

*The*  
**HOLY  
BIBLE**  
1611 EDITION



King James Version

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 **HENDRICKSON**  
**PUBLISHERS**

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Hendrickson Publishers Marketing, LLC  
P. O. Box 3473  
Peabody, Massachusetts 01961-3473

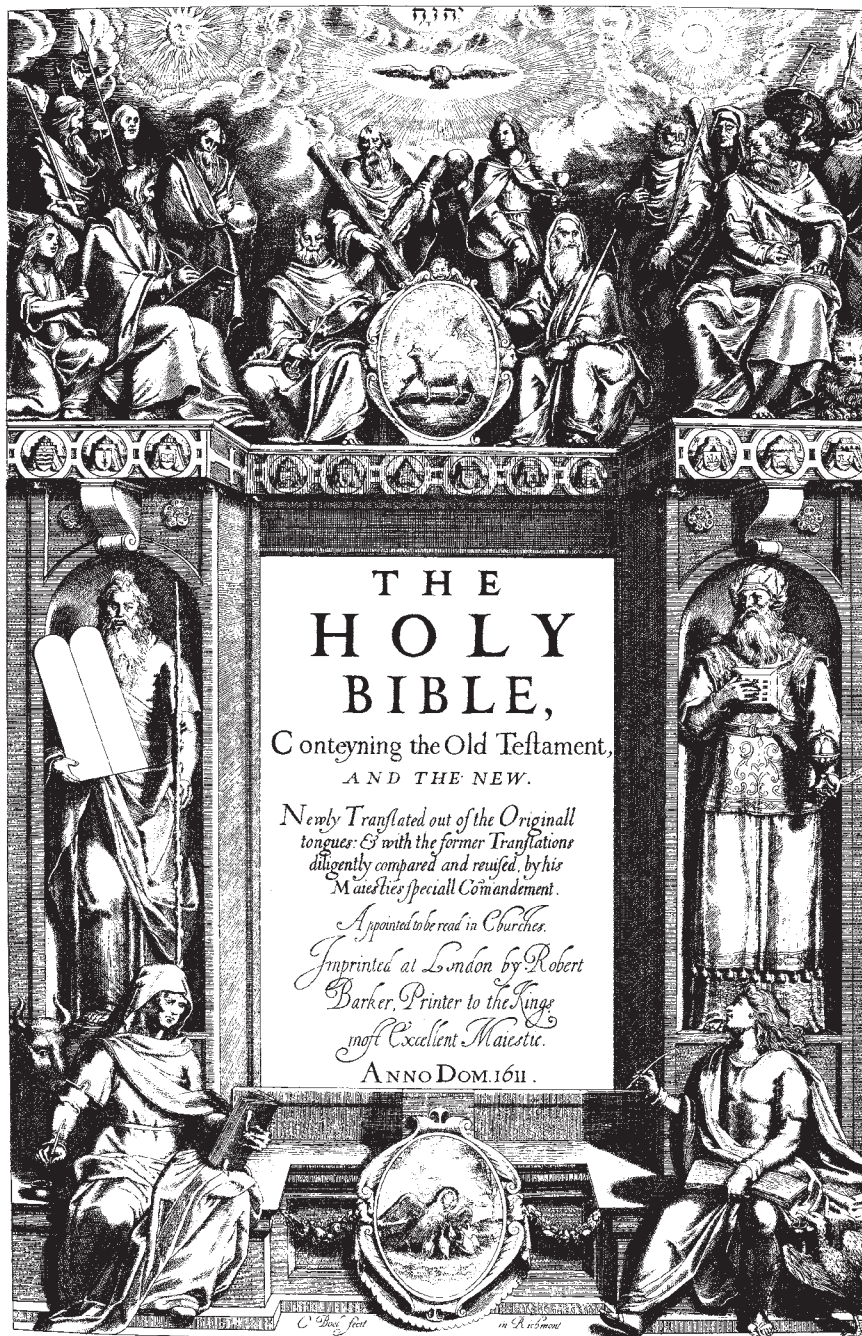
ISBN 978-1-56563-808-2 (Hardcover)  
ISBN 978-1-56563-162-5 (Genuine leather)

Publishers Prefaces © 2010 Hendrickson Publishers  
Marketing, LLC.

