that is geuen vnto vs. † If any man haue the gift j Cor.xiij. a
of Prophecyenge / let it be accordinge to the fayth.

† Let hym that hath an offyce / wayte vp- B
pon the offyce: let hym that teacheth / take hede j Pet. iij. b
to the Doctryne: Let hym that exhorteth / geue attendaunce to the exhortacion. † If any man Actu.ij.c

Eccl. xxxj.a
*Deu.xv b
† Amos v. b
j.Pet.ij.b
*eccli.xxxj c
Hebr.xiij.a
C
Philip.ij. a
*Prou.iij.a
Esa.v.c
†Prou.xx.c
j.Pet.iij.b
*ij.co.vij.c

geueth/let hym geue with synglenesse. † Let hym that ruleth/be dyligent. * If any man shewe mercy/let hym do it with chearfulnesse/ let loue be without dissimulacion. † Hate that which is euel: Cleue vnto that which is good. Be kinde one to another with brotherly loue. † In geuynge honoure go one before another. *Be not slouthfull in the busynes that ye haue in hande: Be feruent in the spirite/ seruinge the Lorde. Reioyce in hope/ Be pacient in trouble/Continue in prayer. Destribute vnto the necessites of the sainctes. † Be gladde to harbarowe. Blesse them that persecute you. Blesse/and curse not. Be mery with them that are mery/and wepe with them that wepe.

† Be of one mynde amonge youre selfes. ✠ * Be not proude in youre owne conceates/ but make youre selfes equal to them of the lower sorte. Be not wyse in youre owne opinions. † Recompence vnto noman euel for euel. *Prouide honestie afore hande towarde euery men. If it be possible (as muche as in you is) haue peace with all men.

Dearly beloued/ auenge not youre selfes/ but geue roume vnto the wrath of God. For it is wrytten: † Vengeaunce is myne/ and I will rewarde/sayeth the Lord. Therfore/ * If thyne enemye hunger/ fede hym. If he thyrst/ geue hym drynke. For in so doynge thou shalt heape coales of fyre vpon hys heade. Be not ouercome with euel/ but ouercome thou euell with good. ✠

deut.xxxij.c
*Pro.xxv d

The XIII. Chapter. ✠

A Sap.vj.a
j.Pet.ij. b

LEt euery soule submitte him selfe to the authorite of the hyer powers. † For there is no power but of God. The powers that be/ are ordeyned of God/ so that whosoeuer resysteth the power/ resysteth the ordinaunce of God. And they that resyste/ shall receaue to them selfes damnacion. For rulers are not to be feared for good workes/but of euel. If thou wylt be wythout feare of the power/ do well then/ and thou shalt haue prayse of the same: for he is the mynister of God for thy wealth. But if thou do euell/ then fear/ for he beareth not the swearde for naught. For he is the minister of God/a taker of vengeaunce/ to punyshe hym that doeth euell. Wherfore ye muste nedes obey/ not onely for punyshment/but also because of conscience. For thys cause muste ye geue tribute also. For they are gods ministers/ whiche maynteyne the same defence. ✠

B mat.
and p

† Geue to euery man therfore his deutye/ trybute/to whome trybute belōgeth: costume/ to whome costume is due: feare/ to whome feare belongeth: honoure/ to whome honoure pertayneth. ✠ Owe nothinge to any man/ but to loue one another. † For he that loueth another/hath fulfylled the lawe. For where it is sayde: *Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not lust: & if there be any other commaundement/ it is comprehended in thys worde: † Thou shalt loue thy neyghbour as thy self: * Loue doeth hys neyghboure no euell. Therfore is loue the fulfyllinge of the lawe. ✠

Gala
j.Tim
*Exo
Deu

Leuit
Mat
*j.Co

✠ And for so muche as we knowe this/ namely the tyme/ † that the houre is now for vs to ryse from slepe. (For now is oure saluacion nearer/ than whan we beleued/ the nyght is past/but the daye is come nye.) † Let vs therefore cast awaye the workes of darkenesse/ & put on the armoure of lyghte. Let vs walke honestly as in the daye/ † not in excesse of eatinge and dronckēnesse/ * not in chamburinge and wantonnesse/ † not in strife and enuyenge: but put ye on the Lord Jesus Christ. ✠ *And make not prouision for the flesh/ to fulfyll the lustes of it.

j.Th

Colos

Luce
*j.Co
Epho
†Jac
*Gal
j.Pet

The XIIII. Chapter.

A

HYm that is weake in ỹ faith/ receaue vnto you/and trouble not the cōsciences. One beleueth that he maye eate all thinge: but he that is weake eateth herbes. Let not hym that eateth/despyse him that eateth not: and let not him which eateth not/ iudge hym that eateth: for God hath receaued hym.

Jaco

† Who art thou/that iudgest another mans seruaūt? He standeth or falleth vnto hys Lorde: Yee/ he maye wel stande/ for God is able to make him stand. Some man putteth difference betwene daye & daye/ but another man counteth all dayes alyke. † Let euery man be sure of hys meaninge. He that putteth difference in the daye/ doeth it vnto the Lorde/ & he that putteth no differēce in the daye/ doeth it vnto the Lorde also. He that eateth/eateth vnto

Colos

vnto the Lord/for he geueth God thankes: and he that eateth not/eateth not vnto the Lord/and geueth God thankes. For none of vs liueth to him self/and none dieth to him selfe. If we lyue/we lyue vnto the Lord: If we dye/we dye vnto the Lorde. Therefore/ whether we liue or dye/we are the Lordes.

B

For thereto dyed Christ/and rose agayne/ and reuyued/that he might be † Lord both of dead and quycke. But why iudgest thou thy brother? Or thou other/ why despysest thou thy brother? † We shall all be brought before the iudgemente seate of Christe. For it is wrytten: † As truely as I lyue/ (sayeth the Lorde) all knees shall bowe vnto me/ and al tunges shal knowlege vnto God. † Thus shall euery one of vs geue accomptes for him selfe vnto God. Let vs not therefore iudge one another any more. But iudge this rather/ that noman put a stombling block or an occasyon to fall in his brothers waye. † I knowe/and am full certifyed in the Lorde Jesu/that there is nothinge commune of it selfe: but vnto him that iudgeth it to be cōmune/ to him is it commune. But if thy brother be greued ouer thy meate/ then walkest thou not now in charite. Destroye not with thy meate him/ for whome Christ dyed.

u.ij.d
ij.a
vj.a
x.v.c
ij.a
xxv c
v.b
viij a
um j.c
or. viij.d
um j.c

C

Se therefore that youre treasure be not euell spoken of. For the kyngedome of God is not meate nor drynke/ but ryghteousnesse and peace/ and ioye in the holy ghooste. He that in these thynges serueth Christe/ pleaseth God/ and is commended of men. Let vs therefore folowe these thynges/ which make for peace: and thynges wherewith one maye edefye another. Destroye not the worke of God for meates sake. † All thinges truely are cleane/ but it is euell for that man/whiche eateth with hurte of his conscience. † It is muche better that thou eate no flesshe/ and drinke no wyne/ nor any thynge/ whereby thy brother stumbleth or falleth/or is made weake. Haste thou fayth/haue it with thy selfe before God. Happy is he/that condempneth not him selfe in that thinge which he alloweth. But he that maketh conscience of it/& yet eateth/is dampned: Because he doeth it not of faith: For † whatsoeuer is not of faith/ the same is synne.

The XV. Chapter.

A Gal.vj.a

WE that are stronge/ † oughte to beare the fraylnesse of them which are weake/and not to stande in oure owne conceates. Let euery one of vs order him selfe so/that he please his neighboure vnto his welth and edifieng. For Christe pleased not him selfe/ but as it is wrytten: † The rebukes of them whiche rebuked the/ are fallen vpon me. ✠ *Whatsoeuer thynges are wrytten afore tyme/ are wrytten for oure learnynge/ that we thorowe pacience and † comforte of the scriptures/ might haue hope. The God of pacience and consolacion/ graunte you to be lyke mynded one to another accordinge vnto Jesu Christ/ that ye beynge of one mynde/ maye with one mouthe praise God the father of oure Lorde Jesu Christ.

Pſ. lxviij. b
*Ro. iiij.d
j.Ma. xij.b

Wherefore receaue ye one another/ as Christ hath receaued you to the prayse of God. But I saye/ that Christe Jesus was a minister of the circumcisyon for the trueth of God/ to confyrme the promyses made vnto the fathers/ and that the Heithen myghte prayse God because of mercy/ as it is wrytten: † For this cause wyl I prayse the amonge the Gentiles/ and synge vnto thy name. And agayne he sayeth: † Reioyce ye Heythen with hys people. And agayne: * Prayse the Lorde all ye Gentyles/ and laude him all ye nacyons. And agayne Esaye sayeth: † There shalbe the rote of Jesse/ and he that shall ryse to rule the Gentyles/ in hym shall the Gentyles trust. The God of hope fyll you with all ioye and peace in belyuinge/ that ye maye be plentcous in hope thorowe the power of the holy ghoost. ✠

Rom. xxij. g
Pſa. cxvij. e
Deu. xxxij. f
*Pſ. cxxj.a
B
Eſa. xj.a

✠ I my selfe am full certifyed of you (my brethren) that ye youre selfes are full of goodnesse/ fylled with all knowlege/ so that ye are able to exhorte one another. Neuertheles/ (brethren) I haue somwhat more boldly written vnto you/ as one that putteth you in remembraunce/ for the grace that is geuen me of God/ that I shoulde be a minyster of Jesu Christ amonge the Heythen/ to declare the Gospell of God/ that the Heithen might be an acceptable offeringe vnto God/ sanctifyed by the holy ghoost. Therfore maie I boast my selfe thorowe Jesu Christ/ that I myddle with

thinges pertaining vnto God. † For I durst
Actu. ix. b not speake oughte/ excepte Christ had †wroughte
ij. Pet. j. d the same by me/ to make the Heythen
obedient thorowe worde and dede/ thorowe
the power of tokens and wonders/ and thorow the power of the spirite of God/ so that
from Jerusalem/ and rounde about vnto Illyricon/ I haue fylled all with the Gospell of
Christ. So haue I enforced my selfe to preache
the Gospell/ not where Christes name was
knowen/ lest/ I shoulde buylde on another
Esa. lij. c mans foundacion/ But as it is wrytten: †To
whome he was not spoken of/ they shall se:
and they that haue not herde/ shall vnderstand. This is also the cause/ wherfore I haue
bene oft tymes let to come vnto you. But
now syth I haue no more place in these countryes/ hauyng yet a desyre many yeares sence
to come vnto you/ whan I shal take my iourney into Spayne: I wyll come to you: for I
truste that I shal passe that waye/ and se you/
and to be brought on my waye thitherwarde
by you: but so/ that I fyrste refresse my selfe
a litle with you.

D But nowe go I to Jerusalem/ to minister vnto the saynctes: For they of Macedo-
nia and Achaia haue wyllingly prepared a
Actū. xj. c commune †collecte on together/ for the poore
j Cor. xvj. a saynctes at Jerusalē. They haue done it wil-
ij. Cor. viij. a lyngly/ and they: detters are they. * For if the
and ix. a Heythen be made partakers of they: spirituall
*j. Cor. ix b thinges/ they ought to minister vnto them
Gal. vj. a in bodely thinges. Nowe whan I haue performed this/ and haue brought them this
frute sealed/ I wil take my iourney by you into Spain. But I am sure whan I come vnto you/ that I shal come with the ful blessing
of the Gospell of Christ.

I beseche you brethren thorowe oure
Lorde Jesu Christe/ and thorowe the loue
of the spirite/ that ye helpe me in my busynesse with youre prayers vnto God for me/
that I maye be delyuered from the vnbeleuers in Jewrye/ and that this my seruice
whiche I do to Jerusalem/ maye be accepted
of the saynctes/ that I maye come vnto you
with ioye by the wyll of God/ and refreshe
j. Cor. xiij. c my self with you. †The God of peace be with
you all/ Amen.

The XVI. Chapter.

I Commende vnto you Phebe oure syster/ A
which is a minister of the congregacyon of Cenchrea/ that ye receaue her in the
Lorde/ as it becommeth the sainctes/ and
that ye helpe her in whatsoeuer busynesse she
hath nede of you. For she hath succoured many/ and mine owne selfe also.

Grete Prisca and † Aquyla my helpers Act. x
in Christe Jesu/ whiche for my lyfe haue ij. Tim
layed doune they: owne neckes: vnto whome
not I only geue thankes/ but all the congregacions of the Heythen: Grete the congregacyon also in their house. Salute Epenetos my beloued/ which is the fyrste frute amonge them of Achaia in Christe. Grete
Mary whiche hath bestowed muche labour
on vs. Salute Andronicus and Junia my
cosyns/ and felowe prysoners/ whiche are auncient Apostles/ and were before me in Christ.
Grete Amplias my beloued in the Lorde.
Salute Urban oure helper in Christe/ and
Stachis my beloued. Salute Apelles approued in Christe. Salute them that are of Aristobolus housholde. Salute Herodion my
kynsman. Grete them which are of Narcissus
housholde in the Lorde. Salute Thry- B
phena and Tryphosa/ whiche haue laboured in the Lorde. Salute my beloued Perseda/ whiche hath laboured muche in the
Lorde. Salute Ruffus the chosen in the
Lorde: and his mother/ and myne. Grete
Asyncritus Phlegon/ Herman/ Patrobas/
Hermen/ and the brethren with them. Salute Philologus/ and Julia/ Nerius and his
syster/ and Olympa/ and all the sainctes with
them. † Salute one another with an holy kysse. ij. Cor.
The congregacions of Christ salute you.

† I beseche you brethren/ marke them Colos. iij
whiche cause diuysyon/ and geue occasyons of Titum
euell/ contrarye to the doctrine whiche ye
haue learned/ and auoyde them. For they
that are suche/ serue not the Lorde Jesu
Christ/ † but their owne belly: and thorowe Phil. iij
swete preachinges and flatteringe woordes/
they deceaue the hertes of the innocentes. For
youre obedience is published amonge al me/
therfore am I glad of you.

† But yet I wolde haue you wyse in that C
whiche is good/ and simple in euel. The God Mat. x
of peace tread Sathā vnder your fete shortly.

The

The grace of oure Lorde Jesus Christe be
with you. † Tymotheus my helper/ and *Lu
xvj. a cius/ and † Jason/ * Sopater my kynsmen
ij. b salute you. I Tertius whiche haue wrytten
xvij. a this epistle in the Lorde/ salute you. † Gaius
xvij. a myne oost/ and the oost of the whole congregacion saluteth you. Erastus the chaumberxx. a lain of the citie saluteth you/ and Quartus a
j. a brother saluteth you. The grace of oure Lorde Jesu Christ be with you al/ Amen.

To hym that is of power to stablishe you/
accordinge to my Gospel and preachinge of
Jesu Christ/ whereby is vttered the mysterie/
which hath ben kepte secrete sence the worlde
beganne/ but nowe is opened/ and shewed
by the scriptures of the prophetes/ at the commaundement of the euerlastinge God/ to set
vp the obedience of the faith amonge all Hei
n. xj. d then: † to the same God which is alone wyse/
be praise thorowe Jesus Christ for euer/ Amē.

To the Romayns.
Sent from Corinthū by Phebe: whiche was
a mynistre of the congregacion
of Cenchrea.

The first epistle of the Apostle S. Paul to the Corinthians.

The first Chapter.

A Dam/ called to be an A-
postle of Jesus Christe
thorowe the wyl of God/
God/ and brother † Sos-
xviij. b thenes/ vnto the congre-
gacion of God which is
at Corinthum/ to thē that
are † sanctifyed in Christ Jesu/ sainctes by cal-
b. xvii. c linge/ with al them that call vpon the name
b. ix. c of oure Lorde Jesus Christe/ in euery place
for. j. a both of theirs and ours/ † Grace be with you
and peace from God oure father/ and from
the Lorde Jesus Christ.

† I thanke my God alwayes on your behalfe/ for the fauoure of God whiche is geuen
you in Jesus Christ/ that in all poyntes ye are
made riche by him in euery worde/ and in all
maner of knowlege/ (euen as the preachinge
of Christ is cōfyrmed in you) so that ye wante
nothinge in any gyfte/ and wayte but for the
appearing of our Lord Jesus Christ: which
shall strenght you also vnto the ende/ that ye
may be blameles in the day of our Lord Je-
sus Christ. † For God is faithful/ by whome Nu. xxiij. c
ye are called vnto the felowship of his sonne j. Cor. x. b
Jesus Christ oure Lord. j. Thes. v. c

But I beseche you brethren thorowe the B
name of oure Lorde Jesus Christ/ † that ye Rom. xij. c
all speake one thinge/ and let there be no dis-
sencion amonge you/ but that ye be perfect in
one meaninge. For it is shewed me (my bre-
thren) of you/ by them whiche are of the hous-
holde of Cloes/ that there is stryfe amonge
you. I speake of that/ which euery one of you
saieth: I holde of Paull: Another/ I holde of
† Apollo: The thirde/ I holde of Cephas: The Act. xviij. c
fourth/ I holde of Christe. Is Christ then de- j. Cor. iij. a
uyded in partes? Was Paull crucifyed for and xvj. b
you? Or were ye baptysed in the name of
Paull? I thanke God that I haue bapty-
sed none of you/ but † Crispus and * Gaius: Act. xviij. a
lest/ any shoulde say/ that I in myne owne na- *Ro. xvj. c
me had baptysed. I baptysed also the hous-
holde † of Stephana. Farthermore knowe I j. Cor. xvj. c
not whether I baptysed any other. For Christ
sente me not to baptyse/ but to preache the
Gospell/ not with wysedome of wordes/ lest/
the crosse of Christ should haue bene made of
none effecte.

For the worde of the crosse is foolyshnes C
to them that perysshe/ † but vnto vs/ whiche Rom. j. c
are saued/ it is the power of God. For it is
wrytten † I wyll destroye the wysedome of Esa. xxix. c
the wyse/ and wyll caste awaye the vnderstan-
dinge of the prudent.

† Where are the wyse? Where are the Esa. xxxiij. c
Scribes? Where are the disputers of this
worlde? Hath not God made the wisedome
of this worlde foolishnesse? For in so much as
the world by the wisdome thereof knewe not
God in his wisdome/ it pleased God thorow Mat. xij. d
foolish preaching/ to saue them that beleue. Luce xj. c
For † the Jewes require tokens/ and the Joh. ij. c
Grekes and vj. d

Grekes are after wysdome. But we preache
Christ the crucifyed: to the Jewes an occasion
of fallinge / and vnto the Grekes folishnesse.
But vnto them that are called (both Jewes
and Grekes) we preache Christ the power of
Colos. ij. a God / & † the wisedome of God.
For the foolishnesse of God is wyser then
men: and weaknesse of God is stronger then
men. ✠ Brethren / loke on your calling: How
Joh. vij. c that † not many wyse men after the flesshe / not
many myghty / not many of hyghe degre are
called: but that foolyshe is before the worlde
hath God chosen / that he mighte confounde
the wyse: And that weake is before the world /
hath God chosen / that he mighte confounde
the mighty. And the vyle and despised before
Osee. ij. c the worlde hath God chosen / † yee / and that
which is nothinge / that he might destroye /
that which is ought / that no flesh should re-
ioyce in his presence. Of the same are ye also
Ephes. j. e in Christ Jesu / which of God is made vnto
*Jer. xxiij b vs † wisedome * and ryghteousnesse / † sancti-
† Joh. xvij c fyenge and redempcyon / that according as it
*Esa. lxv. c is written. * He that reioyceth / should reioyce
Jere. ix. d in the Lorde. ✠
ij. Cor. xj. a The I I. Chapter.

A ND I Brethren / whan I came vnto you / A
I came not with hygh wordes or hygh
wysedome to shewe vnto you the preachinge
of Christ. For I shewed not for the my selfe a-
monge you that I knewe any thinge / saue o-
nely Jesus Christ: euen the same that was cru-
cifyed. And I was in weakenes and in feare /
j. Thess. j. a and in muche tremblinge: † and my worde
and my preachinge was not with entisynge
wordes of mans wysedome / but in shewinge
of the spirite and of power: that youre faythe
shoulde not stande in the wisedome of men /
but in the power of God.

That we speake of / is wysedome amonge
them that are perfecte: not the wysedome of
this worlde / neyther of the rulers of this
j. Cor. xv. c worlde / † which go to nought / but we speake
of the wisedome of God / which is in secrete
and lieth hyd: which God ordeyned before
Mat. xj. c the worlde vnto oure glory / † which none of
*Joh. xv. c the rulers of this worlde knewe. * For if they
and xvj. a had knowen it / they had not crucifyed the
Act. xiij. c Lorde of glorye / but as it is written: † The
† Esa. lxiiij a eye hath not sene / and the eare hath not herde
neither hath it entred into the herte of man /
that God hath prepared for them that loue
hym.

But God hath opened it vnto vs by his B
spirite. † For the spirite searcheth oute al thin-
ges. Yee / euen the depenesse of the godheade. Ro. v
For what man knoweth what is in man / saue
the spirite of man which is in him? Euen so
noman knoweth what is in God / saue the
spirite of God. As for vs / we haue not receaued
the spirite of this worlde / but the spirite
which cōmeth of God / so that we can know
what is geuen vs of God: which we also
speake / not with conninge wordes of mans
wisedome / but with the conninge wordes of
the holy ghoost / and iudge spirituall matters
spiritually. Howbeit / the naturall man per-
ceaueth nothinge of the spirite of God. It is
folishnesse vnto hym / and he can not per-
ceaue it: for it muste be spiritually discerned.
† But he that is spirituall / discusseth all thin- Pro.
ges / and he is iudged of noman. * For who * Sap
hath knowen the mynde of the Lorde? Or Esa.
who shall enfourme him? But we haue the Rom.
mynde of Christ.

The. I I I. Chapter.

AND I Brethren / coulde not speake vnto A
you as vnto spirituall / but as vnto car-
nall / euen as vnto babes in Christ. † I gaue Heb.
you milke to drinke & not meate / for ye might
not then awaye withall / neyther maye ye yet
euen now / in so muche as ye are yet flesshly.
† For seyng there is enuyenge / stryfe / and dis- Gal.
sencyon amonge you / are ye not flesshly / and
walke after the maner of men? For whan one
sayeth: † I holde of Paul: Another I hold of j. Cor.
Apollo / are ye not flesshly the? What is Paul?
what is Apollo? Euen ministers are they / by
whome ye are come to the belefe / and that ac-
cordinge as the Lorde hath geuen vnto e-
uery man. I haue planted / Apollo hath wa-
tered / † But God hath geuen the increace. So Joh.
then neither is he that planteth any thinge / Act.
neither he that watereth / but God which ge-
ueth the increace. As for him that planteth /
and he that watereth / the one is as the other:
But yet shall euery one receaue his reward ac-
cordinge to his labour. For we are Gods la-
bourers / ye are Gods housbandrye / † ye are Ephe.
Gods buildinge.

Accor-

B Accordinge to the grace of God / whiche
is geuē to me / as a wyse buylder haue I layed
the foundacion / but another buyldeth therō.
xvj. c Yet let euery mā take hede / how he buyldeth
therō. † For other foundacion can noman laye /
then that whiche is layed / the whiche is Je-
sus Christ. But if any man buylde vpon this
foundacion / gold / syluer / precious stones / tim-
ber / haye / stubble / euery mans worke shalbe
xvij c shewed. † For the daye of the Lorde shal de-
clare it / whiche shalbe shewed with fyre: and
j. b the † fyre shall trye euery mans worke what
iij. b it is. If any mans worke that he hath buyl-
ded theron abyde / he shall receaue a rewarde:
If any mās worke burne / he shall suffre losse:
but he shalbe saued him selfe: neuertheles / as
it were thorowe fyre.
vj. c ✠ † Knowe ye not that ye are the temple
iij. a of God / and that the spirite of God dwelleth
in you? If any mā defyle the temple of God /
him shall he destroye. For the temple of God
c is holy / whiche ye are. † Let noman deceaue
him selfe. If any man thinke him selfe wyse
amonge you / let him become a foule in thys
j. c worlde / that he maye be wyse. † For the wyse-
dome of this worlde is foolyshnes with God.
b For it is written: † He compasseth the wyse
xiij. b in their craftines. And againe: * The Lorde
knoweth the thoughtes of the wyse / that they
are vaine. Therfore let noman reioyce in mē.
For all is yours / whether it be Paul or Apol-
lo / whether it be Cephas or the worlde: whe-
ther it be lyfe or death: whether it be presente
or for to come. All is youres / but ye are Chri-
stes / and Christ is Gods. ✠

The I I I I. Chapter. ✠

A LEt euery man this wyse esteme vs / e-
vj. d uen for the † mynisters of Christe / and
xix. d stewardes of the * secretes of God. Nowe is
there nomore required of the stewardes / then
xviij. e that they be founde † faithfull. It is but a
xij. a small thinge vnto me / that I shoulde be iud-
iiij. b ged of you / or of mans daye / neyther iudge I
myne owne selfe. I know nought by my self /
ix. a † yet am I not therby iustifyed. It is the Lor-
de that iudgeth me. Therefore iudge ye no-
thinge before the tyme / vntyll the Lorde
come / whiche shall bringe it to lyghte that is
hyd in darkenesse / and open the counsayls of
the hertes / and then shall euery one haue
prayse of God. ✠

These thinges Brethren haue I described B
in myne owne persone / and in Apollos for
youre sakes / that ye mighte learne by vs / that
noman counte higher of him self then aboue
is written / that one be not puft vp against a-
nother for any mās cause. For who preferreth
thee? † What hast thou that thou hast not re- Jaco. j. a
ceaued? If thou hast receaued it / why makest
thou the thy boast / as though haddest not re-
ceaued it? Nowe ye are full / now ye are made
ryche / ye raygne without vs / and wolde
God ye dyd raygne / that we mighte raygne
with you.

We thinketh that God hath sette forth vs
Apostles for the lowest of all / † euen as those Psal. xliij. c
that are appointed to death. For we are a ga- Rom. viij. c
synge stocke to the worlde / and to the aungels
and vnto men. We are foules for Christes
sake / but ye are wyse in Christ: We weake / but
ye stronge: Ye honorable / but we despysed.
Euen vnto this daye we hunger and thyrste /
and are naked and are buffetted with fystes /
and haue no certaine dwellinge place / † and Act. xviij. a
laboure and worke with oure owne handes. and xx. e
We are reuyled / * & yet we blesse / we are per- *Ro. xij. b
secuted / and suffre it. We are cuell spoken of /
& we praye: We are become as it were the ve-
ry outswepynges of the worlde / yee / ỹ of scou-
ring of all men vnto this tyme.

I wryte not this to shame you / but as C
my deare chyldren I warne you. For though
ye haue ten thousande instructours in Christ /
yet haue ye not many fathers. For I haue
† begotten you in Christe Jesu thorowe the Gal. iiij. a
Gospell. Wherefore I exhorte you / * be ye Jacob. j. b
my folowers. For this cause haue I sente *j. Cor. x. d
vnto you Tymotheus / (whiche is my deare Phil. ij. c
sonne / and faythfull in the Lorde) that he
maye put you in remembraunce of my waies
whiche are in Christ / euen as I teache euery
were in all congregacions. Some are puft
vp as though I wolde come nomore at you.
But I wyll come to you shortely. († If the Pro. xx. d
Lorde wyll and will knowe / not the woor- Jere x. d
des of them that are puft vp / but the power. Jaco. iij. b
For the kyngdome of God is not in wordes /
but in power. What will ye? Shall I come
vnto you with the rod / or with loue / and the
spirite of mekenesse.

The

The V. Chapter.

A IT is reported / that there is whordome amonge you / and suche whordome / as is not once named amonge the Heythen / that one shulde haue his fathers wyfe. And ye are puffte vp / and haue not rather sorowed / that he whiche hath done this dede / might be put from amonge you. For I verely as absent in bodye / but present in spirite / haue determined already as though I were present / concerninge hym that hath done this dede / in the name of oure Lorde Jesus Christ / whan ye are gathered togither with my spirite / and with the power of oure Lorde Jesus Christe / to delyuer him vnto Sathan for the destruccion of the flesh / that the spirite maie be saued in the daie of the Lorde Jesu.

B Youre reioycing is not good. Knowe ye not that a litle leuen soureth the whole lompe of dowe? Pourge out therfore the olde leuē / that ye may be now dowe like as ye are swete bread. For we also haue an Easterlambe / which is Christ that is offered for vs. Wherefore let vs kepe Easter / not in the olde leuen / nor in the leuen of maliciousnes / and wickednesse / but in the swete bread of pureneſſe / and of the trueth.

I wrote vnto you in the Epistle / that ye shulde haue nothinge to do with whoremongers / and that mente I not all of the whoremongers of this worlde / eyther of the coueteous / or of extorcioners / or of them that worshippe ymages / for then muste ye nedes haue gone out of the worlde. But now haue I written vnto you / that ye shoulde haue nothinge to do with them: Namely / if there be any man that is called a brother / and is an whoremonger / or coueteous / or a worshypper of ymages / other a rayler / or a dronkarde / or extorcioner: with suche shall ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge them that are within? As for them that are without / God shall iudge them. Put awaye from you him that is euell.

The VI. Chapter.

A HOw dare one of you hauynge busynesse with another / go to lawe before the vnrighteous and not before the sainctes? Do ye not know that the sayncte shall iudge the worlde? If the world then shalbe iudged of you / are ye not good ynough to iudge small matters? Know ye not that we shal iudge the aungels? howe much more thinges that pertayne to the temporall lyfe? Therfore if ye haue iudgementes of temporall matters / take them that are despysed in the congregacion / and set them to be iudges. This I saye to youre shame. Is there vtterly no wyse man amonge you? What / not one at all / that can iudge betwene brother and brother? but one brother goeth to lawe with another / and that before the vnbeleuers?

B Nowe therefore is there vtterly a faulte amonge you / that ye go to lawe one with another. Why do ye not rather suffre wronge? Why suffre ye not youre selfes rather to be defrauded? But ye youre selfes do wronge and defraude / and that euen the brethren. Knowe ye not that the vnrighteous shall not inheret the kyngdome of God? Be not deceaued. Neither whoremongers / nor worshippers of ymages / nor breakers of wedlocke / nor weakelinges / neither abusers of them selfes with mānynde / nor theues / neyther the coueteous / nor dronkardes / nor cursed speakers / nor extorcioners shall inhereth the kingdome of God. And such haue some of you bene / but ye are washed / ye are sanctifyed / ye are made righteous by the name of the Lord Jesus / and by the spirite of oure God.

I maye do all thynges / but all thinges are not profytable. I maie do all thinges / but I wyll be brought vnder nomans power. Meates are ordeined for the belly / and the belly for meates. But God shall destroye both it and them. The body belongeth not vnto whoredome / but vnto the Lorde / and the Lorde vnto the body. God hath rayssed vp the Lorde / and shall raise vs vp also by his power. Knowe ye not that your bodies are the membres of Christ? Shall I now take the membres of Christe / and make them the membres of an harlot? God forbyd. Or do ye not knowe / that he which cleueth to an harlot / is one body? For they shalbe two / saieth he / in one flesche. But he that cleueth vnto the Lorde / is one spirete.

Flye whoredome. All synnes that a man doeth / are without the body. But he that committeth whoredome / synneth against hys owne body. Or knowe ye not that youre body is the temple of ỹ holy ghoste? Whome ye haue of God / and are not youre owne? For ye are dearly bought. Praise ye God therefore in youre body / and in youre spirite / whiche are Gods.

The VII. Chapter.

A AS concerninge the thinges whereof ye wrote vnto me / I aun swere: It is good for a man not to touche a woman. Neuertheless / to a voyde whoredome / let euery man haue his owne wyfe / and let euery woman haue her owne housbande. Let the man geue vnto the wyfe dew beneuolence: lykewyse also the wyfe vnto the man. The wyfe hath not power ouer her owne body / but the housbande: and lykewyse the man hath not power ouer his owne body / but the wyfe. Withdraw not your selfes owne from another / excepte it be with the consent of both for a tyme / that ye maie geue your selfes vnto fastynge and prayer / and then come togither again / lest Sathan tempte you for your incontinence. But this I saye of fauoure / and not of commaundement. Howbeit / I wold rather that all men were as I am. Neuertheless / euery one hath his proper gyfte of God / one thus / another so. To them verely that are vnmarried / and to wedowes / I saye: It is good for them that they abide also as I do / but if they can not absteyne / let them marry. For it is better to marrie / then to burne.

B But vnto them that are marryed / commaunde not I / but the Lorde / that ỹ wyfe separate not her selfe from her housbande: but if she separate her selfe / that she remayne vnmarried / or be reconciled to her housband: and let not the housband put away his wyfe from him.

As for the other / vnto them saye I / not the Lorde: If any brother haue an vnbeleuing wyfe / and she is content to dwell with hym / let him not put her awaye. And if a woman haue an vnbeleuynge housbande / and he is content to dwel with her / let her not put him awaye. For the vnbeleuinge housebande is sanctifyed by the wyfe / and the vnbeleuinge wyfe is sanctifyed by the housbande: or els were youre chyldren vncleane / but nowe are they holy. But if the beleuinge departe / let him departe. A brother or a syster is not bownd in such cases / but god hath called vs in peace. For what knowest thou O woman / whether thou shalte saue the man? Or what knowest thou O man / whether thou shalte saue the woman? But euen as God hath distributed vnto euery one / and as the Lorde hath called euery man / so let him walke: and so orden I in all congregacions.

If any man be called beynge circumcised / let him take no Heythenshyppe vppon him: If any man be called in the Heythenshyppe / let hym not be circumcysed. Circumcisyon is nothinge / and vncircumcisyon is nothinge / but the kepynge of the commaundementes of God. Let euery one abyde in the callynge wherein he is called. Arte thou called a seruaunte / care not for it. Neuertheless / if thou mayest be free / vse it rather. For he that is called in the Lorde beynge a seruaunte / is a freman of the Lorde. Lykewyse he that is called beynge free / is a seruaūte of Christe. Ye are dearly boughte / be not ye seruauntes of men. Brethren / let euery one wherein he is called / therein abyde with God.

As concernynge virgines / I haue no commaundemente of the Lorde / neuertheless / I saye my good meaninge / as I haue optayned mercye of the Lorde to be faythfull / I suppose it is good for the presente necessite / for it is good for a man so to be. Arte thou bounde vnto a wyfe / seke not to be loused. Arte thou loused from a wyfe / seke not a wyfe. But if thou takest a wyfe / thou synnest not. And if a virgine marry / she synneth not. Neuertheless / suche shall haue trouble in the flesh. But I fauoure you.

Howbeit / this I saye brethren: the time is shorte. Furthermore / this is the meaning / that they whiche haue wyfes / be as though they had none: and they that wepe / be as though they wepte not: and they that reioyce / be as though they reioyced not / and they that bye / be as though they possessed not / & they that vse this worlde / be as though they vsed it not. For the fashyon of thys worlde

Mat. vj. c
Luce xij. c
j. Ti. v. a

woulde passeth awaye. †But I wolde that ye shoulde be without care. *He that is syngle/ careth for the thinges of the Lorde/ how ye maye please the Lorde. But he that is married/ careth for the thinges of the worlde/ how he maye please his wyfe/ and is deuided. A woman and a virgine that is syngle/ careth for the thinges of the Lorde/ that she maye be holy both in body and also in sprete. But she that is married/ careth for the thinges of the worlde/ howe she maye please her housebande.

E This I saie for youre profyte/ not that I will tangle you in a snare/ But for that whiche is honeste/ and comly vnto you/ that ye maye continually cleue vnto the Lorde without hinderaunce. But if any man thinke that it is vncomly for his virgin/ if she passe time marriage/ and if nede so require/ let him do what he list/ he sinneth not/ let them be coupled in marriage. Neuertheless/ he that purposeth surely in his herte/ hauinge no nede/ but hath power of his owne will/ and determineth so in his herte to kepe his virgine/ doeth well. Finally/ he that ioyneth his virgine in marriage/ doeth well: but he that ioyneth not his
Rom. vij. a virgine in marriage/ doeth better. †The wyfe is bounde to the lawe/ as longe as her housbande lyueth. But if her housbande slepe/ she is at libertye to marrye vnto whome she wyll/ onely that it be done in the Lord. But she is happier yf she so abyde after my iudgement. I thinke verely that I also haue the sprete of God.

The. VIII. Chapter.

A AS touching thinges †offred vnto Idols/ Actū. xv. d
*Ro. xiiij. b *we are sure that we all haue knowlege/ Knowlege puffeth a man vp/ loue edifyeth. Neuertheless/ if any man thinke that he knoweth any thinge/ he knoweth not yet how he ought to knowe. But if any man loue God/ thesame is knowen of him.

So are we sure now/ concerning the meates offred vnto Idols/ † that an Idol is no
j. Cor. x. c *Deu. iiij. f and vj. b Esa. xliij. b †Ps. xviij. a *Eph. iiij. a †Rom xj. d thinge in the worlde/* and that there is none other God but one. And though there be that are called goddes/ whether it be in heauen †or in earth (as there be goddes many/ and lordes many) yet haue we but *one God/ euē the father/ †of whome are all thinges/ and we in him/ and one Lorde Jesus Christe/ by whome are all thinges/ and we by him.

But euery man hath not knowlege: for B
some make yet †conscience ouer the Idol/ and j. Cor. x. a
eate it as a thinge offered vnto Idols: and so their conscience beyng weake is defyled. Neuertheless/ meate furthereth not vs vnto God. If we eate/ we shall not therfore be the better: If we eate not: we shall not therfore be the lesse. But take hede that this your libertye be not an occasyon of falling vnto the weake. For if any man se the (which hast knowlege) syt at the table in the Idols house/ shall not his conscience whyle it is weake/ be occasioned to eate of the Idoll offerynges? And so thorowe thy knowlege shall the weake brother perishe/ for whome Christe dyed. But whan ye synne so against the brethren/ and wounde their weake conscience/ ye synne against Christ. Wherfore † if meate offend my Rom. xiij
brother/ I wyl neuer eate flesh/ lest/ I offende my brother.

The IX. Chapter.

AM I not an Apostle? Am I not fre? A Actu. ij.
†Haue I not sene Jesus Christe oure Lorde? Are not ye my worke in the Lord? If I be not an Apostle vnto other/ yet am I youre Apostle: For the seale of myne Apostelshippe/ are ye in the Lord. Myne aunswere vnto them that axe me/ is this: Haue we not power to eate and drinke? Haue we not power also to leade aboute † a syster to wyfe/ as Phil. iiij
well as other Apostles/ and as the brethren of the Lorde/ and †Cephas? Or haue only I Joh. j. c
and Barnabas not power this to do? Who Gal. ij. b
goeth a warfare at any tyme vpon his owne wages? Who planteth a vyneyarde/ & eateth not of the frute thereof? Who fedeth a flocke/ and eateth not of the milke of the flocke?

Saye I these thinges after the maner of B
men? Saieth not the lawe thesame also? For Deu. xxv
it is wrytten in the lawe of Moses: Thou j. Tim. v
shalte not mosell the mouth of the oxe that treadeth out † corne. Doeth god take thought for the oxen? Or saieth he it not altogether for oure sakes? For no doubt/ it is written for our sakes. For he that careth/ shoulde eare vpon hope: and he that threasheth/ shoulde trosthe vpon hope/ that he might be partaker of his hope. †If we haue sowen vnto you spirituall Rom. xv
thinges/ Gal. vj.

thinges/ is it a greate thynge if we reape your bodely thinges? But if other be partakers of this power on you/ wherefore are not we rather: †Neuertheless/ we haue not vsed this power/ but suffre all thinges/ lest/ we shoulde hinder † Gospel of Christ. Knowe ye not that they which laboure in the temple/ haue theyr liuinge of the temple: and they that wayte at † aultare/ enioye † aultare: †Euen thus also hath the Lorde ordeyned/ that they which preache the Gospell/ shoulde lyue of the Gospell. †But I haue vsed none of these thinges.

Neyther write I thereof/ that it shoulde be C
done so vnto me: for I had rather dye then that any man shoulde bringe my reioycinge to naughte. For in that I preache the Gospell/ I nede not boast my selfe/ for I must nedes do it. And wo vnto me/ if I preache not † Gospel. If I do it with a good will/ I shall haue my rewarde: but if I do it against my will/ yet is the office cōmitted vnto me. Wherefore then shall I be rewarded: (Namely therfore) that I preache the Gospell/ and do thesame frely for naught/ that I abuse not my liberte in † Gospell. † For though I am fre from all men/ yet haue I made me selfe euery mans seruaunt/ that I winne the mo. † Vnto the Jewes I am become as a Jewe/ to winne the Jewes. To thē that are vnder the lawe/ I am become as though I were vnder the lawe/ to winne them which are vnder the lawe.

D † 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 the lawe of Christ) to winne them that are without lawe. To the weake am I become as weake to winne † weake. † I am become of all fashions vnto euery man/ to saue some at the least. But this I do for † Gospels sake/ that I myght be partaker thereof.

✠ Knowe ye not/ that they which runne in a course/ rūne all/ yet but one receaueth the rewarde: Runne ye so/ † ye maye optaine. Euery one that proueth mastry/ abstayneth from all thynges/ and they do it that they maye optaine a corruptible croune/ but we do optayne an † vncorruptible croune. I therfore runne so/ not as at an vncertayne thynge. So fyght I/ not as one that beateth the ayre: but I tame my body/ and bring it in subiection/ lest/ whan I preache vnto other/ I my selfe be cast away. ✠

The. X. Chapter. ✠

BRethren/ I wolde not that ye shoulde be A
ignorannt of this † that our fathers were Exo. xiij. d
all vnder the cloude/ * and all passed thorowe *Ex. xiij. e
the see/ and were all baptysed vnder Moses in the cloude/ and in† the see/ † and dyd all eat of Exod. xvj. e
one spiritual meat/ and * dyd all drinke of one *Ex. xvij. b
spiritual drinke: but they dronke of † spiritual Num. xx. b
† rocke that followed thē/ whiche rock was †Ma. xvj. c
Christ. ✠ Neuertheless/ in many of thē had
God no delite/ † for they were smytten doune Nu. xiiij. e
in the wilderneſſe.

These are ensamples vnto vs/ that ✠ we shoulde not lust after euel thynges as they lusted: neyther be ye worshippers of ymages/ as were some of them. Accordinge as it is writte: † The people sat doune to eate and drinke/ and Ex. xxxij. b
rose vp to playe. Neyther let vs cōmitte whoredome/ † as some of them committed whore- Nu. xxv. a
dome/ and fell in one daye thre and twentye Psal. cv. d
thousande. Neyther let vs tempte Christe/ * as *Nu. xxj. a
some of them tempted hym/ & were destroyed of serpentes. Neyther murmure ye/ † as some Num. xj. g
of them murmured/ and were destroyed thorowe the destroyer.

All these happened vnto them for ensam- B
ples/ but they are written to warne vs/ vpon whome the ende of the worlde is come. Therfore let him that thinketh he stādeth/ take hede/ lest/ he fall. There hath yet no temptacion ouertaken you/ but such as foloweth the nature of mā. Neuertheless/ † God is faythfull/ * which j. Cor. j. a
shall not suffre you to be tempted aboue youre j. Thes. v. c
strength/ but shall in the myddes of the temp- *ij. Pet. ij. b
tacion make a waye to come out/ that ye maye beare it. ✠ ✠ Wherfore my dearly beloued/ flye from worshippinge of Idols. I speake vnto them whiche haue discrecion/ iudge ye what I saye. The cuppe of thankesgeuinge wherewith ye geue thankes/ is it not the partakinge of the bloude of Christ? The bread that we breake/ is it not the partakinge of the body of Christ? For we many are one bread/ and one body/ in as† muche as we all are partakers of one bread.

Beholde/ Israel after the flesh. They that C
eate the sacrifices/ are thei not partakers of the aultare? What shall I now saye then? † Shall ij. Cor. viij. a

I saye that the Idol is any thynge? Or that it
whiche is offered vnto the Idol is any thinge?
Naye. But thys I saye/that loke what ỹ Hey-
then offre/that offre they vnto deuels/and not
to God. ✠ ✠Now wolde I not ỹ ye should
be in the felowshippe 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 de-
uels. Or wyll we prouoke the Lorde? Are we
1.Cor.vj.c stronger then he? † I maye do all thinges/but
Eccl. all thynges are not profytable. I maye do all
xxxvij.d thinges/but all thinges edifie not. *Let no-
*1.Co.xiij.a man seke hys owne profyte/but let euery man
seke anothers wealth.

Whatsoeuer is solde in the fleshmarket/that
eate / and axe no question for conscience sake.
Psal.xxiij.c † For the earthe is the Lordes / and all that
therein is. If any of them that belefe not/ byd
you to a feaste/ & if ye be disposed to go/ what-
soeuer is set before you / that eate / axynge no
question for conscience sake.

But if any man saye vnto you: This is of-
fered vnto Idols / then eate not of it / for his
sake that shewed it/and for hurting of consci-
ence. (The earthe is the Lordes / and all that
1.Cor.viij.b therein is.) Neuertheless/ I speake of † con-
science / not thine / but of the other. For why
shoulde my libertie be iudged of another mās
1.Tim.iij.a conscience? † For if I take my part with thank-
esgeuinge/ why am I euel spoken of/ for that
thynge wherfore I geue thankes?
Colos.iij.d † Therfore whether ye eate / or drinke / or
whatsoeuer ye do/ do all to the prayse of God.
✠ Be not ye an occasion of fallinge / neither to
the Iewes / nor to ỹ Gentiles/ nor to the con-
1.Cor.ix.d gregacion of God/ † Euen as I also please all
men in all thynges / not sekinge myne owne
profyte/but ỹ profite of many/that they myght
1.Cor.iiij.c be saued. † Folowe ye me as I do Christ.

The XI. Chapter.

A I Commende you brethren/ that ye remēbre
me in all poynctes/and kepe the ordinaun-
ces euen as I deliuered thē vnto you: but I
certefie you/ that Christ is ỹ heade of euery mā.
Ephes.v.c † As for the man/he is ỹ heade of ỹ womā/but
God is Christes heade. Euery man ỹ prayeth/
or prophecieth/ & hath any thinge on his head/
shameth his head. But euery womā ỹ praieth/
or prophecieth with vncouered head/ dishone-
steth her heade. For it is euen alyke muche as if
she were shauen. If the woman be not coue-
red/let her heer also be cut of.

† But if it be vncōmely for a womā to haue Deu.
her heer cut of/or to be shauen/ thē let her couer 1.Cor.
her heade. Neuertheless/ the man ought not
to couer his heade / † for so muche as he is the Eph.
ymage and glorie of God: but the woman is
the glory of the man. † For the man is not of Gene.
the woman/but the woman of the man. Ney-
ther was the mā created for the womans sake/
but the woman for the mans sake.

Therfore ought the woman to haue a po- B
wer vpon her heade/ for the aungels sakes.
Neuertheless/ neyther is the man without the
woman/ neyther the woman without the mā
in the Lorde. For as the woman is of ỹ man/
euen so commeth the man also by the woman/
but all of God. Iudge ye by youre selfes/
whether it be comly / that a woman praye be-
fore God bareheaded? Or doeth not natur
teach you / that it is a shame for a man if he
weare longe heer? For her heer is geuen her to
couer her withall. † But if there be any man 1.Tim.
amonge you that hath luste to stryue / let hym
knowe that we haue no such costume / neyther
the congregacions of God. But thys must
I warne you of. I commēde it not / that ye
come together not after a better maner / but
after a worse. Fyrst/ whan ye come together in
the congregacion / I heare that there are diss-
encyons amonge you / and I partly belefe it.
† For there muste be sectes amonge you / that mat.
they whiche are perfecte amonge you / myght 1.Joh.
be knowen.

Now whā ye come together / the Lordes C
supper can not be kepte/ euery man taketh his
owne supper afore. And one is hungry / ano-
ther is dronken. Haue ye not houses to eate
and drinke in? Or despyse ye the congregacion
of God/and shame them that haue not? What
shall I saye vnto you? Shall I prayse you? in
this I prayse you not. ✠ That whiche I de-
liuered vnto you / receaued I of the Lorde.
† For the Lorde Jesus / thesame nyght in mat.
the whiche he was betrayed / toke the bread/ mar.
and gaue thankes / and brake it / and sayde: Luce
Take ye/and eate ye / thys is my body/ *which *Esa.
is broken for you. Thys do in the remem-
braunce of me. After thesame maner also he
toke

toke the cuppe whan supper was done / and
sayd: Thys cuppe is the new Testament in my
bloude/this do (as ofte as ye drynke it/) in the
remembraunce of me. For as ofte as ye shall
eate of thys breade / and drinke of thys cuppe/
ye shall † shewe the Lorde death / vntyll he
*come.

Wherfore / whosoeuer shall eate of thys
bread/and drinke of thys cuppe of the Lorde
vnworthely / shalbe gylty of the body / and
bloude of the Lorde. † But let a man exa-
mine him selfe / & so let hym eate of this bread/
and drinke of this cuppe. For he that eateth &
drinketh vnworthely/ eateth and drinketh hys
owne dampnacion/because he maketh no dis-
ference of the Lordes body. ✠ Therfore are
there so many weake / and sycke amonge you/
and many slepe † For if we iudged oure selfes/
we shoulde not be iudged. But whan we are
iudged / we are chastened of the Lorde / that
we shoulde not be dampned with ỹ † worlde.
Wherfore my brethren / whan ye come toge-
ther to eate/ tary one for another. But if any
man hunger / let hym eate at home / that ye
come not together vnto condempnacion. As
for other thynges / I wyll set them in order
whan I come.

The XII. Chapter.

A AS concerninge spirituall gyftes (brethren)
I wolde not that ye were ignoraunt.
✠ Ye know that ye were Heythen/and wente
youre wayes vnto domme Idols / euen as ye
were led. Wherfore I declare vnto you/ † that
noman speakinge thorowe the spryte of God/
defyeth Jesus. And noman can saye that Je-
sus is the Lorde/but by the holy ghoost.
† There are diuerse gyftes/yet but one spryte/
and there are diuerse offices/yet but one Lor-
de: and there are diuerse operacions / † yet is
there but one God/which worketh all in all.
† The giftes of the spryte are geuen vnto euery
man to profyte the congregacion. To one is
geuen thorowe the spryte the vtteraunce of
wysdom: to another is geuen the vtteraunce
of knowlege / accordinge to thesame spryte: to
another / fayth in thesame spryte: to another/
the gyftes of healinge in thesame spryte: to a-
nother/power to do miracles: to another/ pro-
phecyenge: to another/ † iudgemēt to discerne
spryetes: to another diuerse tunges: to ano-
ther/ the interpretacion of tunges. These all
doeth thesame onely spryte worke/ and distri-
buteth vnto euery man / accordynge as he
wyll. ✠

† For as the body is one/and hath yet many B
membres/neuertheless/all the membres of the Rom.xij.a
body / though they be many / are yet but one Ephe.iiij.a
body/euen so Christ also. For we are all bapty-
sed in one spryte to be one body/whether we be
Jewes or Gentiles / whether we be bonde or
fre/and haue all † dronken of one spryte. For Esa.lv.a
the body also is not one membre / but many. Joan.vij.b
If the foote saye: I am not the hand/ therfore
am I not a membre of the body/ is he therfore
not a membre of the body? And if the eare
saye: I am not the eye/therfore am I not a mē-
bre of the body/ is he therfore not a membre of
the body? If all the body were an eye/where
were then the hearinge? If al were hearinge/
where were then the smellynge? But now hath
God set the mēbres / euery one seuerally in the
body / as it hath pleased hym. Neuertheless/if
all the membres were one mēbre / where were
then ỹ body? But now are the mēbres many/
yet is the body but one. C

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 membres of the body / which seme to
be moost feble/are moost necessary: and vpon
those membres of the body which we thynke
least honeste/put we moost honestye on: and
oure vncomly partes haue moost beutye on.
For oure honest membres nede it not. But
God hath so measured ỹ body/ & geuen moost
honoure vnto the membres / which had nede/
that there shoulde be no stryfe in the body / but
that the mēbres shoulde indifferently care one
for another. And if one membre suffer/ all the
membres suffre with him: and if one membre
be had in honoure / all the membres are glad
with him also. But ye are the body of Christ/
and membres/euery one of another.

And God hath ordeyned in the congrega- Matt.x.a
cion/ fyrst the † Apostles / secondly prophetes/ Luce ix.a
thyrdly *teachers / then doers of miracles/ af- Ephe.iiij.a
ter that the gyftes of healinge/helpers/gouer- *Act.xiij.a
ners / diuerse tunges. Are they all Apostles?
Are they all Prophetes? Are they all teachers?
Are they all doers of miracles? Haue they all

the gyftes of healinge? Speake they all with tunges? Can they all interprete: But couet ye the best gyftes. And yet shew I you a more excellent waye.

The XIII. Chapter. ✠

A THough I speake with the tunges of mẽ and aũgels/and yet had not louc/ I were euen as soundinge brasse/ or as a tyngling
Mat.vij.b Cymbal. † And though I coulde prophecie/ and vnderstode all secretes/and all knowlege/
Luce xvij.a and had all fayth / so † that I coulde moue mountaynes out of theyr places/& yet had not loue/ I were nothynge. And though I bestowed all my goodes to fede the poore/ and though I gaue my body euen that I burned / and yet haue not loue / it profyteth me nothinge.

Loue is pacient and curteous/loue enuyeth not/loue doeth not frowardly/ is not puft vp/
Phil.ij.b dealeth not dishonestly/†seketh not her owne/ is not prouoked vnto anger/thinketh not euel/ reioyceth not ouer iniquite / but reioyceth in ỹ trueth / beareth all thinges / beleueth all thinges/hopeth all thinges/suffreth all thinges.

B Though Prophecyenges fayle / or tunges ceasse/or knowlege pery she/ yet loue falleth neuer awaye. For oure knowlege is vnperfecte/ and oure prophecienge is vnperfecte. But whan that whiche is perfect / commeth / then shall ỹ vnperfect be done away. Whan I was a child / I spake as a child / I vnderstode as a child/I ymagined as a child. But as soone as I was a man/I put away childishnesse. Now we se thorow a glasse in a darke speakinge / but then shall we se face to face. Now I know vnperfectly / but then shall I know euẽ as I am knowen. Now abideth fayth/hope/ loue/ these thre: but the greatest of these is loue. ✠

The XIIII. Chapter.

A LAbour for loue. Couet spirituall giftes/ but specially that ye maye prophecie. For he ỹ speaketh with tunges/ speaketh not vnto men/ but vnto God: for noma heareth him. Howbeit / in the spirete he speaketh misteries. But he that prophecieth/ speaketh vnto men to edifienge/and to exhortacion / and to cõforte. He that speaketh with tunges / edifieth him selfe: but he that prophecieth: edifieth the congregacion. I wolde that ye all spake with tunges/but rather that ye prophecyed. For greater is he that prophecyeth/ thẽ he that speaketh with tunges: excepte he also expounde it/that the congregacion maye haue edifienge. But now brethren/if I come vnto you / and speake with tunges/ what shall I profet you/ excepte I speake vnto you / eyther by reuelacyon/ or by knowlege / or by Prophecyenge / or by Doctryne?

Lykewyse is it also in the thynges that geue B sound/and yet lyue not: whether it be a pype/ or an harpe / excepte they geue distincte soundes from thẽ/howe shall it be knowen what is yped? or harped? And if the trompe geue an vncertayne sounde / who wyll prepare hym selfe to the battayll? Euen so ye lykewyse/ whan ye speake with tunges/excepte ye speake playne wordes / how shall it be knowen what is spoken? for ye shall but speake in the ayre. So many kindes of voyces are in the worlde/ and none of them is wythout signification. If I knowe not nowe what the voyce meaneth / I shall be an aleaunt vnto hym that speaketh / and he that speaketh / shalbe an aleaunt vnto me. Euen so ye (for so muche as ye couet spiritual gyftes) seke that ye maye haue plentye to the edifyenge of the congregacion. Wherfore let hym that speaketh with tunges/ praye/that he maye interprete also. If I praye with tunges / my spirete prayeth / but my vnderstandinge bringeth noman frute. How shall it be thẽ? Namely thus: I wyl praye with the spirete/ and wil praye with vnderstandinge also/ I will synge Psalmes in the spirete / and wil synge Psalmes with the vnderstandinge also.

But whan thou geuest thankes with the C spirete / how shall he that occupieth the roume of the vnlearned/saye Amen at thy geuinge of thankes / seynge he knoweth not what thou sayest? Thou geuest well thankes/but the other is not edifyed. I thanke my God / that I speake with tũges more then ye all. Yet had I leuer in the congregacion to speake fyue wordes with my vnderstandinge / that I maye enfourme other also / rather then ten thousande wordes with tunges. † Brethren be Ephe.iiij
not chyldren in vnderstandinge / howbeit / as concerninge maliciousnesse be chyldren / but in vnderstandinge be perfecte. In the lawe it Esa.
is wrytten: † With other tunges / and with xxviij
other

other lyppes will I speake vnto thys people/ and yet shall they not heare me/ sayeth ỹ Lorde. † Therfore are tunges for a token / not to
g.b them that belefe / but to them that belefe not. Cõtrary wyse / prophecyenge/ not to them that belefe not/but to them which belefe.

D If the whole congregacion now came together into one place / and spake all with tunges / and there came in they that are vnlearned / or they whiche belefe not / shoulde they not saye/that ye were out of your wittes? But if all prophecied / and there came in one that beleued not / or one vnlearned / he shoulde be rebuked of them all/and iudged of all / and so shoulde the secrete of hys herte be opened/and so shoulde he fal doune vpon his face / worshippinge 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 doctryne / hath a tunge/ hath a reuelacion / hath an interpretacion. Let all be done to edifyeng. If any man speake with tunges / let hym do it hym selfe/ beynge the seconde/or at the moost hym selfe / beynge the thyrde / and one after another / and let one interprete it. But if there be not an interpreter/then let him kepe sylence in the congregacion/howbeit/ let him speake to him selfe / and to God. As for the Prophetes / let two or thre
a.iiij.a speake/† let the other iudge. But if any reuelacion be made vnto another that sytteth / then let the fyrst holde his peace.

E Ye maye all prophecie one after another/ that they all maye learne / and that all may haue comforte. And the spirete of the Prophetes are subiecte vnto the Prophetes. For God
n.xv.d is not a God of dissencion/† but of peace/ like
or.xj.a as in all congregacions of the sainctes. * Let
n.ij.d youre wyfes kepe silence in the congregacion/ for it shall not be permitted vnto thẽ to speake/
n.iij.c but to be vnder obedience/† as the lawe saieth also. But if they will learne any thinge/ let thẽ axe theyr housbandes at home. For it becommeth not women to speake in the congregacion. Or sprange the worde of God from amonge you? Or is it come vnto you only? If any man thynke hym selfe to be a prophete / or spirituall / let him know what I wryte vnto you / for they are the commaundementes of the Lorde. But if any man be ignoraunt / let hym be ignoraunt. Wherfore brethren / couet to Prophecye / and forbyd not to speake with tunges. † Let all thynges be done honestely Colos.ij.a
and in order.

The XV. Chapter. ✠

I Declare vnto you brethrẽ the Gospel that A I haue preached vnto you (which ye haue Galat.j.a
also accepted / and in the whiche ye stande / by the whiche also ye are saued) after what maner I preached it vnto you / if ye haue kepte it/excepte ye haue beleued in vayne. For fyrst of all I delyuered vnto you that whiche I also receaued/ how that Christ † dyed for our synnes Esa.liij.a
accordinge to the scriptures/ *and that he rose *Joã. xx.a
agayne the thyrde daye according to the scriptures/† and that he was sene of Cephas / then Matth.
of the twelfe: after that was he sene of mo then xxviij.b
fyue hundreth brethren at once/ whereof there † Luce
are yet many alyue/ but some are fallen a slepe. xxiij.b
After ward was he sene of Iames / then of all the Apostles. Last of al was he sene of me also/
as of one borne out of due tyme. † For I am Ephe.iij.b
the leest of the Apostles / whiche am not worthye to be called an Apostle / † because I per- Actu.viij.a
secuted the congregacion of God. But by the and ix.a
grace of God/I am that I am. And his grace in me hath not ben vayne/ ✠ but I haue laB boured more then they all/howbeit/not I/ but the grace of God whiche is with me. Now whether it be I or they / thus haue we preached/and thus haue ye beleued.

✠ But if Christ be preached / that he is rysen from the dead / howe saye then some amonge you/that there is no resurrection of the dead? If there be no resurrection of the dead/ then is Christe not rysen. If Christ be not rysen/then is our preachinge in vayne/ and your fayth is also in vayne: yee / and we are founde false witnesses of God / because we haue testified agaynst God / that he hath raysed vp Christ / whome he hath not raysed vp / if the dead ryse not agayne. For if the dead ryse not agayne / then is Christ also not rysen agayne. But if Christ be not rysen agayne/then is your fayth in vayne / and ye are yet in youre synnes: they also that are fallen a slepe in Christ/ are pery shed. If in this lyfe onely we hope in Christ / then are we of all men the moost miserable.

But now is Christ rysen from the dead/ C

Colos.j.b and is become † the fyrst frutes of them that slepe. For by one man commeth deathe/and by one man the resurrection of the dead. For as they all dye in Adam / so shall they all be made alyue in Christ / but euery one in his order. ✠ The fyrst is Christ / then they that belonge vnto Christ / whan he commeth. Then the ende / whan he shall delyuer vp the kingdome vnto God the father: whan he shall
Psal.cix.a put downe all rule / and all superiorite and po-
Hebr.j.b wer: † For he must raygne/ tyll he haue put all
and ij.b hys enemyes vnder hys fete. The last enemye that shalbe destroyed is death / for he hath put all thynges vnder hys fete. But whā he saieth/ that all thynges are put vnder hym / it is manifest that he is excepted/ whiche put all thinges vnder hym. Whan all thynges shalbe subdued vnto hym / then shall the sonne hym selfe also be subiecte vnto hym / whiche put all thinges vnder hym / that God maye be all in all.

D Or els what do they whiche are baptysed ouer the dead/ if the dead ryse not at all? Why are thei then baptised ouer the dead? and why stāde we in ieopardy euery houre? by oure reioycing whiche I haue in Christ Jesu oure Lorde / I dye dayly. That I haue fought
j.Cor.xvj.d with beestes at † Ephesus after the maner of men / what helpeth it me / if the dead ryse
Esa.xxij.b not agayne? † Let vs eate and drynke / for
Sap.ij.a to morow shall we dye. Be not ye deceaued: Euell speakynges corrupt good maners. Awake ryght vp / and synne not: for some haue not the knowlege of God. This I saye to your shame.

But many myght saye: How shal the dead aryse? and with what maner of body shall thei
Joan.xij.c come? Thou foule/ † that which thou sowest is not quickened / except it dye. And what sowest thou? thou sowest not ỹ bodie that shalbe/ but a bare corne / namely of wheat / or of some other. But God geueth it a body as he wyll/ & vnto euery one of the sedes his owne body.

E ✠ All flesshe is not one maner of flesshe/ but there is one maner flesshe of men / another of beastes / another of fyshes / another of byrdes. And there are heauenly bodies / and there are earthly bodies: but ỹ heauenly haue one glory/
Mat.xiij.c and the earthy another. † The Sunne hath one clearnesse/ the Moone hath another clearnesse/ and ỹ starres another clearnesse / for one starre excelleth another in clearnesse: Euen so the resurrection of the dead. It is sowē in corrupcion/ and shall ryse in vncorrupcion: It is sowen in dishonoure/ and shal ryse in glory: It is sowen in weakenesse / and shall ryse in power: It is sowen a natural body/ and shall ryse a spiritual body.

If there be a natural body / there is a spiritual body also. As it is wrytten: † The fyrst Gen
man Adam was made into a natural life/ and the last Adam into a spiritual lyfe. Howbeit/ the spiritual body is not the fyrst/ but the natural/ and then the spiritual. ✠ The fyrst man is of the earth/ earthy: the seconde man is from heauen/ heauenly. As the earthye is/ such are they also that are earthly: and as the heauenly is/ suche are they also that are heauenly. And as we haue borne the ymage of ỹ earthy/ so shall we beare the ymage of the heauenly also. Thys I saye brethrē / that flesshe & blonde can not inheret the kyngdome of God: neyther shall corrupcion inheret vncorrupcion.

Beholde/ I saye vnto you a mystery: † We ✠ shall not all slepe / but we shall all * be chaun- j.Thes
ged/ and that sodenly / and in the twynklinge *Phil
of an eye/ at the tyme of the laste trompe. For the trompe shall blowe / and the dead shall ryse vncorruptible/ and we shalbe chaunged. For this corruptyble must put vncorrupcion / and this mortall must put on immortalyte. But whan thys corruptible shall put on vncorrupcion/ and this mortal shal put on immortalyte/ then shall the worde be fulfylled that is wrytten: † Death is swalowed vp in victory. Esa.
*Death/ where is thy stynge? Hell / where is *Ose
thy victory? The stynge of death is synne. The Hebr.
strength of synne is the lawe. But thankes be vnto God / † which hath geuen vs the victory j.Joh
thorowe oure Lorde Jesus Christ. Therfore my deare brethren/ be ye stedfast/ vnmoueable/ and alwaye ryche in the worde of the Lorde/ for as much as ye know that youre laboure is not in vayne in the Lorde.

The XVI. Chapter.

COncerninge the † gatheringe that is A
made for the sainctes/ as I haue ordeined Rom.
in the congregacions of Galacia / euen so do ij.Cor.
ye also. Vpon some Sabbath daye / let euery and ij.
one of you put asyde by hym selfe / and laye vp whatsoeuer

whatsoeuer he thinketh mete/ that ỹ collection be not to gather whan I come. Whan I am come / whomesoeuer ye shall alowe by youre letters / then wyll I sende to bringe youre liberalite vnto Jerusalem. Neuertheles/ if it be mete that I go thyther also/ they shall go with
pij.c me. † But I wyll come vnto you/ whan I go
j.c thorowe Macedonia: for thorowe Macedonia will I take my iourney. With you peraduenture will I abyde / or els wynter / that ye maye bringe me on my waye / whyther soeuer I go.

B I wyll not se you now in my passage/ for I
pj.b hope to abyde a whyle with you / if the Lorde shall suffre me. † But I will tary at Ephesus vntyll Whitsontyde. For a greate and frutefull dore is opened vnto me / and there † are
pv.d many aduersaries. * If Timotheus come / se
pij.c that he be without feare with you / for he worketh the worke of the Lorde as I do. Let no man therfore despise him / but conueye 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 mynd was not at all to come at this tyme: but he wyll come whan he hath oportunite. Watch ye/ stand fast in the fayth/ quyte you lyke men / and be stronge: let all youre thinges be done in loue.

C But brethren (ye know the house of † Ste-
j.b phana/ that they are the fyrst frutes in Achaia/ and that they haue appoynted them selfes to minister vnto the sainctes.) I exhorte you to be obedient vnto suche: and to all that helpe/ and laboure. I am glad of the comminge of Stephana and Fortunatus / and Achaicus. For loke what was lackinge vnto me on youre parte / that haue they supplied: they haue refreshed my sprete and youres. Knowe them therfore that are suche.

The congregacions of Asia salute you. Aquila and Priscilla salute you muche in the Lorde / and so doeth the congregacion that is in their house. All the brethren salute you.
p.d † Salute ye one another with an holy kysse. The salutacion of me Paul with mine owne hande. If any man loue not the Lorde Jesus Christ / the same be Anathema/ Maharan Matha. The grace of the Lorde Jesu Christ be with you. My loue be with you all in Jesu Christ. Amen.

The fyrst Epistle to the Corinthians/ sent A
out of Asia/ by Stephana and Fortunatus/ and Achaicus/ and Timotheus.

The seconde Epistle of the Apostle S. Paul to the Corinthians.

The fyrst Chapter.

PAul an Apostle of Jesu A
Christe/ by ỹ will of God/ and brother Timotheus. Vnto the congregacion of God whiche is at Corinthum / all the sainctes/ whiche are in all Achaia.
† Grace be with you/ and Galat.j.a
peace from God oure father / and from the Ephes.j.a
Lorde Jesu Christe.

† Blessed be God the father of oure Lorde Jesu Christ / the father of mercy / and the j.Pet.j.a
God of all comforte/ which comforted vs in all oure trouble: in so muche that we are able to comforte thē that are in any maner of trouble/ with the same cōforte wherewith we oure selfes are comforted of God. † For as the afflic- Colos.j.k
cions of Christ are plenteous in vs/ euen so is oure consolacion plenteous by Christ. But whether we haue trouble or cōforte / it is done for youre wealth. If it be trouble/ it is done for your comforte & health / which health sheweth her power/ in that ye suffre the same afflictions which we suffre. If it be comfort / it is done also for youre comforte and health. Therfore is our hope fast for you/ in as much as we know/ that lyke as ye are partakers of the afflictions/ so shall ye be partakers also of the consolacion.

Brethren/ we wolde not haue you ignoraūt B
of oure trouble / † whiche happened vnto Actu.xix.c

vs in Asia / for we were greued oute of measure passinge strength/so that we euen dispayred of lyfe/ and had cōcluded in our selfes that we must nedes dye. But this was done/because we shoulde not put oure trust in oure
j. Reg. ij. b selfes/† but in God/ whiche rayseth vp ỹ dead to lyfe agayne: whiche delyuered vs from so greate a death / and yet delyuereth dayly. On whome we truste/ that he wyll delyuer vs hereafter also / † by the helpe of youre prayer for
Phil. j. e *ij. Cor. iiij. c vs/* that on oure behalfe many thankes maye be geuen by many persones / for the gyfte that is geuen vs.

For oure reioycinge is this / euen the testimony of oure conscience / that in synglenesse/ and godly pureneſſe/not in fleshly wysedome/ but in the grace of God/we haue had oure cōuersacion in the worlde / but moost of all with you. For we wryte nothinge els vnto you/then that ye rede/and also knowe. Yee/and I truste that ye shall fynde vs to the ende / euen as ye haue founde vs partly.

C For we are youre reioycinge/ euen as ye also
Phil. ij. b are oure † reioycinge in the daye of the Lorde Jesus. *And in this confidence was I
j. Thes. ij. c *j. Cor. xvj. a mynded ỹ other tyme to come vnto you (that ye myghte haue yet another pleasure more) and to passe by you into Macedonia / and to come againe out of Macedonia vnto you/and to be led forth to Jewryewarde of you.

Whan I thus wyse was mynded/ dyd I vse lyghtenesse? Or are my thoughtes fleshly?
Matt. v. d Not so / † but with me yea is yea / and nay is
Jacob. v. c nay. O faythfull God / that oure worde vnto you hath not bene / yea and naye. For Gods sonne Jesus Christ / whiche was preached amonge you by vs / (namely by me and Sylvanus/and Timotheus) was not yea and nay/ but in him it was yea. For all the promyses of God are yea in him/and are amen in him / to
Rom. viij. b the prayse of God by vs. † But it is God whiche stablysshed vs with you/in Christ/ and
Ephe. iij. c hath anoynted vs/and † sealed vs/ and geuen the earnest of the spirete in oure hertes.

The II. Chapter. ✠

A BVt I † call God to recorde vnto my
Rom. ix. a soul/ that to fauour you withal I came not agayne vnto Counthum. Not that we are
j. Pet v. a † Lordes ouer youre fayth / but we are helpers of youre ioye/ for ye stande in fayth. But I determined thys with my selfe / ỹ I wolde not come agayne to you in heauynesse. For if I make you sory / who is it that shall make me glad/ but thesame whiche is made sory by me? And thesame haue I wrytten vnto you / lest/ whan I come / I shoulde take heauynesse of them / of whome I ought to reioyce: for so muche as I haue this confidence to you all/ that my ioy is the ioy of you all. For in greate trouble/& anguysh of herte wrote I vnto you with many teares/not that ye shoulde be sory/ but that ye mighte perceaue the loue / whiche I haue moost specially vnto you.

But if any man haue caused sorow/ thesame B
hath not made me sory / but partely: leste / I
should greue you al. It is sufficient/that† the- j. Cor.
same man is so rebuked of many/ so ỹ frō henceforth ye ought the more to forgeue hym/ and to comforte hym / leste / he be swalowed vp in ouermuch heauynesse. Wherfore I exhorte you/that ye shewe loue vpon him. For therfore dyd I wryte vnto you also / that I myghte knowe the prose of you / whether ye were obedient in all thinges. But loke vnto whome ye forgeue any thynge/ I forgeue hym also. For I also/if I forgeue ought vnto any man/ that forgeue I for your sakes in ỹ roume of Christ/ lest/ we should be preuented of Sathan. For his thoughtes are not vnknowen vnto vs.

But whan I came to † Troada to preache C
the Gospell of Christ (and a dore was open- Actu.
ned vnto me in the Lorde) I had no rest in my spirete / because I founde not Tytus my brother: but I toke my leue of them/& wente awaye into Macedonia. Yet thankes be vnto God/ whiche alwaye geueth vs the victory in Christ/† and openeth the sauoure of his know- Colos.
lege by vs in euery place. For we are vnto God the good sauoure of Christ / both amōge them that are saued / and amonge them that peryshe. † To these / the sauour of death vnto Luce
death: but vnto the other / the sauoure of lyfe vnto lyfe. And who is mete therto? For we are not as many are / whiche choppe and chaunge with the worde of God / but euen oute of pureneſſe/and out of God in the syghte of God/ so speake we in Christ.

The. III. Chapter.

Begin

A BEgin we then agayn to prayse oure selfes? Or nede we (as some other) of epistles of commendacion vnto you / or letters of commendacion from you? Ye are our epistle wrytten in oure hertes: whiche is vnderstande and red of all men in that ye are knowen/how that ye are the epistle of Christ/ ministred by vs/and wrytten/not with ynke/
o. xxiiij c but with the spirete of the lyuinge God: †not
xxxj. f in tables of stone/*but in fleshly tables of the herte. ✠ Suche trust haue we thorow Christ to Godwarde / not that we are sufficient of oure selfes to thinke any thinge/ as of oure
ij. ij. b selfes/† but oure ablenesse commeth of God/
Cor. iiij. a whiche hath made vs able *to be ministers of
Jer. vj. a the newe testament: not of the letter / but of the spirete. For the letter kylleth / but the spirete geueth lyfe.

B But if the ministracion that† kylleth thorowe the letter/ and was sygured in stones/
xv. ix. c was glorious/*so that the children of Israell
p. a might not beholde the face of Moses/ for the
xxxiiij d clearnesse of his countenaunce (which glory neuertheless is done awaye) howe shall not
xv. x. e the †ministracion of the spirete be much more glorious? For if the office that preacheth damnacio be glorious/much more doeth the office that preacheth the ryghteousnesse exceade in glory. ✠ For the other parte that was glorified is nothinge glorisyed in respecte of this exceadinge glorye. For if that whiche is done away/be glorious/much more shal that which remaineth/be glorious.

C Seynge then that we haue suche truste/
xxxiiij. d we vse greate boldnesse/and do not as Mo-
Rom. x. a ses/† which put a vayle before his face/so that
Isa. vj. b the children of Israel might not se the *ende
Mat. xiij. d of it/ that is done awaye. But theyr myndes †are blynded. For vnto this daye remayneth thesame couerynge vntaken awaye in the olde Testament/ whan they rede it /which in Christe is put awaye. But euen vnto
m. xj. c this daye whan Moses is red/the vayle hangeth before their hertes: † Neuertheless/ whan they turne to the Lorde / the vayle shalbe taken awaye. † For the Lorde is a
h. iiij. c spirete / and where the spirete of the Lorde is/ there is liberty. But nowe the glory of the Lorde appeareth in vs all with open face/ and we are chaunged into thesame ymage/ from one clearnesse to another/euen as of the spirete of the Lorde.

The IIII. Chapter.

A THerfore seynge we haue suche an office
(euen as mercy is come vpon vs) we
faynte not: but caste from vs the cloakes of dishonestye/and walke not in craftynes: neyther corrupte we the word of God/ but open the trueth / and reporte oure selfes to euery mans conscience in the syght of God.

✠ If oure Gospell be yet hyd / it is hyd in them that are loste: amonge whome the God
Esa. vj. b of this worlde† hath blynded the myndes of
Joh. xij. e them whiche belefe not / that the light of the
* Col. j. b Gospel of the glory of Christ (*which is the ymage of God) shoulde not shyne vnto them.

✠ For we preache not oure selfes / but Jesus Christe to be the Lorde/and oure selfes your seruauntes for Jesus sake.

†For God that commaunded the lighte to B
shyne out of darkenesse/*hath geuen a cleare Gen. j. a
shyne in oure hertes/that by vs the lyghte of *ij. Pet. j. d
the knowlege of ỹ glory of God might come forth in the face of Jesu Christ.

But this treasure haue we in †earthen ves- j. Cor. v. a
sels/that the power whiche excelleth mighte be of God/ and not of vs. We are troubled on euery syde/yet are we not without shifte. We are in pouerty/but nnot vtterly without somwhat: We are persecuted/but we are not forsaken: we are oppressed / neuertheless / we perishe not: †We allwaies beare aboute in Gal. vj. b
oure body the dyenge of the Lorde Jesus/ that the lyfe also of the Lorde Jesus might appeare in oure bodye. ✠ † For we which lyue/ Rom. viij. c
are alwayes delyuered vnto death for Jesus sake/that the lyfe also of Jesus might appeare in oure mortall flesshe.

Therefore is death nowe mightye in vs/ but lyfe in you. ✠ ✠ But seynge that we haue C
thesame spirete of faith (accordinge as it is
written: † I beleued/and therefore haue I spo- Psal. cxv. a
ken: we also belefe / and therefore we speake/ for we knowe that he / whiche rayseth vp the Lorde Jesus / shall raise vs vp also by the meanes of Jesus/ and shall set vs with you. For all thinges do I for youre sakes / † that ij. Cor. j. b
the plenteous grace by the thankesgeuinge of many/maye redoune to the prayse of God. Therefore are we not weery / but though

oure outwarde man be corrupte / yet the inwarde is renewed daye by daye. † For oure trouble / whiche is but temporall and lighte / worketh an exceadinge and an eternall weyght of glorye vnto vs / which loke not on the thinges that are sene / but on them whiche are not sene. For the thinges whiche are sene / are temporall: but the thinges that are not sene / are eternall. F

Psal. xxix. a
Ro. viij. c

The V. Chapter.

A WE know surely / that if our †earthy house of this dwellinge were destroyed / we haue a buyldinge ordeyned of God / an house not made with handes / but euerlastinge in heauen. † And in thesame / sygh we also after oure mansyon / whiche is from heauen: and longe to be clothed therwith / so yet / † if that we be founde clothed / and not naked. For as longe as we are in this †tabernacle / we sygh and are greued / for we had rather not be vnclothed / but to be clothed vpon / that mortalyte mighte be swalowed vp of lyfe. But he † hath ordeyned vs for this / is God / † whiche hath geuen vs the earnest of the spryte. Therefore are we alwaye 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 comfort / and had leuer to be absent from the body / and to be at home with the Lorde.

ij. Cor. iiij. b
Rom. viij. c
Apoc. xvj. c
ij. Pet. j. c
Rom. viij. b
j. Cor. j. c

B Wherefore / whether we be at home / or from home / we endeuoure our selfes to please him. † For we muste all appeare before the iudgement seate of Christ / that euery one maye receaue in his body / accordynge to that he hath done / whether it be good or bad. ✝ Seinge then that we knowe howe that the Lorde is to be feared / we deale fayre with men / but we are knowen well ynough vnto God: I truste also / that we are knowen in youre conscience. We prayse not oure selfes agayne vnto you / but geue you an occasyon to reioyce of vs / that ye maye haue to reioyce againste them / whiche reioyce after the outewarde appearaunce / and not after the hert. For if we do to muche / we do it vnto God: if we kepe measure / we do it for youre sakes. For the loue of Christe constrayneth vs / in as much as we thus iudge / that if one be dead for all / then are all dead. † And therefore dyed he for al / that they which lyue / should not henceforth lyue vnto them selfes / but vnto hym / which dyed for them and rose againe. F

Mat. xxv. c
Ro. xiij. b
j. Thes. v.

✝ Therefore henceforth knowe we noman C after the flesshe: and though we haue knowen Christe also after the flesshe / yet knowe we him nowe so nomore. Therfore if any man be in Christe / he is a newe creature. Olde thinges are paste awaye / † beholde / all are become newe. Neuertheless / all thynges are of God / whiche hath reconcyled vs vnto hym selfe by Jesus Christe / and hath geuen vs the offyce to preache the attonement. For † God was in Christe / and * reconcyled the worlde vnto hym selfe / and counted not theyr synnes vnto them / and among vs hath he set vp the worde of the attonement. Nowe then are we messaungers in the roume of Christ / euen as though God exhorted by vs. We beseche you nowe therfore in Christes steade / that ye be at one with God: † for he hath made hym whiche knewe no synne / to be * synne for vs / that we by his meanes shoulde be that righteousnesse / which before God is alowed.

Esa. xlix. b
Apoc. xxi.
Colos. ij. b
*Rom. iij.
Colos. j. b
j. Joh. iij.
Esa. liij. b
*Ro. viij.
Heb. ix. c

The VI. Chapter. ✝

WE as helpers therefore exhorte you / that ye A receaue not the grace of God in vayne. For he sayeth: † I haue herde the in the tyme accepted / and in the daye of saluacyon haue I succoured the. Beholde / nowe is the accepted tyme / nowe is the daye of saluacion. Let vs geue noman occasyon of euell / that oure office be not euell spoken of: but in all thinges let vs behaue oure selfes as the † ministers of God: in muche pacience / in troubles / in necessites / in anguishes / in strypes / in prysonmentes / in vproures / in laboures / in watchinges / in fastinges / in pureneſſe / in knowledge / in longe suffering / in kyndnesse / in the holy ghoost / in loue vnfayned / in the worde of the trueth / in the power of God / by the armoure of righteousnesse on the righthande / and on the left / by honour & dishonoure / by euell reporte and good reporte: as deceauers / & yet true: as vnknowen / and yet knowe: † as dyenge / & behold / we liue: as chastened / & not killed: as sorowinge / and yet alwaye mery: as poore / & yet make many ryche: as hauing nothinge / & yet possessinge all thinges. F

Esa. xlix. b

B

O ye

O ye Corinthians / oure mouth is open vnto you / oure herte is made large. Ye are in no straytnesse on oure behalfe: but where as ye are in straitnesse / that do ye of youre owne hertye meaninge. I speake to you / as to dyldre that haue like reward with vs. Set youre selfes therfore at large.

C ✝ Beare not a straunge yocke with the vnbeleuers. For what felowshyp hath righteousnesse with vnrighteousnesse? What company hath light with darkenesse? † How agreeth Christe with Belyall? Or what parte hath the beleuer with the infidele? Howe accordeth the temple of God with images? † Ye are the temple of the lyuinge God / as sayeth God: * I wyll dwell in them / and walke in them / and wyll be their God / and they shalbe my people. Wherefore come oute from amonge them / and separate youre selfes / † (sayeth the Lorde /) and touche no vncleane thinge: so wyll I receaue you / and be youre father / and ye shalbe my sonnes and doughters / sayeth the almighrye Lorde.

ut. vij. a
ct. viij. a
or. vij. b
d vj. c
e. xxvj. b
xxxvij d
sa. liij b

The VII. Chapter.

A SEynge nowe that we haue suche promises / (dearly beloued) let vs clense oure selfes from all fylthinesse of the flesshe and spryte / and growe vp to full holynesse in the feare of God. Vnderstande vs ryghte: We haue hurte noman / we haue corrupte noman. We haue defrauded noman. I speake not this to condempne you / for I haue shewed you before / that ye are in oure hertes to dye and to lyue with you. I am very bolde towarde you. I make muche boast of you / I am fylled with comforte / I am exceadinge ioyous in all oure tribulacion. † For whan we were come into Macedonia / oure flesshe had no reste / but we were troubled on euery syde: outwarde was fyghting / inwarde was feare. Neuertheless / † God that comforteth the abiecte / comforted vs by the comminge of Titus.

ct. xvj. b
Cor. j. a

B Not onely by his comminge / but also by the consolacion wherwith he was comforted of you / whan he tolde vs youre desyre / youre wepinge / youre feruent minde for me / so that I now reioyce the more. For where as I made you sory by the letter / it repenteth me not / though I did repente. For I se / that the same epistle made you sory (though it were but for a season.) But now I reioice / not that ye were sory / but that ye were sory to repentaunce. For ye sorowed godly / so that in nothinge ye were hurte by vs. † For godly sorow causeth repentaunce vnto saluacion / not to be repented of: † but worldlye sorowe causeth death. Beholde / where as ye haue had godly sorowe / what diligence hath it wroughte in you? Yee / a sufficient aunswere / displeasure / feare / desyre / a feruent minde / punishemente. For in all pointes ye haue shewed your selfes / that ye are cleare in the matter.

j. Pet. iij. c
Eccle. xxx. c

Wherefore though I wrote vnto you / yet C is it not done for his cause that did hurte / neither for his cause that was hurte: but that youre diligence (which ye haue for vs in the sighte of God) might be manifest with you. Therefore are we cõforted / Because ye are comforted: but exceadinge the more ioyed we / for the ioye of Titus / because his spryte was refreshed of you al. I am therfore not nowe ashamed / though I boasted my selfe vnto him of you: but lyke as all is true that I haue spoken vnto you / euen so is oure boastinge vnto Titus founde true also. And his inwarde affeccion is more aboundaunt towarde you / whan he remembreth the obedience of you al / howe ye receaued him with feare and tremlinge. I reioyce that I maie be bolde ouer you in all thinges.

The VIII. Chapter.

MOreo you to wyte (brethren) the grace of A God / whiche is geuen in the congregacions of Macedonia. For their reiocynge was mooste aboundaunte / whan they were tried by much trouble: and though they were exceadinge poore / yet haue they geuen exceadinge rychely / and that in syngleneſſe. For to their power (I beare recorde) yee / and beyonde their power they were willing of their owne accord / and prayed vs with greate instaunce / that we wolde receaue their benefits / and felowshippe of the † handreachinge that is done for the sainctes: And not as we loked for: but gaue ouer them selfes fyrste to the Lorde / and afterwarde vnto vs by the wyll of God / so that we couldc not but de-

Act. xj. c
Rom. xv. d
j. Cor. xvj. a
ij. Cor. ix. a

syre

syre Tytus/that lyke as he had begonne afore/ he wolde euen so a complysshe the same Benevolence amonge you. Nowe as ye are ryche in al poyntes in fayth/& in word/& in knowlege/and in all diligence/and in youre loue towarde vs/euen so se that ye be plenteous also in this beneuolence. This I saye not as commaundynge/but seynge other are so diligent/I proue youre loue also/whether it be
Rom. x.b perfecte or no. †For ye knowe the liberalyte of oure Lorde Jesus Christe/whiche though he be ryche/yet for youre sakes he became poore/that ye thorowe his pouerte mighte be made ryche.

B And my counsaill herein I geue/for this is profytable for you/whiche haue begonne a yeare ago/not onely to do/but also to will. But nowe perfourme the dede also/that lyke as there is ready mynde to wyll: there maye be a ready mynde also to perfourme the
j.Pet.iiij.b dede/†of that which ye haue. * For if there be
Pro.iij.b a wyllinge mynde/it is accepted accordinge
*Luc.xxj.a to that a man hath/not accordinge to that he hath not. This is not done to the entent that other shoulde haue ease/and ye combraunce/ but that it be a lyke. Let youre aboũdaũce succurre their lacke in this tyme of derth/ỹ theyr aboundaunce also herafter maye supple your lacke/that there maye be equalyte. As it is
Exo.xvj.d writtẽ: † He that gathered muche/had not the more/and he that gathered lytle/ wanted nothinge. Thankes be vnto God/ whiche put in the herte of Tytus/the same diligence towarde you. For he accepted the requeste in dede/yee/he was rather so well wyllinge/that of his owne accorde he came vnto you.

C We haue sente with hym that brother/ whose prayse is in the Gospell thorowe oute all the congregacions. Not onely that/but he is chosen also of the congregacyons/to be a felowe with vs in oure iourney/for this Benevolence that is mynistred by vs vnto the prayse of the Lorde/and to steare vp youre prompte mynde/and to beware/lest/ any man reporte euell of vs because of this plenteousnesse/whiche is ministred by vs:
Rom.xij.c † and therefore make we prouisyon for honest thinges/not onely before the Lord/but also before men.

We haue sente with them also a brother of oures/whome we haue ofte proued diligent in many thinges/but nowe much more diligent. And this haue we done in greate hope to ward you/whether it be for Titus sake (whiche is my felowe & helper among you) or for oure brethren (which are Apostles of the congregacions/and the prayse of Christ.) Shewe now the profe of youre loue/†and of j.Tes.ij.c
oure boastinge of you vnto these/and openly in the syght of the congregacions.

The IX. Chapter.

OF the †handreachynge vnto the sayn- Rom.xv.
ctes/it is no nede for me to wrytte vnto j.Cor.xvj
you: for I knowe your redines of mind/ij.Cor.viij
where of I boast my self amõg them of Macedonia/and saye: Achaia was ready a yeare ago. And your feruentnes hath prouoked many. Neuertheles/yet haue we sent these brethren/lest/oure reioycyng ouer you shoulde be in vayne in this behalfe that ye mygt be ready/as I haue reported of you: lest/whan they of Macedonia come with me/and fynde you vnprepared/we (I wil not saye ye) shoulde be ashamed in this presumpcion of boastinge.

B Wherfore I thought it necessary to exhorte the brethren/to come beforehande vnto you/ for to prepare this blessyng promised afore/ that it might be ready/so that it be a blessynge/ and not a defraudinge. ✠ This I thynke: † Pro.xj.c
that he whiche soweth litle/shall reape litle also: and he that soweth plenteously/shall lykewyse reape plenteously euery one/accordinge as he hath purposed in his herte/not grudging/or of cõpulsion. †For God loueth a chea- Exo.xxv.
refull geuer. God is able to make you and.xxv
ryche in all grace/that ye in all thynges ha- Ec.xxv
uynge sufficient to the vttermost/maye be ryche to all maner of good workes. As it is writtẽ: He hath sparced abroade/and p Psal.cx
hath geuen to the poore/his rygteousnesse/ remaynyth for euer.

He that geueth sede vnto the sower/shall minister breade also for foode/and † shall Act.xiiij
multiplie youre sede/and increace the frutes of youre ryghteousnesse/that in all thinges ye maye be made rych/vnto al synglenesse whiche causeth thorowe vs thankesgeuinge vnto God. ✠ For the handreachinge of this collec-

collecciõ/not onely supplieth the nede of the sainctes/but also is aboundãt herein/that for this laudable ministraciõ many mighte geue thankes vnto God/and praise God for youre obedient professynge of the Gospell of Christ/ and for youre syngleneſſe in distributing vnto them/and to al men/and in their prayer for you/whiche longe after you/for the aboundaunte grace of God in you. Thankes be vnto God for his vnoutspeakeable gifte.

The X. Chapter.

A I Paull my selfe beseche you by the mekenesse and softenes of Christe/whiche whã I am presente amonge you/am of small reputacion/but am bolde towarde you beynge absente. I beseche you that I nede not be bold whan I am present/and to vse the boldnesse/ wherewith I am supposed to be bold against some/whiche repute vs as though we walked after the flesh: for though we walke in the
he.vj.b flesshe/yet fyght we not after a fleshly maner. †For the weapens of our warre are not fleshly/but myghtye before God to caste doune stronge holdes/wherewith we ouerthrowe imaginacions/and euery hyghe thinge that exalteth it selfe against the knowlege of God/ and bringe in captiuitie all vnderstandinge to the obedience of Christe/and are ready to take vengeaunce on all disobedience/whan youre obedience is fulfylled. Loke ye on thinges after the vtter appearaunce?

B If any man truste of him selfe that he is Christes/let him thinke this also by hym selfe/ that like as he is Christes: euen so are we Christes also. And though I shoulde boaste my self
.xiij.b somwhat more of oure authoritie/†which the Lorde hath geuen vs to edifye and not to destroye/it should not be to my shame. This I saye/leste/I shoulde seme as though I wẽt aboute to make you afrayed with letters. For the epistles (saye they) are sore and strong/but his bodely presence is weake/and his speche rude. Let him that is suche/thinke on this wyse/that as we are in worde by letters whã we were absent/such are we also in dede whã we are present. For we dare not reken/or compare oure selfes vnto some that prayse them selfes: Neuertheles/whyle they measure thẽ selfes by them selfes/and holde onely of them selfes/they vnderstande nothinge.

Howbeit/we wyll not boast oure selfes a- C
bouc †measure/but onely accordinge to the Eph.iiij.a
measure of the rule/wherewith God hath distributed vnto vs the measure to reache euen vnto you. For we stretche not oure selfes to farre/as though we had not reached vnto you. For euen vnto you haue we come with the Gospell of Christ/and boast not oure selfes oute of measure in other mens laboures. Yee/and we hope whan youre faith is increaced in you/that we wyll come farther/(accordinge to our measure) and preache the Gospell vnto them that dwell beyonde you/and not to reioyce in that/which is prepared with another mans measure.

The XI. Chapter.

LEt him that reioyceth/reioice in the Lorde: for he that *prayseth hym selfe is not Esa.lxv.c
alowed/but he whome the Lorde prayseth. Jer. ix.b
Wolde God ye coulde suffre me a litle in my j.Cor.j.d
folisshnesse/yet do ye forbeare me. For I am *pro.xxvij.a
gelous ouer you with Godly gelousye. For I haue marryed you vnto one man/to bring a chaste virgine vnto Christe. But I feare/ †lest/as the serpent begiled Eue with his sut- Gen.iij.a
telye/euen so youre wyttes shoulde be corrupte from the syngleneſſe that is in Christe.
†For if he that commeth vnto you/preache a- Gal.j.b
nother Jesus/whome we haue not preached/ or if ye receaue another spirete/that ye haue not receaued/or an other Gospell ỹ ye haue not accepted/ye myghte ryghte well haue bene contente. For I suppose that I am no lesse/thẽ the hyghe Apostles are. And though I be rude in speakynge/yet am I not rude in knowlege. Howbeit/amonge you/I am knowen to the vttermost. Or dyd I synne therein/because I submitted my selfe/that ye might be exalted.

For I preached vnto you the Gospell of B
God †frely/and robbed other congregaciõs/j.Cor. ix.b
and toke wages of them to preache vnto you. And whan I was present with you/and had nede/† I was greuous to noman. * for that Act. xx.b
which was lackynge vnto me/the brethren *Phil.iiij.c
which came fro Macedonia/supplyed. And in all thinges I kepte my selfe so/that I shoulde not be greuous to you/and so wyll I kepe my selfe. As surely as the trueth of Christe is in me/this reioycinge shall not be

taken

taken fro me in the regions of Achaia. Wherefore: Because I shoulde not loue you? God knoweth. Neuertheless/what I do and wyll do/that do I to cut awaye occasyon/from them whiche seke occasyon that they mighte boast them selfes to be lyke vnto vs. For suche false Apostles/and deceatfull workers fashiō them selfes lyke vnto the Apostles of Christe. And that is no marualll: for Sathan him selfe is chaūged into ỹ fashion of an aungel of lyght. Therefore is it no great thinge/though his mynisters fashion them selfes/as though they were the preachers of ryghteousnesse/ whose ende shalbe accordinge to theyr dedes.

1.Pet.ij.a

C I saye agayne/lest/any man thinke that I am foolyshe: or els take me euen as a foule/ that I maye boast my selfe a lytle also. That I speake nowe/that speake I not after the Lorde/But as it were in foolishnesse/whyle we are nowe come to boastinge: Seyng that many boast them selfes after the flesshe/I will boaste my selfe also. ✠ For ye suffre foules gladly in so muche as ye youre selfe are wyse. For ye suffre euen/yf a man bringe you into bondage/if a man put you to dishonestye/if a man take oughte from you/if a man exalte hym selfe ouer you/if a man smyte you on the face/I speake concerninge rebuke/as though we were weake.

Act.xxij.a Phil.iij.a †Wherein soeuer nowe any man dare be bolde. (I speake foolyshly) therein dare I be bolde also. They are Hebrues/so am I. They are Israelytes/euen so am I. They are the sede of Abraham/so am I. †They are the mi-
j.Cor.xj.c nisters of Christe/(I speake as a foule) I am more: in labours more aboundaunt/in stripes aboue measure/in prysonementes more plentcously/in death oft. † Of the Iewes re-
Deu.xxv.a *Act.xvj.d ceaued I fyue times fourtye strypes one lesse.
†Act.xiiij.c *Act.xxvij.c *Thrise was I beaten with roddes. †I was once stoned/*suffred thryse shipwracke: nighte and daye haue I bene in the depth of the see: I haue oft iourneyd: I haue bene ofte in parels of waters/in parels amonge murtherers/in parels amonge the Iewes/ in parels amonge the Heythen/in parels in cyties/in parels in the wylderneſſe/in parels vppon the see/in parels amonge false brethren/in laboure and trauayle/in muche watchinges/in hunger and thyrst/in muche fastynges/in coulde and nakednesse: Beside those thinges whiche are outwarde/namely/my daylye combraunce/† my daylye Act.xx
care for all congregacions. *Who is weake/ *j.Cor.
and I be not weake? Who is offended/and and xj.a
I burne not? If I muste nedes make my boast. I wyll boaste my selfe of myne infyrmyte. God the father of oure Lorde Jesus Christ/whiche is blessed for euer/† knoweth Gal.j.
that I lye not. * At Damascon the gouer- *Act.ix
noure of the people vnder kynge Aretas/kept the cytie of the Damascenes/and wolde haue taken me/and at a wyndowe was I let doune in a basket thorowe the wall/and so escaped his handes. F

The.XII. Chapter.

IT profyteth me nothynge (no doubte) to boast. Neuertheless/I wyll come to the vysyon/and reuelacions of the Lorde. I know a man in Christ aboue fourtene yeares ago (whether he was in the body/I can not tell: or whether he was oute of the body/I can not tell/God knoweth) thesame was taken vp into the thyrde heauen: and I knowe thesame man (whether he was in the body/ or oute of the body/I can not tell/God knoweth) howe that he was taken vp into the Paradise/and herde wordes not to be spoken/ which noman can vtter. Hereof wyll I boast/ But of my selfe wyll I make no boaste/excepte it be of myne infyrmityes. And though I wolde boaste my selfe/I dyd not foolyshly/for I wolde saye the trueth. But I refrayne my selfe/lest/any man shoulde thinke of me aboue that he seyth in me/or heareth of me. †And lest/I shoulde exalte my selfe out Job.j.
of measure/because of the hyghe reuelacions/ there is a warninge geuen vnto my flesshe/ euen the messaunger of Sathan/to buffet me/that I shoulde not exalte my selfe oute of measure: for the which I besought the Lord thrise/that it myghte departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strenghte is made perfecte thorowe weakenesse. Very glad therfore wyll I reioice in my weakenesse/that the strength of Christe maye dwell in me. F

Therefore I am content in infyrmities/ B
in rebukes/in necessities/in persecucions/in angunshes

anguyshes for Christes sake: for whan I am weake/then am I stronge. I am become a foule in boastinge my selfe: ye haue compelled me. For I oughte to be commended of you/†in so muche as I am in nothinge infe- x.a
riour to the hyghe Apostles. Though I be nothing/yet are the tokens of an Apostle wrought amonge you/with all pacience/with signes/and with wonders/and with mighty dedes. For what is it/wherin ye are inferiours to the other congregacions: excepte it be that I haue not bene grenous vnto you. Forgeue me this wronge. Beholde/I am ready the thirde tyme to come vnto you/and wyll not be chargeable vnto you. † For I seke x.c
not youres/but you. For the children ought not to gather treasure for the elders/but the elders for the children. I wyll very gladly bestowe/and wylbe bestowed for youre soules: though the more I loue you/the lesse am I loued againe.

C But let it be so/that I greued you not: neuertheless/for so muche as I was craftie/ I toke you with gyle. Haue I defrauded you by any of them/whome I sente vnto you? I desyred Tytus/and with him I sent a Brother: dyd Titus defraude you? Haue we not walked in one spirite? Went we not in lyke foresteppes? Againe/thinke ye that we excuse oure selfes? We speake in Christe in the sight of God. But all this (dearly beloued) is done for youre edifyenge. For I feare/lest/whan I come/I shall not fynde you suche as I wolde: and lest/ye shall fynde me suche as ye v.c
wolde not/†lest/there be amonge you/debates/enuienges/wrathes/stryuinges/backbitinges/whisperinges/swellinges/vprores: leste/whan I come againe/God bringe me lowe amonge you/and lest/I be constrayned to bewaile many of them that haue synned v.a
before/and haue not repented ouer the † vnclennesse/and whoredome/and wantonnesse which they haue committed.

The XIII. Chapter.

A xiij.c xviij.b NOw come I the thirde time vnto you. †In the mouth of two/or thre witnesses shall euery matter be stablished. I haue tolde Joh. viij. b
you before/and tell you before as presente the Heb.xj.c
seconde tyme/and wryte it now beynge absent/vnto them whiche in tyme passed haue synned/and to all other: and if I come again/ I wyll not spare/seynge that ye seke experience of hym: †whiche speaketh in me/euen Mat.x.c
Christe/whiche among you is not weake/but is myghtye amonge you. And though he was crucifyed in weakenesse/yet lyueth he in the power of God. And though we are weak in him/yet lyue we with him in the power of God amonge you.

†Proue youre selfes/whether ye are in the B
fayth/examen youre selfes. Or knowe ye not j.Cor.xj.d
youre selfes/that Jesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe that we are not cast awayes. I desyre before God that ye do no cuell/not that we shoulde seme commendable/but that ye shoulde do that which is good/and let vs be cast awaies. For we maye do nothinge against the trueth/ but for the trueth. We are glad whan we are weake/and ye stronge: and thesame also we wishe for/namely youre perfectnesse. Therefore wryte I these thinges beinge absent/lest/ whan I am presente. I shoulde vse sharpnesse/accordinge to the power/† whiche the xij.Cor.x.b
Lorde hath geuen me to edifye/and not to destroye.

Fynally brethren/reioyce/be perfecte/comforte your selfes/be of one mynde/be peaceble/ and the God of loue/and peace shalbe with you. †Salute one another with an holy kisse. Rom.xvj.b
All the saynctes salute you. The grace of oure Lorde Jesu Christ/and the loue of God/and the felowshippe of the holy ghoost be with you al. Amen.

The seconde Epistle to the Corinthians/ sente from Philippos in Macedonia/by Tytus and Lucas.

The Epistle of the Apostle S. Paul to the Galathians.

The. fyrst Chapter.