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Printed in China

Tenth Printing — August 2018



THE  
HOLY  
BIBLE,

Conteyning the Old Testament,  
AND THE NEW.

*Newly Translated out of the Originall  
tongues: & with the former Translations  
diligently compared and reuised, by his  
Majesties speciall Comandement.*

*Appointed to be read in Churches.*

*Imprinted at London by Robert  
Barker, Printer to the Kings  
most Excellent Maiestie.*

ANNO DOM. 1611.



TO THE MOST  
HIGH AND MIGHTIE

Prince, IAMES by the grace of God

King of Great Britaine, France and Ireland,

Defender of the Faith, &c.

THE TRANSLATORS OF *THE BIBLE*,

*wish Grace, Mercie, and Peace, through IESVS*

CHRIST our LORD.



Great and manifold were the blessings (most dread Soueraigne) which Almighty GOD, the Father of all Mercies, bestowed vpon vs the people of ENGLAND, when first he sent your Maiesties Royall person to rule and raigne ouer us. For whereas it was the expectation of many, who wished not well vnto our SION, that vpon the setting of that bright *Occidentall Starre* Queene ELIZABETH of most happy memory, some thicke and palpable cloudes of darkenesse would so haue ouershadowed this land, that men should haue bene in doubt which way they were to walke, and that it should hardly be knowen, who was to direct the vnsetled State: the appearance of your MAIESTIE, as of the *Sunne* in his strength, instantly dispelled those supposed and surmised mists, and gaue vnto all that were well affected, exceeding cause of comfort; especially when we beheld the government established in your HIGHNESSE, and your hopeful Seed, by an vndoubted Title, and this also accompanied with Peace and tranquillitie, at home and abroad.

But amongst all our Ioyes, there was no one that more filled our hearts, then the blessed continuance of the Preaching of GODS sacred word amongst vs, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruit thereof extendeth it selfe, not onely to the time spent in this transitory world, but directeth and disposeth men vnto that Eternall happinesse which is aboue in Heauen.

Then, not to suffer this to fall to the ground, but rather to take it vp, and to continue it in that state, wherein the famous predecessour of your HIGHNESSE did leaue it; Nay, to goe forward with the confidence and resolution



## The Epistle

lution of a man in maintaining the trueth of CHRIST, and propagating it farre and neere, is that which hath so bound and firmly knit the hearts of all your MAIESTIES loyall and Religious people vnto you, that your very Name is precious among them, their eye doeth behold you with comfort, and they blesse you in their hearts, as that sanctified person, who vnder GOD, is the immediate authour of their true happinesse. And this their contentment doeth not diminish or decay, but euery day increaseth and taketh strength, when they obserue that the zeale of your Maiestie towards the house of GOD, doth not slacke or goe backward, but is more and more kindled, manifesting it selfe abroad in the furthest parts of *Christendome*, by writing in defence of the Trueth, (which hath giuen such a blow vnto that man of Sinne, as will not be healed) and euery day at home, by Religious and learned discourse, by frequenting the house of GOD, by hearing the word preached, by cherishing the teachers therof, by caring for the Church as a most tender and louing nourcing Father.

There are infinite arguments of this right Christian and Religious affection in your MAIESTIE: but none is more forcible to declare it to others, then the vehement and perpetuated desire of the accomplishing and publishing of this Worke, which now with all humilitie we present vnto your MAIESTIE. For when your Highnesse had once out of deepe iudgment apprehended, how conuenient it was, That out of the Originall sacred tongues, together with comparing of the labours, both in our owne and other forreigne Languages, of many worthy men who went before vs, there should be one more exact Translation of the holy Scriptures into the *English tongue*; your MAIESTIE did neuer desist, to vrge and to excite those to whom it was commended, that the worke might be hastened, and that the businesse might be expedited in so decent a maner, as a matter of such importance might iustly require.

And now at last, by the Mercy of GOD, and the continuance of our Labours, it being brought vnto such a conclusion, as that we haue great hope that the Church of *England* shall reape good fruit thereby; we hold it our duety to offer it to your MAIESTIE, not onely as to our King and Soueraigne, but as to the principall moouer and Author of the Worke. Humbly crauing of your most Sacred Maiestie, that since things of this quality haue euer bene subiect to the censures of ill meaning and discontented persons, it may receiue approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour and encourage vs, then all the calumniations and hard interpretations of other men shall dismay vs. So that, if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will maligne vs, because we are poore Instruments to make GODS holy Trueth to be yet more and more knowen vnto the people, whom they desire still to keepe in ignorance and darknesse: or if on the other

## Dedicatorie.

other side, we shall be maligned by selfe-conceited brethren, who runne their owne wayes, and giue liking vnto nothing but what is framed by themselues, and hammered on their Anuile; we may rest secure, supported within by the trueth and innocencie of a good conscience, hauing walked the wayes of simplicitie and integritie, as before the Lord; And sustained without, by the powerfull Protection of your Maiesties grace and fauour, which will euer giue countenance to honest and Christian endeouours, against bitter censures, and vncharitable imputations.

The LORD of Heauen and earth blesse your Maiestie with many and happy dayes, that as his Heauenly hand hath enriched your Highnesse with many singular, and extraordinary Graces; so you may be the wonder of the world in this later age, for happinesse and true felicitie, to the honour of that Great GOD, and the good of his Church, through IESVS CHRIST our Lord and onely Sauour.

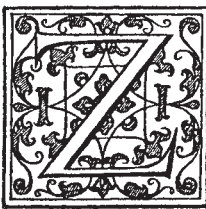
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¶ THE



# THE TRANSLATORS TO THE READER.



Eale to promote the common good, whether it be by devising any thing our selues, or reuising that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet findeth but cold intertainment in the world. It is welcommed with suspition in stead of loue, and with emulation in stead of thanks: and if there be any hole left for caull to enter, (and caull, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or haue any experience. For, was there euer any thing projected, that sauoured any way of newnesse or renewing, but the same

The best things haue beene cōsumed.

endured many a storme of gaine-saying, or opposition? A man would thinke that Ciuillitie, holosome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and ¶ out of shot, as they say, that no man would lift vp the heele, no, nor dogge moue his tongue against the motioners of them. For by the first, we are distinguished from bruit-beasts led with sensualitie: By the second, we are bridled and restrained from outrageous behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attained vnto our selues: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: And lastly, that the Church be sufficiently prouided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children as soone as they are borne, then those noursing fathers and mothers (wheresoeuer they be) that withdraw from them who hang vpon their breasts (and vpon whose breasts againe themselves doe hang to receiue the Spirituall and sincere milke of the word) liuelyhood and support fit for their estates. Thus it is apparent, that these things which we speake of, are of most necessary vse, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurne against them.

Yet for all that, the learned know that certaine worthy men haue bene brought to vntimely death for none other fault, but for seeking to reduce their Countrey-men to good order and discipline: and that in some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to giue way to good Letters and refined speech, but bare themselves as auerse from them, as from rocks or boxes of poison: And fourthly, that hee was no babe, but a great clarke, that gaue fourth (and in writing to remaine to posteritie) in passion peraduerture, but yet he gaue fourth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadors and messengers of the great King of Kings should be furnished, it is not vnknown what a fiction or fable (so it is esteemed, and for no better by the reporter himselfe, though superstitious) was deuised; Namely, that at such time as the professors and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forsooth was heard from heauen, saying; Now is poison powred down into the Church, &c. Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subiect our selues to euery ones censure, and happy is he that is least tossed vpon tongues; for vtterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meane sort onely, and that Princes are priuileged by their high estate, he is deceiued. As *the sword deuoureth aswell one as the other, as it is in Samuel*; nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemy, but at the face; And as the King of Syria commanded his chiefe Captaines *to fight neither with small nor great, saue onely against the King of Israel*: so it is too true, that Enuie striketh most spitefully at the fairest, and at the chiefest. *Dauid* was a worthy Prince, and no man to be compared to him for his first deedes, and yet for as worthy an acte as euer he did (euen for bringing backe the Arke of God in solemnitie) he was scorned and scoffed at by his owne wife. *Solomon* was greater then *Dauid*, though

To B. Chow.