A PAul an Apostle (not of men/nor by man/but by Jesus Christ/ & by God the father/ whiche raised him vp from the dead) and all the brethrē which are with me. Vnto the congregacions in Galacia.

ij.Cor.j.a Ephe.j.a j.Pet.j.a †Grace be with you/and peace from God the father/ and oure Lorde Jesus Christe/ whiche gaue him selfe for oure synnes/that he might deliuer vs frō this present euel world/ accordinge to the wyll of God oure father/ to whome be prayse for euer and euer/Amen.

Act.xv.a I maruayl that ye are so soone turned (frō him that called you in the grace of Christe) vnto another Gospel: which is nothinge els/ but that there be some/whiche † trouble you/ and intende to peruerte the Gospel of Christ.

B j.Cor.xv.a Neuertheles/though we oure selfes/or an aungell from heauen preache vnto you any other Gospell/then that which we haue preached vnto you: the same be accursed. †As we haue sayde afore/so saye we nowe againe: If any mā preach vnto you any other thing then that ye haue receaued/the same be accursed.

Joh.v.d Jacob.iiij.a *j.Thes.ij.b Preache I men now/or God? Or: go I about to please men? † If I shoulde yet please men/ I were not the seruaunt of Christ.

✠ *But I certifye you brethren/that the Gospel which is preached of me/is not of mē. For I neyther receaued it/nor learned it of man/But by the reuelacion of Jesus Christe.

Act.iiij.a viij.a.xxij.a Phil.iij.a For ye haue herde of my conuersacion afore tyme in the Jewshyppe/† how that beyonde measure I persecuted the congregacion of God/ and spoyled it/ and preuayled in the Jewshyppe aboue many of my companions in my nacion/† and was a muche more feruēt maintener of the tradicions of the fathers.

C Act.ix. and xxij. But whan it pleased God whiche separated me from my mothers wombe/ † and called me by his grace/for to declare his sonne in me/ that I shoulde preache him thorowe the Gospel amonge the Heithen/ immediatly I communed not of the matter with †flesh and bloude/ neyther came I to Jerusalem vnto them whiche were Apostles before me: but wente my wayes into Arabia/ and came againe to Damascon. Then after thre yeare I came to Jerusalē to se Peter/ and abode with him fystene dayes. As for the other Apostles/ I sawe none of them/saue James the Lordes brother.

Mat. d c a The thinges that I wryte vnto you/beholde/† God knoweth/I lye not. After that ij.Cor. went I into the coastes of Syria and Cilicia: but of face I was vnknowen of the Christen congregacions in Jewry. Neuertheless/ they had herde onely that: He that persecuted in tyme passed/preacheth now the fayth which some time he destroied: and they praised God in me. ✠

The II. Chapter.

THen after fourtene yeares/ † I wente vp agayne to Jerusalem with Barnabas: and Tytus with me also. But I wente vp by reuelacion/and communed with them of the Gospel/whiche I preache amonge the Heythen: but specially with them whiche were in reputacion/lest/I should runne/or had runne in vayne. † But Titus whiche was also with me/ was not compelled to be circumcised/ though he was a Greke: and that because of certayne incommers/ beynge false brethren/ whiche came in amonge other/ to spye oute oure libertie/ whiche we haue in Christe Jesu/ that they might bringe vs into bondage: To whome we gaue no roume/no/not for the space of an houre/as cōcerning to be brought into subieccion: that the trueth of the Gospel might continue with you.

A Act. Act.x Rom Ephe As for them that semed to be greate/what they were in tyme passed/ it maketh no matter to me. † For God loketh not on the outewarde apperaunce of men. Neuertheless/ they which semed great/taught me nothing: but contrarywyse whan they sawe that the Gospell ouer the vncircumcisyon was committed vnto Peter: (for he that was myghtye with Peter to the Apostelshyppe ouer the circumcision/the same was mighty with me also amonge the Heythen) they perceaued ỹ grace that was geuen vnto me.

James and Cephas/and Jhon/ which semed to be pyllers/ † gaue me and Barnabas the ryghte handes/ and agreed with vs/ that we shoulde preache amonge the Heythen/and they amōge the Jewes/ onely that we shoulde remēbre the poore/ † whiche thinge also I was diligent to do.

But whan Peter was come to Antioche/ I withstode hym in the face/ for he was worthy to be blamed. For afore there came certayne from James/ he dyd eate with the Heythen. But whan they were come/ he withdrue and separated hym selfe/ fearing them which were of the circumcision. And the other Jewes dissembled with hym lykewyse/ in so muche that Barnabas was broughte into theyr simulacion also. But whan I sawe that they walked not ryghte after the trueth of the Gospell/ I saide vnto Peter openly before all: If thou beynge a Jewe/ lyuest after the maner of the Gentiles/and not as do the Jewes/why causest thou the Gentiles then to lyue as do the Jewes?

C a ij.b † Though we be Jewes by nature/and not synners of the Gentiles/ * (yet in so muche as we knowe/ that a man is not made righteous by the dedes of the lawe/ but by the fayth on Jesus Christ) we haue beleued also on Jesus Christ/ that we myght be made righteous by the fayth of Christe/and not by the dedes of the lawe/ because that by the dedes of the lawe no fleshe shalbe iustified.

If we then whiche seke to be made righteous by Christ/ shoulde be yet founde synners oure selfes/ is not Christ then the minister of synne? God forbyd. For if I buylde agayne that which I haue destroyed/then make I my self a trespasser. † But I thorowe the lawe am dead vnto the law/ that I myght lyue vnto God. I am crucified with Christ/ yet do I lyue: neuertheless/ now not I/ but Christ liueth in me. For the lyfe whiche I now liue in the flesh/ I liue in the fayth of the sonne of God/ † whiche loued me/ and gaue him selfe for me/ I cast not awaye the grace of God. For if righteousnesse come by the lawe/ then died Christ in vayne.

ij.c a b.a

The III. Chapter.

O Ye foolysh Galathians/ † who hath bewitched you/ that ye shoulde not belefe the trueth? To whome Jesus Christ was descrybed before the eyes/ and amonge you crucified. This onely wolde I learne of you: Receaued ye the spirite by the dedes of the lawe/ or by the preachinge of the fayth? Are ye so vnwyse? Ye began in the spirite/ wolde ye ende now then in ỹ flesh? Haue ye suffred so muche in vayne? if it be els in vayne. He that geueth you the spirite/ and doeth suche greate actes amonge you/ doeth he it thorowe the dedes of the lawe/ or by the preachinge of the fayth?

A Galat.v.a

✠ † Euen as Abraham beleued God/ and it was counted vnto hym for ryghteousnesse. Gene.xv.b Rom.iiij.a Jacob.ij.c

Thus ye knowe/that they whiche are of fayth/ are Abrahams chyldren.

Jacob.ij.c

B Gene.xij.a and xxij.c deu.xxvij.c Abac.ij.a Rom.j.b *Leuit. xviij.a Rom.x.a †Ro.viij.a *deu.xxj.d The scripture sawe aforehande/ that God iustifieth the Heythen thorow faith: Therfore shewed it glad tydinges afore vnto Abraham/ and sayde: † In the shall all Heythen be blessed. So then they whiche be of faith/are blessed with faythfull Abraham. For as many as go aboute with the workes of the lawe/ are vnder the curse. For it is wrytten: † Cursed be euery man that continueth not in all thynges that are wryttten in the boke of the lawe/to do thē. That noman is iustified by the lawe/ in the syght of God it is euident: † For the iust shall lyue by his fayth. ✠ The lawe is not of fayth/ * but the man that doeth the same/ shall lyue therein. † But Christ hath delyuered vs from the curse of the lawe/ whan he became a curse for vs (for it is wrytten: * Cursed is euery man that hāgeth on a tree/) that the blessinge of Abraham myght come on the Gentiles in Christ Jesu/ and that we myght so receaue the promysed spirite thorowe fayth.

C Heb.ix.c Brethren/I wyll speake after the maner of men. Thought it be but a mans testament/yet noman despyseth it/ or adderh any thinge therto/ † whan it is confirmed. ✠ To Abraham and hys sede were ỹ promyses made. He sayeth not in the sedes as in many/ but in thy sede/ as in one/ whiche is Christ. This Testament (I saye) which afore was cōfirmed to Christwarde is not disanulled (that ỹ pro-

mes shoulde be made of none effecte) by the
Judic.v.b lawe/† which was geuen beyonde foure hun-
Actu.vij.e dreth and thyrtye yeares thereafter. * For if the
*Ro.iiij.c enheritaunce be gotten by the lawe/ then is it
not geuen by promisse. But God gaue it frely
vnto Abraham by promisse.

Rom.v.c Wherfore then serueth ỹ lawe? † It was ad-
vij.b.viij.a ded because of transgression/tyll the sede came
*Actu.vij.e to the whiche the promisse was made. *And it
was geuen of aungels/ by the hande of the
Deut.v.a † mediatoure. A mediatoure is not a media-
tour of one onely/but God is one.

Is the lawe then agaynst the promisses of
God? God forbyd. Howbeit/ if there had ben
geuen a lawe whiche coulde haue geuen lyfe/
then no doubte/righteousnesse should come of
Rom.iij.b the lawe. † But the scripture hath shut vp all
vnder synne/ that the promisse should come by
the fayth on Jesus Christ/geuen vnto thē that
belefe. ✠ Before fayth came/we were kept and
shut vp vnder the lawe/ vnto the fayth whiche
shoulde afterwarde be declared. Thus the law
was oure scholemaster vnto Christ/ that we
myght be made righteous by fayth. But now
that fayth is come/ we are nomore vnder the
Joan.j.a scholemaster. † For ye all are the chyldren of
*Rom.vj.a God by the fayth in Christ Jesu. * For as
and xiij.b many of you as are baptysed/ haue put on
Colos.ij.b Christ. Here is neyther Jewe nor Greke: here
is neyther bonde nor fre: here is neyther man
Joā.xvij.e nor woman/ for ye are all † one in Christ Jesu.
*Ephe.j.b *If ye be Christes/then are ye Abrahams sede/
Hebr.xj.c and heyres accordinge to the promisse.

The IIII. Chapter. ✠

A BVt I saye: As longe as the heyre is a
chylde/ there is no difference betwene
hym/ and a seruaunt though he be lorde of the
goodes: but he is vnderfuters and gouernors/
vntyll the tyme appointed of the father. Euen
so we also whan we were chyldren/ were in
bondage vnder the outwarde tradicions. But
Gen.xlix.b whan the † tyme was fulfylled/ God sent his
San.ix.d sonne/borne of a woman/* and put vnder the
*Mat.v.b lawe/to redeme them whiche were vnder the
lawe/ that we myght receaue the chyldshyppe.
Rom.viij.b † For so muche then as ye are chyldren/ God
hath sent the spirete of his sonne into oure hertes/whiche crieth Abba/ deare father. Wherfore now/ thou arte not a seruaūt/ but a sonne. If thou be a sonne/then arte thou the heyre of God thorowe Christ. ✠ Notwithstanding/ whan ye knewe not God/ ye dyd seruice vnto them/† whiche by nature are no goddes. But j.Co
now seynge ye knowe God (yee/ rather are
knowen of God) howe is it/ † that ye turne Col
you backe agayne vnto the weake and begge-
rly tradicions/ whercunto ye desyre againe
a freihe to be in bondage.

Ye obserue dayes & monethes/ and tymes/ &
yeares. I am in feare of you/ lest/ I haue
bestowed laboure on you in vayne. Brethren
I beseche you/ be ye as I am/ for I am as ye
are. Ye haue not hurt me at all. For ye knowe/
how that in weakenesse after the fleshe I prea-
ched the Gospell vnto you at the fyrst: and my
temptacion whiche I suffred after the fleshe/ye
despised not/ neyther abhorred/ but receaued
me as an † Aungel of God/ yee/ euē as Christe Ma
Jesu. How happy were ye then? For I beare
you recorde/ that if it had ben possible/ ye had
plucked out youre owne eyes/ and geuen thē
vnto me. Am I therfore become your enemye/
because I tell you the trueth?

They are gelous ouer you amysse. Yee/ they
wolde make you to fall backe that ye myghte
be feruente to themwarde. It is good to be
feruente/so that it be alwaye in a good thinge/
and not onely whan I am present with you.
My lytle chyldren (of whome I † trauayle in Ja
* byrth agayne/ vntyll Christ be fashioned in *j.
you) I wolde I were with you now/ and
coulde chaunge my voyce. For I stande in
doubte of you.

Tell me/ye that wil be vnder the lawe/haue C
ye not herde the lawe? ✠ For it is written/ Ge
that Abraham had two sonnes/ † the one by a *G
bonde mayden/ * the other by a fre woman/ †R
† as for hym that was of the bonde mayden/
he was borne after the fleshe: but he whiche
was of the fre womā/ was borne by promisse.
These wordes betokē somwhat. For these wo-
men are the two testamentes: The one from
the mount Syna/ that gendreth vnto bon-
dage/ whiche is Agar. For Agar is called in
Arabia the mount Syna/ and reacheth vnto
Jerusalem/whiche now is/and is in bondage
with her chyldren.

† But Jerusalem that is aboue/ is the fre Ap
woman/which is the mother of vs all. For it
is writtē: † Reioyce thou baren/ that beareſt Eſa

no

no chyldren: breake forth/ and crye thou that
trauayleste not/ for the desolate hath many
mo children then she which hath an housbāde.
As for vs (brethren) we are the chyldren of Ja
saac/accordinge to the promisse.

† But lyke as at that tyme/he that was borne
after the flesh/ persecuted hym that was borne
after the spirete/ euen so is it now also. But
what sayeth the scripture? † Put awaye the
bonde mayden/and her sonne: for the sonne of
the bonde mayden shall not be heyre with the
sonne of the fre woman. So now brethren/we
are not chyldren of the bonde mayden/ but of
the fre woman. ✠

The. V. Chapter.

A STande fast therfore in the lyberty/ wher-
with Christ hath made vs fre/and be not
wrapped agayne in the yocke † of bondage.
Beholde/ I Paul say vnto you: * If ye be cir-
cumcised/Christ profyteth you nothinge at all.
I testifie agayne vnto euery man whiche is
circumcised/that he is boūde to kepe the whole
lawe. Ye are gone quyte from Christ/as many
of you as will be made ryghteous by the lawe/
and are fallen from grace. But we wayte in
the spirete of hope/ to be made righteous by
fayth. † For in Christ Jesu/ neyther is cir-
cumcision worth any thynge/ nor vncircum-
cision: but fayth whiche † by loue is myghty
in operacion. Ye ran well/ * who was a let
vnto you/ that ye should not obeye the trueth?
Such counsayll is not of hym that hath called
you. † A lytle leuen soureth the whole lompe
of dowe.

B ✠ I haue trust towarde you in the Lord/
that ye wyll be none otherwyse mynded. But
he that troubleth you/ shall beare hys † iudge-
ment/ whatsoeuer he be. Brethren/ if I yet
preache circumcision/ why do I suffre perse-
cution? then hath the sclaunder of the crosse
ceassed. Wolde God they were roted out from
amonge you/which trouble you. But brethrē/
ye are called vnto lybertye/ onely let not youre
† lybertye be an occasion vnto the fleshe/but
by loue serue one another. For all the lawe is
fulfylled in one worde/namely in this: * Loue
thy neyghboure as thy self. But if ye byte/ and
deuoure one another/ take hede/ that ye be not
consumed one of another. ✠

C ✠ I saye: Walke in the spirete/ and so shall
ye not fulfyll the † lustes of the flesh. For the j.Pet.ij.b
flesshe lusteth agaynst the spirete/ and the spirete
against the flesshe. These are cōtrary one to the
other/so that ye can not do ỹ whiche ye wolde:
But and if ye be led of the spirete/ then are ye
not vnder the lawe. † The dedes of the flesshe j.Tim.v.c
are manifeste/ whiche are these: Aduoutrye/
whoredome/ vnclennesse/ wantonnesse/ Ido-
latrie/ witchcrafte/ † hatreth/variaunce/ zele/ ij.Cor.xij.c
wrath/stryfe/sedicion/sectes/ enuyenge/ mur-
ther/ dronkennesse/ glottony/ and such like: of
the whiche I tell you before as I haue tolde
you in tyme past/ † that they whiche committe j.Cor.vj.b
suche/shall not inherite the kingdome of God. Ephes.v.a
*But the frute of the spirete is loue/ioye/peace/ Ap.xx.j.c
longe suffringe/gentlenesse/goodnesse/fayth- *Ephe.v.b
fulnesse/ mekenesse/ temperaunce. † Against †j.Tim.j.b
suche is not the lawe: *But they that are Chri- * Ro.xiij.b
stes/ haue crucifyed their flesh with the lustes j.Pet.ij.b
and desyres. ✠

The VI. Chapter. ✠

IF we lyue in the spirete/let vs walke also in A
the spirete. Let vs not be vayngloryous/
prouokinge one another/ and enuyenge one
another. Brethren/ if any man be ouertaken of
a faute/yee/ which are spirituall enfourme hym
with a meke spirete: and consydre thine owne
selfe/ that thou also be not tempted. † Beare Joan.xiij.b
ye one anothers burthen/ and so shall ye ful- Rom.xv.a
fyll the lawe of Christ. But if any man thinke
hym selfe to be somwhat (whan in dede he is
nothinge) the same deceaueth hym selfe. Let
euery man proue hys owne worke/ and then
shall he haue reioycinge in his owne selfe/ and
not in another. † For euery one shall beare hys Ro.xiij.b
owne burthen.

† But let hym that is taught with ỹ worde/ Rom.xv.d
minister in all good thinges/ vnto hym that j.Cor.ix.b
teacheth hym. Be not deceaued/God wyll not
be mocked. † For whatsoeuer a man soweth/ Luce xvj.d
that shall he reape. He that soweth vpon the
flesshe/ shall of the flesh reape destruction. But B
he that soweth vpon the spirete/ shall of ỹ spirete
reape lyfe euerlastinge. † Let vs not be weery ij.Thes.iij.b
of wel doynge: for whan the tyme is come/ we
shall reape without ceassinge. Whyle we haue
tyme therfore/ let vs do good vnto al men/
† but specially vnto them whiche are of the ij.Tim.v.a
housholde of fayth. ✠

Beholde/ with how many wordes I haue

j.Cor.xvj.c written vnto you † with myne owne hande. They that will please in the flesshe / constrayne you to be circumcised / onely lest / they shoulde be persecuted with the crosse of Christ. For euē they them selfes which are circumcised / kepe not the lawe / but wolde haue you circumcised / that they myght reioyce in youre flesshe. But God forbyd that I shoulde reioyce / saue onely in the crosse of oure Lorde Jesus Christ / wherby the worlde is crucified vnto me / and
Galat.v.a I vnto ỹ worlde. † For in Christ Jesu / neyther circumcision auayleth any thinge / nor vncir-
Ps.cxxiij.a cūcision / but a newe creature. † And as many as walke according to this rule / peace & mercy be vpon them / and vpon Israel of God. From
ij.Cor.iij.b henceforth let noman put me to businesse / † for I beare in my body the markes of the Lorde Jesu. Brethren / the grace of oure Lorde Jesu Christ be with youre spirete. Amen.

Vnto the Galathians / sent from Rome.

The Epistle of the Apostle S. Paul to the Ephesians.

The fyrst Chapter.

PAul an Apostle of Jesu Christ by the will of God. To the sainctes which are at Ephesus / and to them ỹ belefe on Jesus Christ.

ij.Cor.j.a † Grace be with you / and peace from God oure
Galat.j.a father / and from the Lorde Jesus Christ.

j.Pet.j.a † Blessed be God and the father of oure Lorde Jesus Christ: whiche hath blessed vs with all maner of spiritual blessinge in hea-
Joan.xv.b uenly thinges by Christe / † accordinge as he
ij.Tim.j.b had chosen vs by him or euer the foūdacion of the worlde was layed / that we shoulde be holy and without blame before him in loue / and ordeyned vs before / to receaue vs as chyldren thorowe Jesus Christ / accordinge to the pleasure of his will / vnto the prayse of the glory of his grace / wherby he hath made vs accepted in the. † Beloued * in whome we haue redēp- Mat
cion thorowe his bloude: (namely) the forge- and
uenesse of synnes / accordinge to the ryches of *Col
his grace / which he hath shed vpon vs aboun- Heb
dauntly in all wysedome and prudence / † and †Col
hath opened vnto vs the misterye of his will / accordinge to his pleasure: which he had pur- B
posed in him selfe / that it shoulde be preached / † whan the tyme was fulcome / that all thin- Gala
ges shoulde be gathered together by Christ / both the thynges whiche are in heauen / and also the thinges that are vpon earth: euen by him / by whome also we are come to the inhe- Rom
ritaunce / † we that were therto predestinate before / accordinge to ỹ purpose of hym / whiche worketh all thinges after the counsayll of his owne will / that we myght be to the prayse of hys glorie / euen we that therfore beleued on Christ / on whome also ye beleued / after that ye herde the worde of trueth / namely the Gospell of youre saluacion: wherein whan ye beleued / ye were † sealed with ỹ holy spirete of promisse / Rom
which is the earneste of oure inheritaunce to ij.Cor
our redempcion / that we myght be his owne / and v
to the prayse of his glorie.

Wherfore I also / (in so muche as I haue C herde of the fayth / whiche ye haue in the Lorde Jesu / and of youre loue vnto the sainctes) †ceasse not to geue thankes for you / and make Phili
mencion of you in my prayers / that the God Colos
of oure Lorde Jesus Christ * the father of ij.The
glorie / may geue vnto you the spirete of wys- *Jos
dome / and opē vnto you the knowlege of him selfe / and lyghten the eyes of youre vnderstan-
dinge / that ye maye know what is the hope of your callinge / and what the ryches of his glo-
rious inheritaunce is vpon the sainctes / and what is the exceadinge greatnesse of his po-
wer towarde vs / whiche belefe accordinge to the workinge of his myghty power which he wrought in Christ / whan he raysed hym vp
from the dead / † and set hym on his righte Psal.c
hande in heauenly thinges aboue all * rule / *Dan
power / myght / and dominacion: and aboue all that maye be named / not onely in this worlde / but also in the worlde to come. † And Psal.v
hath put all thinges vnder his fete / and hath made

.iiij.b made hym aboue all thynges † the head of the
.b cōgregacion / which is the bodye / and the ful-
j.b nesse of hym that fylleth all in all.

The II. Chapter.

A AND quickened you also / whan ye were
j.b dead thorowe tresspasses and synnes / in
.b the which in tyme past ye walked according to the course of this worlde / and after the prince that ruleth in the ayre / namely / after the spirete whiche now worketh in the chyldren of vnbe-
iij.a lefe: † Amonge whome we also had oure con-
uersacion in tyme past in the lustes of oure flesshe / and dyd the wyll of the flesshe / and of the mynde / and were naturally the chyldren of wrath / euen as well as other.

But God whiche is rych in mercy thorowe his greate loue / wherewith he loued vs euen whan we were dead in synnes / hath quicke-
.v.b ned vs with Christ († for by grace are ye saued)
.v.b and hath raysed vs vp with him / and set vs wt him in heauenly thinges thorowe Christ Jesu that in tymes to come he myght shewe the exceadinge ryches of hys grace / in kindnesse to vswarde in Christ Jesu. For by grace are ye saued thorowe fayth / and that not of youre selfes. For it is the gyfte of God / not of wor-
B kes / lest / any man shoulde boast hym self. For we are his workman shyppe / created in Christ
iij.b Jesu † vnto good workes / to the whiche God ordeyned vs before / that we shoulde walke in them.

Wherfore remembre / that ye (whiche afore tyme were Gentyles after the flesshe / and were called vncircumcision / of them that are cal-
ij.a led † circumcision after the flesshe / whiche cir-
j.ij.b cumcision is made with the hande) that ye at thesame tyme were without Christe / and re-
puted alcauntes from the commune wealth of Israel / and were straungers from the te-
.xv.b stament of promisse / therfore had ye no † hope / and were without God in thys worlde. But now ye that be in Christ Jesu / and afore tyme were farre of / are now made nye by the bloude of Christ.

C For he is oure † peace / whiche of both hath
ix.b made one / and hath broken doune the wall /
j.b that was a stoppe betwirte vs / and hath also thorowe hys flesshe put away the cause of ha-
tred / (namely the lawe of the cōmaundemen-
tes contayned in the law written) ỹ of twayne he myghte create one newe man in him selfe / and make peace / and to reconcyle both vnto God in one bodye thorowe the crosse / and so he slewe the hatred thorowe hys owne selfe & came / and † preached peace in the Gospell / Esa.lvij.c
vnto you whiche were farre of / and to them Luce ij.b
that were nye. For thorowe hym we both haue entraunce in one spirete vnto the father.

✠ Now therfore ye are nomore geestes and straungers / but citiesyns with the sainctes / & of the housholde of God / buylded vpon † the j.Cor.iij.b
foundacion of the Apostles and Prophetes / † where Jesus Christ is ỹ heade corner stone / j.Pet.ij.c
in whome euery buyldinge coupled together / groweth to an holy temple in the Lorde / in whome ye are buylded also together / to be an habitacion of God in the spirete. ✠

The. III. Chapter.

FOr this cause I Paule am † a prysoner of A
Jesu Christ / for you Heythen / accordinge Actu.xxj.b
as ye haue herde of the office of the grace of God / which † is geuen me to youwarde. For Act.xiij.a
* by reuelacion was this mystery shewed vn- and xxij.b
to me / as I wrote aboue in fewe wordes: *Galat.j.b
wherby whan ye reade it / ye may perceaue myne vnderstādinge in the mystery of Christ / whiche (mystery) in tymes past was not ope-
ned vnto the chyldren of men / as it is now de-
clared to hys holy Apostles and Prophetes by the spirete / namely / that the Heythen shoulde be inheritours also / and of thesame body / and partakers of his promisse in Christ by ỹ Gos-
pell / whereof I am made a minister / accor-
dinge to the gyfte of the grace of God / whiche is geuen me / according to the workinge of his power.

Vnto me † the least of all sainctes is thys B
grace geuen / that I shoulde preache amonge j.Cor.xv.a
the Heythē the vnsearcheable ryches of Christ / and to make all mē se / what is the felowshippe of the † mystery / which from the begynninge Colos.ij.c
of the worlde hath ben hyd in God / whiche made all thynges thorowe Jesus Christe: to the intent that now vnto the rulers and po-
wers / in heauen myght be knowē by the con-
gregacion the manyfolde wysdome of God / accordinge to the eternall purpose / whiche he hath shewed in Christ Jesu oure Lorde / by whome we haue boldnesse / and an entraunce in all confydence thorowe fayth on hym.

Philip j. b ✠ † Wherfore I desyre that ye faynte not/be-
ij. Thes. iij. a cause of my tribulacions / that * I suffre for
*Colos j c you/which is youre prayse.

C For this cause I bowe my knees vnto the father of oure Lorde Jesus Christ/ whiche is the true father ouer all / that is called father in heauen and in earth/that he graunte you (according to ỹ ryches of hys glorie) to be stregthed with power by his spirite in the inwarde man / that Christ maye dwell in youre hertes by fayth/ that ye beynge roted/ and grounded in loue/ maye be able to comprehende with all sainctes / what is the bredth and length / and the depth / and the heyght: and to knowe the loue of Christ/whiche loue yet passeth al knowlege:that ye maye be fylled with all maner of fulnesse of God.

Vnto hym that is able to do exceadinge
Esa. lxv. d aboundauntly / † aboue all that we axe or vnderstande (according to the power that worketh in vs) be prayse in the cõgregacion which is in Christ Jesu / at all tymes for euer & euer/ Amen. ✠

The IIII. Chapter. ✠

A I Therfore which am prysoner in the Lorde/exhort you † that ye walke as it becom-
Gen. xvij. a meth youre callinge wherein ye are called / ẅ
j. Cor. vij. b all humblenes of mynde & mekenes / and lõge
Philip. j. d sufferinge / forbearinge one another in loue / &
Colos. j. a be diligent to kepe the vnyte of the spirite thor-
j. Thes. iiij. a owe the bonde of peace. One body and one spirite/euẽ as ye are called in one hope of youre callinge. One Lord/one fayth/one baptyme/ one God and father of vs all/whiche is aboue all/and thorow all/and in you all. ✠

Rom. xij. a ✠ † Vnto euery one of vs is geuen grace/
j. Cor. xij. a *accordinge to ỹ measure of the gifte of Christ.
*Joan. iij. c Therfore sayeth he: † He is gone vp on hye / &
† Of lxviij. c hath led away captiuite captiue/ & hath geuen
Esa xlv. a gyftes vnto men. That he wente vp/ what is it / but that he fyrst came doune in the lowest
Joan. iij. b partes of the earth: † He that came doune/ is euen thesame which is gone vp aboue all heauens/to fulfyl all. † And thesame hath set some to be Apostles/ some to be Prophetes / some to
j. Cor. xij. c be Euangelistes / some to be shepeherdes and teachers / wherby the sainctes myght be coupled togeather by commune seruice / to the edifyeng of ỹ bodye of Christ/tyll we al come vnto one maner of fayth & knowlege of the sonne of God/and become a perfect man into the measure of the perfecte age of Christ. ✠ † that we j. Cor
be nomore chyldren / * wauerynge and caryed *Co
aboute with euery wynde of doctrine thorowe the wickednesse of mẽ and craftynes/ wherby they laye wayte for vs to deceaue vs.

But let vs folowe the trueth in loue/ and in B
all thinges growe in him/ † which is the heade Eph
euen Christ/in whome all the body is coupled and
together / and one membre hangeth by another thorowout all the ioyntes. † Wherby one Rom
ministreth vnto another (accordinge to ỹ ope- j. Cor
racyon as euery membre hath his measure) and maketh that the body groweth to the edifyenge of it selfe in loue.

✠ This I saye therfore / and testifie in the Lorde/ that ye walke nomore † as the other Rom
Heythen walke in the vanite of theyr mynde/ j. Pet
blynded in theyr vnderstandinge / beynge straungers from the lyfe whiche is in God/ thorowe the ignoraunce that is in thẽ: because of the blindnes of theyr hert / whiche beynge past repentaunce/haue geuen them selfes ouer vnto wantonnes to worke all maner of vnclennes euen with gredynesse.

But ye haue not so lerned Christ/ if so be that C
ye haue herde of him / and are taught in hym euen as the trueth is in Jesu. So then as concerninge the conuersacion in tyme past / † laye Rom
from you that olde man / which marreth hym Colo
selfe thorowe deceuable lustes. ✠ ✠ But be ye renued in the spirite of youre mynde / and put on that new man whiche is shapen after God / in true ryghteousnesse and holynesse. † Wherfore put awaye lyenge / and speake Zach
euery man the trueth with hys neyghboure/ j. Pet
for as muche as we are membres one of another. † Be angry / but synne not. Let not the Psal
Sunne go doune vpon youre wrath: neyther geue place to the backbyter. He that hath stolen / let hym steale nomore: † but let hym la- ij. Th
boure rather/and do some good with his handes/that he maye haue to geue vnto hym that nedeth. ✠

† Let no fylthy cõmunicacion proceede out Mat
of your mouth/ but that which is good to edi- Eph
fye withall/ whan nede is / that it be gracious to heare. And greue not ỹ holy spirete of God/ wherwith ye are † sealed vnto the daye of re- ij. Cor
dempcion. Let all bitternesse/ and fearcenesse/ and

and wrath / and roaringe / & cursed speakinge
iij. b be farre frõ you with all maliciousnesse. † But
iij. d be ye curteous one to another/mercyfull/ *and forgeue one another / euẽ as God hath forgeuen you in Christ.

The V. Chapter.

A BE ye the † folowers therfore of God as
v. c deare chyldren/ and walke in loue/ euen as
viij. b Christ loued vs/ and * gaue hym self for vs an
v. j. a offeringe/and sacrifice of a swete sauoure vnto God. As for whordome/ and all vnclennesse/
xx. b or coueteousnesse/ † let it not be named amõge
i. you / as it becommeth sayncte/ *neyther fylthynesse/nor foolysh talkynge/neyther iestinge (whiche are not comly) but rather geuynge of
v. b thankes. † For be sure / that no whoremonger / or vnclene person / or coueteous person/ (whiche is a worshipper of ymages) hath inheritaũce in the kingdome of Christ & of God.
ij. b † Let noman deceaue you with vayne wordes: for because of these commeth the wrath of God vpon the chyldren of vnbelefe. Be not ye therfore cõpanions with them. For sometyme
v. a ye were darkenesse / † but now are ye lyght in the Lorde.

B Walke as the chyldren of lyghte. († For the
v. c frute of the spirete is all maner of goodnesse / &
righteousnesse/and trueth:) ✠ and proue what is pleasinge vnto the Lorde/and haue no fe-
iij. c lowshyppe with ỹ vnfrutefull workes of darkenesse/but rather rebuke them. For it is shame euen to name those thynges / whiche are done of them in secrete. † But all thinges are manifeste/whan they are rebuked of the lyghte. For
v. c whatsoeuer is manifest / thatsame is lyghte. Therfore sayeth he: † Awake thou that slepest/
iij. b and stande vp from the dead / and Christ shall gene the the lyght.

v. iiij. a ✠ † Take hede therfore how ye walke circũspectly not as the vnwyse/but as the wyse/and redeme the tyme / for it is a mysserable tyme. Wherfore be not ye vnwyse / but vnderstande
v. xij. a what the † will of the Lorde is / *and be not
v. iiij. a dronkẽ with wyne/wherein is excesse/but † be
xcli. full of the spirete / * and talke amonge your selfes of Psalmes & Hymnes/and spirituall songes/ † syngynge and makinge melody vnto ỹ
v. iij. b Lord in youre hertes/ * geuinge thankes al-
xcvij. a wayes for all thinges vnto God the father/ in
vj. v. c the name of oure Lorde Jesus Christe sub-
mittinge youre selfes one to another in ỹ feare of God. ✠

† Let the women submitte thẽ selfes vnto C
theyr housbandes/as vnto the Lorde. * For Colos. iij. c
the housband is the wyfes head/euẽ as Christ j. Pet. iij. a
also is the head of the congregacion/ and he is *j. Cor. xj. a
the Sauioure of his body. Therfore as the cõgregacion is in subiection to Christ/ lykewyse let ỹ wyfes be in subiection to theyr housbandes in all thinges.

Ye housbandes loue your wyfes / euen as Christ loued the congregacion / † and gaue Ephes. v. a
hym selfe for it / to sanctifye it / * and clensed it Galat. j. a
in the fountayne of water by the worde / to *Tit. iij. a
make it vnto hym self a glorious congregatiõ/ j. Pet. iij. c
hauynge no spot / nor wrynkle / nor any suche thynge/ but that it shoulde be holy and without blame.

So ought mẽ also to loue their wyfes/euen as theyr owne bodyes. He that loueth hys wyfe/loueth hym selfe. For noman euer yet hated his owne fleshe/but norysheth / and cherysheth it euen as the Lorde doeth also the cõgregacion. For we are membres of his body/ of hys fleshe/and of hys bones. † For this cause Gen. ij. d
shall a man leaue father and mother/and cleue Mat. xix. a
vnto hys wyfe/and they two shalbe one fleshe: Marc. x. a
This is a greate secrete: but I speake of Christ and the congregacion. Neuertheles / do ye so / that euery one of you loue hys wyfe euen as hym selfe: but let the wyfe feare her housbande.

The VI. Chapter.

M E † chyldren obey youre elders in ỹ Lor- A
de/for that is righte. Honoure thy father Colos. iij. c
and thy mother. (* That is the fyrste com- *Expo. xx. b
maundement / that hath any promisse) that thou mayest prosper / and lyue longe vpon earth. And ye fathers / prouoke not youre chyldren vnto wrath / † but brynge them vp Exod. xij. d
in the nourture / and informacion of the Deut. iiij. b
Lorde. and xj. c

* Ye seruauntes / obey youre bodely ma- Ps. lxxvij. a
sters / with feare and tremblynge / in synge- *Colos iij. c
nesse of youre herte euen as vnto Christ / not Titum ij. b
with seruice onely in the eye syght / as men j. Pet. ij. b
pleasers: but as ỹ seruaũtes of Christ / doynge the wyll of God from the herte with good wyll. Thinke that ye serue the Lorde and not men: and be sure / that what good soeuer a mã

doeth/he shal receaue it againe of the Lorde/ whether he be bonde or fre.

Eccli. xxxiij.d

† And ye masters / do euen thesame vnto them / puttynge awaye threatenynges / and knowe that euen youre master also is in heauen/ * neyther is there any respectes of persones with hym.

Colos.iij.c *Act.x.d Rom.ij.b Colos.iij.c

✠ Finally my brethrē/be stronge in ỹ Lorde/and in the power of his myght/ put on the armoure of God / that ye maye † stande stedfast against the crafty assaultes of ỹ deuel. For we wrestle not against flesshe & blonde / but against rule/against power / namely/ against ỹ rulers of the worlde / of the darkenesse of this worlde/against the spirete of wickednesse vnder the heauen. For this cause take ye the armour of God / that ye maye be able to resiste in the euel daye/and stande perfecte in all thinges.

B j.Pet.v.b

† Stande therfore / and youre loynes gyrded aboute with the trueth / hauynge on the brestplate of righteousnesse / & shode vpō your fete with the Gospell of peace/ that ye maye be prepared. Aboue all thynges take holde of the shylde of fayth wherwith ye maye quench the fyrie dartes of the wicked. And take the helmet of saluacion/† and the swearde of ỹ spirete/ whiche is the worde of God. ✠

Exr. xxviij.a Deu.xxxij.b Psa.cxxxj.a Esa.xj.a ij.Cor.x.a Sap.v.c Hebr.iiij.e

C

† And praye alwayes w̄ all maner of prayer/ and supplicacion in the spirete/and watch therunto with all instaunce / and supplicacion for all sainctes/and for me/ * that the worde maye be geuē me/ ỹ I maye open my mouth boldly/ to vtter the secretes of the Gospell/whereof I am a messaunger in bondes / † that I maye speake therein frely / as it becommeth me to speake.

Luc.xviij.a j.Thes.v.c * Col.iiij.a ij.Thes.iij.a Actu.xxij.c

But that ye maye also knowe / what case I am in/& what I do / Tychicus my deare brother/and faithfull minister in the Lorde shall shew you all: whome I haue sent vnto you for thesame cause / that ye myght knowe what case I stande in/and that he myghte comforte your hertes. Peace be vnto the brethren/ and loue with faith / from God the father/ and frō the Lorde Jesu Christ. Grace be with all them that loue our Lorde Jesus Christ vnfaynedly. Amen.

Sent frō Rome vnto the Ephesians/ by Tychicus.

The Epistle of the Apostle S. Paul to the Philippians.

The fyrst Chapter.



Paul and Timotheus the A seruaūtes of Jesus Christ/ whiche are at †Philippos/ with the Bisshoppes* and ministers. *Actu

† Grace be with you/& peace from God oure father/and from the Lorde Jesus Christ. Gala

✠ † I thāke my God/as ofte as I remēbre you (whiche I alwayes do in all my prayers for you all/and praye with gladnesse) because of youre felowesshyppe whiche ye haue in the Gospel frō the fyrst daye vnto now / & am surely certifyed of this / that he which hath begonne †that good worke in you/shall go forth with it vntyll the daye of Jesus Christ: as it becōmmeth me to iudge of you all / because I haue you in my herte/ as those that are partakers with me of grace in my bōdes / in defendinge and stablysshinge of the Gospell. Colos. Joan

For God is my † recorde / howe I longe after you all / euen from the very herte rote in Jesu Christ. * And for thesame I praye/ that youre loue may increace more and more in all maner of knowlege/and in all experience/that ye maye proue what is best / that ye maye be pure/ and suche as hurte no mans conscience/ vnto the daye of Christe: fylled with the frutes of ryghteousnesse / whiche come by Jesus Christ / vnto the glory and prayse of God. ✠ B ij.Tho *Eph Colos ij.Tho

† I wolde ye vnderstode brethren/that my busynes is happened vnto the greater furtheraunce of the Gospell / so that my bondes in Christe are manifeste thoroweout all the iudgement hall / and in all other places: In so muche that many brethren in the Lorde are boldened thorowe my bondes / and darre more largely speake the worde without feare. Some (no doubt) preache Christ of enuie and Ephe

& stryfe/but some of good wil. The one parte preacheth Christ of strife/and not purely/ supposynge to adde more aduersyte vnto my bōdes. The other part of loue/for they know that I lye here for the defence of the Gospel.

C

What then? So that Christ be preached al maner of wayes (whether it be done by occasyon/or true meaninge) I reioyce therin/and wyll reioyce. For I knowe that thesame shall chaunce to my saluacyon/ † thorowe youre prayer/and ministringe of the spirete of Jesu Christe / as I loke for and hope / that in nothinge I shalbe ashamed: but that with all confydence (as alwayes in tymes paste / euen so nowe) Christ shalbe magnifyed in my body / whether it be thorowe lyfe or thorowe death. For Christe is to me lyfe / and death is to me auauntage. But in as muche as to lyue in the flesshe/is fruteful to me for the worke/ I wote not what I shall chose / for both these thinges lye harde vpon me. † I desyre to be lousēd/and to be with Christe / whiche thinge were much better (for me) But to abide in the flesh is more nedefull for you. Jo.v.a

D

And this am I sure of that I shall abyde/ and continue with you all/for the furtheraūce and ioye of youre faith/ that ye maye aboundantly reioyce in Christ Jesu thorowe me/ by my comminge to you againe. Onely let your conuersacyon be † as it becommeth the Gospel of Christ/that whether I come and se you/ or els be absent. I maye yet heare of you/that ye continue in one spirete / and one soule/ labouringe (as we do) to maynteine the fayth of the Gospell/and in nothinge fearing your aduersaries/whiche is to them a token of perdicion/but vnto you (a token) of saluacion / & that of God. For vnto you it is geuen / not onely that ye shoulde beleue on Christ/ but also suffre for his sake/and to haue euen thesame fyght/whiche ye haue sene in me / and nowe heare of me. Phe.iiij.a j.a Phes.iiij.a

The II. Chapter. ✠

A

If there be amonge you any consolacion in Christ/if there be any comforte of loue/ if there be any felowesshyppe of the spirete/ if there be any compassyon and mercy/fulfyll my ioye/ † that ye drawe one waye/ hauinge one loue / beynge of one accorde/ and of one mynde: that there be nothinge thorowe Roma xij.c

† stryfe and vayne glorye / but that thorowe meknesse of mynde/ euery man esteme another better then him selfe/ and let euery man loke not for his owne profyte/ but for the profyte of other. j.Cor.iij.a

✠ † Let thesame mynde be in you/ that was in Christe Jesu: which beynge in the shape of God/thought it not robbery to be equal with God/ † but made him selfe of no reputacion/ and toke vpon him the shape of a seruaunte. j.Pet.ij.b Psal. viij. b

† Became lyke another man/and was founde in his apparell as a man: he humbled him selfe/and became obedient vnto the death/euē the death of the crosse. Heb.v.a

† Therefore hath God exalted hym/ and geuen him a name / whiche is aboue all names/ * that in the name of Jesus euery knee shoulde bowe/ both of thinges in heauen/ of thinges vpon the earthe/ and of thinges vnder the earth: and that al tunges should confesse that Jesus Christ is the Lorde vnto the praise of God the father. ✠ mat.xxviij.c Heb.ij.b Esa.xlv.c Dani. vij.c Rom.xiiij.b

B

Wherefore my dearly beloued / as ye haue alwaye obeyed (not onely † in my presence/ but also muche more in myne absence) euen so worke oute youre owne saluacion with feare and tremblinge. † For it is God which worketh in you both the wyll and the dede/ euen of his owne good wyll. * Do all thinges without murmuringes and dysputynges / that ye maye be blameles and pure/ and the children of God / † without rebuke in the myddes of the crocked and peruerse nacion/† among whome se that ye shine as lyghtes in the worlde: holdynge faste the worde of lyfe vnto my / † reioycinge in the daye of Christe / that I haue not runne in vayne / neyther laboured in vayne. * Yee/ and though I be offered vp vppon the offeringe and sacrifice of your faith/ † I am glad/ and reioyce with you all: be ye glad also/ and reioyce ye with me. Act.xvj.a Deu. viij.d Ex. xxxvj.c ij. Cor. iij. a Heb. xiij. d *j.Pet.iiij.b †j.Pet. ij. b Mat. v.b ij.Cor. j.c j.Thes. ij.c *Col. j.c Roma.xij.b

C

I truste in the Lorde Jesus † to sende Tymotheus shortly vnto you / * that I also maye be of good comforte / whan I knowe what case ye stande in. For I haue noman that is so lyke mynded to me/ whiche with so pure affeccyon careth for you. For all other seke their owne / not that whiche is Jesus Christes. But ye knowe the prose of Act. xvj. a *j.The.iij.d

him: for as a childe vnto the father so hath he
ministred vnto me in ỹ Gospel. Hym I hope
to sende/as soone as I know how it will go
Phil. j. d with me. † But I trust in the Lorde/that I
also my selfe shall come shortly.

Neuertheles/I thought it necessarye to
sende vnto you the Brother Epaphroditus/
whiche is my companion in labour/and fe-
low soudyer/and youre Apostel/and my mi-
nister at my nede/for so much as he longed af
ter you al/and was full of heauyneſſe/because
ye had herde ỹ he was sycke. And no doubte
he was sycke/and that nye vnto death: but
God had mercy on him/and not on him one-
ly/But on me also/lest/I shoulde haue had so-
rowe vpon sorowe.

I haue sente him therfore the more haiſte-
stely/that ye might se him/and reioyce again/
and that I also might haue the lesse sorowe.
Rom. xv. d Receaue him therfore in the Lorde with all
Mat. x. a gladnes/† and make much of such/for because
ij. Thes. v. b of the worke of Christe/he went so farre/that
he came nye vnto death/& regarded not his
lyfe/to fullfyll the seruice which was lacking
on youre parte toward me.

The III. Chapter.

A MOreouer my Brethren/reioyce in the
Lorde. Where as I wryte euer one
thinge vnto you: it greueth me not/and ma-
Phil. j. b keth you the surer. † Beware of dogges/be-
Esa. lvj. c ware of euell workers/beware of dissencion:
*Rom. ij. c *for we are the circumcision/euen we that
Colos. ij. b serue God † in the spirite/and reioyce in Christ
Joh. iiij. c Jesu/and haue no confidence in the flesshe/
† Rom. j. a though I haue whereof I myghte reioyce
*ij. Cor. xj. c in the flesshe. *If any other man thynke that
he hath whereof he myghte reioyce in the
flesshe/muche more I whiche was circumci-
sed on the eyghte daye/one of the people of
Israel/of the tribe of Ben Jamin/an Hebrue
Act. xxiij. a of the Hebrues: as concerninge the lawe/† a
*Act. ix. a Pharise/as concerninge feruentneſſe/*I per
Gal. j. b secuted the congregacion: and as touchinge
the righteousneſſe whiche is in the lawe/I
was vnrebukeable.

† But the thinges that were vauntage
Mat. xiij. c vnto me/haue I counted losse for Christes
sake. Yee/I thinke al thinges but losse for that
Joh. xvij. a excellent † knowleges sake of Christe Jesu my
Colo. ij. a Lorde: for whome I haue counted al thin-
ges losse/and do iudge them but dounge/
that I myghte wynne Christ/and be founde
in him/not hauinge myne owne ryghteous-
neſſe whiche commeth of the lawe/but by the
fayth of Christe (namely) the righteousneſſe
which cōmeth of God in faith to knowe him/ B
and the vertue of his resurreccion/and the fe-
lowshippe of his passion/† that I maie be cō- Rom. v
formable vnto his death/if by any meanes I
mighte attaine to the resurreccion from the
dead. Not that I haue attained vnto it alrea-
dye/or that I am already perfecte/but I fo-
lowe if I maye comprehende that wherein I
am comprehended of Christe Jesu. Brethren
I counte not my selfe yet that I haue gotten
it: but one thinge I say: I forget ỹ which
is behinde/& stretch my self vnto that whiche
is before/& preasse vnto the marke appointed/
to optaine the reward of the highe callynge
of God in Christ Jesu.

Let vs therefore (as many as be perfecte)
be thus wyse mynded: and if ye be otherwise
mynded/I praye God open euen this vnto
you. Neuertheleſſe/in that whereunto we are
come let vs procede by one rule/that we maye
be of one accorde.

✠ † Brethren/be ye the folowers of me/ C
and loke on them whiche walke euen so as ye j. Cor. iiij
haue vs for an ensample. For many walke and. x. d
(of whome I haue tolde you often/but now
I tell you wepynge) euen enemyes of the
crosse of Christe/whose ende is dampnacion/
† whose God is the bellye/and whose glorye Rom. xvj
shalbe to their shame/which are earthly min-
ded. † But oure conuersacion is in heauen/ Col. iij. a
from whence we loke for the saueoure Jesu
Christe the Lorde/† whiche shall chaunge j. Cor. xv
oure vyle bodye/that it maye be lyke fashio-
ned vnto his glorious body/according to the
working wherby he is able to subdue al thin-
ges vnto him selfe. ✠

The. IIII. Chapter.

WHerefore my brethren/dearlye beloued/ A
and longed for/my ioye and my crounc/
continue so in the Lorde ye beloued. I
praye Euodias/and beseche Syntiches/that
they be of one mynde in the Lorde. Yee/
and I beseche the my † faithfull yockfelowe/ j. Cor. ix
helpe the woman which haue laboured with
me in the gospel/with Clement and with my
other

ver. b other helpers/† whose names are in the boke
o. xvij. b of lyfe. ✠ * Reioyce in the Lorde alwaye/
Thes. v. c and agayne I saye/Reioyce. Let youre softe-
ſſe be knowen vnto all men. The Lorde
is euen at hande. Be not carefull/but in all
thinges let your petecions in prayer/and sup-
plicacion with geuinge of thankes be knowē
before God. And † the peace of God whiche
m. v. passeth al vnderstanding/kepe your hertes &
myndes in Christ Jesu. ✠

B Furthermore Brethren/whatsoeuer thin-
ges are true/whatsoeuer thinges are honest/
whatsoeuer thinges are iust/whatsoeuer thin
ges are pure/whatsoeuer thinges pertaine to
loue/whatsoeuer thinges are of honeste re-
porte/if there be any verteous thinge/if there
be any laudable thinge/haue thosesame in
youre mynde/whiche ye haue both learned
a. iij. b and receaued/and herde and sene in me:
those thinges do/and the God † of peace
shalbe with you. I reioyce greatlye in the
Lorde/that nowe at the laste ye are reuyued
again to care for me/as ye cared forme afore/
but ye lacked oportunyte. I speake not this
because of necessite: for I haue learned in
im. vj. b whatsoeuer estate I am/† therewith to be cō-
tent. I can be low/& I can be high. Euery
where/& in all thinges I am mete/both to be
ful/and to be hungrye/to haue plenty/and to
suffre nede. I can do all thinges thorowe
Christ/which strenghteth me. Notwithstan-
dinge/ye haue done well/that ye bare parte
with me in my tribulacion.

C But ye of Philippos knowe/that in the
begynnynge of the Gospell whan I depar-
ted fro Macedonia/no congregacion bare
or. ix. b parte with me/† concerninge geuinge/and
receauinge/but ye onely. For vnto Thessa-
lonica ye sente once/and afterwarde agayne
vnto my necessyte. Not that I seke gyftes/
but I seke the frute that it be aboundaunt in
youre rekenynge. For I haue all/and haue
plentye. I was euen fylled whan I receaued
of Epaphroditus/the which came from you/
om. xij. a an odoure of swetenesse/† a sacrifyce accep-
ebr. xiij. c ted and pleasaunte vnto God. My God ful-
fyll all youre nede/according to his ryches in
glory in Christ Jesu.

Vnto God and our father be praise for euer
and euer/Amen.

Salute all the sayntes in Christe Jesu:
The brethren that are with me/salute you. All
the saintes salute you/but specially they that
are of the Emperoures house. The grace of
oure Lorde Jesu Christe be with you all/
Amen.

Written from Rome by Epa-
phroditus.

The epistle of the Apostle S. Paul to the Colossians.

The first Chapter.

PAul an Apostle of Jesu A
Christe/by the wyll of
God/and brother Timo
theus. To the sayntes
which are at Colossa/and
brethren that beleue in
Christe.

† Grace be with you/& peace frō God oure Gal. i. a
father/and frō the Lord Jesus Christ. Ephe. j. a

* We geue thankes vnto God and the *Phil. i. a
father of oure Lorde Jesus Christe/praye- j. Thes. j. a
inge alwayes for you (sence we herde of your
fayth in Christe Jesu/and of youre loue to all
sayntes) for the hopes sake/whiche is layed
vp in stoare for you in heauen: of the whiche
ye haue herde before by the worde of trueth
in the Gospell/which is come vnto you: euen
as it is into al the worlde/and is † frutefull as Mar. iiij. a
it is in you/sence the day that ye herd & knew
the grace of God in the trueth/as ye learned
of † Epaphras oure deare felowe seruaunte/ Col. iiij. b
whiche is a faythful minister of Christ for you
whiche also declared vnto vs youre loue in
the spirite.

† For this cause we also/sence the daye that Ephe. j. c
we herde of it/ceasse not to praye for you/and Phil. j. b
desyre that ye might be fulfylled with the kno- ij. Thes. j. b
welege of his * will/in all wysedome and *j. The. iij. a
spirituall vnderstandinge/† that ye myghte † Eph. j. d
walke

walke worthye of the Lorde / to please hym
Joh.v.b in all thinges / †and to be frutefull in all good
workes / and grow in the knowlege of God:
and to be strenghted with all power / accor-
dinge to the mighte of his glorye / to all pacy-
ence and longe sufferinge with ioyfulnesse /
and geue thankes vnto the father / which had
made vs mete for the enheritaunce of sayn-
tes in lyghte.

B Whiche hath deliuered vs from the power
of darkenes / and translated vs into the king-
Ephe.j.a,7 dom of his deare sonne (†in whome we haue
redempcion thorow his blonde / namely / the
j.Cor.iij.a forgeuenesse of synnes.)† Which is the image
Heb.j.a of the *inuisyble God / † fyrst begotten before
*j.Ti.vj.a all creatures. * For by him were all thinges
†Ec.xxiiij.a created / that are in heauen and in earth / thin-
*Ps.xxxij.a ges visyble / and thinges inuisyble / whether
Heb.j.a they be maiesties / or lordshippes / eyther ru-
les / or powers. All thinges are created by
him / and in him he is before all thinges / and
in him al thinges haue their beyng.

Ephe.j.c † And he is the head of the body / namely /
and iij.b of the congregacion: * he is the begynninge
*j.Cor.xv.c and fyrst begotten from the dead / that in all
Apoc.j.b thinges he mighte haue the preemynence.
For it pleased the father that in hym shoulde
Colos.ij.b dwell † all fulnesse / and that by him all thin-
*Rom.iij.c ges shoulde be * reconcyled vnto hym selfe /
ij.Cor.v.c whether they be thinges vppon earth / or in
heauen / that thorowe the blond on his crosse /
he myghte make peace euen thorowe his
Rom.v.a owne selfe. †And you (whiche were in ty-
Ephes.ij.a mes paste straungers and enemyes / because
Colo.ij.b youre myndes were set on euell workes)
C hath he nowe reconcyled in the body of his
flesshe thorowe death / to make you holye
Ephe.v.b †& vnblameable / & without faut in his owne
*mat.xvj.c syghte / if ye continue * grounded and stably-
j.Cor.xv.b shed in the faith / and be not moued awaye frō
and x.d the hope of the Gospell / whereof ye haue
†Ps.xviij.a herde / which is preached †amonge all creatu-
res that are vnder heauen / whereof I Paull
ij.Cor.j.a am made a minister.

*Eph.iij.b †Now ioye I in my sufferinges which I
Phil.j.a suffre for you / *and fulfyll that whiche is be-
hynde of the passions of Christe in my flesshe /
for his bodies sake / whiche is the congrega-
ij.Tim.ij.a cion / †whereof I am made a minister / accor-
j.Cor.iiij.a dinge to the godly offyce of preachinge / which
is geuen vnto me among you / that I should
rychely preache the worde of God / namely /
Eph.iij.b †that mysterye which hath bene hyd sence the
worlde beganne / and sence the beginninge
of tymes: but nowe is †opened vnto his sain-
Mat.xj.c ctes / to whome God wolde make knowen
Joh.vj.a the glorious ryches of this mysterie amonge
ij.Cor.ij.c the Heithen: which (ryches) is Christe in you /
Ephe.j.b euen that is the hope of glorye / whome we
preache / and warne all men / and teache all mē
in al wysdome / to make euery man perfect in
Christ Jesu: Whercin I also laboure / & striue
accordinge to the working of him which wor-
keth mightely in me.

The II. Chapter.

IWolde ye knewe what sightinge I haue A
for your sakes / and for them of Laodicea /
and for as many as haue not sene my persone
in the flesshe / that their hertes mighte be com-
forted and knitte together in loue / to all riches
of ful vnderstanding / †which is in the know-
Joh.xvij lege of the misterie of God the father / and of
Christ / †in whome are hyd al the treasures of
j.Cor.j.c wisedome and knowlege.

†This I saye / lest / any man shoulde begile
Ephe.v.a you with entisynge wordes. * For though I
*j.Cor.v. Be absent in the flesshe / yet am I present with
you in the spirite: ioyeng / and beholding your
order / and stedfastnesse of your faith in Christ.
†As ye haue therefore receaued Christe Jesu
Gal.iij.d the Lorde / euen so walke in him / and be ro-
ted and builded in him / & be stedfast in faith /
as ye haue learned / and be plenteous in the-
same in geuinge thankes.

† † Beware / lest any man spoyle you tho- B
rowe philosophie / and deceatfull vanite after
Rom.xvi the tradicions of men / and after the ordinaū-
ces of the worlde and not after Christ. † For in
ij.Cor.xv him dwelleth al the fulnesse of the godheade
bodely / & ye are complete in him / which is the
heade of al rule and power: in whome also ye
Rom.ij.c are circumcised with † circumcision without
Phil.iij.a handes / By puttinge of the synful body of the
flesh: (namely) with the circūcision of Christ /
† in that ye are buryed with hym thorowe
Rom.vj.a baptyme: in whome ye are also ryse againe
thorowe fayth / that is wroughte by the o-
peracion of God / whiche rayse hym vp frō
Rom.vj the dead.
Eph.ij.a † And with him hath he quyckened you /
Col.iij.a whan

whā ye were dead in synnes / and in the vncir
cumcisyon of youre flesshe / and hath forgeuen
vs all synnes. ✠ And put oute the handwri-
tinge that was against vs (contrayned in the
lawe wrytten) and that hath he taken oute 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 owne persone.

C Let no man therefore trouble youre consci-
ences aboute † meate / or drinke / or for a pece of
an * holy daye / as the holy daye of the newe
moone / or of the Sabbath dayes / † whiche are
the shadowe of the thynges that were for to
come: but the body it selfe is Christe. * Let no-
mā make you shute at a wrong marke / whiche
after his owne chosynge walketh in humble-
nesse / † and spiritualite of aungels / thinges
whiche he neuer sawe / and is vayne / and puft
vp in his owne fleshely mynde: and holdeth
not hym selfe to the head / whereof the whole
body by ioyntes and couples receaueth nory-
shement / and is knytte together / and so gro-
weth to the greatnesse that commeth of God.

†Wherfore if ye be dead with Christ from
the ordinaunces of the worlde / why are ye hol
den then with suche tradicions / as though ye
lyued after the worlde: As whan they saye:
Touche not this / tayste not that / handle not
that. All these thinges do hurte vnto men /
because of the abuse of them / whiche abuse
commeth onely of the commaundementes
and doctrynes of mē: † which thinges haue a
shyne of wysedome thorowe chosen spiritual-
tye and humblenesse / and in that they spare
not the bodye / and do the flesshe no worshippe
vnto his nede.

The III. Chapter. ✠

A IF ye be rysen nowe with Christe / seke
those thinges which are aboue / where
Christe is syttinge on the ryghtehande of
God. Set your mynde on the thinges / which
are aboue / not on the thinges that are vppon
earthe. For ye are dead / † and youre lyfe is
hyd with Christe in God. * But whan
Christe oure lyfe shall shewe hym selfe /
then shall ye appeare also with hym in
glorye. ✠

✠ †Mortifye therfore youre membres
which are vppon earth / whoredome / †vnclen-
nesse / vnnatural luste / euel concupiscence / and
couetousnesse / which is a worshippinge of Ge.vj.xix
Idols: † for whiche thinges sake the wrath of God commeth vpon the childrē of vnbelefe: j.Cor.x.a
*in the whiche thinges ye walked somtyme *Ephe.ij.a
whan ye liued in them.

†But now put al awaye from you wrath / Roma.vj.a
fearcenesse / maliciousnesse / cursed spekinge / Ephe.iiij.c
fylthye wordes oute of youre mouth. Lye not
one to another. † Put of the olde mā with his Rom xiij.b
workes / and put on the new / which is rene-
wed in knowlege after the ymage of him that
made him: † where there is no Greke / Jewe / Gal.vj.b
circumcision / vncircūcision / Barbarous / Si-
thian / Bonde / free: but Christ is all in al. ✠

✠ † Nowe therefore as the electe of God / B
holy and beloued * put on tender mercy / kind- Ephe.ij.c
nesse / humblenesse of mynde / mekenesse / long *Ephe.iiij.
sufferinge / forbearinge one another / and for-
geuinge one another: if any man haue a qua-
rell against another. † Lyke as Christe hath Mat.xviij.b
forgeuen you euen so do ye also. But aboue j.Cor.vj.b
all thinges put on loue / whiche is the bonde
of perfecteneſſe. And the peace of God rule
in youre hertes / to the whiche (peace) ye are
called also in one body: and se that ye be than-
kefull.

Let the worde of Christe dwel in you plen-
teously in all wysedome † Teache and exhorte Ephes.v. b
youre owne selfes with Psalmes and Hym-
nes / and spirituall songes / whiche haue fa-
uoure with them / synginge in youre hertes
to the Lorde. † And whatsoeuer ye do in j.Cor.x.d
worde / or worke / do all in the name of the
Lorde Jesu / † and geue thankes vnto God Eph.v.b
the father by him. ✠

† Ye wyfes / submitte youre selfes vn- C
to youre housebandes / as it is comly in the Ephe.v.c
Lorde. j.Pet.iij.a

Ye housbandes / loue youre wyfes / and be
not bitter vnto them.

† Ye children / obeye youre Elders in all Eph.vj.a
thinges / for that is well pleasynge vnto the
Lorde.

Ye fathers / rate not youre children / lest / they
be of a desperate mynde.

† Ye seruauntes / be obedient vnto youre Eph.vj.a
bodely masters in all thynges / not with Titum ij.b
eye seruyce as menpleasers / but in syngle- j.Pet.ij.c
nesse of herte / fearinge God. Whatsoeuer
ye

ye do/do it hertely/euen as vnto the Lorde/ and not vnto men. And be sure/that of the Lorde ye shall receaue the rewarde of the enheritaunce. For ye serue the Lorde Christ. †But he that doeth wronge/ shal receaue for the wronge that he hath done. *For there is no respecte of persones (with God.)

Rom.ij.a *Act.x.d Rom.ij.b †Eph.vj.a Ecl.xxxiij.d

†Ye masters/do vnto your seruauntes that whiche is iuste/and equal/and knowe that ye also haue a master in heauen.

The IIII. Chapter.

A COntinue in prayer/ and watche in the same with thankesgeuing/and praye also together for vs/that God open vnto vs the dore of the worde/ to speake the mysterye of Christe (wherfore I am also in bondes) that I maye vtter the same/ as it becommeth me to speake. †Walke wysely towarde them that are without/and redeme the tyme. Let youre speche be alwaye fauourable/ seasoned with †salt/that ye maye knowe howe to aunswere euery man. F

Eph.vj.e ij.Thes.iij.a Ecc.xxxvij.b Ephe.v.b Mat.v.b †Mar.ix.e

Tichycus the deare brother and faithfull minister/and felowe seruaunt in the Lorde/ shall tell you what case I am in. Whome I haue sente vnto you for the same purpose/that he myghte knowe howe ye do/ and that he mighte comforte youre hertes/ with one †Onesymus a faithfull and beloued brother/ whiche is one of you: they shall shewe you of all thinges/whiche are adoynge here. † Aristarchus my prysone felowe saluteth you/and †Marcus Barnabasses systers sonne/ touching whome ye receaued commaundementes: If he come vnto you/receaue hym/ and Jesus/ whiche is called Justus/ whiche are of the circumcisyon. These onely are my helpers in the kyngdome of God/which were to my consolacion.

Phili.i.b Act.xxvij.a ij.Tim.iiij.d

B †Epaphras a seruaunte of Christe/which is one of you/saluteth you/ and alwaye laboureth feruentlye for you in prayers/ that ye maye stande perfecte and full/ in all that is the wyll of God/ I beare him recorde/ that he hath a feruent mynde for you/ and for them at Laodicea/and at Hierapolis. Deare Lucas the Phisician saluteth you/ and so doeth † Demas. Salute the brethren/whiche are at Laodicea/and salute Nymphas/ and the congregacion whiche is in his house.

Col.j.a ij.Tim iiij b

And whan the epistle is redde of you/cause it to be redde also in the congregacion at Laodicea: and that ye lykewyse reade the Epistle of Laodicea. And saye to Archippus: Take hede to the office whiche thou hast receaued in the Lorde/ that thou fulfyll it. My salutacion with the hande of me Paul. Remembre my bondes. † Grace be with you Amen. ij.Thes.iij

Sent from Rome by Tychicus/and Onesymus.

The first epistle of the Apostle S. Paul to the Thessalonians.

The first Chapter.

PAul and Sylvanus/and Timotheus. Vnto the congregacio of the Thessalonians/in God the father and the Lorde Jesus Christ. A

†Grace be with you & peace from God our father & from the Lorde Jesus Christ. j.Cor.i.a Gal. j.a

✠ †We geue thankes vnto God alwaye for you all/ makynge mencyon of you in oure prayers withoute ceassynge/ and call to remembraunce youre worke in the faith/ and youre laboure in †loue/ and youre pacience in hope/ *whiche is oure Lorde Jesus Christe before God oure father: Because we knowe (brethren/beloued of God) howe that ye are electe: †for oure Gospell hath not bene with you in worde onely/ but both in power/ and in the holy ghoost/ and in muche certayntie/ †as ye knowe after what maner we were amonge you for youre sakes. Phil.j.a Col.j.a j.Thes.iij. *j.Tim.j. j.Cor.ij.a and.iiij.c j.Thes.ij.a

And ye became the folowers of vs/ and of the Lorde: and receaued the woorde in much afflictyō with ioye of the holy ghoost: B so that ye were an example to all that beleued

leued in Macedonia and Achaia. For from you was the worde of the Lord noysed out/ not onely in Macedonia and Achaia/ but in all quarters also is youre fayth in God spred abroade/so that it nedeth not vs to speake any thinge at all. For they them selfes shewe of you/ what maner of entringe in we had vnto you/and how ye are turned vnto God frō ymages/for to serue the lyuing and true God and to loke for his sonne † from heauen whome he raysed vp from the dead/ euen Jesus/ whiche hath deliuered vs from the †wrath to come.

Act.j.b Joh.iiij.e

The II. Chapter.

A FOr ye youre selfes (brethren) knowe of youre intraunce vnto you howe that it was not inuayne/ but as we had suffered afore/† and were shamefully intreated at Philippos (as ye knowe) we were bolde in oure God/†to speake vnto you the Gospel of God with muche stryuinge. For oure exhortacyon was not to bringe you to erroure/ nor yet to vnclennesse/ neyther was it with gyle/ but as we are alowed of God/that the Gospell should be committed vnto vs to preache/ euen so we speake/†not as though we wolde please men/ but God: whiche tryeth oure hertes.

Act.xvj.c Act.xvij.a Gal.j.d

For we haue not gone aboute with flatteringe wordes: (as ye knowe) nor waited for oure owne profyte (†God is recorde) neyther sought we praise of men/neither of you/nor of any other/whan we mighte haue bene chargeable vnto you as the Apostles of Christ/But we were tender amonge you.

Phil.j.b

B Like as a norse cherisheth her children/euen so had we hertely affeccion towarde you/ and wolde with good wyll haue dealte vnto you/ not onely the Gospel of God/but oure lyues also/Because ye were deare vnto vs.

✠ Ye remembre brethren oure laboure and trauayle. †For daye and nyght wrought we/ (because we wolde not be chargeable vnto any of you) and preached the Gospell of God amonge you. Ye are wytnesses/ and so is God/howe holyly and iustly/ and vnblamable we behaued oure selfes amonge you that beleue (as ye knowe.) Howe that as a father his children/ euen so exhorted we and comforted/ and besought euery one of you/ †that ye wolde walke worthely before God/whiche hath called you vnto his kyngdome and glorye. j.Thes.iiij.a

For this cause thanke we God withoute ceassinge/ because that whan ye receaued of vs the worde of the preachinge of God/ye receaued it not as the worde of men/but (euen as it is of a trueth) the worde of God/whiche worketh in you that beleue. F

For ye brethren are become the folowers of †the congregacion of God which in Jewrye are in Christe Jesu/ so that ye haue suffered euen lyke thinges of youre kynsmen/ as they haue suffred of the Jewes. Whiche as they put the Lorde Jesus to death/ and they: owne prophetes/euen so haue they persecuted vs also/and please not God/ and are contrarye to all men/ † forbyddinge vs to speake vnto the Heythen that they might be saued/to fulfyll their synnes allwaies: for the wrath is come vppon them alreadye vnto the vttermost. C Hebr.x.d Actu.xvij.a and.b

But we (brethren) for as much as we haue bene kepte from you for a season/ as concerninge the bodely presence/ but not in the hert we haue haysted the more with greate desyre to se you personally. Therfore wolde we haue come vnto you/ (I Paull) two tymes/ †but Sathan withstode vs. For who is oure hope/ or ioye/ or croune of *reioycinge: are not ye it in the syghte of oure Lorde Jesus Christe at his comminge: Yes/ ye are oure praise and ioye. San.x.b ij.Cor.j.b *Phil.ij.b

The III. Chapter.

WHerefore/ sence we coulde no longer forbeare/ we thoughte it good to remain at †Athens alone/ and sent Timotheus oure brother and minister of God/ and oure helper in the Gospel of Christ/to stablishe you & to comforte you in youre faith/† that no man shoulde be moued in these troubles: *for ye youre selfes knowe that we are euen appointed thereunto. And whan we were with you/ we tolde you before/ that we shoulde suffre trybulacion/ euen as it is come to passe/ and as ye know. For this cause/ seynge I coulde no longer forbeare/I sent that I might haue knowlege of your faith/lest/ happely the tempter had tempted you/and lest/ oure laboure had bene inuaine. A Actu.xvij.c Eph.iij.b *Joh.xv.b ij.Tim.iij.b

But

B But nowe that Timotheus is come from you vnto vs / and hath shewed vs of youre fayth and loue/and howe that ye haue alway good remembraunce of vs / desyringe to se vs/ as we also longe to se you:therfore Brethrē we haue consolacion in you/ in all oure trouble/ and necessyte thorowe youre fayth. For nowe are we alyue / if ye stande stedfast in the Lorde. ✠ For what thankes can we recompence to God agayne for you/ Because of this ioye that we haue cōcerning you before oure God: We praye exceadingly daye and night/ that we mighte se you presently / and fulfyll that whiche is lackinge in youre fauth.

God him selfe oure father/ and oure Lorde Jesus Christe gyde oure iourneye vnto you. But the Lorde increace you/and make you flowe ouer in loue one towarde another/ and towarde all men (euen as we do toward you) that your hertes maye be stable/and vnblameable in holinesse before God our father at the commynge of oure Lord Jesus Christ with al his saynctes. ✠

The IIII. Chapter.

A FYrthermore I beseche you Brethren / and exhorte you in the Lorde Jesus/ that ye increace more and more/ euen as ye haue receaued of vs/ howe ye ought † to walke and to please God. For ye knowe what commaū-dementes we gaue you by oure Lorde Jesus Christ. For this is the † wyll of God/ euen youre sanctifyenge/ that ye shoulde abstayne from whoredome / * that euery one of you shuld know how to kepe his vessel in holines & honour/ & not in the lust of cōcupiscence/ as † the Heithen whiche knowe not God. And that noman go to farre and defraude his Brother in bargeninge. For the Lorde is the auenger of all suche thinges as we haue saide/ and testifyed vnto you afore time. For God hath not called vs to vnclennesse / but vnto holines. † He therfore that despiseth/ despiseth not mā/but God: * which hath geuē his holy sprete in to you. ✠

Phil. j. d

Roma. xij. a

Ephe. v. b

*Tob. vj. d

j. Cor. vij. a

Rom. j. c

B † But as touchinge Brotherly loue/ye nede not that I wryte vnto you/ * for ye youre selfes are taught of God to loue one another: yee/and that thinge ye do vnto al the brethrē/ whiche are thorowoute all Macedonia. But we beseche you Brethren / that ye increace yet more and more / and that ye studye to be quiete / and to medle with youre busynesse/ † and to worke with youre owne handes/as we commaunded you / that ye maye walke honestly towarde them that are without/and that nothing be lackinge vnto you.

Luce. j. b

*j. Cor. iij. b

and vj. c

B

j. Thes. j. a

*Joh. vj. c

Act. xx. c

j. Thes. iij.

✠ We wolde not brethren that ye shoulde be ignoraunt / concerninge them whiche are fallen a slepe/ that ye sorowe not as other do/ † whiche haue no hope. For if we belefe that Jesus dyed and rose againe/euen so them also whiche slepe by Jesus/ shall God bringe with him. For this we saye vnto you in the worde of the Lorde/ † that we whiche lyue/ and are remayninge in the comminge of the Lorde/shall not come yer they whiche slepe. † For the Lorde hym selfe shall come doune from heauen with a shoute and voyce of the Archaungell/and with the trompe of God/ and the dead in Christe shall aryse firste: than shall we whiche lyue and remaine/ be caught vp with them also in the cloudes/to mete the Lord in the ayre/and so shal we euer be with the Lord. Wherfore comfort your selfes one another with these wordes. ✠

Sap. ij. a

j. Cor. xv. f

Mat. xxiij

Joh. v. c

Act. j. b

ij. Thes. ij

The V. Chapter. ✠

BVt of the times and seasons (brethrē) it is no nede to write vnto you/ for ye your selfes know perfectly/ that † the daye of ỹ Lorde shall come euen as a thefe in the nyghte. For whan they shall saye: Tushe. It is peace/ there is no daunger / * then shall sodain de-struccion come vpon them/euen as the paine of a woman trauelinge with childe / and they shall not escape. But ye brethren are not in darkenesse that that day should come on you as a thefe. ✠ ✠ Ye are altogether children of lighte/and children of the daie. We are not of the night/neither of darkenesse.

A

mat. xxiiij

ij. Pet. iij

Apo. iij. c

*Jere. xv

† Therfore let vs not slepe as do other/ but let vs watch/and be sober. For they that slepe/ slepe in the night:and they that be dronken/ are dronken in the nyght. But let vs which are of the day/be sober † armed with the brestplate of faith and loue/ and with the helmet of hope to saluacion.

Rom. xiij

Esa. lix. c

Eph. vj

For God hath not appoynted vs vnto wrath/but to optaine saluacio by the meanes of oure Lorde Jesus Christ/which dyed for vs/ ỹ † whether we wake or slepe/we shoulde lyue together with hym. Wherfore comforte youre selfes together/ and edifye one an other/ euen as ye do. ✠

B

j. Cor. v

Gal. vj. a

j. Tim. v

We beseche you brethren / † that ye knowe them whiche laboure amonge you / and haue the ouersyght of you in the Lorde / and geue you exhortacion / that ye haue them the more in loue for theyr workes sakes / and be at peace with them. ✠ We desyre you brethren / warne them that are vnruly / comforth the feble mynded / forbeare the weake / be pacient towarde all men. † See that none recompence euel for euel vnto any man: but euer folowe that whiche is good/bothe amonge your selfes and to all men.

v. b

viij. a

v. b

ix. d

† Reioyce alwaye/ * praye continually † in all thynges/ be thankeful: for thys is the wyll of God in Christ Jesu towarde you. * Quēche not the sprete: despyse not prophecyenges/ proue all thynges / and kepe that whiche is good. Abstayne from all suspicious thinges. The very God of peace sanctifye you thorowout. And I praye God that youre whole sprete/ soule and body be kepte blamelesse vnto the comminge of the Lorde Jesu. ✠

† Faythfull is he which hath called you/ which wyll also do it. Brethren praye for vs. * Grete all the brethrē with an holy kysse. I charge you by the Lorde / that this Epistle be redde vnto all the holy brethren.

† The grace of our Lorde Jesus Christe be with you. Amen.

j. a

b

xvj. b

xvj. c

xvij. c

f. iij b

The fyrst Epistle to the Thessalonians / sent from Athens.

The seconde Epistle of the Apostle S. Paul to the Thessalonians.

The fyrst Chapter.

PAul and Syluanus / and A Timotheus.

To the congregacion of the Thessalonians in God oure father/ & in the Lorde Jesu Christ.

† Grace be with you/ & j. Cor. j. a peace from God oure father/and from the Lorde Jesu Christ. Ephes. j. a

We are bounde to thanke God always for you brethren / as it is mete: because that youre fayth groweth exceadingly/ & the loue of euery one of you increaceth towarde another amōge youre selfes / so that we oure selfes make oure boast of you (in the congregacions of God) of youre pacience/and fayth in all youre persecucions and troubles that ye suffre / whiche is a token of the ryghteous iudgement of God/ that ye are counted worthy of the kyngdome of God/for the whiche ye also suffre.

For it is a righteous thinge with God / to recompence tribulacion vnto thē that trouble you/ but vnto you which are troubled rest with vs/ † whan the Lorde Jesus shal shewe him selfe from heauen / with the aūgels of his power/and with flammynge * fyre: to geue vengeaunce vnto them that † know not God / & to thē that obeye not the Gospel of oure Lorde Jesus Christ. † Which shalbe punyshed with euerlastinge dampnacion / * from ỹ presence of the Lorde/and from the glory of his power / whan he shall come to be glorified in his saynctes/and to become maruaylous in all them that belefe: because ye haue beleued oure testimony vnto you of thesame daye. † Wherfore we praye alwayes for you/ that oure God make you worthy of the callinge/ and fulfyll al delectacion of goodnesse / & the worke of faith in power/ that the name of oure Lorde Jesus

mat. xxiiij. c and xxv. c

*ij. Pe. iij. a

† Rom. ij. a

Sap. v. d

*Esa. ij. b

Colos. j. a

sus Christ maye be prayſed in you / and ye in him/accordinge to the grace of oure God/and of the Lorde Jesu Christ.

The II. Chapter. ✠

A WE beſeche you brethrē by the commynge of oure Lorde Jesus Christ/and in that we ſhall aſſemble vnto hym/that ye be not ſodenly moued from youre mynde / and be not troubled/neyther by ſprete/neither by wordes/ nor yet by letter/whiche ſhould ſeme to be ſent
ij. Pet. iij. a from vs/† as though the daye of Christ were at hande. Let noma deceaue you by any meanes. For the Lorde commeth not excepte the
Dan. ix. e departinge † come fyrſt / and that the man of
j. Tim. iiij. a ſynne be opened/ euen the ſonne of perdicion/
* Luce xj. c which is an * aduerſarye/and is exalted aboue all that is called God / or gods ſeruyce ſo that
j. Cor. iij. b he ſytteth as God / in the † temple of God/
and vj. c * and boaſteth hym ſelfe to be God.
*Dan. xj. e Remembre ye not/ that whan I was yet w̄ you/I tolde you theſe thynges? And nowe ye knowe what withholdeth it/ euen ẏ it myght
j. Joan. ij. c be vttered at his tyme(† For the myſtery of the iniquite worketh already. Let hym that holdeth/holde faſte nowe/till he which now onely letteth be taken oute of the waye.) And then
B ſhall that wicked be vttered/† whome ẏ Lorde ſhall conſume with ẏ ſprete of his mouth/
Joan. xv. d and ſhall deſtroye with the appearaūce of his
Eſa. xj. a commynge: ✠ euen hym / whoſe commynge
Dan. viij. c is * after the workinge of Sathan / † with all
*Joā. viij. d lyenge power/and ſignes/and wonders / and
† deu. xiij. a with all deceaueableneſſe of vnryghteouſneſſe
mat. xxiiij. b amonge them that peryſh/ becauſe they receaued not the loue of the trueth/that they myghte haue ben ſaued. † Therfore ſhall God ſende
Zach. v. a thē ſtronge delusion / that they ſhoulde beleſe
Rom. j. d lyes/that all they myght be dampned/whiche beleued not the trueth/but had pleaſure in vnryghteouſneſſe.

But we are bounde to gene thākes alwaye vnto God for you brethren/beloued of ẏ Lorde because that God hath from the begynninge choſen you to ſaluacyon in the ſanctifyenge of the ſprete / and in beleuynge of the trueth / whereunto he hath called you by oure Goſpell/to optayne the glorye of oure Lorde Jeſus Chriſte.

✠ Therfore brethren ſtande faſt / and kepe the ordinaunces which ye haue learned / whether it were by oure preachinge / or by epiſtle. But oure Lorde Jeſus Christ hym ſelfe/ and God oure father / whiche hath loued vs/ and geuen vs euerlaſtynge conſolacion/ and a good hope thorowe grace/comforte youre hertes/and ſtablyſh you in all doctryne and good workes.

The. III. Chapter.

FOrthermore brethren † praye for vs / that A
Matt.
Ephe.
Coloſ.
*Joan.
the worde of God may haue fre paſſage and be glorifyed / as it is with you / and that we may be delyuered from vnreaſonable and euel men. *For fayth is not euery mans. But the Lorde is faythfull / which ſhall ſtably ſhe you / and kepe you from euell. We haue confidence in the Lorde to youwarde / that ye bothe do / and wyll do / that whiche we commaunde you. The Lorde † gyde youre hertes vnto the loue of God and pacience of Christ. ✠

Deu.
and
✠ † But we require you brethren in the
Jer.
name of oure Lorde Jeſus Christ / that ye
j. Cor.
withdrawe youre ſelfes from euery brother that walketh inordinatly / and not after the inſtitucyon whiche he receaued of vs. † For ye
Actu.
youre ſelfes knowe how ye ought to folowe vs: for we behaued not oure ſelfes inordinatly amonge you / neyther toke we bread of any
B
man for nought / † but wrought with labour
Actu.
and trauayle nyght and daye/ leſt/ we ſhoulde
ij. Cor.
be chargeable to any of you. Not that we had no ſuche auctorite: but to gene oure ſelfes for an example vnto you to folowe vs. And whā we were with you / this we warned you of/ that if there were any which wolde not worke/ the ſame ſhoulde not eate. For we heare ſaye/ that there are ſome whiche walke amonge you inordinatly/and worke not at all/but are buſy bodies. † But them that are ſuche/ we com-
j. Theſ.
maunde and exhorte by oure Lorde Jeſus Chriſte / that they worke with quietnes / and eate theyr owne bread. ✠

Galat.
Neuertheleſſe brethren/† be not ye weery of
*ij. Theſ.
weldoynge. *But if any man obey not oure ſayinges / ſende vs worde of hym by a letter/ and haue nothynge to do with him / that he may be aſhamed. Yet counte hym not as an enemye/but warne him as a brother. The very Lorde of peace gene you peace alwayes by all meanes. The Lorde be with you all. † The
Col. iiij.
ſalutacion of me Paul with myne owne hāde: This is the token in all Epiſtles / ſo I wryte.
ij. Theſ. iij. c
† The grace of oure Lorde Jeſus Christ be
Theſ. v. e
with you all/ Amen.

Sent from Athens.

The fyrſt epiſtle of the Apoſtle S. Paul vnto Timothe.

The fyrſt Chapter.

A PAul an Apoſtle of Jeſus Christ / accordinge to the
tim. ix. b
cōmaundement of God
Heſ. j. a
our ſaueour/& of ẏ Lorde Jeſus Christ / † which
tim. xvj. a
is oure hope. Vnto
† Timothe my naturall
tim. j. a
ſonne in the fayth.

† Grace/mercy/& peace from God oure a-
Galat. j. a
ther/and our Lorde Jeſus Chriſt. As I be-
ix. xx. c
ſought ẏ to abyde ſtyll at Epheſus (*when I
xx. a
departed into Macedonia) that thou cōmaunde ſome / that they teache none other-
Tim. ij. c
wyſe/† neyther gene hede to fables & genealo-
iij. b
gies/which are endleſſe/& brede doubtes more
Rom. iij. b
then godly edifyenge/ which is by faith. * For
Galat. vj. a
the chiefe ſumme of the cōmaundementes is
ix. xv. b
loue of † a pure herte/ and of a good cōſcience/ and of fayth vnfayned. From the which ſome haue erred/& haue turned vnto vaine janglinges/ wyllinge to be doctours of the ſcripture/ and vnderſtande not what they ſpeake / neyther whereof they affirme.

B ✠ † But we knowe that ẏ lawe is good / if
Rom. vij. b
a man vſe it lawfully/vnderſtandinge this * ẏ
Galat. v. c
the lawe is not genen vnto the righteous/ but to the vnrighteous and diſobedient/ to the vngodly & to ſynners / to the vnholy & vncleane/ to murtherers of fathers and murtherers of
m. j. d
mothers/to manſlayers/to whoremōgers/ † to them that defyle thē ſelfes with mankynde / to menſtealers/to lyers/ to periured/ and ſo forth if there be any other thynge that is contrary to the wholſome doctryne / accordinge to the Goſpel of the glorye of the bleſſed God/which (Goſpel) is committed vnto me.

And I thāke Christe Jeſu our Lorde/which hath made me ſtronge/for he coūted me faithfull/ and put me in office/ when before I was a blaſphemer/† and a perſecuter/ and a tyraūt/ but I obtayned mercy/because I dyd it ignorantly in vnbelefe. Nuertheleſſe / the grace of our Lorde was more aboundaunt thorow ẏ fayth and loue which is in Christ Jeſus. ✠ Actu. ix. a
Galat. j. b

✠ For this is a true ſayinge/and by al mea- C
nes worthy to be receaued. † That Christ Je- Matt. ix. a
ſus came into the worlde to ſaue ſynners / of Joan. iij. c
whome I am chiefe. Notwithſtandinge / for this cauſe obtayned I mercy / ẏ Jeſus Chriſte myght principally ſhewe in me all longe pacience/to the enſample of them which ſhoulde beleſe in him vnto eternal lyfe. So then vnto God kinge euerlaſtinge / immortall † and in- Col. j. b
uiſible/and wyſe onely/be honoure and prayſe for euer and euer/Amen. ✠

This cōmaundement commit I vnto the (my ſonne Timotheus) accordinge to ẏ Propheceyes which in tyme paſte were prophecyed of the / that thou in thē ſhouldeſt fyght a good fyght/hauynge faith & good conſcience/which ſome haue put awaye from them/& as concerninge faith haue made ſhypwracke / of whoſe nūbre is † Hymencos & * Alexāder/ † whome h. Tim. ij. b
I haue delyuered vnto Sathan / that they *ij. Ti. iij. b
myght be taught nomore to blaſpheme. † j. Cor. v. a

The II. Chapter. ✠

I Exhorte therfore / that aboue all thinges/ A
prayers/ſupplicacions/ interceſſions/ and
Jere. xxix. b
geuynge of thankes be had for all men/† for
Bar. j. e
kynges and for all that are in auctorite / that we maye lyue a quyete and peaceble lyfe in all godlynneſſe and honeſtye. For that is good and accepted in the ſyght of God oure ſaueoure/† which wyll haue all men ſaued. * For Ezc. xviij. d
there is one God / † one mediatour betwene *Joā. xvij. a
God and men/(namely) the man Christ Jeſu. † Hebr. ix. c
Whiche gaue hym ſelfe a raunſone for all mē/ that at his tyme it ſhoulde be preached/whereunto † I am ordeyned a preacher and an A- Rom. j. a
poſtle (I tell the trueth in Christ / and lye not) ij. Tim. j. b
a teacher of the Heythen in fayth and in the trueth. ✠

B ✠ I will therfore that men pray † in al pla-
Joan. iiij. c ces / lyfting vp * pure hãdes without wrathe
Psal. or doubtinge. † Likewyse also the women / that
cxxxiij. a they aray them selfes in comly apparell with
*Esa. j. b shamefastnes and discrete behaueour / not w̃
†Tit. ij. a broyded heer / or gold / or pearles / or costly aray /
j. Pet. iij. a but w̃ such as it becommeth women that pro-
*j. Co. xiij. a fesse godlines thorowe good workes. * Let the
women learne in silence with all subiection / I
Gen. iij. c suffre not a womã to teache / † nor to haue lau-
Ephes. v. c thoryte ouer the mã / but for to be in sylence. For
Adam was fyrst formed / and then Eue / Adã
also was not deceaued / but the woman was
deceaued / and hath brought in the transgres-
sion. Notwithstandinge / thorowe bearinge of
chyldren she shalbe saued / if she cõtinue in faith
and in loue / and in the sanctifyeng with dis-
crecyon. ✠

The III. Chapter.

A ✠ This is a true saying / if a mã couet the of-
fice of a Byssh̃op / he desyreth a good
Leuit. xxj. b worke. But a Byssh̃op must be blameles se / † ỹ
Exe. xliij. d bousbande of one wyfe / sobre / discrete / ma-
Tit. j. b nerly / harberous / *apte to teache. Not geuen
*j. Tim. iij. c to muche wyne / no fighter / not geuẽ to fylthy
lucre / but gẽtle / abhorringe stryfe / abhorringe
couetcousnes / and one that ruleth his owne
house honestly / hauynge obedient chyldren
with all honestye. (But if a man can not
rule hys owne house / how shall he care for
the congregacion of God?) He maye not be
a yonge scholer / lest / he be puft vp / and fall in-
to the iudgement of the euel speaker. He must
also haue a good reporte of them whiche are
without / lest / he fall into the rebuke / and snare
of the euel speaker.

B Lykewyse must the † ministers be honeste /
Actu. vj. a not double tunged / not geuen to much wyne /
neyther to fylthye lucre / but hauynge the my-
sterye of fayth in pure conscience. And let them
fyrste be proued / and then let them minister / if
they be blameles se.

Euen so must theyr wyfes be honeste / not
euel speakers / but sober and faythfull in all
thynges. Let the ministers be euery one the
housbande of one wyfe / and such as rule their
chyldren well / and their owne households.
mat. xxv. b † For they that minister well / get them selfes a
good degre / and greate lybertye in the fayth
which is in Christ Jesu.

These thinges wryte I vnto the / trustinge
shortly to come vnto the: but if I tary longe
that thẽ thou mayest yet haue knowlege / how
thou oughtest to behaue thy selfe in Gods
house / whiche is the congregacion of the ly-
uynge God / the pyller and grounde † of the
Mat. xiij. trueth: and without naye / greate is that my-
sterye of godlyneesse. † God was shewed in the
Joan j. b flesshe / was iustifyed in the spirite: * was sene of
*Luce ij. aungels: was preached vnto the Heythẽ / was
Ephes. iij. beleued on in the worlde / † was receaued vp
†Phil. ij. in glorye.

The IIII. Chapter.

THe spirite speaketh euydently. † That in ỹ
A latter tymes some shall * departe frõ the
ij. Tim. iij fayth / and shall geue hede vnto spirites of er-
ij Pet. iij roure / and deuely she doctrines / of thẽ whiche
Judici. speake false thorowe ypocryse / and haue theyr
*q. thes. ij conscience marked with an whote yron / for-
byddynge to marrye / and commaundinge to
abstayne frõ the meates / whiche God hath
Gene. j. † created to be receaued with * geuinge than-
*ma. xxv kes / of them whiche belefe and know ỹ trueth.
Act. xxv † For euery creature of God is good / and no-
†Gen. j. thinge to be refused / that is receaued w̃ than-
Eccli. kesgeuinge: for it is sanctifyed by the worde of
xxxix. f God / and prayer. If thou shalt put the bre-
Actu. x. thren in remembraunce of these thynges / thou
*ij. Tim. shalt be a good minister of Christ / *which hath
ben nouished vp in ỹ wordes of faith / & of good
doctrine / which thou hast folowed hetherto.

† As for vngoostly & olde wyfyshe fables / B
cast them awaye / but exercyse thy selfe vnto
j. Tim. j. godlynesse. * For bodely exercyse profyteth
ij. Tim. i lytle / but godlinesse is profitable vnto all thin-
*Col. ij. ges / as a thinge whiche hath promyses of the
† lyfe that is now / and of the lyfe for to come.
Leu. xvi ✠ This is a sure sayinge / & of all partes wor-
thye to be receaued. For therfore we laboure /
& suffre rebuke / because we hope in ỹ liuinge
God / which is ỹ Saueoure of al men / but spe-
cially of those that belefe. Such thinges com-
Titum i maunde thou / and theache. † Let noman de-
*Titũ ij spyse thy youth / *but be thou vnto thẽ that be-
j. Pet. v. lefe / an ensample / in worde / in conuersacion / in
loue / in the spirite / in faith / in pureneesse.

Geue attendaunce to reading / to exhorta-
Actu. vj cion / to doctrine vntyll I come. Be not neg-
and viij ligent in the gyfte that is geuen the thorowe
ij. Tim. j prophecye / † with layenge on of the handes of
the

the Elders. These thinges exercise / and geue
thy selfe vnto them / that thyne increace maye
be manifeste vnto euery man. Take hede vnto
thy selfe / & to learninge / continue in these thin-
ges. For if thou so do / thou shalt saue thy selfe /
and them that heare the. ✠

The V. Chapter.

A REbuke not an † Elder / but exhorte him as
Leuit. xix. g a father: & the yonger mã as brethren: the
Elder women as mothers / the yonger as sy-
sters / with all pureneesse. Honoure wydowes /
whiche are true wydowes. If any wydowe
haue childrẽ / or neuyes / let them learne fyrst to
Eccli. iiij. b rule their owne houses godly / † and to recom-
pence their elders. For that is good and accep-
uce ij. f table before God. † But she that is a ryghte
Cor. vij. d wydowe / and desolate / putteth her truste in
God / & continueth in prayer & supplicacion
nyghte / and daye. But she that lyueth in plea-
sures / is dead / euen yet alyue. And these thin-
ges commaunde / that they maye be withoute
Galat. vj. a blame. † But if there be any man that prouy-
deth not for his owne / and specially for them
of hys housholde / the same hath denyed the
Det. ij. c fayth / and † is worse then an infidele.

B Let no wydowe be chosen vnder thre score
yeare olde / & suche one as was the wyfe of one
man / & well reported of in good workes / if she
Det. iiij. b haue brought vp children well / if she haue ben
† harberous / if she haue washed the sainctes
fete / if she haue ministred vnto thẽ which were
in aduersyte / if she were continually geuen to
all maner of good workes. But ỹ yonger wy-
dowes refuse. For whan they haue begonne to
waxe wanton agaynst Christ / then will they
marrye / hauynge their damnacion / because
they haue broken the fyrst fayth. Besydes this
they are ydel / and learne to runne about from
itum ij. a house to house. † Not onely are they ydel / but
also tryflynge / & busybodyes / speakinge thin-
ges whiche are not comly.

Cor. vij. a † I will therfore that the yonger women
marrye / beare children / gyde the house / to geue
the aduersary no occasion to speake euell. For
some are turned back already after Sathã. If
any man or woman that beleueth / haue wy-
dowes / let them make prouision for thẽ / and let
not ỹ cõgregacion be charged: that thei which
are righte wydowes / maye haue ynough.

C The elders that rule well / are worthy of
double honoure / mooste specially thei which la-
boure in the worde / and in teachinge. For the
scripture sayeth: † Thou shalt not mosell the
Deu. xxv. a mouthe of the oxe that treadeth oute the corne.
j. Cor. ix. a And *the labourer is worthye of his rewarde.
*Matt. x. a †Against an Elder receaue none accusacion
†deut. xix. c but vnder two or thre wytnesses. Them that
synne / rebuke in the presence of all: that other
also maye feare.

I testifye before God and the Lorde Je-
sus Christe and the electe Aungels / that thou
obserue these thinges without hastyne iudge-
ment / and do nothinge parcially. † Laye han-
ij. Tim. j. b des sodenly on noman / neyther be partaker of
other mens synnes: Kepe thy selfe pure.
†Drinke no lenger water / but vse a lytel wyne
Eccli. for thy stomackes sake / & because thou arte oft
xxxj. d tymes sycke. Some mens synnes * are open /
*Galat. v. c so that they maye be iudged aforehande: But
some mens (synnes) shalbe manifest hereafter.
Likewyse also good workes are manifeste afore
hande: and they that are otherwyse can not
be hyd.

The VI. Chapter.

LEt as many † seruauntes as are vnder the
A yocke / counte theyr masters worthy of all
j. Cor. vij. b honour / that the name of God and hys doc-
Ephes. vj. a trine be not euel spokẽ of. Se that they which
j. Pet. ij. e haue beleuynge masters / despyse them not / be-
cause they are brethren / but rather do seruice:
for so much as they are beleuynge / and belo-
ued / and partakers of the benefyte.

These thinges teache / and exhorte. † If any
Galat. j. b man teache otherwyse / and agreeth not vnto
the wholsome wordes of oure Lorde Jesus
Christ / and to the doctrine of godlynesse / he
† is puft vp / and knoweth nothinge / but way-
j. Cor. viij. a steth his brayn aboute questions / and stryun-
ges of wordes: † whereof springe enuye / stryfe /
j. Tim. j. a raylynges / euell surmisynges / vayne disputa-
Titum iij. b cions of suche men as haue corrupte myndes /
† and are robbed of the trueth / whiche thynke
ij. Thes. ij. b that godlinesse is lucre: Frõ suche separate thy
Actu. viij. b selfe. Howbeit / it is greate auauntage / who so
B is godly / † and holdeth hym cõtent with that
Prou. v. b he hath. ✠ * For we broughte nothinge in-
Heb. xiij. a to the worlde / therfore is it a playne case / that
*Job. j. c we can cary nothynge out. † When we haue
†Eccli. foode and rayment / let vs therwith be contẽt.
xxix. d * For they that wylbe ryche / fall into the temp-
*pro. xxiij. a tacion

Matt. xiij. c

tacion and snare / and into many foolyshe and noysome lustes / which drowne mē in destruccion and dampnacion. For couetousnesse is the rote of all euell / whiche whyle some lusted after / they erred from the fayth / and tangled thē selfes with many sorowes.

ij. Tim. ij. e † But thou man of God / flye such thinges: folowe righteousnesse / godlynesse / fayth / loue / pacience / mekenesse: fyghte a good fyght of C fayth: lay hāde on eternal lyfe / whereunto thou art called / and hast professed a good profession before many witnesses.

j. Reg. ij. b Act. xvij. e I geue the charge before God / † whiche quickeneth al thinges / and before Jesu Christ / which vnder Pōcius Pilate witnessed a good witnessinge / that thou kepe the commaundement without spot / vnreprouable / vntyll the appearinge of oure Lorde Jesus Christ / F whiche appearinge (at hys tyme) he shal shewe

Apo. xvij. c and xix. e that is blessed / and myghtye onely / † the kinge of all kynges / and Lorde of all Lordes / whiche onely hath immortalyte / and dwelleth

Joan. j. b in a lyghte that noman can attayne / † whome

j. Joā. iiij. b nomā hath sene / neyther can se. Vnto whome be honoure / and Empyre euerlastinge / Amen.

O Charge thē which are ryche in thys worlde / that they be not proude / nor truste in the vncertayne ryches / but in ỹ liuinge God (whiche geueth vs aboundantly all thynges to enioye them:) That they do good: that they be ryche in good workes: that they geue and distribute

Matt. vj. c with a good will / † gatheringe vp treasure for them selfes / a good foundacion against the tyme to come / that they maye laye hande on eternall lyfe.

O Timothe / kepe that which is committed vnto the / and auoyde vngoostly vayne wordes / and oppositions of science / falsely so called / whiche whyle some professed / they haue erred as cōcerninge ỹ faith.

Grace be with the /
Amen.

Written from Laodicea / which is the chiefeste cytie of Phrygia Pacaciana.

The seconde Epistle of the Apostle S. Paul vnto Timothe.

The fyrst Chapter.

A PAul an Apostle of Jesus Christ / by the wil of God / to preache the promisse of the lyse / which is in Christ Jesu.

To my deare sonne Timotheus. † Grace / mercy / j. Cor. j. and peace from God the father / and frō Christ Galat. j. Jesu oure Lorde.

I thanke God † whome I serue fro my forefaders in a * pure conscience / that without Act. xxiij. Phil. iij. *Rom. j. ceassinge I make mēcion of the in my prayers nyghte and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye / whā I call to remēbraunce the vnfayned fayth that is in the / whiche dwelt fyrste in thy graunde mother Lois / & in thy mother Eunyce: and am assured that it dwelleth in the also. Wherfore I warne the / that thou steare vp the gyfte of God / which is in the by the puttinge on of my handes. † For God hath not geuen Ro. viij. vs the spirete of feare / but of power / & of loue / and of ryghte vnderstandinge.

† Be not thou ashamed therfore of the testi- B mony of oure Lorde / neyther of me * whiche Rom. j. am his prysoner: but suffre thou aduersite also *Eph. iij. ỹ Gospel / accordinge to the power of God / Tit. iij. a † which hath saued vs / & called vs ỹ an holy Epheso. i. callinge: not accordinge to oure dedes / but accordinge to hys owne purpose / & grace which was geuen vs in Christ Jesu before the tyme of the worlde / but is now declared openly by the appearinge of our Sauecour Jesu Christ. † Which hath taken away the power of death / j. Cor. xv. and hath brought lyfe and immortalite vnto Hebr. ij. lyght thorow ỹ Gospel / * wherunto I am ap- *Rom. j. pointed a preacher and an Apostle / and a tea- j. Tim. ij. cher of the Heythen / for whiche cause I also suffre these thinges / neuertheles / I am not ashamed. For I know whome I haue beleued / and

and am sure that he is able to kepe / that which I haue committed vnto his kepynge against that daye.

C † Holde the after the ensample of the wholj. Tim. iij. b som wordes / whiche thou hardest of me / cōcerninge faith and loue in Christ Jesu. This kye charge kepe thou thorow ỹ holy ghoost / which dwelleth in vs. This thou knowest / that all they whiche are in Asia / be turned fro me / of which sorte are Phigelus and Hermogenes. The Lorde geue mercy vnto the house of

j. Tim. iiij. c † Onesiphorus / for he oft refreshed me / and was not ashamed of my cheyne / but when he

Act. xx. c was at Rome / † he sought me out very diligently / & founde me. The Lord graunt vnto him that he maye fynde mercy with ỹ Lorde in that daye. And how muche he ministred vnto me at Ephesus / thou knowest very well.

The II. Chapter. ✠

A THou therfore my sonne / be stronge thorowe the grace whiche is in Christ Jesu. And what thinges thou hast harde of me by

Tit. j. b many witnesses / † the same commit thou vnto faythfull men / whiche are apte to teache other. Thou therfore suffre afflictions / as a good souldyer of Jesu Christ. No man that warreth / tangleth hym selfe with worldely busynesses / and that because he wolde please hym / which hath chosen hym to be a souldyer. And though a man stryse for a mastrye / yet is he

j. Cor. ix. b not crouned / except he stryse lawfully. † The housbandman that laboureth / muste fyrste enioye the frutes. Consyder what I saye. The Lorde shall geue the vnderstandinge in all thynges. F

Remembre that Jesus Christ / beyng † of

Tit. j. a the sede of Dauid / rose agayne from the dead / accordinge to my Gospel / wherein I suffre as an euel doer euen vnto bondes / but the worde of God is not bounde. † Therfore suffre I all

Tit. ij. c Ephes. iij. a Coloss. j. c for the electes sake / that they also myght optayne the saluacion in Christe Jesu / with eternall glorye.

B This is a true saying / † if we be dead with

Rom. vj. b him / we shall lyue with him also. * If we be

Rom. viij. b pacient / we shall also reygne ỹ him. † If we

Luc. xij. a denye him / he also shall denye vs. * If we be-

Rom. iij. a lefe not / yet abydeth he faythfull / he can not denye him selfe. Of these thinges put thou thē in remembraunce / & testifye before the Lord / that they stryue not aboute wordes whiche is to no profyte / but to peruerte the hearers.

Study to shew thy self vnto God a laudable † workeman / that nedeth not to be asha- mat. xxiiij. d med / deuiding ỹ worde of trueth iustly. * As *j. Tim. j. a for vngoostly / & vayne talkinges eschewe thē / iiij. b. vj. a for they helpe much to vngodlynes / and their Titum iij. b worde fretteth as doeth a canker. Of whose numbre is † Hymeneos and Philetus / which j. Tim. j. c as concerninge the trueth haue erred / sayinge that the resurrection is past already / and haue destroyed the faith of diuerse persones.

But the sure grounde of God standeth fast C and hath this seale. † The Lorde knoweth Joan. x. b them that are his. And let euery man that calleth vpon the name of Christ / departe frō iniquite. Notwithstandinge / † in a great mans Rom. ix. c house are not onely vessels of golde and of syluer / but also of woode and of earth / some for honour / and some to dishonour. But if a man pourge him selfe from such felowes / he shalbe a vessel sanctified vnto honoure / mete for the Lorde / and prepared vnto all good workes.

† Flye thou ỹ lustes of youth / but folow righ- j. Tim. vj. c teousnes / fayth / loue / peace / with all them that call vpon the Lorde with pure herte. † As j. Tim. j. a for folysshe questyons and suche as teache not / iiij. b. vj. a put them from the / for thou knowest that they ij. Tim. ij. b do but engendre stryse. The seruaunt of the Titum iij. b Lorde ought not to stryue / but to be gentle vnto euery man / † apte to teache / one that can j. Tim. iij. a forbeare the euel / one that can * with mekenes *Gal. vj. a enfourme thē that resyste / if God at any tyme wyll geue them repentaunce for to knowe the trueth / and to turne againe from the snare of the deuel / whiche are holden in pryson of him at his will.

The III. Chapter.

BVt this shalte thou knowe / † that in the A laste dayes shall come parelous tymes. j. Tim. iiij. a For there shalbe men which shall loue thē sel- ij. Pet. iij. a fes / coueteous / boasters / proude / cursed / spea- Jude j. c kers / disobedient to their elders / vnthankefull / vngoostly / vnkind / truce breakers / false accusers / ryotours / fearce despysers of thē that are good / traytours / heady / hyemynded / gredy vpon volupteousnesse more then the louers of God / hauynge a shyne of godly lyuinge / but denyenge the power thereof. And sinche auoyde: † Of this sorte are they whiche Titum j. c

runne from house to house / and bringe into bondage wome laden with sinne: which (women) are led wt diuerse lustes / euer learninge / and neuer able to come vnto the knowlege of the trueth.

Exod. vij. b † But lyke as Jamnes & Jambres withstode Moses / euen so do these also resiste the trueth: men they are of corrupte myndes / and lewde as concerninge the fayth: but they shall preuayle no lōger. For their foolyshnesse shalbe manifest vnto all men / as theyrs was.

B But thou hast sene ỹ experience of my doctryne / my fashion of lyuinge / my purpose / my fayth / my lōge sufferinge / my loue / my pacience / my persecucions / my afflictions / whiche happened to me † at Antioche / at Iconium / at Lystra / whiche persecucion I suffered paciently / and from them all the Lorde delyuered me.

Actu. xiij. c and xiij. a ij. Cor. j. b *Eccli. ij. a Psa. xxxiij c *Yee / & all they that wyll lyue godly in Christ Jesu / must suffre persecucion. But the euell men and deceauers shall waxe worse & worse / deceauinge and beynge deceaued.

ij. Tim. j. c † But continue thou in the thynges that thou hast learned / which also were committed vnto the / seynge thou knowest of whome thou hast learned them. And for so muche as thou hast knowen holy scripture of a childe / thesame is able to make ỹ wyse vnto saluacion thorowe the fayth in Christ Jesu. † For all scripture geuen by inspiracion of God / is profytable to teache / to improue / to amende / and to instructe in ryghteousnesse / that a man of God maye be perfecte / and prepared vnto all good workes.

ij. Pet. j. d

The IIII. Chapter.

A I Testifye therfore before God / and before the Lorde Jesus Christe / whiche shall come to iudge the liuinge and the dead / at his appearinge in his kingdome: Preache thou ỹ worde / be feruent / be it in season / or oute of season: Improue / rebuke / exhorte with all longe sufferinge and doctryne. For the tyme will come / whan they shall not suffre wholsome doctrine / but after theyr owne lustes shall they (whose eares ytche) get them an heape of teachers / and shall turne theyr eares from the trueth / and shalbe geuen vnto fables. But watch thou in all thynges / suffre aduersyte / do the worke of a good preacher of the Gospell / fullfyll thyne office vnto the vttermoost.

† For I am nowe ready to be offered / & the tyme of my departynge is at hande. I haue foughten a good fyght. I haue fulfylled the course: I haue kepte the fayth. From hence- B forth there is layed vp for me a † croune of ryghteousnesse / whiche the Lord the righteous iudge shall geue me in that daye / Howbeit / not vnto me onely / but vnto all them that loue his commynge. Make spede to come vnto me atonce.

ij. Pet. j. c

j. Cor. ix. d j. Pet. v. a

† For Demas hath left me / and loueth this Colos. iiij. presēt worlde / and is departed vnto Thessalonica / Crescens into Galacia / Titus vnto Dalmacia / onely Lucas is with me: For he is profytable vnto me. Take † Marke / and bringe Colos. iiij. him with me to the ministracion. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus / bringe with the whā thou comest: and the bokes / but specially the parchement. † Alexander the Coppersmyth dyd j. Tim. j. c me muche euel / the Lorde rewarde him accordinge to his dedes / of whome be thou ware also. For he withstode oure wordes sore.

In my fyrst aunsweringe no man assisted C me / but all forsoke me. I praye God that it be not layed to theyr charges. ✠ Notwithstandinge / the Lorde stode by me / and strengthed me / that by me the preachinge shoulde be fulfylled to the vttermoost / and that all ỹ Heythen should heare. And I was delyuered oute of the mouth of the Lyon. And the Lorde shall delyuer me from all euell doynge / & shall kepe me vnto hys heauenly kyngdome. To whome be prayse for euer and euer / Amen. ✠

Salute Prisca and † Aquila / and the house- Act. xviij holde of Onesyphorus. * Erastus abode at Rom. xvj Corinthum. But † Trophimus lefte I sycke at *Rom. j Myletum. Make spede to come before wynter / Eubolus / and Pudens / and Linus / and † Act. xxj. Claudia / and all the brethren salute the. The Lorde Jesus Christ be with thy spirete. Grace be with you / Amen.

The seconde Epistle vnto Timothe / wrytten from Rome / whan Paul was presented the seconde tyme before the Emperour Nero.

The

The Epistle of the Apostle S. Paul vnto Titus.

The. fyrst Chapter.

A PAul the seruaūt of God / and an Apostle of Jesus Christ / † to preache ỹ faith of gods electe / & the knowelege of the trueth / wt ij. Tim. j. c ledeth vnto godlines / vpon the hope of eternall lyfe: which God † that cā Rom. iij. a not lye / hath promised before the tymes of the worlde: But at his time hath opened his word thorow preachinge / whiche is committed vnto me accordinge to the commaundement of God oure Saueoure.

ij. Cor. viij. c † Vnto Titus my naturall sonne after the commen faith.

Grace / mercy / and peace from God the Ephe. j. c father / and from the † Lorde Jesu Christe Phil. j. a oure Saueoure.

B For this cause left I the in Creta / that thou shouldest perfourme that which is lackynge / shouldest ordeyne Elders in euery citie / as I appoynted the. If any be blamelesse / the housebande of one wyfe / hauinge faithfull chyldren / whiche are not slaundred of ryote / neyther are disobedient. † For a Bishop muste be i. Tim. iij. a blamelesse / as the *stewarde of God: not wil- *mat. xxiiij. full / not angry / † not geuen vnto much wyne / †Luc. x. c no fyghter / not gredye of fylthye lucre: But Eph. v. b harbarous / one that loueth goodnesse / sober mynded / ryghteous / holy / temperate / † and Esd. iiij. c suche one as cleueth vnto the true worde of Doctrine: that he maye be able to exhorte with wholsome learninge / and to improue them that saye against it.

C † For there are many disobedient / and talkers of vanyte / and deceauers of myndes: namely they of the circumcisyon / whose mou- Act. xv. a ij. Cor. xj. c thes must be stopped: *which peruerte whole ij. Tim. iij. a houses / teachynge thinges which they ought not / because of fylthye lucre. One of them selfes / euen their owne prophete saide: † The Epimini- Cretians are alwayes lyars / euell beastes / and des slowe bellyes. This witnesse is true. Wherfore rebuke them sharpely / that they maye be founde in the fayth / and not to take hede vnto Jewes fables / and commaundementes of men / whiche turne them awaye from the Matt. xij. a trueth. † Vnto the cleane are all thinges and xxiij. c cleane: * but to the vncleane / and vnbeleuers / * Rō. xiiij. c there is nothynge cleane / but both theyr mynde / and conscience is defyled. They saye that they knowe God / but with the dedes they denye him: for so muche as they are abhominable / and disobedient / and vnmete to all good workes.

The II. Chapter.

BVt speake thou that which be commeth A wholsome learninge. That the elder mē be sober / honeste / discrete / founde in the faith / in loue / in pacience. † And the elder woman j. Tim. ij. b lykewyse that they shewe them selfes as it becommeth holynesse / † that they be no false ac- j. Tim. v. b cusers / not geuen to muche wyne / that they teache honest thinges / that they enfourme the yonge woman to be sobermynded / to loue theyr housebandes / to loue theyr children / to be discrete / chaste / housewyfly / good / † obedient Gen. iij. c vnto their owne housbandes / that the worde of God be not euell spoken of. Exhorte the yonge men likewise that they be sober mynded. Aboue all thinge shewe thy selfe † an en- j. Tim. iiij. b sample of good workes / with vncorrupte do- j. Pet. v. a ctrine / wt honesty / with the wholsome worde whiche can not be rebuked: † that he which j. Pet. iij. b withstandeth / maie be ashamed / hauinge no- and iij. b thinge in you that he maie dispraise.

† Exhorte the seruauntes to be obediente B vnto theyr masters / to please them in al thinges / not aunsweringe againe / neither to be pyckers / but to shewe all good faithfulnesse / j. Pet. ij. c that in all thinges they maye do worshippe vnto the doctrine of God oure saueoure.

✠ For the grace of God that bringeth saluacion vnto all men / hath appeareth / and teacheth vs that we shoulde denye vngodlynesse / and † worldly lustes: and that we should j. Joh. ij. c lyue discretlye / righteously / and godlye in this worlde / lokynge for that blessed † hope Mat. xxv. c and appearinge of the glorye of the greate God / and of oure Saueoure Jesu Christe:

Rom.viij.a Gal.iij.b *Actu.xv.b Eph.v.c †Ephe.ij.b †which gaue him selfe for vs/to redeme vs from al vnrighteousnesse/and to *pourge vs to be a peculiar people vnto him selfe/to be feruently geuen †vnto good workes. These thinges speake and exhorte/& and rebuke with all earneste. † Se that noman despyse the.

j.Tim.iij.b

The III. Chapter.

A WArne them/† that they submitte themselfes vnto Prynces/and to the hyer auRom.xiij.a j.Pet.ij.b *Rom.xij.c thoryte/to obeye the officers/to be ready vnto all good workes* that they speake euell of noman/that they be no strikers/but soft/shewinge al mekencsse vnto al men. For we oure selfes also were in tymes past vnwise/disobedient/in erroure/seruinge lustes/and diuerse maner of volupteousnesse/liuynge in malicyousnesse/and envye/full of hate/hatynge one another.

ij.Tim.j.b

† † But after that the kyndnesse/and loue of God oure Sauecoure to manwarde appeared/not for the dedes of righteousnesse which we wroughte/but after his mercy/† he sauRō.viij.c *Joh.iij.a ued vs by the *fountayne of the newe byrth/ and renewynge of the holy ghoost/whiche he shed on vs aboundantly//thorowe Jesus Christ oure sauecoure/that we beynge made righteous †by his grace/shoulde be heyres of eternal lyfe/accordinge to hope. & This is a true saying.

Act.xv.d Eph.ij.a

B Of these thinges wolde I that thou shouldest speake earnestlye/that they which are become beleuers in God/mighte be diligent to excell in good workes: for these thinges are good/and profytable vnto men. † And as for fooly she questions/and genealogies/and braulynges/and stryuinges aboute the lawe/auoyde them/for they are vnprofytable and vayne. † A man that is geuen vnto heresye/after the fyrst/and seconde monicyon auoyde/and knowe that he that is suche/is peruerted/and synneth euen/damned by hys owne iudgement.

j.Tim.j.a and vj.a ij.Tim.ij.c Mat.xviij.b ij.Thes.iij.a Rom.xvj.b

Whan I shall sende Artemas/or Tychicus vnto the/make spede to come to me vnto Nycopolis/for I haue determined there to wynter. Bringe Zenas the Scribe/and Act.xviij.c j Cor.j.b.iij.a xvj.b †Apollos on theyr iourneye diligently/that nothinge be lackynge vnto them. And let oures also learne to excell in good workes/as farre forth as nede requireth/that they be not vnfruteful. All they that are with me/salute the. Grete them that loue vs in the fayth. Grace be with you all/Amen.

Wrytten from Nycapolis in Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The fyrst Chapter.



PAul the prysoner of Jesu Christe/and brother Timotheus.

Vnto Philemō the beloued & oure helper/& to ỹ beloued Appia/and to Archippus oure felowe souldyer/and the congregacion in thy house.

†Grace be with you/and peace from God oure father/& from the Lord Jesus Christe. j.Cor.j.a ij.Cor.j.a

I thanke my God/makinge mencyon alGal.j.a wayes of the in my prayers(for so much as I heare of thy loue and faith whiche thou haste on the Lorde Jesu/and towarde all sayncte)that our cōmune faith maye be fruteful in that/thorow knowlege of al the good that ye haue in Christ Jesu. Greate ioye and consolacion haue I in thy loue. For by the(brother)the saincte are hertely refreshed.

Wherefore though I haue greate boldB nesse in Christ to commaunde the that which becōmeth the/yet for loues sake/I rather besech the:though I be as I am euen Paul aged/& now a prysoner also of Jesu Christe. I beseche the for my sōne. †Onesimus(whome Col.iiij.a I haue begotte in my bondes)which in time past was to the vnprofytable/but now profitable both to the and me:whome I haue sent again/but receaue thou him(ỹ is)euen myne owne herte. For I wolde haue kepte him styll with me/that in thy stead he might haue ministred vnto me in the bondes of the Gospel. Neuerthelesse/without thy minde wolde I do nothing:ỹ the good which thou doest/should not be of compulsyon/but willingely.

C Happely therefore departed for a season/that thou shouldest receaue him for euer/not now as a seruaunt/but aboue a seruaunt:reuē a brother beloued/specially to me/but howe much more vnto the:both in the flesshe and in the Lorde. If thou holde me for thy companion/receaue him them euen as my selfe. But if he haue hurte the/or oweth the ought/that laye to my charge. I Paule haue wrytten it with myne owne hande. I wyll recompence it/so that I do not say vnto the how that thou owest vnto me euen thine owne selfe. Euen so brother let me enioye in the Lord/refresh thou my herte in the Lorde.

Trustynge in thine obedience/I haue written vnto the/For I knowe that thou wylt do more then I saye. Moreouer prepare me a lodging/for I hope that thorow your praiers I shall be geuen vnto you. There saluteth the Epaphras my felowe prysoner in Christe Jesu. Marcus/Aristarchus/Demas/Lucas my helpers. The grace of oure Lorde Jesus Christ be with your sprete/Amen.

Sent from Rome by Onesimus a seruaunt.

The first epistle of the Apostle sainct Peter.

The fyrst Chapter.

A Act.viij.a



PEter an Apostle of Jesu Christ/to thē that dwell †here and there as straūgers thorowe out Pontus/Galacia/Cappadocia/Asia and Bithinia electe/accordinge to the

foreknowlege of God the father thorow sanctifyēg of the sprete/vnto obedience & † sprinckHeb.ix.b and x.c linge of the blonde of Jesus Christ.

*Grace and peace be multiplied with you. *ij.Pet.j.a

†Blessed be God and the father of our Lor- †ij.Cor.j.a de Jesus Christe/whiche accordinge to hys Eph.j.a greate mercy hath begotten vs againe vnto a liuely hope/† by the resurreccion of Jesus j.Cor.xv.c Christe from the dead/* to an vncorruptible *Ro.viij.c and vndefyled inherytaunce/whiche neuer shall fade awaye/But is † reserued in heauen Col.iij.a for you/that are kepte by the power of God/thorowe faith to saluacyon/whiche is prepared already to be shewed in the laste tyme/in the whiche ye shal reioyce/though now for a B litle season(if nede require)ye are in heauynesse thorowe manyfolde temptacions/† that Job.xxiij.a your faith once tryed(beyng much more precI ous then the corruptyble golde that is tryed Jacob.j.a thorow the fyre)might be found vnto laude/ †glorye and honoure at the appearinge of Je Mat.xxv.c sus Christe/whome ye haue not sene/and yet loue him/†in whome now ye belefe/though Joh.xx.d ye se hym not. Euen so shall ye reioice also with vnoutspeakeable & glorious ioye/receauing the ende of your faith/euen the saluaciō of youre soules.

Of whiche saluacion the † prophetes haue Gen.xlix.b enquired and searched/whiche propheeyed of Dan.ij.g the grace that shoulde come vpon you/sear- Agge.ij.b chinge when/or at what time the sprete of Zach.vj.b Christe that was in them shoulde sygnifye/ which(sprete)testified before/the passions that shoulde come vnto Christ/and the glorye that shoulde folowe after. Vnto the whiche(prophetes)it was declared/that not vnto themselfes/but vnto vs they shoulde mynister the thinges whiche are nowe shewed vnto you/ by them/whiche thorowe the †holy ghooste Act.ij.a sente downe from heauen/haue preached vnto you the thinges † whiche the aungels de- Luce i.b lyte to beholde.

Wherfore gyrde vp the † loynes of youre C mynde/be sober and truste perfectly on the Luce xij.b grace that is broughte vnto you/by the declaringe of Jesus Christe/as obedient children not fassyonynge youre selfes to youre olde lustes of ignoraunce/but as he whiche hath called you is holy/euen so be ye holy Leuit.xi.g also in your conuersaciō/for it is written. † Be and xix.a

ye

ye holy/for I am holy.

And if so be that ye call on the father/
Mat. xxv. c whiche withoute respecte of persones iud-
geth/† accordinge to euery mans worke/se
that ye passe the tyme of youre pylgrimage in
1. Cor. vj. c and vij. c feare/✠†and knowe that ye were not rede-
med with corruptible syluer and golde from
youre vayne cõuersacion/(which ye receaued
Heb. ix. b by the tradicions of the fathers)† But with
1. Joh. j. b the precious bloude of Christe/as of an in-
Apoc. j. a nocent and vndefyled lambe/ whiche was
ordeyned before the worlde was made/but is
Esa. ix. b declared in the laste tymes† for youre sakes/
Luce ij. b whiche thorowe him belefe on God/whiche
*Phil. ii. a rayse hym vp from the dead/*and hath ge-
uen hym the glorye/that ye mighte haue
Act. xv. b fayth and hope in God. Euen ye which haue
purifyed youre soules in†obeynge the trueth
thorowe the spirte/for to loue brotherly with-
oute fayninge/and feruently one to loue ano-
ther with a pure herte/as they that are borne
a newe/not of corruptible sede/but of vncor-
Esa. xl. a ruptible/euen by the lyuinge worde of God/
Eccl. xliij. b whiche endureth for euer.† For all flesche is as
Jacob. j. b a grasse/and all the glory of man is as the
floure of grasse. The grasse withereth/and the
floure falleth awaye/But the worde of ✠ Lorde endureth for euer. ✠ This is the worde that is preacheth amonge you.

The II. Chapter. ✠

A WHerfore† lay asyde all maliciousnes and
Ephe. iiij. c all gyle/and ypocrisye/and enuye/and
Col. iij. a all backebytinge/and *as newe borne babes
Hebr. xij. a desyre that reasonable mylke/whiche is with-
*mat. xviij. a oute corrupcyon/that ye maye growe the-
†Ps. xxxiij. a rein/if so be that ye haue†tasted howe fren-
dely the Lord is. Vnto whome ye are come/
Ephe. v. c † as to the lyuinge stone/whiche is disa-
lowed of men/but chosen of God/and pre-
Esa. lxvj. d cious. And ye also lyuinge stones are made
*Rom. xij. a a spirituall house/† and an holy priesthode/
Hebr. xiij. c to offre vp *spirituall sacrifyces/acceptable
†esa. xxviij. c vnto God by Jesus Christe. Wherefore it
Matt. xxj. c is contayned in the scripture. †Beholde/I
Act. iiij. a put in Syon an heade corner stone/electe
and precious/and he that beleueth on hym/
shall not be confounded. Vnto you therfore
whiche belefe/he is precyous: But vnto them
that belefe not is thesame stone(whiche the
Psa. cxvij. c † buylders refused) made the heade stone in
the corner/†and a stone to stomble at/and a
Esa. viij. c rocke to be offended at/namely in them which
Luce ij. f stomble at the worde/and belefe not that/whe-
reon they were set.

† But ye are that chosen generacyon/that B
kynglye priesthode/* that holy nacion/that Exo. xix. a
peculiar people/†that ye shoulde shewe the *Deu. vij
vertues of hym whiche hath called you oute †Esa. xl. a
of darkenesse into his maruaylous lyghte.
†Euen you whiche in tyme paste were not a Osee viij. c
people/But nowe are the people of god: which Rom. ix. c
were not vnder mercye/But nowe haue op-
tayned mercy. ✠

✠ Dearely beloued/I beseche you as
straungers and pylgrimes.† Abstaine from Rom. xiij. f
the flesshely lustes/whiche fyghte agaynst the Gal. v. b
soule/* and lede an honeste conuersacion a- *Mat. v. f
monge the Heithen/† that they which back- †j. Pet. iij. b
byte you as euell doers/maye se youre good Titum ij. c
workes/and prayse God in the daye of vy-
sitacion.

† Submitte youre selfes vnto all maner Rom. xiij.
ordinaunce of men/for ✠ Lordes sake/whe- Titum iij. c
ther it be vnto the kynge/as vnto the chiefe
heade: or vnto rulers/as vnto them that are
sent of him/for the punyshemẽt of euell doers/
But for the praise of them that do well. ✠ For
so is the wyll of God/that ye with well do-
inge shoulde put to sylence the ignoraunce of
folyshe men: as fre and not hauinge the ly-
bertye for a cloke of wickednes/but euen as
the seruauntes of God:† Honoure all men. Rom. xij.
Loue Brotherly felowshyp. Feare God. *Ho- *mat. xxij.
noure the kinge.

† Ye seruauntes/obeye youre masters with C
all feare: not onely if they be good and curte- Eph. vj. a
ous/But also though they be froward.* For ✠ Col. iij. c
is grace/if a man for conscience toward God Titum ij.
endure grefe/& suffre wrong. For what praise *j. Cor. vij.
is it/if whan ye be bufferted for youre fautes/
ye take it paciently?†But if whan ye do wel/ Matt. v. a
ye suffre wronge/and take it paciently/that is j. Pet. iij. c
grace with God. For hereunto are ye called.
For so much as ✠ Christe also suffered for vs/
leauynge vs an†ensample/that ye shoulde Joh. xiij.
folowe his footestappes/whiche dyd no Phil. ij. a
synne/neyther was there gyle founde in his
mouth:†which whan he was reuiled/reuiled mat. xxvij.
not againe: whã he suffred/he threatened not: Joh. viij.

But

but committed the cause vnto hym/that iud-
Esa. xlv. a geth ryghteously:† whiche his owne selfe
Joh. iij. a bare oure synnes in his body vpon the tree/
that we should be delyuerd from synne/and
Esa. liij. b shoulde lyue vnto ryghteousnesse: By whose
Pe. xxxiij b strypes ye were healed.† For ye were as shepe
Luce xv. a goynge astraye/but now are ye turned vnto
the shepeherde and Bysshop of your soules. ✠

The III. Chapter.

A LEykewyse/†let the wyues be in subiection
1. Cor. xi. a to theyr housebandes/that euẽ they which
Ephe. v. c belefe not the worde/maye without the word
Col. iij. c be wonne by the conuersacion of the wyues/
whan they beholde youre pure conuersacion
Tim. ij. b in feare. Whose apparell† shall not be oute-
warde with broyded heer/and hanginge on
of golde/or in puttinge on of gorgious araye:
But let the inwarde man of the herte be vn-
corrupte with a meke and quiete spirte/which
before God is muche set by. For after this ma-
ner in the olde tyme dyd the holy woman
whiche trusted in God/tyer them selfes/and
were obedient to theyr housbandes: Euen as
Pe. xviij. b Sara obeyed Abraham/†and called him lor-
de: whose doughters ye are as longe as ye do
well/not beynge afrayed for any trouble.

Likewise ye men/dwell with them accor-
Thes. iiij a dinge vnto knowlege: geuinge†honoure vn-
to the wyfe/as to the weaker vessel/and as
vnto thẽ that are heires with you of the grace
of lyfe/that your praiers be not let.

B ✠ But in conclusyõ be ye al of one minde/
Deu. xx. c one suffre with another/loue as brethren/be
Mat. v. c pyttefull/be curteous.† Recompence not euel
Rom. xij. c for euel/neyther rebuke for rebuke: But con-
Gen. xij a trarywise/blesse: and know that ye are called
Mat. xxv d therto/euen that ye should be heyres of* the
Ps. xxxiij. a blessynge. For† who so lysteth to lyue/and
Jaco. j. c wolde fayne se good dayes.*Let hym refrain
his tunge from euel/and his lyppes that they
speake no gyle. Let hym eschue euell: and
Esa. lxv. d do good. Let him seke peace/and ensue it.
Psal. xlix. b †For the eyes of the Lord are ouer the righ-
and xciij teous/and his eares are open vnto theyr
Rõ. viij. d prayers. †But the face of the Lorde Behol-
Mat. v. a deth them that do euell. * And who is it that
Esa. viij. c can harme you/if ye folowe that whiche is
Mat. x. d good. Notwithstandinge/† blessed are ye/
if ye suffre for righteousnesse sake.* Feare not
ye theyr threatenynge/neyther be troubled/
†But sanctifye the Lord God in youre her- Joh. j. d
tes. ✠ *Be ready alwaies to geue an aun- *ps. cxviij. f
swere to euery man/that axeth you a reason of Actu. ij a
the hope that is in you/and that with mekē-
nesse and feare/hauinge a good conscience/
†that they which backbyte you as euell doers/ j. Pet. iij. b
maie be ashamed/that they haue falsely accu- Titum ij. a
sed your good conuersacion in Christ.

†For it is better(if the will of God be so) C
ye suffre for wel doing then for euel doinge. j. Pet. iij. c
✠ *For as much as Christ hath once suffered Mat. v. a
for oure synnes/the iuste for the vniuste/for to *Rom. v. a
bringe vs to God: and was slaine after the Hebr. ix. c
flesh/but quickened after the spirte.

In the which spirte he also went/and pre-
ched vnto the spirtes that were in prysone/
whiche in time past beleued not†whan God Gen. vj. a
once abode/and suffered pacyently in the time Matt. xiij.
of Noe/whyle the Arcke was a preparinge: Luce xvij. d
*Wherin fewe(that is to saie eyghte soules) *Gen. vij. c
were saued by water. Whiche signifyeth† Ba- †Rom. vj. c
pryme that nowe saueth vs: not the puttinge
awaye of the fylth of the flesshe/but in that a
good conscience consenteth vnto God by the
resurrecciõ of Jesus Christe/whiche is on
the ryghte hand of God/ ✠ and is gone into
heauen/† aungels/power and myghte sub- Hebr. j. b. ij.
dued vnto him. b. c

The IIII. Chapter.

FOr as muche then as Christe hath suffe- A
red for vs in the flesshe/arme youre selfes
likewyse with thesame mynde. † For he Rom. vj. a
whiche suffereth in the flesshe/ceasseth from
synne/that henceforth(as muche tyme as yet
remaineth in the flesshe)he should not lyue af-
ter the†lustes of men/but after ✠ wil of God: Joh. ij. c
*For it is ynough/that we haue spẽt the time *Eph. iiij. c
past of the lyfe/after the wyll of the Heithen/
when we walked in wantonnes/lustes/dron-
kennes/glottony/ryotous drinkinge/and in
abhominable ydolatrye. And it semeth to thẽ
a straunge thing/that ye runne not also with
them vnto thesame excesse of ryot/and speake
euel of you. (Which shal geue accountes vn-
to him that is readye to iudge the quicke and
the dead.) For vnto this purpose also was the
Gospel preached vnto the dead/✠ they should
be iudged lyke other men in the flesshe/but
shoulde lyue vnto God in the spirte. The
ende of all thinge is at hande.

✠ Be

B mat. xxiiij. d
✣ †Be ye therefore sober and watch vn-
*Pro. x. b to prayers/But aboue all thinges haue feruent
Heb. xiij. a loue amonge you one to another. *For loue
couereth the multitude of synnes. Be ye har-
berous one to another without grudginge/
ministre one to another/euery one with
the gyfte that he hath receaued/as good ste-
wardes of the manyfolde grace of God.
Iere. xxiij. e †If any man speake/let him speake as the
*Rom. xij. b word of God: *If any man haue an offyce/
let him execute it as oute of the power that
God ministred vnto him: that God maye be
praised in all thinges thorowe Iesus Christ. ✣
To whome be honour and dominion for euer
and euer/Amen.

C Dearly beloued/maruaile not at this †heate
Luce xij. f (whiche is come amonge you to trye you) as
j. Cor. iij. b though some straunge thing happened vnto
j. Pet. j. b you/*but reioyce as muche as ye are parte-
*ij. Tim. iij. a takers of Christes passions/that when his
glorye appeareth/ye maye be mery and glad.
Mat. v. a †If ye be reuyled for the name of Christ/bles-
sed are ye/for the spirite (whiche is the spirite
of glory and of God) resteth vpon you. On
their parte he is euell spoken of/but on youre
parte he is praised.

j. Pet. iij. c † But se that none of you suffre as a
and iiij. e murtherer/or as a thefe/or as an euell doer/
or as a busy body in other mens matters. If
any man suffer as a Christen man/let him not
be ashamed/but let him prayse God on this
Iere. xxv. d behalfe/† for the tyme is come that iudge-
and xlix. b ment muste begynne at the house of God.
Ezech. ix. b If it fyrste begynne at vs/what shal the ende
be of them that belefe not the gospel of God:
Pro. xj. d † And if the ryghteous scarcely be saued/
where shall the vngodlye and synner ap-
Act. vij. g peare: †Wherefore let them/that suffer accor-
dinge to the wyll of God/committe their sou-
les vnto him with wel doyng/as to the faith-
full creatoure.

The V. Chapter.

A THe elders whiche are amonge you I ex-
Act. v. c horte/whiche am also an elder/† and a
wytnes of the affliccions in Christ/and par-
taker of the glory that shalbe opened. †Fede Act. xx. b
Christes flocke whiche is amonge you/and
take the ouersyght of them/not as though ye
were compelled therto/but willyngly: not for
the desyre of fylthy lucre/but of a good mynd
†not as though ye were lordes ouer the paris- Ez. xxxiiij
shenes: * but that ye be an ensample to the Luce xij.
flocke/and whē the chiefe shepeherde shal ap- *Tit. ij. a
peare/ye shal receaue ỹ vncorruptible †croune †j. Cor. ix.
of glorye. ij. Ti. iiij. b

Likewyse ye yonger submit youre selfes
vnto the elder. Submit youre selfes euery mā
one to another/and knyt your selfes together
in lowlynes of mind. † For God resysteth the Pro. iij. a
proude/but geueth grace to the humble.
✣ †Submitte your selfes therfore vnto the Iacob. iiij.
mighty hande of God/that he maye exalte
you when the tyme is come/†caste all youre Psal. liiij.
care on him/for he careth for you. Mat. vj. c

Be sober and watche: *for your aduersarie Luce xxj. c
the deuell walketh aboute as a roaringe Liō/ B
sekinge whome he maie deuoure/† whome *Joh. j. b
resiste stedfast in the faith/and knowe that Ephe. vj.
youre brethren in the worlde haue euen the- †Jac. iiij.
same afflictyons.

But the God of al grace/which hath called
you to his euerlastinge glory in Christ Iesu/
shall his owne selfe make you perfecte/which
suffer †a litle seasō/euē he shal settle/streng-th Rom. viij.
and stablishe you. To him be praise and do- ij. Pet. j. a
minion for euer and euer/Amen. ✣ Ecc. x. d

By Syluanus your faithfull brother/(as
I suppose) haue I wryten vnto you briefly/
exhorting and testifyeng how that this is the
true grace of God/wherin ye stande. The cō-
panions of youre election/that are at Baby-
lon/salute you/and Marcus my sonne.

Grete ye one another †with the kisse Rom. xvj.
of loue. Peace be with you all j. Cor. xvj.
whiche are in Christ Je- ij Cor. xiij.
su/Amen.

The

The seconde Epistle of the Apostle Sainct Peter.

The first Chapter.

A 
SYmon Peter/a seruaunt and Apostle of Iesu
Christ.

Vnto them which haue
optained lyke fayth with
vs in ỹ righteousnes that
commeth of oure God/
and saueoure Iesus Christ.

†Grace and peace be multiplyed with you
thorowe the knowlege of God and of Iesus
Christ oure Lorde.

For so muche as his godly power hath ge-
uen vs all thinges (that pertayne vnto lyfe
and godlynes) thorowe the knowlege of him
that hath called vs by his owne glory and po-
wer/whereby the excellent and mooste greate
promyses are geuen vnto vs/namely/that ye
B By thesame shoulde be †partakers of ỹ godlye
nature/if ye flye the corrupte luste of the
worlde/geue ye all youre diligence therefore
hereunto/and in your faith minister vertue:
in vertue knowlege: † in knowlege tempe-
rācy: in temperācy pacience: in pacience god-
lynes: in godlynes/brotherly loue: in Brother-
ly loue/generall loue. For if these thinges be
plenteous in you/they will not let you be ydle
nor vnfrutefull in the knowlege of our Lorde
Iesus Christe. But he that lacketh these
thinges/is blynde/and gropeth for the waye
with the hande/& hath forgotten that he was
clensed from his olde synnes.

Wherfore (Brethren) geue the more dili-
gence/to make youre callinge and electyon
sure/for if ye do suche thinges/ye shal not fall/
and by this meanes shall there be plenteously
ministred vnto you an entringe in vnto the
euerlastinge kyngdome of oure Lorde and
C Saueoure Iesu Christ.

Therefore wyll I not be neglygent to
put you alwaie in remembraunce of suche
thinges/though ye know them/& be stablyshed in the presente trueth.
Notwithstandynge/I thinke it mete as long
as I am in this †tabernacle/to steare you vp ij. Cor. v. a
by puttinge you in remembraunce. *For I *Joh. xxi. d
am sure/that I muste shortly put of my tab- ij. Tim. iij. c
nacle/euen as oure Lorde Iesus Christ hath
shewed vnto me. Yee will I do my diligence/
that alway after my departing ye maye haue
wherewith to kepe these thinges in remem-
braunce.

✣ For we folowed not deceauable fables
when we declared vnto you the power and
comminge of oure Lord Iesus Christ/†but Joh. j. b
with oure eyes we sawe his maiestye/when j. Joh. j. a
he receaued of God the father honoure and S
prayse/by a voyce that came vnto hym from
the excellent glorye after this maner: † This Mat. xvij. a
is my deare sonne/in whome I haue delyte. Marc. ix. a
And this voyce herde we broughte doune Luce ix. d
from heauen/when we were with him in the
holy mount.

We haue a sure worde of prophecye/and ye
do well that ye take hede therunto/as vnto a
lyght † that shyneth in a darke place/vntyll ij. Cor. iiij. b
the daie dawne/and the daye starre aryse in
youre hertes. ✣ And this shall ye know first
that no prophecye in the scripture is done of
any pryuate interpretacion. † For the prophe- San. ix. b
cye was neuer broughte by the wyll of man/ Zach. vij. b
but the holy men of God spake/as they were ij. Tim. iij. b
moued of the holy ghoost.

The II. Chapter.

BVt there were false prophetes also a- A
monge the people/†euen as there shal- mat. xxiiij. a
be false teachers amonge you likewyse/which Act. xx. d
prively shall bringe in dampnable sectes/euē j. Tim. iiij. a
denyenge the Lorde that hath bought thē/
and shal bring vpon them selfes swyft damp
nacion/and †many shal folow their dampna- Mat. vij. b
ble waies/by whome the waie of trueth shal-
be euel spoken of/and thorowe coueteousnesse
shal they with fayned wordes make marchan-
dyse of you/†vpon whome the iudgement is ij. Cor. xj. b
not negligent in taryenge of olde/and their
dampnacion slepeth not.

† For if God spared not the aungels B
that synned/but caste them doune with the Job. xlij. b
cheynes of darkenesse into hell/and delyue- Apoc. xx. a
red them ouer to be kepte vnto iudgemente:

†Neither

Gene. vij. a †Neyther spared the olde worlde / But saued Noe the preacher of righteousnesse him selfe beynge the eyghte / and broughte the floude
Gene. xix. c vpon the worlde of the vngodly: †And turned the cyties of Sodom and Gomor into asshes/ouerthrewe them/damned them/ and made of them an ensample / vnto those that
Gene. xix. c after shoulde lyue vngodly: †And delivered iuste Loth/whiche was vexed with the vngodly conuersacion of the wycked. For in so much as he was righteous and dwelt amōg them/ so that he muste nedes se it and heare it/his ryghteous soule was greued from day
j. Cor. x. b to daye with their vnlawefull dedes. †The Lorde knoweth how to delyuer the godlye oute of temptacion/ and howe to reserue the vniuste vnto the daye of iudgement for to be punished: But specially them that walke after the flesshe in the luste of vnclennesse / and de-
C spyse the rülers: Beynge presumpteous / stubburne / and feare not to speake euell of them
Jude j. b that are in authoryte/ †whan the aungels yet which are greater both in power and might/ beare not the blasphemous iudgemente a-
Jere. xlij. a gainste them of the Lorde. † But these are as ỹ brute beastes/ which naturally are broughte forth to be taken / and destroyed: † speakinge euel of that they knowe not / and shall
Jude j. b perishe in theyr owne destruccyon/ and so receaue the rewarde of vnrighteousnesse.

They counte it pleasure to lyue deliciously for a season: Spottes are they/and fylthinesse lyuing at pleasure/and in deceaueable waies: feastynge with that whiche is youres / hauinge eyes full of aduoutrye / and can not ceasse from synne/entysynge vnstable soules: hauinge an herte exercysed with coueteousnesse: they are cursed children/ and haue forsaken the rightwaye/ and are gone astray: fo-
Num. xxij. xxiij. xxiiij. *Nu. xxij b †Nu. xxij. c lowinge the waye of †Balaam the sonne of Bosor/ whiche loued the rewarde of vnryghteousnesse/ *but was rebuked of his iniquite. †The tame and domme beaste spake with mans voice/and forbad the foolishnesse of the Prophete.

B Jude j. c These are welles without water/and † cloudes caried aboute of a tempest: to whome the myste of darkenesse is reserued for euer. For they speake the proude wordes of vanite vnto the vtmoost/and entyse thorowe wantonnes vnto the lust of the flesh/ euen them that were cleane escaped/ and nowe walke in errour: and promyse them libertye where as they the selfes are seruauntes of corrupcion. † For of whomesoeuer a man is ouercome / vnto the same is he in bondage. *For if they (after they haue escaped from the fylthines of the world thorowe the knowlege of the Lorde / and Saueoure Jesus Christ) are yet tangled a-
Luce ij. c gaine therein and ouercome/ † then is the la-
Heb. vj. a ter ende worse vnto them then the begynninge. For it had bene better for them/ not to haue knowen the waye of righteousnesse/ the after they haue koowen it/ † to turne from the
Act. v. a holy commaundement/ that was geuen vnto them. It is happened vnto them / accor-
Pro. xxvj. Ec. xxxviij dinge vnto the true prouerbe/ † the dogge is turned to his vomyte againe: and the sowe that was washed / vnto her walowinge in the myre.

The III. Chapter.

A THis is the seconde Epistle that I nowe write vnto you (ye dearly beloued) where in I steare vp and warne youre pure mynde/ that ye maye remembre the wordes / whiche were tolde before of the holy Prophetes: and also the commanndement of vs/ that be the Apostles of the Lorde and Saueour.

This fyrste vnderstande/ † that in the laste j. Tim. iiij dayes there shall come mockers whiche wyll ij. Tim. iij walke after theyr owne lustes/ and saye: Jude j. c *Where is the promes of his comminge? For *Ezec. xij. sence the fathers fell on slepe / euery thinge continueth as it was from the beginninge of the creature. This they knowe not/ (and that wylfully) howe that the heauens were afore tyme also/ † and the earth oute of ỹ water/ and Gen. j. a was in the water by the worde of God/ * yet *Gen. vij was the world at that tyme destroyed by the same with the floud. But the heauens which are yet/ and the earth are kepte in stoare by his worde/ to be reserued † vnto fyre againste the ij. Thess. j. b daye of iudgement/ and dampnacion of vngodly men.

B Dearly beloued/ be not ignoraunce of this one thinge/ † howe that one daye is with the Lorde as a thousande yeares: and a thousande yeares as one daye. The Lorde is not Ps. lxxxix Ezech. xij j. Pet. iiij. slacke to fulfyll his promes (as some men f. Tim. iij counte slackenesse) but is * paciente to vs- *Rom. ij.
ward

e. xvij d ward / † and will not that any man shoulde be lost / but that euery man shoulde amende
t. xxiiij d hym selfe. Neuertheless/ † the daye of ỹ Lor-
pet. v. a de shall come euen as a thefe in the nyghte:
oc. iij a *in the which (daye) the heauens shal perysshe
sa. lj. b with a greate noyse / and the Elementes shall
al. cj. d melt with heate/ and the earthe / and the wor-
bt. j. b kes that are therein shall burne.

If all these thynges shall perysh / what maner persons then oughte ye to be in holy conuersacion and godlynesse / lokynge for/ and haystynge vnto the comminge of Gods
ti xvij. c daye: † In the whiche the heauens shall perysshe with fyre / and the Elementes shall
a. lxv. e melte with heate. Neuertheless / we † loke
oc. j. a for a new heauen / and a new earth * (accor-
a. lxvj. d dinge to his promisse) wherein dwelleth righ-
at. xiij. c teousnesse.

C Wherfore dearly beloued / seyng that ye loke for suche thynges / be diligent that ye maye be founde before hym in peace without spot and vndefyled/ and counte the longe sufferinge of oure Lorde youre saluacion. Euen as oure deare beloued brother Paule (accordinge to the wysdome geuen vnto him) wrote vnto you: yee/speakinge thereof almoost in all Epistles/ wherein are many thynges harde to be vnderstande / whiche they that are vnlearned/ and vnstable/ peruerte / as they do the other scriptures also to theyr owne dampnacion.

Ye therfore beloued / seynge ye knowe it before hand/beware/lest ye also be pluct awaye thorowe the errour of the wicked / and fall from youre owne stedfastnesse. But growe in grace/ and in the knowlege of oure Lorde Jesus Christe / to him be prayse now and for euer/ Amen.

The fyrst epistle of the Apostle and Euangelist S. Jhon.

The fyrst Chapter.

A THat whiche was from the begynninge / whiche we haue herde / whiche † we haue sene with oure eyes/ ỹ. Pet. j. c whiche we haue loked vpon / † and oure handes Joan. xx. d haue handeled of the word of the lyfe: and the lyfe hath appeared / and we haue sene / and beare wytnesse/ and shewe vnto you the † lyfe that is euerlastinge/ which Joā. xvj. a was with the father / and hath appeared vnto vs. That whiche we haue sene/ and herde declare we vnto you / ỹ ye also may haue felowshyp with vs / and that oure felowshyp maye be with the father and with his sonne Jesus Christe. And this wryte we vnto you/ † that Joā. xvj. b youre ioye may be full.

† And this is the tydinges which we haue Joā xvij. b herde of hym/and declare vnto you/ that God is lyght: and in him is no darckenes at all. If † we saye that we haue felowshyp with him/ & Psal. xviij. a yet walke in darckenes/ we lye/ and do not the esa. xxxiij. b trueth. But if we walke in lyght/euen as he is lyght / then haue we felowshyppe together/ † and the bloude of Jesus Christ: his sonne Hebr. ix. d clenseth vs from all synne. j. Pet. j. c

* If we saye that we haue no synne/ we de- Apoc. j. a ceaue oure selfes / and the trueth is not in vs. *Pro. xxx. b † But if we knowlege our synnes/ he is faith- †iij. Reg. full and iust to forgeue vs our synnes/ and to viij. g. & ix a clense vs from all vnryghteousnes. If we say/ Job. xiij. b we haue not synned / we make him a lyar/ and pro. xxviij. b his worde is not in vs. Eccles. vij. c Psal. xxxj. a

The II. Chapter. ✠

MY lytle chyldren / these thynges wryte I vnto you/ that ye shoulde not synne/ and A

Hebr. vij. d if any man synne/we haue an †aduocate with the father/ euen Jesus Christ which is ryghteous: † and he it is that optayneth grace for oure synnes/not for our synnes onely/but also for the synnes of all the world. And hereby are we sure that we knowe him/if we kepe his cō-
Rom. iij. c
Joan. iiij. c maundementes. † He that sayeth: I knowe hym/and kepeth not his commaundementes/ is a lyar/and ỹ trueth is not in him. But who so kepeth his worde/in him is the loue of God perfect in dede. † Hereby knowe we/ that we
Joā. xiij. d
*j. Pet. ij. c
Joan. xij. b are in hym. * He that sayeth he abydeth in him/ought to walke euen as he walked. ℣

Brethren I wryte no newe commaundement vnto you / but that olde commaundement / whiche ye haue herde from the begynninge. The olde commaundement is ỹ worde/ whiche ye haue herde from the begynninge.
Joan. xiij. d and xv. b
℣ Joan. j. a Agayne/ a † newe commaundement wryte I vnto you/ a thinge that is true in him/and also in you: for the darckenes is past/ and the true lyght now shyneth.

B He that sayeth he is in lyght / and hateth hys brother/ is yet in darckenes. He that loueth hys brother/abydeth in the lyght/ & there is none occasion of euell in hym. But he that hateth his brother / is in darckenes / and walketh in darckenes / and can not tell whyther he goeth / for the darckenesse haue blynded his eyes.

Luc. xxiiij. d
Actu. iiij. a Babes/I wryte vnto you/ † that your synnes are forgeuen you for his names sake. I write vnto you fathers/how that ye haue knowen hym whiche is from the begynninge. I wryte vnto you yonge men / how that ye haue ouercome the wycked. I wryte vnto you lytle chyldren / how that ye haue knowē the father. I haue wrytten to you fathers / how that ye haue knowen hym/whiche is from the beginninge. I haue wrytten vnto you yonge men/ how that ye are stronge: and the worde of God abydeth in you / and ye haue ouercome the wycked.

C Se that ye loue not the worlde/ neyther the thynges that are in the worlde. If any man loue the worlde/ the loue of the father is not in hym: for all that is in the worlde (namely the luste of the flesshe/ and the luste of the eyes/ and the pryde of lyfe) is not of the father/but of the worlde. And † the worlde passeth awaye/and the luste thereof. But he that fulfylleth * the wyll of God/abydeth for euer.
Pſ. lxxx
j. Cor. x
Eſa. xl.
*Joan.

Lytle chyldren/it is the last houre and (as ye haue herde that † Antichrist shall come) euen nowe are there many become Antichristes alj. Theſſ. ii
†Matt. xxiiij. a
Joan. v
*Joā. ij
Actu. xx
ready: wherby we know that it is ỹ last houre. They went out *from vs/but thei were not of vs: for if they had ben of vs / they wolde no doubte/haue continued wt vs. But † that they maye be knowen how ỹ they are not all of vs.
†j. Cor. xi
*Hebr.

But ye haue the * anoyntinge of him that is holy / and ye knowe all thinges/ I haue not wrytten vnto you / as thoughe ye knewe not the trueth/but ye know it/ and are sure that no lye commeth of the trueth. Who is a lyar/ but
D he that denyeth that Jesus is Christ? The same is the Antichrist/ that denyeth the father and ỹ sonne. † Whosoeuer denyeth the sonne / the same hath not the father. Loke what ye haue herd now from the begynninge: let the same abyde in you. If that which ye herde from the begynninge shall remaine in you/then shall ye also abyde in the sonne and in the father. And this is the promes that he hath promysed vs/ euen eternal lyfe.
Joā. xiij

This haue I wrytte vnto you/concerninge them that deceaue you. † And the anoyntinge which ye haue receaued of him / dwelleth in you: and ye nede not that any man teache you/ but as the anoyntinge teacheth you all thinges/ euen so is it true/and is no lye. And as it hath taughte you / euen so abyde you therein. And now babes/abyde in hym / that whan he shall appeare/ we may be bolde / † and not be ashamed of hym at his comminge. If ye knowe that he is ryghteous/ know also that he which doeth righteousnesse/is borne of him.
Eſa. liij
Joan. vj
xiiij c. xv
Sap. v.

The III. Chapter.

BEholde / what loue the father hath shewed on vs / that we shoulde be called the chyldren of God. Therfore † the worlde knoweth you not / because it knoweth not him.
A
Joan. xv
j. Cor. ij. a
Dearly beloued / we are now the * chyldren of God/and yet hath it not appeared what we shalbe. † But we knowe that whan he shall appeare / we shalbe lyke hym / for we shall se hym
*Luce xx
Rom. viij
j. Cor. xv

Eſa. liij. a hym as he is. And euery man that hath this
Phil. iij. c hope in hym/purgeth him selfe/ euen as he is pure. Whosoeuer committeth synne/committeth vnrighteousnes also / & synne is vnrighteousnesse. † And ye know that he appeared to
Eſa. liij. a take away oure sinnes/and in him is no sinne.
Tim. j. c Whosoeuer abydeth in hym / synneth not.
Rom. ij. b Whosoeuer synneth/ hath not sene hym / neyther knowen hym.
Det. ij. c

B Babes / let no man deceaue you: He that doeth ryghteousnes/ is ryghteous/ euen as he is righteous / he that committeth synne is of the deuell. † For the deuel synneth sence the begynninge. For this purpose appeared ỹ sonne
Joā. viij. d of God/to louse ỹ workes of the deuel. † Whosoeuer is borne of God /synneth not / for his
Joan. v. c † sede remayneth in hym / & he can not sinne/
Det. j. d because he is borne of God / * by this are the
Joā. xiij. d chyldren of God knowen/ and the chyldren of the deuel. Whosoeuer doeth not ryghteousnes/is not of God / neyther he that loueth not his brother.

For thys is the tydynges which ye haue herde from the begynninge / that ye shoulde
Gene. iiij. b loue one another / † and not as Cain whiche was of the wycked / and slewe his brother. And wherfore slew he hym? euen because his owne workes were euell / and hys brothers
Joan. xv. b righteous. ✠ † Marueyle not (my brethren) thoughe the worlde hate you. We knowe that we are translated from death vnto lyfe/ because we loue ỹ brethren. He that loueth not his brother/abydeth in death. † Whosoeuer hateth his brother/is a manslayer: and
Matt. v. e ye know that a manslayer † hath not eternall
Apoc. xx. c lyfe abydinge in hym.

C Hereby haue we perceaued † loue / that he
Joan. iij. c gaue his lyfe for vs / and therfore ought we
Rom. v. a also to geue oure lyfes for the brethren / * but
Deu. xv. a he that hath this worldes good/ and seyth his brother haue nede / and shutteth vp his herte from hym / how dwelleth the loue of God in
Jaco. ij. b hym? My chyldren / † let vs not loue with worde/ neyther with tunge/ but with the dede and with the trueth. ℣

Hereby knowe we that we are of the verite / and can quiete oure hertes before hym. But if oure herte cōdempne vs/God is greater than oure herte/ and knoweth all thynges.
Dearly beloued / if oure hert condempne vs not / then haue we a fre boldenes to God-
Joan. xvj. c ward. † And whatsoeuer we axe / we shall
j. Joan. v. b receaue it / because we kepe his commaunde-
Jaco. iiij. c mentes/ & do those thynges/ whiche are pleasaunt in his syght.

And this is his commaundement/ that we beleue on the name of his sonne Jesus Christ/
Joan. xiij. d and loue one another/ † as he gaue commaun-
and xv. b dement. And he that kepeth his commaunde-
*j. Joan. mentes * dwelleth in him/and he in him. And
iiij. b hereby knowe we that he abydeth in vs / euen
†Ro. viij. b † by the sprete which he hath geuen vs.

The IIII. Chapter.

A DEarly beloued/ beleue not ye euery sprete/ iij Reg. xiij. d
† but proue ỹ spretes whether they be of Mat. vij. b
God. * For many false Prophetes are gone *j. Joā. ij. c
out into the worlde. Hereby shall ye knowe Joan. j. b
the sprete of God. Euery sprete that confesseth that Jesus Christ is come in the flesshe / is of God. And euery sprete which confesseth not that Jesus Christe is come in the flesh / is not of God. And this is the sprete of Antichrist / of whome ye haue herde / how that he shall come / and euen now already is he in the worlde. Lytle chyldren / ye are of God/and haue ouercome them / for greater is he that is in you/than he that is in the worlde. They are of the worlde/ therfore speake they of ỹ worlde: and the worlde harkeneth vnto them. We are
Joā. viij. d of God/ † & he that knoweth God/ herkeneth vnto vs / he that is not of God / heareth vs not. Hereby know we the sprete of trueth/and the sprete of errour.

Dearly beloued/let vs loue one another/ for B
loue commeth of God/& euery one ỹ loueth/is borne of God/and knoweth God. He that loueth not/knoweth not God: for God is loue.

† By thys appeared the loue of God to Joan. iij. c
vswarde / because that God sent his onely Rom. v. a
begotten sonne in this worlde/that we myght ij. Cor. v. c
lyue thorowe hym. Herein is loue / not that Colos. j. b
we loued God / but that he loued vs/ † and *Exod.
sent hys sonne to make agrement for oure xxxiij. d
synnes. Deut. iiij. b

Dearly beloued / if God so loued vs / we Joan. j. b
oughte also to loue one another. * No man j. Tim. vj. c

j. Joã. iij. e hath sene God at any tyme. † If we loue one another / God dwelleth in vs/ and his loue is perfect in vs. Hereby know we that we dwell in hym/and he in vs/because he hath geuē vs of his spiete. And we haue sene and testifye/ that the father sent the sonne to be the Sauc-
Joan. vj. f oure of the worlde. † Whosoeuer now confes-seth that Jesus is the sonne of God / in him dwelleth God / and he in God: and we haue knowen and beleued the loue that God hath to vs.

C ✠ God is loue/ & he that dwelleth in loue/ dwelleth in God/and God in him. Here in is the loue perfecte with vs/ that we should haue
Epheſ. iij. c a fre † boldnesse in the day of iudgement / for as he is/euē so are we in this worlde. Feare is not in loue/but perfecte loue casteth oute feare. for feare hath paynefulnesse. He that feareth/ is not perfecte in loue.

j. Joã. iij. a Let vs loue him / for he loued vs fyrst. † If any man saye: I loue God/and yet hateth his brother/he is a lyar. For he that loueth not his brother whom he seith/how can he loue God/ whome he seyth not? And this commaunde-
Leui. xix. c ment haue we of him/ † that he whiche loueth
Joã. xiij. d God/shoulde loue his brother also. ✠

The. V. Chapter.

A WHosoeuer beleueth that Jesus is Christ/
Mat. xvj. c † is born of God. And whosoeuer loueth
Joan. j. a him that begat / loueth him also whiche was begotten of hym. By this we knowe that we loue Gods children/ whan we loue God/ and
Joã. xiiij. b kepe his commaundementes. † For this is the
Mat. xj. c loue of God / that we kepe his commaunde-mentes/ † and his commaundementes are not greuous.

✠ For all that is borne of God / ouercom-
j. Cor. xv. a. meth the worlde: and this is the † victory that ouercōmeth the worlde/euen oure fayth. Who is it that ouercōmeth the worlde/ but he which beleueth that Jesus is the sonne of God.

This is he that commeth with water and blonde/euen Jesus Christ: not w̄ water onely/
Matt. iij. b but with water and blonde. † And it is ỹ spiete
a. & xvij. a that beareth witnesse: for the spiete is ỹ trueth.
Joan. j. d (For there are thre which beare recorde in hea-
and xij. d uen: the father/the worde/and the holy ghoost/ & these thre are one.) And there are thre which beare recorde in earth: the spiete / water / and bloud/and these thre are one.

B † If we receaue the wit nesse of men/ the Joã. v. d
wytnesse of God is greater: for this is the wytnesse of God/which he testified of his sōne. Joan. iij.
† He that beleueth on the sonne of God/ hath Rom. viij
the wytnesse in him self. ✠ He that beleueth Gala. iiij
not God / hath made him a lyar / because he hath not beleued ỹ recorde that God hath testified of his sonne. And this is the recorde/euē Joan. j. g
ỹ God hath geuen vs euerlastinge lyfe. † And this lyfe is in his sonne. He that hath ỹ sonne of God/hath lyfe: He that hath not the sonne of God/ hath not lyfe.

These thinges haue I wrytten vnto you/ which beleue on the name of the sonne of God/ that ye maye knowe / howe that ye haue eter-nal lyfe / and that ye maye beleue on the name Joan. vj.
of the sonne of God. † And thys is ỹ fre bold- *Joã. xvj
nesse whiche we haue towarde him / * that if Mar. xj. c
we axe any thynge accordinge to his will/ he j. Joan. iij
heareth vs. And if we know that he heareth vs whatsoeuer we axe / then are we sure that we haue the peticions / whiche we haue desyred of hym.

If any man se his brother synne / a synne C
not vnto death/ let hym axe/ and he shall geue hym lyfe/ for them that synne not vnto death. Jere. xvij
There is a synne † vnto death / for the whiche Mat. xij
saye I not that a man shoulde praye. All vn- Joã. viij. f
righteousnesse is synne/ and there is synne not vnto death.

† We know / that whosoeuer is borne of j. Jhō. iij.
God synneth not: but he that is begotten of God / kepeth him selfe / and that wicked touc-heth him not. We know that we are of God/ and the worlde is set altogether on wicked-nesse. But we knowe that the sonne of God is come / † and hath geuen vs a mynde / to Luc. xxiij
knowe hym whiche is true: and we are in him that is true/in his sonne Jesu Christ. This is the true God/and euerlastinge lyfe. Babes kepe youre sel-fes from ymages/

Amen.

The

The seconde Epistle of the Apostle S. Jhon.

The fyrst Chapter.

A THe elder. To ỹ electe lady and her chyldren / whome I loue in the trueth: & not I onely / but all they also ỹ haue knowē ỹ trueth for ỹ truethes sake which dwelleth in vs/and shalbe with vs for euer.

Grace / mercy/and peace be with you from the Lorde Jesus Christ / the sonne of the fa-ther in the trueth and in loue.

I am greatly reioyced / that I haue founde amonge thy chyldren / them that walke in the trueth as we haue receaued a cōmaundement
att. xvij. a † of ỹ father. And now lady I beseche the (not
Joã. ij. a as though I wrote * a new commaundement vnto the/but thesame which we haue from the beginninge) that we loue one another. And this is the loue / that we walke after his com-maundementes.

B This is the commaundement (as ye haue herde from the beginninge) that we shoulde
Joan. ij. c walke therein. † For many deceauers are come
nd iiij. a into the worlde/which confesse not that Jesus Christ is come in the flesh: this is a deceauer & an Antichrist. Take hede to your selfes / that we lose not that which we haue wrought / but that we maye receaue a full rewarde. Whoso-euer trāsgresseth / & abydeth not in ỹ doctrine of Christ/ hath not God. He ỹ abydeth in the
oh. xiiij. c † doctrine of Christ / hath both the father and the sonne.

Thes. iij. b † If any man come vnto you/& bringe not this doctrine / receaue him not into the house/ neyther salute him: for he that saluteth him/ is
j. Joh. j. b partaker of his euel dedes. † I had many thin-ges to wryte vnto you: neuertheles / I wolde not wryte w̄ papyre and ynke / but I truste to come vnto you/and to speake with you mouth
oh. xvj. c to mouth/ † that our ioye may be full. The chil-
Joan. j. a dren of thy electe sister salute the/ Amen.

The thyrd Epistle of the Apostle S. Jhon. C

The fyrst Chapter.

A THe Elder. To the beloued Gayus/ whome I loue in ỹ trueth. My be-loued/ I wysh in al thinges/ ỹ thou prospere and fare well / euen as thy soule prospereth. I reioyced greatly/ whan the brethren came / and testified of the trueth that is in the / how thou walkest in the trueth. I haue no greater † ioye/ then to heare that my Phili. iiij. b
chyldren walke in the trueth.

My beloued/ † thou doest faythfully what-soeuer thou doest to the brethrē/and to straun-gers whiche haue borne witnesse of thy loue before the congregacion: and thou hast done well that thou dyddest bringe them forwarde on their iourneye worthely before God. For because of hys names sake they wente forth/ † and toke nothinge of the Heythē. We ther- j. Cor. ix. b
fore oughte to rececue * suche that we myghte ij. Cor. xj. a
be helpers vnto the trueth. *Mat. x. c

I wrote to the congregacion / but Diotri- B
phes / whiche loueth to haue the preeminence amonge thē receaued vs not. Wherfore if I come/ I wil declare his dedes/which he doeth/ ieastinge vpon vs with malicious wordes: neyther is he therwith content. Not onely he him self receaueth not the brethren / but also he forbyddeth them that wolde/and thrusteth thē out of the congregacion.

My beloued/folowe not that which is euel/ but that which is good. He that doeth well/is of God: but he that doeth euel/seith not God. Demetrius hath a good reporte of all men: & of the trueth: ye and we our selfes also beare recorde / & ye knowe that oure recorde is true.
† I had many thinges to wryte / but I wolde ij. Joan. b
not with ynke and pen wryte vnto the. But I truste shortely to se the / and so wyll we speake together mouth to mouth. Peace be with the. The louers salute ỹ/ Grete the louers by name/ Amen.

The Epistle of the Apostle S. Paul vnto the Hebrues.

The fyrst Chapter. ✠

GOd in tyme paste diuerslye & many wayes / spake vnto
the fathers by prophetes/
but in these laste dayes he
hath spoken vnto vs by his
sonne / † whome he hath
made heyre of all thynges/
by whome also he made the worde. * Whiche
(sonne) beynge the bryghtnesse of his glory/
and the very ymage of his substaunce / bea-
rynge vp all thynges with the worde of hys
power / † hath in his owne persone pourged
oure synnes/ and is set on the righte hande of
the maiestye on hyghe: beynge euen as much
more excellent then the aungels / as he hath
optayned a more excellent † name then they.

For vnto which of the aungels / sayde he at
any tyme: * Thou art my sonne / thys daye
haue I begotten the: And agayne: † I will be
hys father/ and he shalbe my sonne. And a-
gayne/whan he bryngeth in the fyrst begotten
sonne into the worlde/he sayeth: * And all the
aungels of God shall worshyp hym. And of
the aungels he sayeth: † He maketh hys aun-
gels spretes / and his ministers flammes of
fyre. But vnto the sonne he sayeth: † God/ thy
seate endureth for euer and euer / the cepter of
thy kingdome is a righte cepter. Thou hast
loued ryghteousnesse/& hated iniquite: wher-
fore God (whiche is thy God) hath anoynted
the with the oyle of gladnesse aboue thy felo-
wes. † And thou Lorde in the begynninge
hast layed the foundacion of the earthe/ and
the heauens are the workes of thy handes/
† they shall pery she/but thou shalt endure: they
all shall waxe olde as doeth a garment / and
as a vesture shalt thou chaunge them/ and thei
shalbe chaunged. But thou arte the same / and
thy yeares shall not fayle. ✠ Vnto which of
the aungels / sayde he at any tyme / † syt thou
on my ryght hand/tyll I make thine enemyes
thy fotestole? Are they not all ministringe spre-
tes/sent to minister for their sakes/whiche shall
be heyres of saluacion.

The II. Chapter.

WHerfore we ought to geue ȳ more hede
vnto the thynges whiche we haue herde/
lest/we pery she. For if the worde † whiche was
spoken by aungels / was stedfast: and euery
transgression & disobedience receaued a iuste
recompence of reward/ how shall we escape/
If we despise so great a saluacion/ which † af-
ter that it began to be preached by the Lorde
hym selfe/† was confirmed vpon vs/ by them
that herde it. God bearynge witnesse therto
with † tokens/wonders / and diuerse powers
and gyftes of the holy ghoost / accordinge to
his owne will.

For vnto the aungels hath he not subdued
the worlde to come / whereof we speake. But
one in a certayne place witnesseth and sayeth:
† What is mā that thou art myndfull of him?
or the sonne of man / that thou visitest hym?
After thou haddest for a lytle season made him
lower then the aungels / thou crounedest hym
with honour and glorye / & hast set hym aboue
the workes of thy handes. Thou hast put all
thynges in subiection vnder his fete. † In
that he subdued all thynges vnto hym / he left
nothinge that is not put vnder hym. Neuer-
theles/now se we not all thinges yet subdued
vnto hym. But hym which for a lytle season
was made lesse then the aungels/ we se that it
is Jesus / whiche † is crouned with honour
and glorye / for the sufferynge of death / that
he by the grace of God shoulde † tayst of
death for al mā. For it became him/for whome
are all thynges / and by whome are all thyn-
ges (after that he had brought many chyldren
vnto glorye) that he shoulde make the Lorde
of their saluacyon perfecte thorowe suffering/
for so muche as they all come of one / bothe
he that sanctifyeth / and they whiche are sanc-
tifyed.

For the whiche causes sake / he is not asha-
med to cal them brethren/sayinge: † I will de-
clare thy name amonge my brethren / and in
the myddest of the cōgregacion wyl I prayse
the. And agayne: † I will put my trust in
hym. And agayne: * Beholde/ here am I and
my chyldren/which God hath geuen me.

For as much then as the chyldren haue flesh
and blonde / † he also hym selfe lykewyse toke
parte with them / * that he thorowe death
myght take away the power of hym / whiche
had lordshyp ouer death / that is to say the de-
uell: and that he myght delyuer them whiche
thorowe feare of death were all their lyfe tyme
in daunger of boundage. For he in no place
taketh on hym the aungels/ but the sede of A-
braham taketh he on hym. Wherfore in all
thinges it became hym to be made † lyke vnto
hys bretheren / that he myght be mercyfull/
and a faythfull hye prieste in thynges concer-
ninge God/ to make agrement for the synnes
of the people. † For in that he hym selfe suffe-
red and was tempted / he is able to succoure
them that are tempted.

The III. Chapter.

WHerfore holy brethren / ye that are parta-
kers of the heauenly callyng/consider the
Embassadour and hye prieste of our profession
Christ Jesus/whiche is † faythfull to him that
ordeyned hym / euen as was * Moses in all
his house. But thys man is worthy of grea-
ter honoure then Moses / in as muche as he
whiche prepareth the house hath greater ho-
nour in it / then the house it selfe. For euery
house is prepared of some man / † but he that
ordeyned all thynges is God. And Moses
verely was faythfull in all hys house as a mi-
nister / † and to beare witnesse of those thyn-
ges which were to be spoken afterwarde. But
Christ as a sonne hath rule ouer his house/
† whose house are we/if we holde fast the con-
fidence/& reioycinge of ȳ * hope vnto the ende.

Wherfore as the holy ghoost sayeth: † To
day if ye shall heare his voyce hardē not youre
hertes / * as in the prouokynge in the day of
temptacyon in the wilderneſſe/where your fa-
thers tempted me/proued me / and † sawe my
workes fourtye yeares lōge. Wherfore I was
greued with that generacion/and sayde. They
erre euer in their hertes. But they knew not
my wayes/so that I sware in my wrath / that
they shoulde not enter into my rest.

Take hede brethren / that there be not in any
of you an euel parte of vnbelefe to depart frō
ȳ lyuinge God. But exhort youre selfes dayly/
whyle it is called † to daye/lest/any of you were
harde herted thorowe ȳ deceatfulnes of synne.
For we are become partakers of Christ/ † if we
kepe sure vnto the ende the beginninge of the
substaunce / so longe as it is sayde * to day / if
ye shall heare hys voyce/ harden not your her-
tes / as in the prouocacion. For some whan
they herde/dyd prouoke. Howbeit / not all
they came out of Egypt by Moses. But with
whome was he displeased fourty yeares long?
Was he not displeased with them that syn-
ned? whose carcases were ouerthrowen in
the wilderneſſe? † To whome sware he / that
they shoulde not enter into his rest / but vnto
them that beleued not? And we se that they
coulde not enter in because of vnbelefe.

The. IIII. Chapter.

LEt vs feare therfore / leste / any of vs forsa-
kinge the promes of enterynge into his
reste / shoulde seme to come behynde: for it is
declared vnto vs as well as vnto them. † But
the worde of preachinge helped not them/whā
they that had herd it/beleued it not. (For we
which haue beleued enter into his rest) accor-
dinge as he sayde. Euen as I haue sworne in
my wrath: They shall not enter into my rest.
And that (spake he) verely longe / after that
the workes frō the begynninge of the worlde
were made. For he spake in a certayne place of
the seuenth day on thys wyse: † and God re-
sted on the seuenth day from all hys workes.
And in thys place agayne: † They shall not
come into my rest.

Seynge it foloweth then / that some must
enter therinto/and they to whome it was fyrst
preached/entred not therein for vnbelefes sake/
therfore appoynteth he a day agayne after
so longe tyme/ and sayeth: To daye (as is re-
hearced by Saud. † To day if ye shall heare
hys voyce / then harden not youre hertes.
For if Josua had geuen them rest then wolde
he not afterward haue spoken of another day.
Therfore remayneth there yet a rest vnto the
people of God. For he that is entred into hys
rest/ceasseth frō hys workes / † as God doeth
from hys.

Let vs make hayst therfore to entre into that
reste/lest/any man fall after the same ensample
of vnbelefe. For the worde of God is quicke/
and myghty in operacyon / and sharper then
any two edged † swearde / and * entreth

thorowe/ euen to the deuydinge of the soule & the spriete/ and of the ioyntes and the marry/ & is a iudger of the thoughtes and the intentes
Eccli.xvj.c of the herte/† neyther is there any creature inuisible in the syght of hym. But all thynges are naked and bare vnto the eyes of hym of whome we speake.

The V. Chapter.

A SEynge then that we haue a greate hygh prieste/ euen Jesus the sonne of God/ whiche is entred into heauen/ let vs holde our profession/for we haue not an hie prieste/which can not haue compassion on our infirmyties/ but was in all poyntes tempted lyke as we
Esa.liij.b are/ but† without synne. Let vs therfore go
Rom.viij.a boldly vnto the * seate of grace/ that we may
ij.Cor.v.c receaue mercy/ and fynde grace to helpe in the
*Rom.iij.c tyme of nede.

B † For euery hye priest that is taken from amonge men/ is ordeyned for men in thynges
Leuit.ix.b pertayninge to God/† to offre gyftes and sacrifices for synne/ which can haue compassion on the ignoraunt/and on them that are out of the way/ for so much as he him selfe also is cõpassed aboute with infirmite. Therfore is he bounde to offer for synnes/ as well for him self as for the people. And no man taketh the honour vnto hym selfe/ but he that is called of
Ex.xxviij.a God/† as was Aaron.
Nũ.xvij.a Euen so Christ glorified not hym selfe to be made hye priest/ but he that sayde vnto hym:
Psal.ij.a † Thou art my sonne/ this day haue I begotten the. As he sayeth also in another place:
Psal.cix.a † Thou art a priest for euer after the order of
*Luc.xxij.c Melchisedech. F *And in the dayes of his
and xxiij. c flesh/he offered vp prayers and supplicacions/
Joã.xvij.a with stronge crieng and teares vnto him that
C was able to saue hym frõ death/ & was herde
Phil.ij.a also/ because he had God in honour. † And though he was Gods sonne/yet learned he obedience/by those thinges whiche he suffered. And he beynge made perfecte/ became ỹ cause of euerlastinge saluacion vnto all thẽ that obey hym/ and is called of God an hye priest after the order of Melchisedech. Whereof we haue many thinges to saye/ whiche are herde to be
j.Cor.iij.a vttred because ye are dull of hearinge.

† For where as concerninge the tyme ye ought to be teachers/ yet haue ye nede agayne/ that we teache you the fyrst preceptes of the worde of God/ and are become suche as haue nede of mylke/and not ströge meate. For euery one that is fed yet with mylke/ is vnexperte in the worde of ryghteousnes/ for he is but a babe. But stronge meate belongeth vnto thẽ that are perfect/ whiche thorow custome haue theyr wittes exercised to iudge both good and euel.

The VI. Chapter.

WHerfore let vs leaue the doctrine pertayninge to ỹ beginninge of a Christen lyfe/ A
& let vs go vnto perfection/and now no more laye the foundacion of repentaunce from dead workes/& of fayth towarde God/ of baptyme/ of doctryne/of laynge on of handes/ of resurrection of the dead/and of eternall iudgemẽt.
Act.xvij. And so wyll we do† if God permitte: * For it
Jaco.iiij. is not possible/ ỹ they whiche were once lyghted/and haue tasted of the heauenly gifte/and
*Hebr.x are become partakers of the holy ghoost/ and
j.Petr.d † haue tasted of the good worde of God/ and of the power of the worlde to come/ if they fall away (and concerninge them selfes crucifye the sonne of God a fresh/ and make a mocke of him) that they shoulde be renewed agayne vnto repentaunce.

For the earth that drinketh in the rayne/ B
which cõmeth oft vpon it/ and bringeth forth herbes mete for them that dresse it/ receaueth blessinge of God. But that groũde which beareth thornes & thystles/ is nothinge worth/ & nye vnto cursynge/ whose ende is to be brent.
Neuertheles/ (ye dearly beloued) we trust to se better of you/ and that saluacion is nyer/ though we thus speake. † For God is not vnMat.xxv
ryghteous/ that he shoulde forget your worke and labour of loue/ whiche ye shewed in his name/ whan ye ministred vnto the saynctes/ and yet minister. Yee/and we desyre that euery one of you shew thesame diligence to the stablyshynge of hope/ euen vnto the ende that ye faynt not/ but folowe thẽ which thorowe fayth & yet pacience inheryte the promyses. For whã
God made promes to Abraham/ because he
Gen.xxij had none greater to sweare by/ † he sware by hym selfe/and sayde: Surely I wyll blesse the/ and multiply the in dede. And so he abode paciently/and optayned the promes.

As for men they sweare by hym that is C
greater then them selfes: †and the oothe is the
Exo.xxij
ende of all stryfe to confyrme the thinge amonge them. But God/willinge very aboũdauntly to shewe vnto the heyres of promes/ the stablenes of his counsail/ added an oothe/ that by two immutable thinges (in ỹ whiche it is vnpossible that God shoulde lye) we might haue a stronge consolacion: euen we/ whiche are fled to holde faste the hope that is set before vs/ whiche (hope) we haue as a sure and stedfaste anker of oure soule.
Whiche (hope) also entreth in/ into those thinges that are within the vaile/ whyther the forerunner is for vs entred in/euen Jesus whiche is made an hye prieste for euer/ after the order of Melchisedech.

The VII. Chapter.

A THis Melchisedech † kynge of Salem
Gen.xiiij.d (whiche beinge prieste of the moost hye God/ mete Abraham as he turned agayne from the slaughter of the kynges/ and blessed him/ vnto whome Abraham also gaue tythes of all the goodes (fyrste is by interpretacion/ kynge of righteousnesse after that he is kynge of Salem also (that is to saye/ king of peace) without father/ without mother/ without kynne/ and hath neither beginninge of dayes/ nor ende of lyfe: But is lykened vnto the sonne of God/and continueth a priest for euer.

But consyder howe greate a man this
Nu.xviij.d was/to whome the Patriarke Abraham gaue
ij.Pa.xxxjb tythes of the spoyles. †And verely the childrẽ of Leui/ whan they receaue the priesthode haue a commaundemente accordinge to the lawe/to take the tythes of the people/ that is to saie of their brethren/though they also came out of the loines of Abraham.

But he whose kinred is not counted amõg B
them/receaued tithes of Abraham/ & blessed him that had the promes. Now is it so without al nay saying/that the lesse receaueth blessynge of the better. And here men that dye receaue tythes. But there he receaued tythes of whome it is witnessed that he liueth. And to saie the trueth: Leui him self also which receaued tythes/ payed tythes in Abraham: for he was yet in the loines of his father Abrahã/ whan Melchisedech met him.
Rõ.iij.b
Gal.ij.c † If now therfore perfeccion came by the priesthode of the Leuites (for vnder thesame priesthode the people receaued the law) what neded it then furthermore that another priest shoulde ryse after the ordinaunce of Melchisedech/and not after the order of Aaron.
Mala.ij.b † For if the priesthode be translated/ then of necessite must the law be translated also.
For he of whome these thinges are spoken/ is of another tribe/ of the whiche neuer man serued at the aultare.

For it is euydent/† that oure Lord spröge C
of the tribe of Juda/ to the whiche tribe Mo
Mat.j.a ses spake nothinge concerninge priesthode/ & it is yet a more euident thinge/ if after the symilitude of Melchisedech there aryse another priest/which is not made after the lawe of the carnall commaundement/ but after the power of ỹ endlesse lyfe. For he testifyeth: † Thou
Psal.cix.a art the priest for euer after the order of Melchisedech. Then the commaundemente that went before/is disanulled/because of his weakenesse and vnprofytablenesse. † For the lawe
Rom.iij.b made nothinge perfecte/ but was an intro-
and viij.a ducein of a better hope/ by the whiche hope
Gal.iij.b we drawe nye vnto God. And for this cause
c.d.iiij.a is it a better hope/ that it was not promysed without an ooth. Those priestes were made without an ooth: but this priest with an ooth/ by him that saide vnto him: † The Lorde
Psa.cix.a sware and wyll not repent: Thou arte a priest for euer/after ỹ order of Melchisedech. Thus is Jesus become a stablisher of so much a better testament.

And among thẽ many were made priestes/ D
because they were not suffered to endure by the reason of death. But this man/ because ỹ he endureth euer/hath an euerlastinge priesthode. Wherfore he is able also euer to saue thẽ that come vnto God by him: & lyueth euer/ †to make intercession for vs.
j.Joh.ij.a
For it became vs to haue such an hye priest
j.Tim.ij.a as is holy/innocent/vndefyled/seperate from synnes/and made hyer then heauen: whiche nedeth not daily (†as yonder hye priestes) to
Leuit.ix.b offer vp sacrifyce/fyrste for his owne synnes/ and then for the peoples sinnes. For that dyd he once for al/whan he offered vp him selfe.
Heb.iij.c † For the law maketh mẽ priestes/ which haue infirmitie/But the word of the ooth/that came sence the law/maketh the sonne prieste/which is perfect for euermore.

The VIII. Chapter.

A Heb iij.a vj.c.ix.b *Epy.j.c

Of the thinges whiche we haue spoken/ this is the pyt. †We haue suche an hye priestе/that is set on the* ryghte hande of the seate of the maiestye in heauen and is a mynister of holy thinges/and of the true Tabernacle/whiche God pytched/and not man. For euery hye priest is ordeyned to offre gyftes & sacrifyces. Wherefore it is of necessyte/that this man haue somwhat also to offer. For he were not a priest/if he were vpon earthe/ where are priestes that accordinge to the law

Heb.x.a

offer gyftes/(†whiche priestes serue vnto the ensample/and shadowe of heauenly thinges) euen as the aunswere of God was geuen vnto Moses/whan he was aboute to fynish

Exo.xxv.d Act.vij.f

the Tabernale. †Take hede (said he) that thou make all thinges accordinge to the patrone/ shewed vnto the in the mounte. But nowe

B

hath he optayned a more excellente offyce/in as muche as he is the mediatoure of a better Testament/which was made for better promyses. For if that fyrst (Testament) had ben fautles/then should no place haue ben sought for the seconde. For in rebukinge them he

Jere.xxxj.a

sayeth: †Beholde/the dayes wyll come (saieth the Lorde) that I wyll fynishe vppon the house of Jsrael/and vpon the house of Juda/ a new Testamēt: not as the Testament which I made with their fathers/in that day whan I toke them by the handes/to lede them oute

Actu.vij.c

of the lande of Egipt: †For they cōtinued not in my Testament/& I regarded thē not saieth the Lorde.

C † For this is the Testamente/that I

Jere.xxxj.f

wyll make with the house of Jsrael/after those dayes/sayeth the Lorde. I wyl geue my lawes in theyr mynde/and in their hertes wyll I wryte them. †And I wyl be their

Zach.viij.b Apoc.xxj.b

God: and they shall be my people: and they shall not teach euery man his neighbour/and euery man his brother/saynge: Knowe the Lorde. For they shall knowe me from the least of them to the moost: for I wyl be mercyfull ouer their vnrighteousnesse/and on theyr synnes/and on their iniquityes wyll I not thynke any more. In that he sayeth: A newe/he weareth oute the olde. Now that which is worne out and waxed olde/is ready to vanishe awaye.

The IX. Chapter.

A That fyrste Tabernacle verely had ordinaunces/and seruynges of God/and outwarde holynesse. †For there was made afore Tabernacle/wherin was the candelsticke/ and the table/and the †shewbreade: and this is called the Holy. But behinde the seconde vaile was the Tabernacle/which is called the holyest of all/whiche had the golden censor/ and the †Arcke of the Testamente ouerlaide rounde aboute with golde/wherein was the †golden pot with Manna/and Aarons rodde *that florysshed/and the †tables of the Testament: Aboue therein were the Cherubins of glory ouershadowinge the Merciseate: Of whiche thynges is not nowe to speake particularly.

Exo.xxv.a Leui.xxiiij.b Exo.xxv.b Exod.xvj.f *Nu.xvij.a †Exod.xl.c

†When these thynges were thus ordeyned/the priestes wente alwayes into the first Tabernacle/and executed the seruyce of God. †But into the seconde wente the hye priestе alone once in the yeare/not without bloude/ which he offered for him selfe/& for the ignoraunce of the people. Wherewith the holye ghooste this signifyeth/that the †waye of holynesse was not yet opened while as yet the fyrste Tabernacle was standing. Which was a symilitude for the tyme then presente/in the whiche were offered gyftes and sacrifyces/ and coulde not make perfect (as pertaininge to the conscience) him/that dyd Gods seruice onely with meates and dynkes/and dyuers washynges/and iustifyenges of the flesshe/whiche were ordeyned vnto the tyme of reformacion.

nu.xxviij.g Exo.xxx.b Leuit.xvj.g Luce j.a Job.x.a and xiiij.a B

✠ † But Christe beinge an hye priestе of good thinges to come/came by a greater and more perfecte * Tabernacle/not made with handes/that is to say/not of this maner buildinge/neither by the bloude of goates or calfes: †but by his owne bloude/entred he once for all into the holy place/and hath founde eternall redempcion. *For if the bloude of oxē and goates/†and the ashes of the kowe whan it is sprenkled/haloweth the vncleane/as touchinge the purifycacion of the flesshe: Howe muche more shall the bloude of Christ (†which C thorowe the eternall spriete offered him selfe without spot vnto God) pourge youre conscience from dead workes/*for to serue the liuinge *Rom.ix./

Heb.v.e vj.c.viij.a *esa.xxxiij.c ij.Cor.v.a j.Joh.j.b j.Pet.j.c Apoc.j.a *Leuit.ix.b and xvj.b †Mu.xix.b Eph.j.a Col.j.b ij.Cor.v.c

j.Pet.iiij.a j.Tim.ij.a

uinge God: And for this cause is he the† mediatoure of the newe Testamente/that thorowe death whiche chaunced for the redemption of those transgressiones (that were vnder the fyrst Testamente) they whiche were called/mighte receaue the promes of eternal iuheritaunce. ✠ For whereseuer is a Testament/there muste also be the death of hym that maketh the Testament.

Gal.iij.e

† For a Testament taketh authoryte whan men are dead: for it is of no value/as longe as he that made it is a lyue. For the whiche cause that fyrste Testamente also was not ordeyned without bloude. For whan al the cōmaundementes (according to the law) were red of Moses vnto all the people/he toke the bloude of calfes and of goates/with purple woll and ysope/and sprenkled the boke/and

Ex.xxiiij.b

all the people/sayinge: † This is the bloude of the Testamente/whiche God hath appoynted vnto you. And the Tabernacle and all the vessels of the Gods seruyce sprenkled he with bloude lykewyse. And almoost all thinges are pourged with bloude after the lawe: and with outsheddinge of bloude is no remissiō.

D It is necessarye then/that the symilitude of heauenly thinges be puryfyed with suche: But the heauenly thinges them selfes are purifyed with better sacrifyces/then are those.

Act.xvij.f

For Christe is not entred into the holy places/† that are made with handes (whiche are but symilitudes of true thinges) But

j.Joh.ij.a

into the very heauen/for to †appeare nowe

Leui.xvij.c

before the face of God for vs: Not to offer hym selfe/† ofte as the hyghe priestе entreth into the holy place euery yeare with straunge bloude: for then muste he often haue suffered sence the worlde beganne. But nowe in the ende of the worlde hath he appeared once/ to put synne to flyghte by the offeringe vp of hym selfe. And as it is appoynted vnto men/that they shall once dye/and then cometh the iudgemente. † Euen so Christe was

Rom.vj.a ij.Pet.iij.c

once offered/to take awaye the synnes of many. And vnto them that loke for hym/ shall he appeare agayne withoute synne vnto the saluacion.

The X. Chapter.

For the lawe † whiche hath but the shadowe of good thinges to come/and not the thinges in their owne fashion/can neuer by the sacrifyces (whiche they offer yeare by yeare cōtinually) make the commers thereunto perfecte: Els shoulde they haue ceassed to haue ben offered/because that the offerers once pourged/shoulde haue had no more conscience of synnes. Neuertheless/in those sacrifyces there is made but a remembraunce of synnes euery yeare. † For it is vnpossible that the bloud of oxen and of goates shoulde take awaye synnes. Wherfore whan he cōmeth into the world/he sayeth: † Sacrifyce & offering thou woldest not haue/but a body hast thou ordeyned me. Burntoffringes & synneofferinges hast thou not alowed. The sayde I: Lo I come: In the begynninge of the boke it is wrytten of me/that I shoulde do thy wyll O God. Aboue whan he had sayde: Sacrifyce and offerynge/and burntsacrifyces/and synofferynges thou woldest not haue/neyther haste alowed (whiche yet are offered after the lawe.) Then sayde he: Lo/I come to do thy wyll o God: there taketh he awaye the fyrste/to stablyshe the latter. In the whiche wyll we are sanctified By the offering vp of the body of Jesus Christ once for all.

Heb.ix.a Col.ij.c Leu.xvj.c Pro.xxix.b Esa.l.b

B And euery priestе is ready daylye ministringe/and oftymes offereth one maner of offeringes/whiche can neuer take awaye synnes. But this man/whan he had offered for synnes one sacrifyce/whiche is of value for euer/satte him doune on the ryghtehande of God/and from henceforth taryeth/† tyll his

Psa.cix.a

foes be made his footestole. For with one offerynge hath he made perfecte for euer/ them that are sanctified. And the holy ghoost also beareth vs recorde of this/euen whan he sayde before: † This is the Testament/that

Jere.xxxj.c

I wyll make vnto them after those dayes/ sayeth the Lorde. I wyll geue my lawes in their hertes/and in theyr myndes wyll I wryte them/and theyr synnes and iniquytyes wyl I remembre nomore. And where remissyon of these thinges is/there is nomore offeringe for synne.

C Joh.x.a and xiiij.a Rom.v.a Heb.ix.b

Seynge nowe brethren/that we haue a † fre sure entraunce into that holye place/ By

by the bloude of Jesu (which he hath prepared vnto vs for a new and lyuinge way thorowe the vayle / that is to saye /by hys flesshe) and seing also/that we haue an hie priest ouer the house of God/let vs drawe nie with a true hert in a ful fayth/sprenkled in oure hertes frō an euell conscīēce/and washed in oure bodyes with pure water:and let vs kepe the professiō of our hope withoute wauerynge (for he is faythfull that hath promysed)and let vs consyder one another to the prouokynge of loue / and of good workes : and let vs not forsake the felowshyppe that we haue amonge oure selfes / as the maner of some is : but let vs exhorte one another/and that so much
Rom.xiij.b to more / because ye se the † daye drawethnye.

Num.xv.e †For if we synne wylfully after that we
Heb.vi.a haue receaued the knowlege of the trueth/ there remayneth vnto vs nomore sacrifyce for synnes/ but a fearefull lokynge of iudgemēt/ and violent fyre / whiche shall deuoure the
Deu.xvij.b aduersaries.†He that despyseth Moses law/
and xvj.c dyeth withoute mercy vnder two or three
ij.Cor.xiij.a witnesses: Of howe muche sorer punishemente (suppose ye) shall he be counted worthye / whiche treadeth vnderfoote the sonne of God/and counteth the bloude of the testamente (whereby he is sanctifyed) an vnholy thinge/and doeth dishonoure to ỹ spriete of grace? For we knowe hym that hath
Deu.xxxij.e sayde:†Vengeaunce is myne/I wyll recom-
Rom.xij.c pence / sayeth the Lorde. And agayne:
*deu.xxxije *The Lorde shall iudge his people. It is a fearful thinge to fall into the handes of the lyuinge God.

But call ye to remembraunce the dayes that are paste / in the whiche after ye had receaued lyght/ye endured a great fyght of aduersyties:partly whyle all men wondred and gased at you/for thesame and tribulacion that was done vnto you:partly whyle ye became companions of them/ whiche so passed theyr tyme. For ye haue suffered with †my bon-
Act.xxj.a des/and toke a worth the spoylinge of youre
Ephe.iiij.a goodes/ and that with gladnesse/ knowinge
Phil.j.a in youre selfes/ howe that ye haue in heauen
ij.Tim.iij.b a better and endurynge substaunce. Caste not away therefore your confydence/ which hath
Heb.xj.a so greate a rewarde. †For ye haue nede of pacience/ that after ye haue done the wyll of God/ye mighte receaue the promisse. †For yet ouer a litle whyle / and then he that shall come / wyll come / and will not tarye. Rom.j.b †But the iuste shal lyue by his faith. And if Gal.iij.b he withdrawe him selfe awaye/my soule shall haue no pleasur in him. As for vs/we are not those whiche withdrawe them selfes to dampnacion : but of them that beleue to the wynninge of the soule.

Abac.ij.c

The XI. Chapter.

FAyth is a sure cōfydēce of thinges which are hoped for / and a certainte thinges whiche are not sene. By it the Elders were well reported of. Thorowe fayth we vnderstande/ that the world and all the thinges which are sene/†were made of naught by the worde of God.

†By faith offered Abell vnto God a more plenteous sacrifyce thē Cain:by the which he optayned witnesse / that he was ryghteous: God testifyenge of his giftes/ by the whiche also he beynge dead/yet speaketh.

†By faith was Enoch taken away/ that he should not se death:and was not founde/ because God hath taken him awaye. For afore he was taken awaye / he had recorde that he pleased God. But without faith it is impossible to please God. For he that commeth vnto God/must beleue that God is/and that he is a rewarder of them that seke him.

†By faith Noe honoured God after that he was warned of thinges/ whiche were not sene/and prepared the Arcke/ to the sauing of his housholde: thorow the whiche Arcke † he cōdempned ỹ world/and became heyre of the rightcousnesse which commeth by faith.

†By faith Abraham (whan he was called) obeied/to go out into ỹ place/which he should afterwarde receaue to enheritaunce/ & he wēt out/not knowing whether he shoulde go.

By faith was he a straunger in the lande of promisse as in a straung countrie/ & dwelte in tabernacles: & so dyd Isaac & Jacob heires with him of thesame promisse: for he loked for a citie which hath a foundacion/whose buylder and maker is God.

By faith † Sara also receaued strengthe to be with child/and was delyuered of a child whan she was paste age / because she iudged him to be faithfull/which had promised. And therefore sprange thereof one / (yee / of one
Gene.xv.a which was as good as dead concerninge the body) so many in multitude † as the starres of the skye/ and as the sande of the see shore/ whiche is innumerable.

All these dyed accordinge to fayth/and receaued not the promises/but †sawe thē afarre
Joh.viij.e of/and beleued them/and saluted them: *and
Ge.xlvij.b confessed that they were straungers and pylgrems vpon earth. For they that saye suche thinges/ declare that they seke a natural countrie. And doubtles if they had ben myndfull of that countrie from whence they came out/ they had leasure to haue returned again. But nowe they desyre a better / (that is to saye an heauenly.) †Wherfore God is not ashamed
Exo.iij.e of them / euen to be called their God : for he
Mat.xxij.d hath prepared a citie for them.

By faith †Abraham offred vp Isaac whan
Gen.xxij.a he was tempted/and gaue ouer his onely be-
Eccl.xliij.c gotten sonne/in whome he had receaued the promises/of whome it was saide: In Isaac shall thy sede be called: For he considered/that God was able to raise vp againe from the dead. Therefore receaued he hym for an ensample.

Gen.xvij.d †By faith Isaac blessed Jacob/and Esau concerninge thinges to come.

Ge.xlviij.c †By faith Jacob whan he was adyenge/ blessed both the sonnes of Joseph / and bowed him selfe toward the toppe of his cepter.

Gen.l.d †By fayth Joseph whan he dyed/ remembred the departynge of the chyldren of Israel/and gaue commaundement concerning his bones.

Exod.ij.a †By fayth Moses whan he was borne/ was hyd thre monethes of hys Elders/because they sawe that he was a proper chylde/ neyther feared they the kynges commaundemente.

Exo.ij.b † By fayth Moses whan he was greate/ refused to be called the sonne of Pharaos doughter:and chose rather to suffre aduersite with the people of God / then to enioye the pleasures of synne for a season : and estemed the rebuke of Christe greater ryches/ then the treasiire of Egypte : for he had respecte vnto
Exo.xij.f the rewarde.

†By faith he forsoke Egypte / and feared not the fearcenesse of the kynge: for he endureth/ euen as though he had sene hym/which is inuisyble.

† By fayth he helde Easter / and the effu-
Exod.xij.b sion of bloude/lest / he whiche slewe the fyrst-borne/shoulde touche them.

†By faith they passed thorow the read see as
Exod.xiiij.e by drye lande:which whan the Egyptiās assayed to go/they were drouned.

† By faith the walles of Jericho fel/whan
Josue vj.e they were compassed about seuen daies.

†By faith the harlotte Raab perished not
Jos.ij.a.vje with the vnbeleuers/whan she had receaued the spyes to lodginge peaceably.

And what shall I more saie? The tyme wolde be to short for my to tell of. † Gedeon/ Jud.vij.a of *Barac/and of †Samson/ and of * Jephthae/†and of Dauid/ and * Samuell/and of †Ju.xiiij.b the prophetes/ ✝which thorow faith subdued *Jud.xj.f kyngdomes/wroughte rightcousnesse/optained the promisse / † stopped the mouthes of †j.Re.xvij.f *j.Reg.xij.a Lyons/*quenched the violence of fyre/† escaped the edge of the swearde/* of weake were and Bel.g made stronge/†became valiaunt in battayll/ *San.iij.d *turned to flyghte the armyes of the aleaun- †iij.re.xix.a tes/†the women receaued theyr dead agayne *esa.xxviij.b from resurreccion. *But other were racked/ †Jud.iij.b and accepted no deliueraūce/ that they might and xv.a optaine the resurreccion that better is. j.Par.xiij.e

Other taysted of mockinges and scourgin- *j.re.xiij.e ges/of bondes also and prysonement/ †were ij.Par.xiij. stoned/were hewen asunder/ were tempted/ and xx. were slayne with the swearde/*wente aboute †iij.re.xvij.e in shepe skynnes & goates skynnes/in nede/ iiij.Re.iij.b in tribulacion/in vexacion/whiche (men) the *Jere.xx.a worlde was not worthy of: they wandred a- †iij.Re.xxij.b boute in wyldernesses vpon mountaines / in *iiij.Re.j.b dēnes and caues of the earth. And these all Matt.iij.a thorow faith optained good report/ & receaued not ỹ promisse: because God had prouided a better thing for vs/ that they without vs shoulde not be made perfecte.

The XII. Chapter.

WHerfore seynge we haue so great a mul- Al
titude of witnesses aboute vs/ let vs al- Ephe.iiij.e so laye awaie all that presseth doune/ and the Colos.iij.a synne that hangeth on/and let vs turne with j.Pet.ij.a pacience vnto the battayll that is set before vs/lokinge vnto Jesus the auctour and fynisher of faith: †which whan the ioye was laied Phil.ij.c before

before him/abode the crosse/and despised the same/and is† set doune on the ryghtehande Hebr. i.b
of the trone of God. ✣ Consydre hym therefore that endured suche speakinge againste and x.b
him of synners/lest/ye be weery and fainte in your myndes: for ye haue not yet resysted vnto bloude/stryuinge againste synne/and haue forgotten the consolacion/ whiche speaketh Pro. iij.b
vnto you as vnto chyldren: † Myssonne/despyse not the chastesninge of the Lorde/neyther faynte whan thou arte rebuked of hym: Apo. iij.d
† for whome the Lorde loueth/him he chasteneth/yee/ and he scourgeth euery sone that he receaueth.

B If ye endure chastesninge/God offereth hym selfe vnto you as vnto sonnes. What sonne is that/whome the father chasteneth not? If ye be not vnder correccion/(whereof all are partakers) then are ye bastardes & not sonnes. Moreouer/seinge we haue had fathers of oure flesshe whiche corrected vs/and we gaue them reuerence/should we not then muche rather be in subieccion vnto the father of spiritual gyftes/that we might liue? ✣And they verely for a fewe daies nurtered vs after theyr own pleasure: but he learned vs vnto that which is profytable/that we might receaue of his holyness. No maner chastisynge for the presente tyme semeth to be ioyous/but greuous: neuertheless/afterwarde it brynge th the quiete frute of righteousnesse/ vnto Esa. xxxv.a
them whiche are exercised thereby. † Lifte vp therfore the handes which were let doune/ and the weake knees/and se that ye haue strayghte steppes vnto youre fete/leste/any haltinge turne you oute of the waye/yee/let it rather be healed.

C † Folowe after peace with al men and holynesse/without the whiche no man shall se Rom. xij.c
the Lorde/and loke well/that noman be destitute of the grace of God/lest/there spring vp any bytter rote/and cause disquietnesse/ and therby many be defyled: that there be no whoremonger/or vncleane persone/as Esau/ Gen. xxv.d
† which for one meate sake sold his birthright. For ye know/how that afterwarde whan he wolde haue inherited the blessynge/he was Gen. xxvij
put by: † For he founde no place of repentaunce/though he desyred (the blessing) with teares. For ye are not come to the mount that can be touched/† and burned with fyre/neyther yet to myste and darkenesse/and tempest Exod. xx.
of wedder/neither to the sound of the trompe and the voyce of wordes: whiche they that herde/wyshed awaye/that the worde shoulde not be spoken to them/for they were not able to abyde that whiche was spoke. † And if a Exod. xix.
beast had touched the mountain/it must haue ben stoned/or thruste thorowe with a dart. And so terrible was the syght whiche appeared/that Moses sayde: I feare and quake. But ye are come to the mount Syon/and to the citie of the lyuinge God/to the celestiall † Jerusalem/and to the multitude of many Apoc. xxj.
thousande aungels/and vnto the congregacion of the fyrstborne which are wrytten in D
heauen/and to God the iudge of all/and to the spyrites of iuste/and perfecte men/and to Jesus the mediatoure of the new Testamēt/ and to the spynklinge of bloud/that speaketh Gen. iiij.
better then the bloud of † Abel.

Se that ye despyse not him that speaketh vnto you: for if they escaped not which refused hym that spake on earth: much more shall we not escape/if we turne awaye from hym that speaketh from heauen: whose voyce shoke the earth at that tyme. But nowe promyseth Aggeo. ij.b
he/and saieth: † yet once more wyll I shake/ not the earth onely/but also heauen. No doubte/that same that he saieth yet once more/ signifyeth the remouing away of those thinges which are shaken: as of thinges which are made: that the thinges which are not shaken/maye remaine. ✣Wherfore/seinge we receaue the vnmoueable kyngedome/ we haue grace † whereby we maye serue j. Pet. ij.a
God/and please hym with reuerence/and godlye feare. † For oure God is a consuming Deut. iiij.
fyre.

The XIII. Chapter.

LEt brotherly loue continue. † Be not for- A
getful to lodge straūgers: for therby haue Gen. xviij
diuerse receaued aungels into their houses and xix.a
vnwares. * Remembre them that are in Jud. xxi.f
bondes/euen as though ye were bounde Rom. xij.
with them/and myndfull of them whiche j. Pet. iij.
are in aduersyte/as ye whiche are also in the *mat. xxv.
bodye. Let wedlocke be had in pryce in all Heb. x.d
poyntes/and ler the chaumber be vndefyled. For whorekepers/and aduoutrers wyl God
iudge

iudge. Let youre conuersaciō be without co- Eccl. xxix.d
uetousnesse/† be content with that ye haue Deu. xxxj.b
already/for he hath said: *I will not faile the Josue j.a
neither forsaken the/so that we maye boldely Ps. cxviij.a
saye. † The Lorde is my helper/and I wyll not feare what man maye do vnto me/remēbre them which haue the ouersyght of you/ which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye loke vpon/and folowe their faith.

B Jesus Christe yesterday† and to daye/and Heb. iij.b
thesame continueth for euer. ✣ Be not caryed aboute with diuerse and straunge learnynges: for it is a good thinge that the herte Joh. vj.f
be stablished with grace/† and not with meates/which haue not profyted them/that haue had theyr pastyme in them. We haue an aultare/whereof they haue no power to eate: Exo. xxix.b
which serue in the tabernacle. † For the bodyes of those beastes whose bloud is brought Num. xix.d
into the holy place by the hye preest to pourge Leui. iiij.c
synne/are brente without the tentes. Therefore Jesus also/to sanctifye the people by Joh. xix.b
his owne bloude/† suffered without the gate. Let vs go forthe therefore oute of the Phili. iij.c
tentes/and suffer rebuke with him/† for here haue we no continuing citie/but we seke one to come.

C † Let vs therefore by him offer alwayes Psal. xcj.a
vnto God the sacrifyce of prayse/that is to say the frute of those lippes whiche confesse his Cor. xvj.a
name. To do good/and to † distribute forget Phil. iiij.c
not/* for with such sacrifices God is pleased. ✣Obey them that haue the ouersyght of you and submit te your selfes vnto them: for they watche for youre soules/cuē as they that must geue accomptes therefore/that they maye do it with ioye/and not with grefe/for that is an vnprofytable thinge for you. † Praye for vs: We haue confidence/because we haue a good conscience in all thinges/and desyre to lyue honestly. But I desyre you more aboundātly that ye so do/that I may be restored vnto you the more quickly.

D The God of peace (that broughte agayne Heb. xxiiij.b
from the dead oure Lord Jesus the† greate Heb. x.a
shepeherde of the shepe/thorowe the bloude 1.Pet. v.a
of the euerlastinge Testament) make you perfecte in all good workes/to do his wyll/worke kinge in you that which is pleasaunt in his
syghte thorowe Jesus Christe/to whome be prayse for euer and euer/Amen. ✣ I beseche you brethren/suffre the worde of exhortacion: for I haue wrytten vnto you in fewe wordes. Know oure brother Timotheus/whome we haue sent frō vs/with whome (if he come shortly) I wyll se you. Salute them that haue the ouersyght of you and all the sayncte s. The brethren of Italy salute you. Grace be with you all/Amen.

Sent from Italy by Timotheus.

The Epistle of Saincte James.

The fyrst Chapter.



A James the seruaunte of God/& of the Lord Jesu Christe/sendeth gretinge tho the xij. tribes which are† scatered here & there. ✣My brethren counte it exceading ioye whan ye fal into diuerse Actu. viij.a
temptacions/for as much as ye knowe/howe that the† trienge of youre fayth bringeth pa- Rom. v.a
cience: and let pacience haue her perfecte j. Pet. j.b
worke/that ye maye be perfecte and sounde/ Zach. xiij.b
lackinge nothinge.

† If any of you lacke wisedome/let him axe Pro..
of God/whiche geueth to al men indifferently/and casteth noman in the teeth: and it Joh. xvj.d
shalbe geuen him. † But let him axe in fayth Mar. xj.c
and wauer not. For he that doubteth/is lyke the waues of the see/toste of the wynde/and caryeth with violence. Neyther let that man thinke that he shall receaue any thinge of the Lorde. A waueringe mynded man is vnstable in all his waies.

Let the brother of lowe degre reioyce/in B
that he is exalted: and the ryche/in that he is made lowe. For euen as the floure of the grasse shall he vanishe awaye. † The Sunne Eccl. xliij.b
ryseth with heat/and the grasse wytthereth/ Esa. xl.a
and j. Pe. dr j

and his floure falleth awaye/and the beuty of the fashion of it perysheth: euē so shal the riche man perysh with his aboundance.

Job. v. b
Mat. v. a
an. xxiiij. a

†Happye is the mā that endureth in temptacyon/ for whan he is tryed/ he shall receaue the croun of lyfe/which the Lorde hath promysed to them that loue hym. ✠

Let nomā say whan he is tempted/ that he is tēpted of God. For God tēpteth not vnto euel/ neyther tempteth he any mā. But euery mā is tempted/ drawen awaye/ & is entysed of his owne concupiscence. Than whan luste

Rom. vj. b

†hath conceaued/ she bryngeth forth synne: & sinne whā it is finished/ bringeth forth death.

Pro. ij. a
Johā. iij. d

Erre not my deare brethren. ✠ †Euery good gyfte/ and euery perfecte gyfte is from aboue/ and commeth doune from the father of light/ with whome is no variablenes/ neyther is he chaunged vnto darkenesse. †Of his owne wyll begat he vs with the worde of life/ that we shoulde be the fyrst frutes of his creatures.

Joh. iij. a
j. Cor. iiij. b
Pro. xvij. d
Eccle. v. b

†Wherfore deare brethren/ let euery man be swyfte to heare/ slowe to speake/ and slowe to wrath. For the wrath of man worketh not ỹ which is righteous before God.

C

Wherfore laye aparte all fylthynesse/ all superfluite of maliciousnesse/ and receaue with mekenesse the worde that is grafted in you/ which is able to saue your soules. ✠

Rom. ij. b

✠†And se ỹ ye be doers of the word/ and not hearers onely/ deceauinge your owne selues. †For yf any heare the word/ and do it not/

Luce vj. e

he is like vnto a mā that beholdeth his bodely face in a glasse. For assone as he hath loketh on hymself/ he goeth hys waye/ & forgetteth

Mat. v. b

immedialtly what hys fashiou was. †But who so loketh in the perfecte law of lybertye/ & continueth therin/ (yf he be not a forgetful hearer/ but a doer of ỹ worke) the same shalbe happye in his dede.

If any man amonge you seme deuout/ &

j. Pet. iij. b

refrayne not his †tung: But deceaue his owne

Jacob. iij. a

herte/ this mānes deuocion is in vayne. Pure deuocion and vndefyled before God the father is this: to vyset the frendlesse and wyddowes in theyr aduersite/ and to kepe him self

j. Joh. ij. c

vnspotted of the †worlde. ✠

The II. Chapter. ✠

BRethrē/ haue not the faith of our Lord Jesus Christ the Lord of glory in †respect persons. If there come into your company a man wyth a golden ring & in goodly apparel/ eyther come in also a poore man in vyle rayment/ and ye haue a respect to hym that weareth the gaye clothynge/ and say vnto him: Sit thou here in a good place/ and say vnto the poore: stand thou there/ or syt here vnder my footestole: are ye not perciall in youre selfes/ and haue iudged after euel thoughtes.

A
Leuit. xix

Herken my deare beloued brethrē. †Hath not God chosen ỹ poore of thys world/ which are ryche in fayth/ and heyres of ỹ kingdome which he promised to them that loue hym?

Matth. v

But ye haue despysed the poore. Are not the ryche they which oppresse you/ & they whiche drawe you before iudges? So not they speake euell of that good name after whiche ye be named?

If ye fulfyll the royal law according to the

B

scrypture which saith: †Thou shalt loue thine

Leuit. xix

neyghboure as thy selfe/ yedo well. But if ye regarde one person more then another/ ye committe synne/ and are rebuked of the lawe as transgressours.

† Whosoeuer shall kepe the whole lawe/ &

Exe. xvi

yet fayle in one poynt/ he is gylty in all. For he that sayde: †Thou shalt not committe aduoutry/ sayde also: thou shalt not kyll. Though

Exod. xx

thou do none aduoutry/ yet yf thou kyll/ thou art a transgressoure of the law. So speake ye/ and so do as they that shalbe iudged by the law of libertye. † For there shalbe iudgement

mat. xviij

mercyles to him that sheweth no mercy/ and mercy reioyceth agaynst iudgement. ✠

✠†What auayleth it my brethren/ though

Mat. vij

a man saye he hath fayth/ whan he hath no dedes? Can fayth saue him? † If a brother/ or a syster be naked/ or destitute of dayly

j. Joh. iij

foode/ and one of you saye vnto them: Departe in peace: God sende you warmnesse and foode: notwithstandynge/ ye geue them not the thinges which are nedeful to ỹ body: what helpeth it them? Euen so fayth/ if it haue no dedes/ is dead in it selfe. ✠

Yee/ & a man might say: Thou hast fayth/

C

and I haue dedes: Shewe me thy faith by thy dedes: and I will shewe the my fayth by my dedes. Beleuest thou that there is one

Jac. vij. d
Mare. j. c

God? Thou doest well. †The deuels also beleue and tremble.

Wilt thou vnderstand o thou vayne man/ that faith without dedes is dead. Was not Abrahā oure father iustified thorowe workes/ whan he offered Jsaac his sonne vpon ỹ aulter? Thou seyste how that fayth wroughte wt his dedes/ and through the dedes was ỹ fayth made perfecte: and the scripture was fulfylled

ene. xv. b
m. iiij. b

which sayeth: † Abraham beleued God/ and it

ala. iij. a

was reputed to him for righteousnes/ and he was called the frende of God. Ye se then how

su. ij. a
d. vj. e

that of dedes a man is iustified/ & not of fayth onely. † Lykewyse also was not Raab the harlot iustified thorow workes/ when she receaued the messaungers/ and sent them out another way? For as the body without ỹ spirete is dead/ euen so fayth without dedes is dead.

The III. Chapter.

A

My brethren/ be not euery man a † master/

t. xxiij. a

remembring how that we shall receaue ỹ more dampnacion: for in many thinges we

eli. xiij. a
xxv. b

synne all. † If a man synne not in worde/ the same is a perfecte man/ and able to tame all ỹ body. Beholde/ we put byttes into the horses mouthes/ that they should obey vs/ & we turne aboute all the body. Beholde also the shyppes/ which though they be so great/ & are dryuen of fearce wyndes/ yet are they turned aboute wt a very smal helme/ whythersoeuer the violence of the gouerner wyll. Euen so the tunge is a lytle membre/ and boasteth great thinges.

B

Behold/ how great a thing a lytle fyre kindleth/ and the tunge is fyre/ & a worlde of wickednes. So is the tunge set amonge oure mēbres/ that it defyleth the whole body/ and setteth a fyre all that we haue of nature/ and is it selfe set a fyre euen of hel.

All the nature of beastes/ and of bydes and of serpentes/ and thinges of the see/ are meked and tamed of the nature of mā. But the tunge

me. j. d

can no man tame. It is an vnruly euel full of deadly poyson. Therwith blesse we God the father/ & therewith curse we men/ which † are made after the similitude of God. Out of one mouth procedeth blessinge and cursynge. My brethren/ these thinges ought not so to be. Doeth a fountayne sende forth at one place swete water & bitter also? Can the fygge tree/

my brethren/ beare olyue beryes? eyther a vyne beare fygges? So can no foūtayn geue bothe salte water and fresshe also. Jf any mā be wyse

C

and endewed with learninge amonge you/ let hym shewe the workes of his good conuersacion † in the mekenesse that is coupled with

Colos. iiij. a

wysdome.

But if ye haue † bytter enuyeng & stryfe in

Rom. xiij. b

youre hertes/ reioyce not/ neyther be lyars against the trueth. This wysdome descendeth not from aboue: but is earthy/ & naturall/ and dyuelysh. For where enuyeng and stryfe is/ there is vnstablenesse and all maner of euell workes. But the wysdome that is from aboue is fyrst † pure/ then peaceable/ gentle/ and easy

Sap. vj. b

to be entreated/ full of mercy and good frutes/ without iudginge/ & without simulacion: yee/ & the frute of righteousnesse is sowen in peace/ of thē that mayntayne peace.

The IIII. Chapter.

A

FRom whence cōmeth warre & fyghtinge amonge you? come they not here hence euen of youre volupteousnesses that raigne in your mēbres? Ye lust/ and haue not. Ye enuy/ and haue indignacion/ and can not optayne. Ye fyght and warre/ and haue not/ because ye axe not. Ye axe and receaue not/ because ye axe amysse/ euen to consume it vpon youre volupteousnesses. Ye aduouterers/ and women that breake matrimonie: knowe ye not † how that

j. Joan. ij. c

ỹ frendshyp of the worlde is enemyte to God-

Gala. j. a

ward? Whosoeuer wyll be a frēde of ỹ worlde/ is made ỹ enemy of God. Eyther do ye thinke that ỹ scripture saieth in vayn: †The spirete that

Rom. j. d

dwelleth in you/ lusteth euen contrary to enuy:

Gala. v. c

but * geueth more grace.

*Pro. iij. d

Submit your selfes to God/ and †resist the

†j. Pet. j. a

deuel/ and he will flye from you. Drawe nye to God/ and he wyll draw nye to you. Clense youre handes ye synners/ and purge your hertes/ ye wauering minded. Suffre afflictions/ sorowe ye and wepe. Let your laughter be turned to mourning/ and your ioye to heauynes.

B

† Caste doune youre selfes before the Lorde/

j. Pet. v. a

and he shall lyfte you vp. Backbyte not one another brethren. He that backbyteth his brother/ and he that iudgeth his brother/ backbyteth the lawe/ and iudgeth the lawe. But/ and if thou iudge the lawe/ thou arte not an obseruer of the lawe/ but a iudge. There is one lawe

geuer / whiche is able to saue and to destroye.
Ro. xiiij. a † What art thou that iudgest another man.
*Jer. xvij. b *Go to now ye that saye: to day and to morowe let vs go to suche a cytie / and continue
Luc. xij. b there a yeare / and bye and sel / and wynne: and yet can not tell what shall happen to morowe.
For what thinge is youre lyfe? it is euen a va-
Act. xviij. c pour that appeareth for a lytle tyme / and then
Hebr. vj. a vanisheth away. For that ye ought to saye: † If
the Lorde wyll / and if we lyue / let vs do this
Luc. xij. e or that. But now ye reioyce in youre boastinges. All such reioycinge is euel. Therfore † to him that knoweth how to do good / and doeth it not / to him it is synne.

The V. Chapter.

A GO to now † ye ryche men. Wepe / & houle
j. Tim. vj. b on your wretchednesse that shal come vpon you. Your ryches be corrupte / youre garmentes are moth eaten. Youre golde and your syluer are cankred / and the rust of them shalbe a witnesse vnto you / and shall eat youre fleshe as it were fyre. Ye haue heaped treasure toge-
Leuit. xix. c ther in youre last dayes: † Beholde / the hyre of
Deu. xxiiij. c the labourers which haue reaped downe youre
Tob. iiij. c feldes (whiche hyre is of you kepte backe by fraude) crieth: and the cryes of them whiche haue reaped / are entred into the eares of the
Luc. xvj. d Lorde Zabaoth. Ye haue lyued in † pleasure on the earth / and in wantonnesse. Ye haue norysshed youre hertes / as in a day of slaughter. Ye haue condempned / and haue killed the iust / and he hath not resisted you.

B † Be pacient therfore brethren / vnto the comminge of the Lorde. Beholde / the housbandman waiteth for the precious frute of the earth / and hath longe pacience therupon / vntill he receaue the early and the latter raine. Be ye also pacient therfore / and stable youre hertes: for the comminge of the Lorde draweth nye. Grudge not one agaynst another brethren / lest / ye be damned. Beholde / the iudge stadeth before the dore. Take (my brethren) the prophetes for an ensample of sufferinge aduersyte / and of longe pacience / which spake in the name of the
Matt. v. c Lorde. ✠ Beholde / † we counte them happy
and xxiij. a whiche endure. Ye haue herde * of the pacience
*Job. j. c of Job / and haue knowen what ende ỹ Lorde made. For the Lorde is very pitifull and
ij. b mercyfull.

C † But aboue all thinges my brethren sweare not / neyther by heauen / neyther by earth / ney- Matt. v.
ther by any other ooth. Let your yee be yee / & ij. Cor. j. c
youre naye naye: lest / you fal into ypocrysye. If any of you be euel vexed / let him pray. If any of you be mery / let hym synge Psalmes. If any be dyseased amonge you / let hym call for the Elders of the congregacion / and let them pray ouer him / and anoynt him with oyle in the name of the Lorde / & the prayer of fayth shall saue the sycke / and the Lorde shall rayse hym vp: and if he haue committed sinnes / they shalbe forgeuen hym.

✠ Knowlege youre faultes one to another & praye one for another / that ye maye be healed. The prayer of a righteous man auayleth muche / if it be feruent. † Helias was a man iij. re. xvij.
mortal euen as we are / and he prayed in his Luce iiij. c
prayer / that it myght not rayne: and it rayned not on the earth by the space of thre yeares & syx monethes. † And he prayed agayne / and iij. re. xviij.
the heauen gaue rayne / and the earth brought forth her frute.

Brethren / if any of you erre from the trueth / and another conuerte him / let the same know that he whiche conuerted the synner fro goynge astraye out of his waye / shall saue a soule from death / and shall hyde the multitude of synnes. ✠

The ende of the Epistle of S. James.

The Epistle of S. Jude.

The first Chapter.

IUdas the seruaunt of Je- A
sus Christ / the brother of
James. To them whiche are called / and sanctifyed in God the father / and preserued in Jesu Christ. Mercy vnto you / & peace and loue be multiplyed.

Beloued /

Beloued / whā I gaue al diligence to wryte vnto you of the cōmune saluacion / it was nedeful for me to wryte vnto you / to exhorte you / that ye shoulde cōtinually laboure in the fayth
j. Pet. ij. a which was once geuē vnto the sainctes. † For there are certayne craftely crepte in / of whiche it was writtē afore tyme vnto such iudgemēt. They are vngodly / and turne the grace of oure
Psal. xiiij. a God vnto wantonnes / & † denye God ỹ only Lorde / and oure Lorde Jesus Christ.

My mynde is therfore to put you in remēbraūce / for so much as ye once knowe this / how that ỹ Lorde (after that he had delyuered the people out of Egypte) destroyed them whiche
Nu. xiiij. d † afterwarde beleued not. * The aungels also
*Job. xxj. b which kepte not their fyrst estate: but lefte their
Apoc. xx. a owne habitacion / he hath reserued in euerla-
B stinge chaynes vnder darcknesse vnto ỹ iudgement of the great daye: euen as † Sodom
Gen. xix. c and Gomor / and the cyties aboute thē (which in lyke maner defyled them selfes with fornicacion / and folowed straūge flesh) are setforth for an ensample / and suffer the vengeaunce of eternall fyre. Lykewyse these dreamers defyle the fleshe / despyse rulers / and speake euel of thē that are in auctorite.

Zach. iij. a † Yet Michael ỹ archaungel whā he stroue agaynst the deuel / and disputed aboute ỹ body of Moses / durste not geue raylinge sentence /
ij Pet. ij. c but sayde: the Lorde rebuke the. † But these speake euel of those thinges which they knowe not: and what thinges they knowe naturally / as beastes which are without reason / in those thinges they corrupt them selfes. Wo be vnto
Gen. iiij. a thē / for they haue folowed the way of † Cain /
*Num. and are vtterly geuen to the erroure of * Ba-
xxiiij. a laam for lucres sake / and perysshe in the treason
†Nu. xvj. c of † Core.

C These are spottes / whiche of your kindnesse feast together / without feare / feding thē selfes.
ij Pet. ij. d † Cloudes they are without water / caryed aboute of wyndes / and trees without frute at gatheringe tyme / twyse dead / and plucked vp by the rotes. They are the ragyng waues of ỹ see / fomynge out their owne shame. They are
mat. xxv. d wandringe starres / † to whome is reserued the myst of darcknesse for euer.

Enoch the seuenth from Adam prophecyed
Apoc. j. a before of suche / sayinge: † Beholde / the Lorde
Esa. ij. c shall come with thousandes of sainctes / to geue iudgement agaynst all men / & to rebuke al that are vngodly amonge thē / of all their vngodly dedes / which they haue vngodly committed / and of all their cruel speakinges / whiche vngodly synners haue spoken agaynst hym.

These are murmurers / complayners / walkinge after their owne lustes / whose mouthes speake proude thinges. They haue mē in great reuerence because of auauntage. But ye beloued / remembre the wordes whiche were spokē before of the Apostles of oure Lorde Jesus Christ / how that they haue tolde you / † that j. Tit. iij. a
there shoulde be begylers in the laste tyme ij. Tim. iij. a
whiche shoulde walke after their owne vn- ij. Pet. ij. a
godly lustes. These are makers of sectes / beastly / hauinge no spirite.

But ye dearly beloued / edifye youre selfes D
in youre moost holy fayth / prayinge in the holy ghoost / & kepe youre selfes in the loue of God / lokinge for the mercy of our Lorde Jesus Christe / vnto eternall lyfe. And haue compassion on some / seperatinge them: and other saue with feare / pullinge them out of the fyre / and hate the fylthy vesture of the fleshe.

Vnto hym that is able to kepe you / that ye fall not / and to present you faultlesse before the presence of hys glorye with ioye / to God oure saueour / whiche onely is wyse / be glorie / maiestie / dominion and power / now and for euer / Amen.

The Apocalipse or Reuelacion of S. Jhon.

The first Chapter.

THe Reuelacion of Jesus A
Christ / whiche God gaue vnto him / for to shewe vnto his seruauntes / thinges whiche muste shortly come to passe.

✠ And he sent and shewed by his aungel vnto his seruaunt Jhon /

pp ij † which

Joan. xix. d and xxj. d *Apo. xx. b

†which bare recorde of the worde of God/and of the testimonye of Jesus Christe/and of all thinges that he sawe.* Happye is he that readeth/and they that heare the wordes of ỹ prophecye/& kepe those thinges whiche are wrytten therein. For the tyme is at hande.

Jhon to the seuen congregacions in Asia. Grace be with you and peace/frō him whiche is/and which was/and which is to come/and from the seuen spretes which are present before his trone/and Jesus Christ/which is a faythfull witnesse/† and fyrst begotten of the dead: and Lorde ouer the kynges of the earth. Vnto him that loued vs/and * washed vs from synnes in his owne bloude/and made vs kinges and prestes vnto God his father/be glory and dominion for euermore/Amen. Beholde/he commeth with cloudes/and all eyes shal se him: †and they also which pearced him. And all kinredde̅s on the earth shal wayle. Euen so/Amen. * I am Alpha and Omega/the begynninge and ỹ ending sayeth ỹ Lorde almyghty/whiche is/and which was/and which is to come.

Colos. j. b
j Cor. xv. c
*Hebr. ix. b
j Pet. j. c
j. Joh. j. b
B
Zach. xij. c
Joan. xix. d
*iiij. Esd. i ij. b
Apo. xxij. c

I Jhon your brother and cōpanyon in tribulacion/& in the kingdome & pacience which is in Jesus Christe/was in the yle of Pathmos for the worde of God/and for the witnissynge of Jesu Christ. I was in the sprete on a sonday/& herde behinde me a great voyce/as it had ben of a trompe/sayinge: I am Alpha & Omega/the fyrst and the laste/That thou seist/wryte in a boke/and sende it vnto the congregacions which are in Asia/vnto Ephesus/and vnto Smyrna/and vnto Pergamos/and vnto Thiatyra/and vnto Sardis/and vnto Philadelphia/and vnto Laodicia.

C

And I turned backe to se ỹ voice that spake to me. And whan I was turned/I sawe seuē golden candelstyckes/and in the myddes of ỹ candelstickes/one † lyke vnto the sonne of mā/clothed with a lynnen garment/doune to the grounde/and gyrded about the brest with a golden gyrdle. His head/and his heeres were whyte as whyte woll/and as snowe: †and his eyes were as a flame of fyre/and his fete lyke vnto brasse/as though they brent in a fornace: and his voyce as the sounde of many waters.

San. vij. b
j. a
Apoc. ij. c
xix. c

And he had in his ryght hande seuen starres. † And out of his mouth went a sharpe two edged swearde. And his † face shone euen as the Sunne in his strength.

Apoc. xix. c
Mat. xvij

And whan I saw him/I fell at his fete/euē as dead. And he layd his ryght hand vpon me/saying vnto me: feare not. † I am the fyrst/& the last/and * am a lyue/& was dead. And beholde/I am aliue for euermore/† and haue the keyes of hell & death. Wryte therfore the thinges which thou haste sene/& ỹ thinges whiche are/and the thinges which shalbe fulfylled hereafter'/and the mystery of the seuen starres/which thou sawest in my ryght hande/and the seuen golden candelstyckes. The seuen starres are the aungels of the seuen congregacions: and the seuen cādelstickes whiche thou sawest/are the seuen congregacions.

Esa. xlviij.
*Rom. vj.
† Esa. xxij
Job. xxij. b
Apoc. iij.

The ij. Chapter.

A

Vnto the † aungel of the congregacion of Ephesus wryte: These thinges sayeth he that holdeth the seuē starres in his ryghthāde/and walketh in the middes of the seuen goldē candelstickes: I knowe thy worckes/and thy labour/and thy pacience/and how thou canst not forbeare thē which are euel/and examinest them whiche say they are Apostles/& are not: and haste founde them lyars/and hast suffred. And haste paciēce: and for my names sake hast laboured and hast not faynted. Neuertheles/I haue somwhat agaynst the/for thou haste lefte thy fyrst loue. Remembre therfore from whence thou arte fallen/and repent and do the fyrst worckes. † Or els I wyll come vnto the shortly/and wyll remoue thy candelstick out of his place/excepte thou repent. But this thou haste because thou hatest the dedes of the † Nicolaitans/which (dedes) I also hate. Let hym that hath eares heare/what the sprete sayeth vnto the congregacions. To him that ouercommeth/wyll I geue to eate of the † tree of lyfe/whiche is in the myddes of the paradyse of God.

Mal. ij. b
j. Cor. xj.
Apoc. iij. a
Luc. xiij. a
Actu. vj. a
Gen. ij. b

B

And vnto the aungel of the congregacion of Smyrna wryte: these thinges sayth he that † is fyrst/and the last/which was dead/and is alyue: I know thy worckes and tribulacion & pouerte/but thou arte ryche: And I knowe the blasphemy of them whiche cal thē selfes Jewes and are not: but are the congregacion of Sathan. Feare none of those thinges whiche thou shalte suffer. † Beholde the deuel shal cast

Esa. xlviij. b
Apoc. xxj. d

some of you into pryson/to tempte you/and ye shall haue tribulacion x. dayes. Be faythfull vnto the death/and I wyll geue the a † croune of lyfe. Let hym that hath eares/heare/what the sprete sayeth to the congregacions. He that ouercommeth/shall not be hurte of the seco̅de death.

Apoc. ij. d
Tit. iij. b

And to the aungel of the congregacion in Pergamos wryte: Thys sayeth he which hath † the sharpe swearde with two edges/I knowe thy worckes and where thou dwellest/euen where Sathans seate is/and thou kepest my name/and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnesse of myne whiche was slayne amonge you/where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there them that mayntayne the doctryne of † Balaam whiche thaught in Balak/to put occasion of synne before the chyldren of Israel that they shoulde eate of the meate dedicated vnto Idols/and to commit fornicacion. Euen so hast thou thē that mayntayne the doctrine of the Nicolaitans/whiche thinge I hate. But be conuerted/or els I wyl come vnto the shortly/and wyll fyght agaynste them with ỹ swearde of my mouth. Let hym that hath eares heare/what the sprete sayeth vnto the cōgregacions: To hym that ouercommeth/wyll I geue to eate Manna that is hyd/and wyll geue hym a whyte stone/and in the stone a newe name wrytten/whiche no man knoweth/sauynge he that receaueth it.

Heb. iiij. c
C
Num. xxv. a
Apoc. xxj. c

And vnto ỹ aungel of the congregacion of Thiatyra wryte: This sayeth ỹ sonne of God/† which hath his eyes lyke vnto a flame of fyre/whose fete are lyke brasse: I knowe the worckes and thy loue/seruice & fayth/and thy pacience/and thy dedes/which are mo at the last then at the fyrste. Notwithstandinge/I haue a fewe thinges agaynst the/that thou sufferest that woman † Jesabel (which calleth her self a prophetysse) to teach and to deceaue my seruauntes/to make them commit fornicacion/and to eate meat offered vp vnto Idols. And I gaue her space to repent of her fornicacion/and she repented not. Beholde/I will cast her into a bed/and thē that cōmit fornicacion with her/into greate aduersite/except they turne from theyr dedes/and I wyll kyll her children with

Apoc. j. e
Ezech. xix. f
j. Reg. xvj. d
ij. Reg. ix. c
D

death. And all the congregacions shall know/† that I am he which searcheth the reynes and hertes: and I will geue vnto euery one of you accordinge vnto youre worckes.

Jere. xvij. d
Psal. vij. b

Vnto you I saye/and vnto other of them of Thyatyra/as many as haue not this learning/and whiche haue not knowen the depenesse of Sathan (as they saye) I will put vpon you none other burthen/but that whiche ye haue already. Hold fast till I come/and whosoeuer ouercommeth and kepeth my worckes vnto the ende/† to him will I geue power ouer nacions/and he shal rule thē with a rodde of yron/and as the vessels of a potter/shall he breake thē to sheuers. Euen as I receaued of my father/so wyll I geue hym the morninge starre. Let him that hath eares heare/what the sprete sayeth to the congregacions.

Psal. ij. b
Apoc. xix. c

The iij. Chapter.

A

And wryte vnto the † aungel of the congregacion of Sardis: this sayeth he that hath the seuen spretes of God/and the seuen starres: I knowe thy worckes/thou haste a name that thou lyuest/and thou arte dead. Wake/and strength the thinges/which remayne that are ready to dye. For I haue not founde thy worckes perfect before God. Remembre therfore how thou hast receaued and herde/and holde fast and repent. If thou shalt not watch/I wil come vnto the as † a thefe/and thou shalt not know what houre I wil come vpon the. Thou haste a fewe names in Sardis/which haue not defyled theyr garmentes/and they shall walke with me in whyte/for they are worthy. He that ouercommeth/shalbe clothed in whyte aray/and I will not put his name out of the boke of lyfe/† and I wil confesse his name before my father/and before his aūgels. Let him that hath eares/heare/what the sprete sayeth vnto the congregacions.

Apoc. ij. a
mat. xxiiij. d
j. Thes. v. a
ij. Pet. iij. b
Luce xij. a

B

And wryte vnto the aungel of the congregacion of Philadelphia: This sayeth he that is holy and true/whiche hath ỹ key of Dauid: whiche † openeth and no man shutteth/and shutteth and no man openeth. I knowe thy worckes. Behold/I haue set before the an open dore/and no man can shutte it/for thou haste a lytle strength/and hast kept my word/& hast not denyed my name. Beholde/I shall geue some of the congregacion of Sathan/whiche

Esa. xxij. d
Job. xij. b
Apoc. j. d

eal them selfes Jewes/and are not/ but do lye: Beholde/ J will make thē that they shall come and worshyp before thy fete:and shall knowe that J haue loued the.

Because thou hast kepte the wordes of my pacience / therfore will J kepe the from the houre of temptacion / whiche will come vpon all the worlde to tempt them that dwell vpon the earth. Beholde/J come shortly. Hold that which thou hast / that no man take away thy croune. Him that ouercommeth will J make a pyller in the temple of my God/ and he shall nomore go out.

℄ And J wyll wryte vpon hym the name of my God / & the name of the cytie of my God/
Apoc.xxj. a newe Jerusalem / † which cōmeth doune out of heauen from my God/ & J wil wryte vpon hym my newe name. Let him that hath eares/ hear/what ỹ spirite sayeth to the cōgregacions.

And vnto the aungel of the congregacion/ which is in Laodicia wryten: This sayeth. Amen/the faythfull & true witnesse / the beginninge of the creatures of God / J knowe thy workes/ ỹ thou arte neyther colde nor whote: J wolde thou were colde or whote. So then because thou arte betwene both / and neyther colde nor whote / J wyll spewe the out of my mouth/because thou saiest thou arte ryche/and encreaced with goodes / and hast nede of no-
℄ thinge / and knowest not how thou arte wret-
Apoc xvj. c ched/miserable/ & poore/blind/ and † naked / J counsayll to bye of me golde / tryed in the fyre/ that thou mayest be rych: and whyte raiment/ that thou mayest be clothed/that thy filthy nakednes do not appeare: anoynt thyne eyes wt eye salue / that thou mayest se.

Prou. iij. b † And as many as J loue / J rebuke and
Hebr. xij. a chasten. Be feruent therfore and repent. Beholde/J stande at the dore and knocke. If any man hear my voyce and open the dore / J will come in vnto him/and will suppe wt him/ & he with me. To him that ouercommeth / wyll J
Mat. xix. d graunt † to syt with me on my seate / euē as J
Luc. xxij. b ouercame/ and haue sytten with my father on
Sap. v. a his seate. Let him that hath eares/heare/ what the spirite sayeth vnto the congregacions.

The IIII. Chapter.

A Fter this J loked/and behold/a dore was open in heauen / & the fyrst voyce whiche J herd/was as it were of a trompet talking wt me/which sayd: Come vp hyther/ & J wil shew the thinges which must be fulfylled hereafter. And immediatly J was in ỹ spirite/ & beholde/ ỹ seate was set in heauen/ and one satte on the seate. And he that sat/ was to loke vpō like vnto a Jasper stone/ and a Sardine stone. And there was a rainbowe about the seate/in syght lyke to a Smaragde. † And aboute the seate Dan. vij. b
were xxiiij. seates. And vpon the seates xxiiij. Apoc. xx. b
Elders/ sittinge clothed in whyte raimēt/ and had on theyr heades crounes of golde.

And out of the seate proceded lyghteninges / and thondringes / and voyces/ and there were seuen lampes of fyre / burnynge before ỹ seate/which are the seuen spretes of God. And B
before the seate there was a see of glasse / lyke vnto Cristall/and in the myddes of the seate/ & rounde aboute the seate/were foure beastes ful of eyes/before and behinde. And the fyrst beast was lyke a Lyon/the seconde beast lyke a Calfe/ and the thyrde beast had a face lyke a man/and the fourth beast was lyke a flyeng Aegle. And the foure beastes had eche one of them vj. wynges/and rounde about without & within/they were full of eyes. And they had no rest day neyther nyght/saying: † Holy/holy/holy is ỹ Esa. vj. a
Lorde God almyghty / whiche was/ and is/ and is to come.

And whan those beastes gaue glory and honour and thankes to hym that sat on the seate/ which lyueth for euer and euer/the xxiiij. Elders fell doune before him that sat on the trone / & worshipped him that lyueth for euer: and cast their crounes before ỹ trone/ sayinge: Thou art worthy Lorde to receaue glory and honour / and power: for thou hast created all thynges: and for thy wylles sake they are / and were created.

The V Chapter.

A Nd J saw in the righthande of him that A
sat on the trone/† a boke wrytten within Ezech. ij. b
and on the backesyde/sealed with seuen seales. And J saw a stronge aungel preachinge with a loude voyce: Who is worthy to opē the boke/ and to loose the seales thereof? And no man in heauen/ nor in earth / neyther vnder the earth was able to open the boke/ neyther to loke thereon. And J wept muche because no mā was founde worthy to open and to rede the boke/ neyther to loke thereon.

And

And one of the Elders saide vnto me: wepe
Gen. xlix. b not† Beholde/the Lyon which is of the trybe
Esa. xxxj. b of Juda/the rote of Dauid / hath optayned to open the boke/ and to loose the seuē seales thereof. And J beheldе: and lo/ in the myddes of the seate / and of the foure beastes / and in the myddes of the Elders stode a lābe / as though he had ben kylled / whiche had seuen hornes/ and seuen eyes/ which are the seuen spretes of God/ sent into all the worlde. And he came & toke the boke out of the ryght hande of him that sate vpon the seate.

B And whan he had taken the boke / the foure beastes and the xxiiij. Elders fell doune before the lambe/hauinge harpes and golden vialles full of odours (whiche are the prayers of the sainctes) and they songe a newe songe/saying: Thou arte worthy to take the boke / and to opē
Hebr. ix. b the scales thereof / for thou † waste kylled/ and
1 Pet. j. c haste redemed vs by thy bloude/out of all kin-
1 Joan. j. b reddes/and tunges/and people/ and nacions/
Apoc. j. a and hast made vs vnto our God kynges and priestes/and we shall raygne on the earth.

Deu. vij. b † And J beheldе/& herd the voyce of many aungels aboute the trone/and aboute the beastes and the Elders / and J herde thousande thousandes sayinge with a loude voyce: Worthy is ỹ lambe that was kylled / to receaue power/and ryches/and wysdome/ and strength/ and honour/and glory / and blessinge. And all creatures which are in heauen/and on ỹ earth/ and vnder the earth/and in the see/ and al that are in them herd J saying: Blessing/honour/ glory / and power be vnto him / ỹ sitteth vpon the seate/& vnto the lambe for euermore. And the foure beastes sayde Amen. And the xxiiij. Elders fel vpon theyr faces / and worshypped him that lyueth for euermore.

The VI. Chapter.

A A Nd J sawe whan the lambe opened one of the seales/and J herde one of the foure beastes saye / as it were the noyse of thonder/ come and se. And J saw/and beholde/ † there
Zach. j. b was a whyte horse/ and he that sat on him had
and vj. a a bow / and a croune was geuen vnto him/ and he went forth conqueringe and for to ouercome. And whan he opened the secōd seale. J herd the seconde beast say: come and se. And there wente out another horse that was read: and power was geuen vnto him that sat thereon/to take peace from the earth/and that thei shoulde kyll one another. And there was geuē vnto him a great sweard.

And whan he opened the thyrde seale / J herde the thyrde beast say: come and se. And J beheldе/ and lo / a blacke horse / and he that sat on him/had a payre of balaunces in his hand. And J herde a voyce in the middes of ỹ foure beastes say: a measure of wheate for a penny/ and thre measures of barlye for a penny: and oyle and wyne se thou hurte not.

And whan he opened the fourth seale/ J B
herde the voyce of the fourth beaste saye: come and se. And J loked/ and beholde a pale horse/ and his name that sat on him was Death/ and hell folowed after hym/and power was geuen vnto thē ouer the fourth parte of the earth / to kyll with sweard/ and with hūger / and with Death of the beastes of the earth.

And whā he opened the fyfte seale/ J sawe vnder the aultare the soules of them that were kylled for the worde of God / and for the testimony which they had / and they cryed with a loude voyce/sayinge: Howe longe tariest thou
† Lord/holy and true to iudge and to auēge iij. esd. xv. b
our bloud on thē that dwel on the earth? And San. vij. b
longe whyte garmentes were geuen vnto euery one of them. † And it was saide vnto thē/ Esa. xxvj. c
that they shoulde reste for a lytle season / vntill the number of theyr felowes / and brethren / & of them that shoulde be kylled as they were/ were fulfylled.

And J beheldе whā he opened ỹ sixte seale/ ℄
and lo/there was a greate † earthquake / and mat. xxvij. f
the Sunne was as blacke as sackecloth made of heere. And ỹ Moone waxed euē as bloude: and the starres of heauen fell vnto the earth/ euen as a fygge tree casteth frō her hyr sigges/ when she is shaken of a myghtye wynde. And heauen vanyshed awaye/ as a scroll when it is rolled together. And all mountaynes and Esa. ij. c
ylcs were moued out of theyr places. † And the kynges of the earth / and the greate men/ and the ryche men / and the chiefe captaynes / and the myghtie men / and euery boūde man / and euery freman / hyd them selfes in dennes / and in reckes of the hylles / and sayde to the hylles and rockes / † fall on vs/ Ose. x. b
and hyde vs from the presence of hym / that Luc. xxiij. c
sytteth on the seate / and from the wrath of Apoc. vj. b

the lambe / for the great daye of his wrath is come. And who can endure it.

The VII. Chapter.

A AND after that sawe I foure aungels stande on the four corners of the earth / holdynge the four wyndes of the earth / that the wyndes shoulde not blowe on the earth / neyther on the see / nor on any tree. ✠ And I sawe another aungel ascede from the rysinge of the Sunne / whiche had the seale of the lyuinge God / and he cried with a loude voyce to the foure aungels (to whome power was geuen to hurte the earth and the see) sayinge:

Apoc.ix.a † Hurte not the earth / neyther the see / neyther ꝑ trees / till we haue sealed the seruauntes of oure God in their foreheades.

B And I herde the numbre of thē which were sealed / and there were sealed an. C. and xliiij. M. of all the trybes of the chyldren of Jsrael.
Of the 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 ꝑ trybe of Nephtalim were sealed xij. M.
Of the tribe of Manasses were sealed xij. M.
Of the tribe of Symeon were sealed xij. M.
Of the trybe of Leui were sealed xij. M.
Of the trybe of Jsachar were sealed xij. M.
Of the trybe of Zabulon were sealed xij. M.
Of the trybe of Joseph were sealed xij. M.
Of ꝑ trybe of Ben Jamin were sealed xij. M.

iiij.Esd.ij.f †After this I behelde / and lo / a greate multitude (whiche noman coulde numbre) of all nacions and people / and tunges stode before the seate / and before the lambe clothed with longe whyte garmentes / and palmes in their handes / and cryed with a loude voyce saying: Saluacion be ascribed to him that sytteth vpon the seate of our God: and vnto the lambe. And all the aungels stode in the compasse of the seate / and of the Elders / and of the foure beastes / and fell before the seate on theyr faces /

C and worshipped God sayinge / Amen. Blessinge and glory / wysdome and thankes / and honour / and power / and myght / be vnto oure God for euermore / Amen. F

And one of the Elders aunswered / sayinge vnto me: what are these which are arayed in longe whyte garmentes / and whence came they? And I sayd vnto hym: Lord thou wotest. And he sayde vnto hym: these are they whiche came out of greate tribulacion / and made their garmentes large / and made them whyte in that bloude of the lambe: therfore are they in the presence of the seat of God / and serue hym day and nyght in hys temple / and he that sytteth in the seate / † wyll dwell amōg them. They shall *hunger nomore / neyther thyrst / neyther shal the Sunne lyght on them / neyther any heate: For the lambe whiche is in the myddes of the seate / shall fede them / and shall leade them vnto fountaynes of lyuinge water / † and God shall wype away all teares from theyr eyes.

Exo.xxix.
Leu xxvj.
*Esa.xlix.
Esa.xxv.b
Apoc.xxj.a

The. VIII. Chapter.

AND whā he had opened the seuenth seale / A there was sylence in heauen aboute the space of halfe an houre. And I saw seuē aungels standinge before God / and to them were geuen seuen trompettes. And another aungel came and stode before the aultare / hauinge a golden censer: and muche of odoures was geuen vnto hym / that he shoulde offre of the prayers of all sainctes vpon the golden aultare / whiche was before the seate. And the smoke of ꝑ odoures which came of ꝑ † prayers of all saynctes / ascended vp before God / out of the aungels hande. And the aungel toke the censer / and fylled it with fyre of the aultare / and cast it into the earth / and voyces were made / and thondrynges and lyghtnynges / and earthquake.

Psal.cxl.a

And the seuen aungels whiche had ꝑ seuen B trompettes / prepared them selfes to blowe. The fyrste aungel blewe / and there was made hayle and fyre / whiche were mengled with bloude / and they were cast into the earth / and the thyrde part of the trees was brent / & all grene grasse was brent. And the seconde aungel blewe: and as it were a greate mountayne burninge with fyre was cast into ꝑ see / and the thyrd parte of ꝑ see turned into bloud / and the thyrde part of the creatures whiche had lyfe dyed / and the thyrde part of shyppes were destroyed.

And the thyrde aungel blewe / and there fell a great starre from heauen / burnynge as it were a cresset / and it fell into the thyrde parte of the ryuers / and into fountaynes of waters / and the name of the starre is called wormwood.

wood. And the thirde parte of the waters was turned to wormwood. And many men died of ꝑ waters / because they were made bitter. And the fourth aungel blewe / & the third part of the Sunne was smytten / & the thirde part of the Moone / & the thyrde parte of the starres / so that the thirde parte of them was darkened. And the daye was smytten / that ꝑ thirde parte of it should not shyne / and lykewyse the nyghte. And I behelde / & herde an aungell flyenge thorow the myddes of heauen / and saying with a loude voyce: Wo / wo / wo / to the inhabiters of the earth / because of the voices to come of the trompe of the thre aungels / which were yet to blowe.

The IX. Chapter.

A AND the fyfte aunget blewe / and I sawe a starre fallen from heauen vnto the earth.

Zach.ix.b And to hym was geuen the keye of the † bottomlesse pytte. And he opened the bottomles pyt / and there arose a smoke of the pyt / as it

Apo. xiiij.c and xix. a were the † smoke of a greate fornace. And the Sūne and the ayre were darkened by the reason of the smoke of the pyt. And there came out of the smoke locustes vpō the earth: and vnto them was geuen power as the scorpiōs

Apoc. viij a of the earth haue power. † And it was saide vnto them / that they shoulde not hurte the grasse of the earth: neyther any grene thinge / neyther any tree / but onely those men whiche haue not the seale in theyr foreheades / and to them was commaunded that they should not kyll them / but that they shoulde be vexed fyue monethes / and theyr payne was as the payne that commeth of a scorpion / whan he hath stonge a man. And in those

Osee.x.b dayes shall men † seke death / and shall not

Apoc. vj.c fynde it: & shall desyre to dye / and death shall flye from them.

B And the symilitude of the locustes was lyke vnto horses prepared vnto battayll / and on theyr heades were as it were crounes / lyke vnto golde / and their faces were as it had bene the faces of men. And they had heere as the heere of women. And theyr teeth were as the teethe of Lyons. And they had habbergions / as it were habbergions of yron. And the sounde of their winges was as the sounde of charrettes / whan many horses runne together to battayl. And they had tayles like vnto Scorpions / & there were stinges in their tailes. And their power was to hurte men fyue monethes. And they had a king ouer thē / which is the aungel of the bottomles pytte / whose name in ꝑ Hebrue tūge / is Abadō: but in ꝑ Greke tung Appollō. One wo is past / & behold / two woes come yet after this. C

And the syxte aungel blewe / and I herd a voyce from the foure corners of the golden aulter whiche is before God / sayinge to the syxte aungel / whiche had the trompe: Louse the foure aungels / whiche are bounde in the greate ryuer Euphrates. And the foure aungels were loused / which were prepared for an houre / for a day / for a moneth / and for a yeare / for to slaye the thyrde parte of men. And the numbre of horsmen of warre / were twentye tymes ten thousande. And I herde the numbre of them. And thus I sawe the horses in a vysion / and them that sat on them / hauinge fyry habbergions of a yalowe and brymstony coloure / and the heades of the horses were as D the heades of Lyons. And oute of theyr mouthes wente forth fyre / and smoke / and brymstone. And of these thre was the thirde parte of men kylled: that is to saye of the fyre / smoke / and brymstone / whiche proceded oute of the mouthes of them: For theyr power was in theyr mouthes / and in theyr tayles: for theyr tayles were lyke vnto Serpentes / and had heades / and with them they dyd hurte. And the remnaunt of the men / which were not kylled by these plagues / repēted not of the dedes of theyr handes / that they should not worshyppe deuels / and ymages of gold / and syluer / and brasse / & stone / and of woode / whiche neyther can se / neyther heare / neyther go. † Also they repented not of theyr murther / & of theyr wytchcrafte / neyther of their whoredome / neyther of theyr theste. Apoc. xxi. c

The X. Chapter.

AND I sawe another myghtye aungell A come doune from heauen / clothed with a cloude / and the raynbow vpon his heade. And hys face as it were the Sunne / and his fete as it were pyllers of fyre: and he had in his hande a lytel boke open: and he put hys ryghte foote vppon the see / and hys lefte foote vppon the earthe. And cryed with a loude voyce / as whan a Lyon roareth. And

whan he had cryed / seuen thonders spake their voices. And whā the seuē thonders had spoken their voices / I was aboute to wryte. And I herd ✠ voice from heauē saying vnto me: Seale vp those thinges whiche the seuen thonders spake / and wryte them not.

Dani. xij. b †And the aungel which I saw stande vpon the see / ✠ vpon the earth / lyft vp his hand to heauē / ✠ sware by him that liueth for euermore / which created heauen and the thinges that therein are / ✠ the see / ✠ the thinges which are therin / that there shalbe no more time: But in the dayes of the voice of the seuenth aungel whan he shal beginne to blowe / the misterye of God shalbe finished / as he preached by his seruauntes the prophetes.

B And the voice whiche I herd frō heauen / spake vnto me again / ✠ said: go ✠ take the litle boke which is open in the hande of the aungel / which standeth vpon the see / ✠ vpon the earth. And I went vnto the aungel / and said vnto him: geue me ỹ litle bok. And he said vnto me: iiij. cc. xiiij. e †Take it / ✠ eate it vp / ✠ it shal make thy Eze. iij. a belly bitter / but it shalbe in thy mouthe as swete as hony. And I toke the litle boke oute of his hande / ✠ dyd eate it vp / and it was in my mouth as swete as hony: ✠ as soone as I had eaten it / my belly was bitter. And he said vnto me: thou muste propheeye againe vnto the people / and vnto the Heithē / and tunges / and to many kynges.

The XI. Chapter.

A AND there was geuen me a rede lyke vnto Exec. xl. xlj. xlij. xliij. a rod / and it was saide vnto me: †Ryse ✠ meete the temple of God / and the aultar / and them that worshipp therein: ✠ the quere which is within the temple / caste out / ✠ meete it not: for it is geuen vnto the gentiles / ✠ the holy citie shal they treade vnder fote / xlij. monethes. And I wil geue power vnto my two wytnesses / ✠ they shal prophecy thousand / two hūdreth and lx. dayes clothed in sackecloth.

Zach. iiij. a †These are two olyue trees / ✠ two candelstickes / standing before the God of the earth.

And if any man wyl hurte them / fyre shall procede out of their mouthes / ✠ consume their enemyes. And if any man wyll hurte them / this wyse muste he be kylled. These haue power to shutte heauen / that it raine not in the dayes of theyr propheceyeng / and haue power ouer waters / to turne them to bloude / and to smyte the earth with all maner plagues / as often as they wyll.

Dani. vij. d †And whan they haue fynished their testi- B mony / the beast that came out of the bottomlesse pyt / shall make warre agaynste them / ✠ Apoc. xiij. b shall ouercome them / and kil them. And their bodyes shall lye in the stretes of the greate citye / whiche spiritually is called Sodom and Egypte / where oure lorde is crucifyed. And some of the people / ✠ kinredes / and tunges / ✠ of the nacions / shall se theyr bodyes thre dayes and an halfe / and shall not suffre theyr bodies to be put in graues. And they that dwell vpon the earth / shall reioyce ouer them / and be glad / and shall sende gyftes one to another: for these two prophetes vexed them that dwell on the earth.

C † And after thre dayes and an halfe / the spriete of lyfe frō God entred into them. And Dani. xij. b they stode vp vpon theyr fete: *and great fear *Dani. xj. f came vpon them whiche sawe them. And they herde a great voyce from heauen / saying vnto them: Come vp hether / and they ascended vp into heauen in a cloude / ✠ their enemies saw them And thesame hour was there a greate earthquake / ✠ the tenth parte of the citie fel / and in the earthquake were slayn names of men seuē M. and the remnaunt were feared / and gaue glorye to God of heauen. The seconde wo is past / and behold / the third wo wyll come anone.

The. XII. Chapter.

AND the seuenth aungel blewe / and there A were made great voyces in heauen saynge: the kyngdomes of this worlde are oure Lordes and his Christes / and he shal raigne for euermore. And the xxiiij. Elders which sat before God on theyr seates / fell vpon theyr faces and worshypped God / sayinge: We geue the thankes Lorde God almighty whiche art and wast / ✠ art to come / for thou haste receaued thy great might / ✠ hast raygned. And the Heythen were angrye / and thy wrath is come / ✠ the tyme of the dead that they should be iudged / and that thou shouldest geue rewarde vnto thy seruauntes the prophetes ✠ sainctes / and to them that feare thy name / smal ✠ great / ✠ shouldest destroye them which destroye the earth. And the temple of God B was opened in heauē / ✠ there was sene in his temple the Arcke of his Testament / ✠ there followed lightninges / ✠ voyces ✠ thonderinges / ✠ earthquakes / and a greate heyle.

✠ And there appeared a great token in heauen. A woman clothed with the Sunne / and the Moone vnder her fete / and vpō her heade a croune of twelfe starres. And she was with chylde / ✠ cryed trauaylinge in byrth / and payned ready to be delyuered. And there appeared another token in heauen / ✠ behold: a great read Dragon / hauinge seuen heades / ✠ x. hornes / ✠ seuen crounes vpon his heades: ✠ hys tayle drewe the thirde part of the starres / and cast them to the earth.

C And the Dragon stode before the woman / whiche was ready to be deliuered for: to deuour her child as soone as it were borne. And she brought forth a man child / which shoulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God / and to his seate. †And the woman fled into wyldernes / Apoc. xij. d where she had a place prepared of God / that they shoulde fede her there a thousande / two hundreth and lx. dayes.

And there was a great battaill in heauen / Dan. xj. a †Michael and his aungels fought with the Dragon / ✠ the Dragō fought ✠ his aungels / and preuayled not / neither was their place Esa. iiij. d founde any more in heauen. †And the greate Luce. x. b Dragon the olde serpēt called the deuell and Sathanas was cast out / which deceaued all the worlde. And he was cast into the earth / ✠ his aungels were cast out with him also.

And I herde a loude voice / which sayde in heauen: Now is saluaciō / ✠ strength / and the kyngdom become our Gods / ✠ the power his D Christes: For he is cast doune / which accused them before God daye and nyght. And they ouercame him by the blood of the lambe / and by the worde of their testimony / ✠ they loued not theyr lyues vnto the death. Therfore reioyce ye heauens / ✠ ye that dwel in them. ✠ Apoc. xij. b Wo to the inhabiters of the earth / ✠ of the see / for the deuel is come doune vnto you / whiche hath great wrath / because he knoweth that he hath but a shorte tyme.

And whan the Dragon sawe / that he was cast vnto the earth / he persecuted the woman / which brought forth the manchylde. And to the woman were geuen two wynges of ✠ greate Aegle: †that she might flye into wyl- Apoc. xij. ✠ dernes / into her place / where she was norysshed for †a tyme / two tymes / and halfe a time / Dani. vij. b from the presence of the serpent. And ỹ Dragon cast out of his mouth water after the woman / as it had bene a ryuer / that he mighte cause her to be caught of the floude. And the earth holpe the womā / ✠ the earth opened her mouth / and swalowed vp the ryuer / which ỹ Dragon cast out of his mouth. And the Dragon was wroth with the woman / and wente ✠ made warre with the remnaunt of her sede / which kepe the commaundementes of God / and haue the testimony of Jesus Christ / and stode on the see sande.

The XIII. Chapter.

AND I sawe a Beast ryse †oute of the see / A hauinge seuen heades and ten hornes: Apo. xvij. e ✠ vpon his hornes ten crounes: and vpon his heade the names of blasphemye. †And the Dan. vij. a Beast whiche I sawe was lyke ✠ katte of the mountaine / and his fete were as the fete of a Beere / and his mouth as the mouth of a Liō. And the Dragon gaue him his power and his seate / and great authorytē: and I saw one o his heades as it were wounded to death / and his deadly wound was healed / and all the world wondred at the Beast / and they worshipped the Dragō / which gaue power vnto the Beast / and they worshipped the Beast / sayinge: Who is lyke vnto the Beast? who is able to warre with hym.

And there was geuen vnto him a mouth B to speake greate thinges and blasphemies / and power was geuen vnto hym / to do xlij. monethes. And he opened his mouthe vnto blasphemye agaynste God / to blaspheme his name / and his tabernacle / and them that dwell in heauen. †And it was geuen Apoc. xij. b vnto hym to make warre with the saynctes / and to ouercome them. And power was geuen him ouer all kynred / tunge and nacion / †and all that dwell vppon the earth wor- Dan. xij. f shypped hym: whose names are not wrytten in the boke of lyfe of the lambe / whiche was kylled frō the begynnynge of the world. If any man haue an care / let hym heare. He that leadeth into captyuite / shall go into Gene. ix. a captiuyte: †he hath kylleth with a swearde / Mat. xxvj. c muste

Apo. xiiij. shuste be kylled with the swearde. †Here is ỹ pacience/and the faith of the sainctes.

And I behelde another beaste commynge vp out of the earth / and he had two hornes lyke a lambe/and he spake as dyd the Dragō. And he dyd all that the fyrste beaste coulde do in his presence/ and he caused the earth / and them whiche dwell therein / to worshyppe the fyrste beaste / whose deadly wounde was C healed. And he dyd greate wonders /so that he made fyre come doune from heauen in the sight of men. And deceaued them that dwelt on the earth/ by the meanes of those sygnes/ whiche he had power to do in the syghte of the beast/ sayinge to them that dwelt on the earth: that they shoulde make an ymage vnto the beaste/which had the wound of a sweard and dyd lyue.

And he had power to geue a spirite vnto the ymage of the beaste/ and that the ymage of the beaste shoulde speake/and shoulde cause that as many as wolde not worshyppe the ymage of the beast/ shoulde be kylled. And he made all both smale and great/ryche & poore/ fre and bonde / to receaue a marcke in their right handes/or in their foreheades. And that no man mighte bye or sel/ saue he that had the marcke or the name of the beaste/eyther the numbre of his name. Here is wysdome. Let him that hath wyt/count the numbre of the beast. For it is the number of a man / and his numbre is syxe hundreth/three score and syxe.

The XIIII. Chapter. ✠

A And I loked/and lo/a lambe stode on the mount Syon/& with hym C. and xliij. thousande/ hauinge his fathers name wryten in their foreheades. And I herde a voice from heauen as the sounde of many waters/ and as the voyce of a greate thonder. And the voyce that I herde was as the harpers that play vpon their harpes. And they songe as it were a newe songe/ before the seate and before the foure beastes/ and the elders: and no man could learne that songe/ but the hundreth and xliij. thousande whiche were redemed from the earth. These are they that are not defyled with women / for they are vyrgines. These folowe the lambe / whersoeuer he goeth. †These were redemed from men/beynge the fyrste frutes vnto God/and
j. Cor. vj. c
Apoc. v. b
to the lambe / and in their mouthes was founde no gyle. For they are without spot before the trone of God. F

And I sawe an aungel flye in the myddes of heauen/ hauinge an euerlastinge Gospell B to preache vnto them that sytte & dwel on the earth/& to all nacions/kynredes/and tunges/ and people/sayinge with a loude voice: Feare God/& geue honour vnto him/ for the houre of his iudgement is come: & worshyppe hym †that made heauen & earth / and the see / and Psal. cxlv. a the fountaynes of water. And there folowed Act. xiij. c another aungell sayinge: *She is fallen / she *Esa. xxj. b is fallen: euen Babylon that greate citie / for Jere. lj. b she made all nacions drynke of the wyne of Apo. xviij. a her whoredome.

And the thirde aungel folowed them say- C inge with a loude voyce: If any man worshyp the beast/& his ymage / and receaue his marcke in his forehead/or in his hande/ the same shall drynke of the wyne of the wrathe of God/ which is poured in the cuppe of his wrath. And he shalbe punysshed in fyre and brymstone / before the holy aungels / and before the lambe.

†And the smoke of their torment ascendeth Apoc. ix. a vp euermore. And they haue no reste day nor and xix. a night / whiche worshippe the beaste and his ymage/ & whosoeuer receaueth the prynte of his name. †Here is the pacience of saynctes. Apoc. xiij. b Here are they that kepe the commaundementes and faith of Jesu.

And I herde a voyce from heauen/sayinge D vnto me: Wryte: Blessed are the dead/whiche hereafter dye in the Lorde. Yee/ the spirite sayeth/that they reste from their laboures/for their workes folow them. And I loked & beholde/a whyte cloude/& vpon the cloude one syttinge lyke vnto the sonne of man/ hauinge on his head a golden croune / & in his hande a sharpe syckle. And another aungel came out of the temple / cryenge with a loude voice to hym that sat on the cloude: †Thrust in thy syc- Joel. iij. b kle & reape / for the time is come to reape / for Matt. xiij. c the corne of the earth is ripe. And he that sat on the cloude/thrust in his sickle on the earth/ & the earth was reaped.

And another aungel came out of ỹ temple/ E which is in heauen/hauing also a sharpe syckle. And another aūgel came out frō ỹ aulter/ which hath power ouer fyre/and cryed with a loude voice vnto him that had the sharpe syckle/and sayde: Thrust in thy sharpe syckle/and gather the clusters of the earth/for her grapes are rype. And the aungel thrust in his syckle on the earth/and cut doune the grapes of the vyneyarde of the earth/and cast them into the greate wynefat of the wrath of God: and the wynefat was troden without the cytie / and bloude came out of the fat/euē vnto the horse brydels by the space of a thousande and syxe hundreth furlonges.

The XV. Chapter.

A And I sawe another sygne in heauē great and maruaylous vij. aungels hauinge the seuen laste plagues/ †for in them is fulfylled the wrath of God. And I saw as it were Dan. xj. c a glassy see myngled with fyre/& thē that had gotten victorye of the beast/and of his image and of his marcke/ and of the numbre of his name stande on the glassy see/hauing the harpes of God/& they songe the song of Moses the seruaunt of God/& the song of the lambe/ sayinge: Great and marualous are thy workes Lord God almighty/iuste and true are Jere. x. a thy waies/thou kinge of sainctes. †Who shal not feare O Lorde and glorifye thy name: For thou onely arte holy: for all Gentiles shal come and worship before the: for thy iudgementes are manifest.

B And after that I loked/& behold ỹ temple of the Tabernacle of testimony was open in heauen/& the seuen aungels came out of the temple/which had the seuen plagues/ clothed in pure and bright linnen/hauinge their brestes gyrded with golden girdels. And one of the foure beastes gaue vnto the seuē aungels seuē golden vyalles/ful of the wrath of God/ which lyueth for euermore. †And the temple Exe. xliij. a was full of smoke/for the glorye of God / and for his power: and noman was able to entre into the temple / tyll the seuen plagues of the seuen aungels were fulfylled.

The. XVI. Chapter.

A And I herde a greate voyce oute of the temple / sayinge to the seuen aungels: Go youre waies/poure oute youre vyalles of wrath vpon the earth. And the fyrste wente/ and poured oute his vyal vpon the earth/and there fel a noysom/ and a sore botch vpon the men whiche had the marke of the beast/& vpō them that worshipped his image. And the seconde aungel shed out his vyal vpon the see/ and it turned as it were into the bloude of a dead man/and euery liuinge thing dyed in ỹ see. And the thirde aungel shed out his vyall vpon the ryuers and fountaines of waters/ and they turned to bloude. And I herde an aungel saye: Lord which art and wast/ thou art righteous and holy/because thou hast geuen such iudgmentes: for they shed the bloud of sainctes/& prophetes/ & therfore haste thou geuē thē bloud to drinke: for they are worthy. B And I herd another aungel out of the aulter saye: Euen so Lord God almighty/true and righteous are thy iudgementes.

And the fourth aungel poured out his viall on the Sunne/ and power was geuen vnto him to vexe men with heat of fyre. And the men raged in the heate/and spake euell of the name of God/ which had power ouer those plagues/and they repented not to geue hym glory. And the fyfte aungell poured oute his vyall vpon the seate of the beaste/ & his kingdom waxed darke/& they gnewe their tunges for sorowe/& blasphemed the God of heauen for sorowe/and payne of their sores/and repented not of their dedes.

And the syxte aungel poured oute his vial C vpon the great ryuer Euphrates/ and the water dried vp/that the waie of the kinges of the East shoulde be prepared. And I sawe three vncleane spretes lyke frogges / come oute of the mouthe of the Dragon / and oute of the mouth of the beaste/and out of the mouth of the false prophete. For they are the spretes of deuels workinge miracles/to go out vnto the kinges of the earth/ and of the whole worlde/ to gather them to the battail of the great day of God almighty. †Beholde / I come as a mat. xxiiij. d theefe. Happie is he that watched / and kepeth Luce. xij. e his garmentes/leste/ he be found* naked and ij. Thes. v. a men se his fylthinesse. And he gathered them ij. Pet. iij. b together into a place / called in the Hebrue *Apoc. iij. d tunge/Armageddon.

And the seuenth aungell poured oute his D vyall into the ayre. And there came a greate voyce oute of heauen from the seate sayinge: It is done. And there folowed voyces/ thondringes/and lyghtninges / and there was a greate

greate earthquake/such as was not sence men were vpon earth/so mighty an earthquake & so great. And the great citie was deuided into thre partes. And the cities of nacions fell.
And great Babylon came in remembraunce before God/to geue vnto her the cuppe of wyne of the fearcenesse of his wrath. And euery yle fledde awaye/and the mountaines were not found. And there fell a great haile/as it had ben talentes out of heauen vpon the men/and the men blaspheamed God/because of the plague of the hayle/for it was greate/& the plague of it was sore.

The XVII. Chapter.

A AND there came one of the seuen aungels/ whiche had the seuen vyalles/and talked with me/sayinge vnto me: Come I wyll shewe the the iudgement of the great whore/ that sytteth vpon many waters/with whome the kynges of the earth haue cõmitted whoredome/and the inhabiters of the earth are dronken with the wyne of her fornicacion. And he caryed me away into the wylderneſſe in the spriete. And I sawe a woman syt vppon a rose coloured beaste/full of names of blaſphemye/whiche had seuen heades and ten hornes. And the woman was arayed in purple and rose coloure/& decked wt golde/precious stone/and pearles/and had a cuppe of golde in her hande/full of abhominacions/and fylthinesse of her whoredome. And in her forehead was a name wrytten/a mystery: great Babylon the mother of whoredome/and abhominacions of the earthe.
B And I saw the wyfe dronke with the bloude of sainctes/and with the bloude of witnesses of Jesu. And whan I sawe her/I wondred with greate maruayle.
And the aungell sayde vnto me: wherfore maruayleſt thou? I wyll shewe the the mystery of the woman/& of the beast that beareth her/which hath seuen heades/& ten hornes. The beast that thou seist was/& is not/& shal ascende out of the bottomleſſe pyt/& shal go into perdicion/and they that dwell on the earth shal wonder/(whose † names are not wrytten in the boke of lyfe from the Beginninge of the worlde) whan they beholde the beast that was/& is not. And here is a minde that hath wisedome.

Apoc. xiij.b

The seuen heades are seuen mountaynes/ C
on the whiche the woman sytteth: they are also seuen kinges: fyue are fallen/and one is/& the other is not come. Whan he commeth/ he must continue a space. And the beast that was/& is not/is euen the eyght/and is of the seuen/and shal go into destruccion. † And the ten hornes which thou sawest/are ten kinges which haue not yet receaue the kyngdom/but shall receaue power as kynges at one houre with the beast. These haue one mynde/& shall geue their power and strength vnto ỹ beaste. These shall fyghte with the lambe/and the lambe shal ouercome them. For he is † Lorde of al lordes/& kyng of al kynges/and they that are on his syde/are called/and chosen/& faithful.

Dani. vij.b
Apo. xiij.a
Dan. xij.a
j. Tim. vj.c
Apo. xix.c

And he sayde vnto me: The † waters which D
thou sawest/where the whore sytteth/are peo- Esa. viij.b
people/& folke/& nacions/and tunges. And the ten hornes whiche thou sawest vpon the beast/are they which shall hate the whore/and shal make her desolate/and naked/and shall eate her flesh/& burne her with fyre. For God hath put in their hertes to fulfyll his wyll/& to do with one consente/for to geue her kingdome vnto the beaste/vntyll the woordes of God be fulfylled. And the womã which thou sawest/is that great citie which raigneth ouer the kinges of the earth.

The XVIII. Chapter.

A AND after that I sawe another aungell A
come doune from heauen/hauinge greate power/and the earth was lyghtened with his bryghtenesse. And he cryed mightely with a strong voice saying: † She is fallen/she is fallen/euen greate Babilon/and is become the habitacion of deuels/& the holde of al foule spretes/and a cage of all vncleane and hateful bydes: for al nacions haue dronken of the wyne of the wrathe of her whoredome. And the kynges of the earthe haue committed fornicacion with her/and her marchauntes are waxed ryche of the aboundaunce of her pleasures.

Esa. xxj.d
Jer. lj.b
Apo. xviij.b

B
And I herde another voyce from heauen B
saye: † Come awaye fr[om] her my people/that ye be not partakers of her sonnes/leste/ye receaue of her plagues. For her synnes are gone vp to heauen/and the Lorde hath remembred her wickednesse. Reward her euen as she hath rewarded you/and geue her double accordinge to her workes. And poure in double to her in thesame cup/whiche she fylled vnto you. And as muche as she glorifyed her selfe/ and lyued wantonly/so muche poure ye in for her of punisshment/and sorowe. For she saith in her herte: † I syt beinge a quene/and am no wyddowe/and shall se no sorowe. † Therfore shall her plagues come at one day/death/ and sorowe/and hunger/and she shall be † brent with fyre: for stronge is the Lorde God which shal iudge her.

Gen. xix.c
Esa. lij.b
j. Cor. vj.c

Esa. xlviij. a and b.
*dan. viij.d
‡ Thes. ij.b
†Ap xviij.d

C
And the kynges of the earth shall bewepe C
her/and wayle ouer her/which haue committed fornicacion and lyued wantonly with her whan they shal se the smoke of her burninge/ and shall stande afarre of for feare of her punyshment/saying: Alas/alas/that greate citie † Babilon/that mighty citie: For at one houre is thy iudgement come. And the marchauntes of the earth shal wepe and waile in them selfes/because no man wyll bye their ware any more/the ware of golde/and syluer/and of precious stones/of pearle and sylcke/& purple and scarlet/& all thine wood/and all maner vessels of yuery/& all maner vessels of mooste precious wood/& of brasse/and of yron/and synamon/& odours/and oyntmentes/& frankensence/& wyne/& oyle/and fyne floure/and wheat/and cattell/& shepe/& horses/& charrettes/and † bodyes and soules of men.

Esa xxj.b
Jere. xv. b
Apoc. xviij b

4 Pet. ij. a

D
And the appels that thy soule lusted after/ D
are departed from the. And al thinges which were dentye/& had in price/are departed frõ the/and thou shalt fynde them nomore. The marchauntes of these thinges whiche were waxed ryche by her/shall stande afarre of for feare of the punishment of her/weping and wailing/and saying: † Alas/alas/the greate citie/that was clothed in silcke/& purple/& scarlet/& decked with golde/& precions stone/and pearles/for at one houre so greate ryches is come to naught.

Jer. lj. b

And euery shyp gouerner/and al they the occupy shippes/& shipmen whiche worke in the see/stode afarre of/& cryed/whan they saw the smoke of her burn[ing]/& saide: what citie is lyke vnto this great citie? And they cast dust on their heades/and cryed wepinge and waylinge/and saide: Alas/alas/the great citie/wherein were made rych al that had shippes in the see/by the reason of her wares: for at one houre is she made desolate.

Reioyce ouer her thou heauen/and ye holy E
Apostles/and prophetes: for God hath geuen your iudgement on her. And a myghty aungell toke vp a great stone lyke a mylstone/and cast it into the see/saying: with suche violence shall that † greate citie Babylon be caste/and shalbe founde nomore. And the voyce of harpers/and musicians/and of pypers/and trompetters shalbe herde nomore in the: and no craftes man (of whatsoeuer crafte he be) shalbe found any more in the: and the sounde of a myl shalbe herde nomore in the: † and the voice of the brydegrome and of the bryde/ shalbe herde nomore in the/for thy marchauntes were princes of the earth. And with thine inchauntement were deceaued all nacions/ and in her was founde the bloude of the prophetes/and of the sainctes/and of all that were slaine vpon the earth.

Jere. li. b
Jere. xvj. a and xxv. b

The XIX. Chapter.

A AND after that/I herd the voyce of much A
people in heauen/saying: Alleluia. Saluacion/and glory/and honoure/& power be ascribed to the Lorde oure God/for true and rightcous are his iudgementes/because he hath iudged the greate whore (whiche did corrupte the earthe with fornicacion) and hath auenged the bloude of his seruauntes of her hande. And agayne they sayde: Alleluia: † And smoke rose vp for euermore.

Apoc. ix. a and xiiij. c

And the xxiiij. elders/and the iiij. beastes fel doune/and worshypped God that sat on the seate/sayinge: Amen/Alleluia. And a voyce came oute of the seate/sayinge: Praise oure Lorde God all ye that are his seruauntes/and ye that feare him/both small and greate.

B
And I herde the voyce of muche people/ B
euen as the voyce of many waters and as the voice of stronge thondringes/sayinge: Alleluia: for God omnipotente raigneth/let vs be glad and reioyce/and geue honour to him: for ỹ marriage of the lambe is come/and his wyfe made her selfe ready. And to her was graunted that she should be araied with pure and goodly sylcke. (As for the sylcke/it is the rightcous-

righteousnesse of sainctes. And he saide vnto me: †Blessed are they which are called vnto the Lambes supper. And he saide vnto me: these are the true sayinges of God. And I fel at his fete to worshippe him. And he said vnto me. †See thou do it not. For I am thy felowe seruaunt / and one of thy brethren / and of them that hath the testimonye of Jesus. Worshyp God. For the testimony of Jesus is the spriete of prophecye. And I sawe heauen open / and beholde / a whyte horse / and he that sat vpon him / was called faithful and true / & in ryghteousnesse dyd the iudge / & make battaill. His eyes † were as a flame of fyre / and on his head were many crounes / and he had a name wrytten / that noman knewe but him selfe. †And he was clothed wt a vesture dipte in blond / and his name is called the worde of God. And the warriers / whiche were in heauen / folowed him vpon white horses / clothed with white and pure sylke / † and oute of his mouth went a sharp swearde / that with it he shoulde smyte the Heithen: †And he shall rule them with a rodde of yron / and he trode the wynefat of the fearcenesse / and the wrath of almyghtye God. And had on his vesture / and on his thygh a name wrytten: † Kynge of all kinges / and Lorde of al lordes.

And I sawe an aungel stande in ỹ Sūne / and he cryed with a loude voyce / sayinge to al the foules that flye by the myddes vnder the heauen: Come and gather youre selfes together vnto the supper of the greate God / that †ye maie eate the flesh of kynges / and of high captaynes / and the flesh of myghty men / and the flesh of hoises / and of them that syt on them / & the flesh of all fremen / and bondmen / both of smal and greate. And I saw the beast & the kynges of the earth / and their warryers gathered together / to make battaill againste him that sat vpon the horse / and againste his souldiers.

And the beaste was taken / and with him that false prophet that wrought myracles before him / with the whiche he deceaued them that receaued the beastes marke / and them ỹ worshipped his image. †Those both were cast quicke into a ponde of fyre / burninge with brymstone: and the remnaunt were slayne with the *swearde of him that sat vppon the horse / whiche swearde procedeth oute of his mouthe / and all the foules were fylled with their flesche.

The XX. Chapter.

A And I sawe an aungell come doune frō heauen / hauinge the keye of the bottomlesse pyt / and a greate chayne in his hande: †And he toke the Dragon that olde serpente (which is the deuell and Sathanas) and bounde him a thousand yeares: and cast him in the bottomlesse pyt / and he bounde him / & set a seale on him / that he shoulde deceaue the people nomore / tyl the thousande yeares were fulfylled. And after that must he be louſed for a lytel season. Joh. iiij. b ij. Pet. ij. b

B †And I sawe seates / & they sat vpon them & the iudgement was geuen vnto them: and I saw ỹ soules of them that were beheaded for the witnesse of Jesu / and for the worde of God: which had not worshipped the beaste / neither his image / neither had taken his marke vpon their foreheades / or on their handes / and they lyued and raigned with Christe a thousande yeare: but the other of the dead men liued not againe / vntyll the thousande yeares were fynished. This is that fyrst resurreccion. Blessed and holy is he that hath part in the fyrste resurreccion. On suche hath the seconde death no power / but they shalbe the priestes of God & of Christ / and shall raigne with him a thousande yeares. Dan. vij. b Apoc. iij. a

C And whan the thousand yeares are expyred / Sathan shalbe louſed out of his pryson / and shal go out to deceaue the people / whiche are in the foure quarters of the earth / † Gog and Magog / to gather them together to battayl / whose numbre is as the sande of the see: & they wente vpon the plaine of the earthe / & compassed the tentes of the sayncte aboute / and the beloued citie / & fyre came doune from God out of heauen / & deuoured them: †& the deuell that deceaued them / was caste into a lake of fyre & brymstone / where the beaste and the false prophet were / and shalbe tormented daye & night for euermore. Ez. xxxviij. a xxxix. a Dan. vij. b Apoc. xx. d Mat. xxv. d

D And I sawe a greate whyte seate / & hym that sat on it / from whose face fled away both the earth & heauen / & their place was nomore found. †And I sawe the dead / both greate & small stand before God. And the bokes were Dan. vij. a

opened / and another boke was opened / which is (the boke) of lyfe / and the dead were iudged of those thinges which were wrytte in the bokes accordinge to their dedes: and the see gaue vp her dead / which were in her / and dead and hell deliuered vp the dead / whiche were in thē / † and they were iudged euery man accordinge to his dedes. And death and hel were cast into the lake of fyre. This is the seconde death. And whosoeuer was not founde wrytten in the boke of lyfe / was cast into the lake of fyre. Psal. lxj. b Rom. ij. a Apoc. xiij. b xvij. b

The XXI. Chapter.

A And I saw a † new heauen & a new earth. For the fyrst heauen / & the fyrst earth were vanysshed away / and there was nomore see. Esa. lxv. c 2. Pet. iij. d

B †And I Jhon saw that holy cytie newe Jerusalem come doune from God out of heauē / prepared as a bryde garnished for her housband. And I herde a greate voyce frō ỹ seate / sayinge: beholde / the tabernacle of God † is wt men / and he wyll dwell with thē. And thei shalbe his people / and God hym selfe shalbe with them / and shalbe their God. †And God shall wype awaye all teares from their eyes. And there shalbe nomore death / neyther sorowe / neyther shal there be any more paine / for the olde thinges are gone: And he that sat vpon ỹ seate / sayde: † Beholde / I make all thinges new. ✠ And he sayde vnto me: wryte / for these wordes are faythfull and true. Ez. xliij. a Esa. lxv. b Apoc. vij. c 1. Cor. v. c 2. Pet. iij. b

C And he sayde vnto me: it is done. † I am Alpha and Omega / the beginninge and the ende. I will geue to hym that is a thyrst of the welle of the water of lyfe frely. He that ouercommeth / shall inheret all thinges. * I will be his God / & he shalbe my sonne. But the fearfull and vnbeleuinge / and the abhominable / and murtherers / and whoremongers / and sorcerers / and ydolatrers / and all lyars / shal haue theyr part in the † lake / that burneth with fyre and brymstone / which is the seconde death. Esa. xlviij. b Apoc. j. b and xxij. c *Zac. viij. b Hebr. viij. c Apoc. xx. c

D And there came vnto me one of the seuen aungels / which had the seuē vialles full of the seuē last plagues: and talked with me sayinge: Come / I will shew the ỹ bride / ỹ lambes wyfe. And he caried me awaye in ỹ spriete to a great and an hye mountayn / and he shewed me the great cytie / holy Jerusalem / descendinge out of heauen from God / hauinge the brightnesse of God. And her shininge was lyke vnto a

stone moost precious / euē as a Jaspar / clear as cristal: and had great and hye walles / and had xij. gates / and at the gates twelf aungels / and names written: whiche are the twelf trybes of Israel: on the East part thre gates / and on the North syde thre gates / and towarde ỹ South thre gates / and on the West syde thre gates: & the wall of the cytie had twelfe foundacions / and in them the names of the lambes twelfe Apostles.

† And he that talked with me / had a golden rede to measure the cytie withal / and the gates thereof / and the wall thereof. And ỹ cytie was buyldt foure square / & the lēgth was as large as the bredth of it / and he measured the cytie with the rede twelfe M. furlonges: and the length and the bredth / and heyght of it were equal. And he measured the wall thereof an cxliiij. cubites / after ỹ measure of a man / which the aungel had. And the buylding of the wall of it was of Jaspar. And the cytie was of pure gold / lyke vnto cleare glasse / and the foundacions of the walles and of the cytie were garnyshed withall maner of precious stones. The fyrst foundacion was a Jaspar / the seconde a Saphyre / the thyrde a Calcedony / the fourth a Smaragde / the fyfth a Sardonix / the syxte a Sardeos / the seuenth a Chrysolyte / the eyght Berall / ỹ nynthe a Topas / the tenth a Chrysopraſos / the eleuenth a Jacinct / the twelfte an Amatyst. Zach. ij. a

And the twelfe gates were twelfe pearles / and euery gate was of one pearle / and ỹ strete of the cytie was pure gold / as a thorowe shyninge glasse. And I sawe no temple therein. For the Lord God almyghty and the lambe is the temple of it / and the cytie hath no nede of the Sunne / neyther of the Moone to lighten it. For the bryghtnesse of God doeth lyght it: and the lambe is the lyght of it. And the people which are saued / shall walke in ỹ lyghte of it: and the kinges of the earth shall bringe theyr glory vnto it. † And the gates of it shall not be shut by daye. For there shalbe no nighte there. And there shall entre into it none vncleane thinge / neyther whatsoeuer worketh abhomination / or maketh lyes: but they which are wrytten in the lambes boke of lyfe. Esa. lx. b

The XXII. Chapter.

A AND he shewed me a pure riuer of water of lyfe/clear as cristal/ procedinge out of the seate of God and of the lambe/ in the myddes of the strete of it/ and of eyther syde of the ryuer was there woode of life/which bare twelfe maner of frutes/ & gaue frute euery moneth: and the leaues of the woode serued to heale the people withal.

And there shalbe nomore curse/but the seate of God and the lambe shalbe in it: and his ser-
j. Joan. iij. a uauntes shall serue him. † And they shall se his face/and his name shalbe in theyr foreheades.
Esa. lx. d † And there shalbe no nyghte there/ and they nede no candell/ neyther lyght of the Sunne: For the Lorde God geueth them lyght/ and they shall raygne for euermore.

B And he saide vnto me: these sayinges are faithfull and true. And the Lord God of the holy prophetes sent his aungel to shewe vnto his seruauntes the thinges which must shortly
Apoc. j. a be fulfylled. Behold/ I come shortly. † Happy is he that kepeth the sayinge of the propheeye of this boke. I am Jhon/ whiche sawe these thinges/ and herde them/ and whan I had herde and sene them/ I fell doune to worshyppe before the fete of the aungel/ which shewed me these thinges. And he saide vnto me:
Actu x. c † se thou do it not/ for I am thy felowe ser-
and xviij. c uaunt/ and the felowe seruaunt of thy brethren
Apoc. xix. a the prophetes/ and of them which kepe the sayinges of this boke. Worshyppe God.

C And he sayde vnto me: seale not the sayinges of the propheeye of thys boke. For the tyme
Zach. xj. b is at hande. † He that doeth euel/ let him do euel styll/ and he which is fylthy/ let him be fylthy 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 rewarde with me/ † to geue euery man ac-
Rom. ij. a cordinge as his dedes shalbe. * I am Alpha/
*esa. xliij and Omega/ the begynninge and the ende:
Apoc. j. b the fyrst and the laste. Blessed are they that do
and xxj. a his commaundemētes/ that their power may be in the tree of lyfe/ and maye entre in thorowe the gates into the cytie. † For without
j. Cor. vj. b are doggers/ and inchaūters/ and whoremon-
Galat. v. gers/ and * murtherers/ and ydolatrers/ and
Epheſ. v. whosoeuer loueth or maketh lesynges.
* j. Jo. iij.

I Jesus haue sent myne aungel/ to testifye vnto you these thinges in the congregacions. I am the rote and the generacion of Dauid/ & the bright morninge starre. And the spirite and the bryde saye: Come. And let hym that heareth/ saye also: Come. And let hym that is a
Esa. lv. a thyrst/ come. And let him whosoeuer wyll/ take
Eccli. lj. d frely of the water of lyfe.
Joan. vij

But I testifie vnto euery man that heareth the wordes of propheeye of this boke/ † if any
Deut. iiij. man shall adde vnto these thinges/ God shall
and xij. d adde vnto him the plagues that are wrytten
Jos. xxiij. in this boke. And if any man shall mynishe of
Prou. xxx the wordes of the boke of this propheeye/ God shall take awaye his parte out of the boke of lyfe/ and out of the holy cytie/ and from the thinges whiche are wrytten in this boke. He whiche testifyeth these thinges/ sayeth: Yee/ I come quickly/ Amen. Euen so: Come Lorde Jesu. The grace of our Lord Jesu Christ be with you all/ Amen.

The ende of the new Testament.

This is the Table wherein ye shall fynde the Epistles and the Gospels/ after the vse of Salisbury.

FOr to fynde them the soner: so shal ye seke after these Capitael letters by name: A. B. C. D. Whiche stande by the syde of thys boke alwayes. Or in the letter there shall ye fynde a ✠ where the Epistle or the Gospell begynneth/ & where the ende is/ there shall ye fynde an halfe crosse ✠.

The fyrst lyne in thys Table is

alwaye the Epistle/ and the seconde lyne is alwaye the Gospel.

¶ On the j. sonday in Aduent

Roma. xiij. B And for so much as we
Mat. xxj. A Whan they drew nye.

On the wednisdaye

Jacob. v. B Be pacient therfore
Mat. j. A Thys is the begynninge

On the frydaye

Esay. lj. A Herken vnto me
Mat. iij. A In those dayes

On the ij. sondaye in Aduent

Roma. xv. A Whatsoeuer thynges
Luce xxj. C And there shalbe tokens

On the wednysdaye

Jacha. viij. A Thus sayeth the Lorde
Mat. xj. B Verely I saye vnto you

On the frydaye

Esaye. lxij. B I wyll set watchmen
Joh. j. B Jhon bare witnesse

On the iij. sondaye in Aduent

j. Corinth. iiij. A Let euery man
Matth. xj. A Whan Jhon beynge in

On the wednysdaye

Esay. ij. A This is the worde
Luce j. B And in the syxte moneth

On the frydaye

Esay. xj. A There shall come a rodde
Luce j. S And Mary arose

On the iiij. sondaye in Anduent

Philip. iiij. A Reioyce in the Lorde
Joan. j. B And this is the recorde

On the wednysdaye

Joel. ij. E Be glad then
Luce vij. B And this fame

On the frydaye

Jacha. ij. B Be glad and reioyce
Marci viij. B Take hede and beware

On Christmasse euen

Roma. j A Paule the seruaunt
Matth. j. C The byrth of Christ was

In Christmasse nyght at the j. masse

Titum ij. B For the grace of God
Luce ij. A It fortuned at the same

At the iij. masse

Titum iij. A But after the kyndnesse
Luce ij. C The shepeherdes sayde

At the thyrde masse

Hebre. j. A God in tyme past
Joan. j. A In the begynninge was

On S. Steuens daye

Actu. vj. B Steuen full of fayth
Mat. xxiij. E Therfore beholde/ I sende

On S. Jhon Euangelistes daye

Eccli. xv. A He that feareth God
Joan. xxj. S Folowe me

On the Childermasse daye

Apoca. xiiij. A And I loked/ and lo/ a lābe
Matth. ij. C Beholde/ the aungel of the

On the sondaye after Christmasse

Galat. iiij. A But I saye: as longe as
Luce ij. E And his father & mother

On newe yeares daye

Titum ij. B For the grace of God
Luce ij. C And whan eyghte dayes

On the twelfte euen

Titum ij. B For the grace of God
Matth. ij. S Whan Herode was dead.

On the twelfte daye

Esaye lx. A Get the vp by tymes
Matth. ij. A Whan Jesus was borne

On the j. sonday after xij. daye

Esa. xij. A O Lorde I thanke the
Joan. j. S The nexte daye after Jhon

On the ij. sonday after xij. daye

Roma.xij. A I beseche you brethren
Luce ij. F And whan he was twelfe

On the iij. sonday after xij. day.

Roma.ij. A Lyke as we haue many
Joan.ij. A And vpon the thyrde daye

On the iiij. sondaye after xij. day.

Rom.ij. C Be not proude in your owne
Mat.viij. A Whan he was come doune

On the v. sonday after xij. day

Rome.xiij. B Owe nothinge to any mā.
Mat.viij. C And he entred into a shyp.

On the vj. sonday after xij. day.

Colloss.iij. B Now therfore as the electe.
Mat.xiij. S The kyngdom of heauen.

On Septuagesima sonday.

j.Cor.ix. S Knowe ye not ỹ thei which
Mat.xx. A The kingdom of heauen is

On Sexagesima sondaye

ij.Cor xj. C Ye suffre foules gladly
Luce viij. A Now whan much people

On Quinquagesima sondaye

j.Cor.xiij. A Though I speake with
Luce xviij. S He toke vnto him the xij.

On Aswednysdaye

Joel.ij. C And now therfore sayeth
Mat.vj. B Moreouer whan ye fast.

On the frydaye

Esa.lviij. A And therfore crye nowe
Mat.v. E Ye haue herde howe it is

On the fyrst sondaye in lent.

ij.Cor.vj. A We as helpers therfore
Mat.iiij. A Then was Jesus led

On the wednysdaye

Exod.xxiiij. C And iiij.Reg.xix.A
Mat.xij. S Then aunswered certayne

On the frydaye

Ezech.xviij. C Thus sayeth the Lorde
Joan.v. A Afterwarde ther was a

On the seconde sondaye in lent

j.Thessa.iiij. A Furthermore we beseche
Mat.xv. C And Jesus wente oute

On the wednysday

Hest xiij. S In the dayes of Hester
Mat.xx. B And Jesus vente vp to

On the frydaye

Gen.xxvij. A Joseph sayde vntō his
Mat.xxj. S Heare another parable

On the iij. sondaye in lent

Ephes.v. A Be ye the folowers
Luce xj. B And he droue out a deuel

On the wednysday

Exod.xx. B Honoure thy father
Mat.xv. A Then came vnto him

On the fraydaye

Num.xx. A And the congregacion had
Joan.iiij. A Then came he into a cytie

On the iiij sonday in lent

Gala.xiiij. C For it is wrytten that
Joan.vj. A After this wente Jesus

On the wednysday

Esa.j. C And Ezech.xxxvj.S
Joan.ix. A And Jesus passed by

On the frydaye

iij.Reg.xvij. C And after these actes
Joan.xj. A There laye one sycke

On the v. sondaye in lent

Hebr.ix. B But Christ beynge an
Joan.viij. S Which of you can rebuke

On the wednysdaye

Leuit.xix. A And the Lorde talked
Joan.x. C It was the dedicacion

On the frydaye

Jerem.xvij. C Lorde/all they that forsa
Joan.xj. E Then the hyghe priestes/a

On the Palm sondaye

Philip.ij. A Let thesame mynde be
Mat.xxvj. A Ye knowe that after two

On the wednysdaye

Esa.liij. A Lorde/who geueth cre.
Luce xxij. A The feast of swete bread

On good frydaye

Exod xij. A The Lorde sayde vnto
Joan xviij. A Whan Jesus had thus

On Easter euen

Colos.iij. A If ye be rysen now
Mat.xxviij. A Vpon the euenynge of the

On Easter day

j.Cor.v. B Pourge out therfore
Marci xvj. A And whan the Sabbath

On the Mondaye

Actu.x. S Peter opened his mouth
Luce xxiiij. B And beholde/two of them

On the tewsdaye

Actu xiij. C Ye men ẏ brethren/ye chil.
Luce xxiiij. C Jesus hym selfe stode in

On the wednysdaye

Actu.iij. B Ye men of Israel/why
Joan xxj. A After that shewed Jesus.

On the thursdaye

Actu.viij. C But the aungel of ỹ Lorde

Joh.

Joh.xx. B As for Marye/she stode

On the frydaye.

j.Pet.iij. C Christ also suffred for
Mat.xxviij.C Then the eleuen disciples

On saterdaye

j.Pet.ij. A Wherfore laye asyde all
Joh.xx. A Vpon one daye of the Sab

On the fyrst sonday after Easter

j.Joh.v. A For all that is borne of
Joh.xx. C Thesame Sabbath at

On the ij. sonday after Easter

j.Pet.ij. C Christ also suffred for
Joh.x. B I am a good shepherde

On the iij. sondaye after Easter.

j.Pet.iij. B Dearly beloued/I beseche
Joh.xvj. B After a lytle whyle/and ye

On the iiij. sonday after Easter

Jacob j. B Euery good gyfte
Joh.xvj. A But now I go vnto him.

On the v. sonday in the crosse daies.

Jacob.j. C And se that ye be doers
Joh.xvj. C Verely verely/&c. If ye

On the Mondaye.

Jacob.v. C Knowlege youre fautes
Luce xj. A Which of you is it that

On the tewsdaye.

j.Tim.ij. A I exhorte therfore
Marc.xij. S And Jesus sat ouer a

On the wednysdaye.

Act.iiij. S The multitude of them/that
Joh.xvij. A These thinges spake Jesus

On the ascensyon daye.

Actu.j. A The fyrst treatyse deare
Marc.xvj. B At the last/as the eleuen

On the sondaye after Ascension daie.

j.Pet.iiij. B Be ye therfore sober and
Joh.v. C But whan the comforter

On whitsoneuen.

Act.xix. A But it fortuned whan
Joh.xiiij. B If ye loue me/kepe my

On whitsondaie.

Actu ij. A And whan the whitsondaie
Joh.xiiij. C He that loueth me/will

On the Mondaie.

Actu.x. E And he commaunded vs to
Joh.iij. C For God so loued the

On the Tewsdaie.

Actu.viij. B Whan the Apostles which
Joh.x. A Verely verely/&c. He that

On the wednisdaie.

Actu.ij. B Then stode Peter vp
Joh.vj. E No man can come vnto

On the thursdaie

Actu.viij. A Then came Philippe in
Luce ix. A And he called the twelfe

On the frydaie

Actu.ij. C Ye men of Israel/heare
Luce v. C And it fortuned vpon a

On the saterdaie

Act.xiij. E On the Sabbath folowing
Luce iiij. E And he rose vp out of the

On the Trinite sondaye

Apoc.iiij. A After this I loked/and be
Joh.iij. A There was a man of the

On corpus Christi daie

j.Cor.xj. C That which I deliuered
Joh.vj. F For my flesh is the very

On the j. sondaie after trinite sondaie

j.Joh.iij C God is loue
Luce xvj. C There was a certaine

On the ij. sondaie after Trinite

j.Joh.iij. B Marueyll not my brethren
Luce xiij. B A certaine man made a

On the iij. sondaie after trinite

j.Pet.v. A Submitte youre selfes
Luce xv. A There resorted vnto him

On the iiij. sondaie after trinite

Rom.viij. C For I suppose that the
Luce vj. S Be ye therfore mercifull

On the v. sondaye after trinite

j.Pet.iij. B But in conclusyon be
Luce v. B It came to passe that the

On the vj. sondaie after trinite

Rom.vj. B Know ye not/that loke
Matth.v. B For I saye vnto you

On the vij. sondaie after trinite

Rom.vj. C I wyll speake grosly
Mar.viij. A At thesame time whan

On the viij sondaie after trinite.

Rom.viij. B Therfore brethren we
Mat.vij. B Beware of false prophetes

On the ix. sonday after trinite

j.Cor.x. A We shoulde not lust after
Luce xv. A He saide also vnto his

On the x. sondaie.

j Cor xij. A Ye knowe that ye were
Luce xix. S And whan he was come

On the xj. sondaie

j.Cor xv. A I declare vnto you brethre
Luce xviij. B And vnto certaine which

On

On the xij. sondaye.

ij.Cor.iij. A Such trust haue we
Marc.vij. S And whan he went oute

On the xiij. sondaie

Galat.iij. C To Abraham and his sede
Luce x. B Blessed are the eyes

On the xiiij. sondaie.

Galat.v. C I saie: walke in the
Luce xvij. B And it fortuned whan he

On the xv. sondaie

Galat.vj. A If we lyue in the spirete
Mat.vj. C Noman can serue two

On the xvj. sondaie.

Ephe.iij. B Wherfore I desyre that
Luce vij. B And it fortuned after

On the xvij. sondaie

Ephe.iiij. A I therfore which am pryso.
Luce xiiij. A And it fortuned ỳ he came

On the xviij. sondaie

j.Cor.j. A I thanke my God alwaies
Mat.xxij. S Whan the Pharises herde

On the xix. sondaie

Eph.iiij. C But be ye renewed in the
Mat.ix. A Then entred he into a

On the xx. sondaie.

Ephe.v. B Take hede therfore howe
Mat.xxij. A The kingdom of heauen

On the xxj. sondaye

Ephe.vj. B Finally my brethren/be
Joh.iiij. F And there was a certaine

On the xxij sondaie

Phil.j. A I thanke my God
Mat.xviij. C Therfore is the kingdome of

On the xxiij. sondaye

Phil.iij. C Brethren / be ye ỳ folowers
Mat.xxij B Then wente the Pharises

On the xxiiij. sondaie

Collo.j. A For this cause we also
Mat.ix. C Whyle he thus spake vnto

On the last sondaye after trinite sondaie.

Jere.xxiij. A Behold/the tyme commeth
Joh.vj. A Then Jesus lyfte vp his

On the wednisdaie in the Ember weke afore Michaelmasse

Amos ix C Beholde/the time commeth
Luce ix. F And it fortuned as they

On the frydaie

Osee xiiij. A Turne the now
Luce vij. E And one of the

On the Saterdaye

Heb.ix. A For that fyrst taber.
Luce xiij. C He put forth this similitude

In the dedicacion of the churche

Apoc.xxj. A And I Jhon saw that holy
Luce xix. A And he entred in/and went

Here endeth the table of the Epistles and Gospels of the Sondayes.

Here after foloweth the table of the Epistles and Gospels whiche are vsed to be redde on diuerse sayncties dayes in the yeare.

¶ On sainct Andrewes daye.

Rom.x. B For if a man beleue from
Mat.iiij. C As Jesus walked by the

On sainct Nicolaes daye

Hebr.v. A For euery high preist that is
Mat.xxv. B Lykewyse as a certaine

On the conception of oure Lady

Eccle.xxiiij. C As the vyne haue I
Matth.j. A This is the boke of the

On sainct Thomas the Apostle

Ephes.ij. C Now therfore ye are no
Johan.xx. C But Thomas one of the

On the cõuersion of sainct Paul

Act.ix. A Saul was yet breathing
Math.xix. S Then aunswered Peter

On candelmasse daye

Mala.iij. A Beholde/I wyll sende my
Luce ij. S And whan the dayes of

On sainct Mathias the Apostle daie

Actu.j. C And in those daies Peter
Mat xj. C At thesame tyme Jesus

On the daye of the annunciacion/or gretinge of our Lady

Esa.vij. B God spake vnto Achas
Luce j. B And in the syxte moneth

On sainct Georges daie

Jacob.j. A My brethren/ counte it
Johan.xv. A I am a true vyne

On sainct Marke the Euangelist

Ephe.iiij. A Vnto euery one of vs is
Johan.xv. A I am a true vyne

On sainct Philippe and Jacobs

Sap.v. A Then shall the ryghteous

Joh.xxiiij. A And he saide vnto his dis.

The fyndinge of the crosse

Galat.v. B I haue trust towarde
Johan.iij. A There was a man of

On the natiuite of sainct Jhon Baptist.

Esa.xlix. A Herken vnto me
Luce j. F Elizabeths time was come

On sainct Peters and Pauls daie

Act.xij. A In that tyme Herode
Mat.xvj. C When Jesus came into

In the commemoration of S. Paul

Galat.j. B I certifye you brethren all
Mat x.x. S Then aunswered Peter

On the visitacion of our Lady

Cant.ij.a A I am the floure of the felde
Luce j. S And Mary arose in those

On sainct Mary Magdalens daye

Pro.xxxj B Who so fyndeth an honest
Luce vij. S And one of the Pharises

On sainct James the Apostles daie

Ephe.ij. C Now therfore are ye no
Mat.xx C Then came vnto him the

Petri ad vincula

Act xij. A At thesame tyme layed
Matt xvij. B Then came Jesus into

On the transfygur. of our Lorde

ij.Pet.j. C For we folowed not
Mat.xvij. A And after syx dayes

On the name of Jesus daye

Act.iiij. A Peter ful of the holy ghoost
Mat.j. C Whyle he thus thought

On sainct Laurens daye

ij.Cor.ix B This I thinke/that he
Joh xij. C Verely/&c. excepte the whe

On the Assumpcion of oure Lady

Eccl.xxiiij. B In all these thinges also
Luce x. S It fortuned as they wente

On sainct Bartholomewes daye

Eph.ij. C Now therfore/ ye are no
Luce xxij. B There rose a stryfe also

On the natiuite of oure Lady

Eccle.xxiij. C As the vyne haue I
Mat.j. A This is the boke of the

On the exaltacion of the crosse

Galat.v. B I haue trust towarde
Joh.xij. S Now goeth the iudgemente

On sainct Matthew the Apostles daye

Ezech.j. B The symilitude of the foure
Matth.ix. B And as Jesus passed

On sainct Michaels daie

Apoc.j. A And he sent and shewed
Mat.xviij. A At thesame tyme came

On sainct Luke the Euangelist daie

Ezech.j. B The symilitude of the foure
Luce x. A Afterwarde the Lorde

On sainct Simon and Judas daye

Rom.viij. S But sure we are
Joh.xv. B This is my commaunde.

On all halowe daye

Apoc.vij. A And I sawe another aungell
Matt.v. A Whan he sawe the people

On all soule daye

j.Thes.iiij. B We wolde not brethren
Joh.xj. C Then saide Martha vnto

On sainct Katherins daie

Eccle.xxxj. A I thanke the O Lorde
Mat xiij. E Againe the kyngdome

The ende of this table.

To the honoure and prayse of God/ was this Byble prynted and fynished in the yeare of oure Sauoure Jesu Christ M. D. L. the xvj. daye in the moneth of August.

a man wythe hopte marcye of marcye shalle
myse and he shalle hafe marcye that marcye
folle shys no wyte Inthys worlde that fartre
can a tayne oulesse ye be leave that alle ys brte wane
a man wythore mercye of mercye shalle mid brte he
a man wythe h

In my be gyinege do god be my spede in grace and verere to proceed

[illegible]