Anacharis with others.

Lotti.

Cato the elder.

Gregory the Divine.

Nauclerus.

1. Sam. 11. 25.

1. King. 22. 13

2. Sam. 6. 16.



# To the Reader.

though not in vertue, yet in power: and by his power and wisdom he built a Temple to the LORD, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why doe they lay it in his sonnes dish, and call vnto him for || easing of the burden, *Make, say they, the grievous seruitude of thy father, and his sore yoke, lighter.* Belike he had charged them with some leuies, and troubled them with some cariages; Hereupon they raise vp a tragedie, and wish in their heart the Temple had neuer bene built. So hard a thing it is to please all, euen when we please God best, and doe seeke to approue our selues to euery ones conscience.

If wee will descend to later times, wee shall finde many the like examples of such kind, or rather vnkind acceptance. The first Romane Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruing the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for noueltie, and arrogancie, and procured to him great obloquie. So the first Christened Emperour (at the leastwise that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and prouiding for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wastefull Prince, that had neede of a Guardian, or ouerseer. So the best Christened Emperour, for the loue that he bare vnto peace, thereby to enrich both himselfe and his subiects, and because he did not seeke warre but find it, was iudged to be no man at armes, (though in deed he excelled in feates of chiuallrie, and shewed so much when he was prouoked) and condemned for giuing himselfe to his ease, and to his pleasure. To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes, and digesting them into some order and method? This, that he hath bene blotted by some to bee an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath bene rendred to excellent Princes in former times, euen, *Cum bene facerent, male audire*, For their good deedes to be euill spoken of. Neither is there any likelihood, that enuie and malignitie died, and were buried with the ancient. No, no, the reproofe of *Moses* taketh hold of most ages; *You are risen vp in your fathers stead, an increase of sinfull men. What is that that hath bene done? that which shall be done: and there is no new thing vnder the Sunne*, saith the wiseman: and *S. Steuen, As your fathers did, so doe you*. This, and more to this purpose, His Maiestie that now reigneth (and long, and long may he reigne, and his offspring for euer, *Himselfe and children, and childrens children alwayes*) knew full well, according to the singular wisdom given vnto him by God, and the rare learning and experience that he hath attained vnto; namely that whosoever attempteth any thing for the publike (specially if it pertaine to Religion, and to the opening and clearing of the word of God) the same setteth himselfe vpon a stage to be glouted vpon by euery euill eye, yea, he casteth himselfe headlong vpon pikes, to be gored by euery sharpe tongue. For he that medleth with mens Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they haue, yet they cannot abide to heare of altering. Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immouable, and an anuile not easie to be beaten into plates*, as one sayth; he knew who had chosen him to be a Souldier, or rather a Captaine, and being assured that the course which he intended made much for the glory of God, & the building vp of his Church, he would not suffer it to be broken off for whatsoeuer speeches or practises. It doth certainly belong vnto Kings, yea, it doth specially belong vnto them, to haue care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the vttermost of their power. This is their glory before all nations which meane well, and this will bring vnto them a farre most excellent weight of glory in the day of the Lord Iesus. For the Scripture saith not in vaine, *Them that honor me, I will honor*, neither was it a vaine word that *Eusebius* deliuered long agoe, that pietie towards God was the weapon, and the onely weapon that both preserued *Constantines* person, and auenged him of his enemies.

But now what pietie without truth? what truth (what sauing truth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. *Ioh. 5. 39. Esa. 8. 20.* They are commended that searched & studied them. *Act. 17. 11. and 8. 28. 29.* They are reprobated that were vnskillful in them, or slow to beleuee them. *Mat. 22. 29. Luk. 24. 25.* They can make vs wise vnto saluation. *2. Tim. 3. 15.* If we be ignorant, they will instruct vs; if out of the way, they will bring vs home; if out of order, they will reforme vs, if in heauines, comfort vs; if dull, quicken vs; if colde, inflame vs. *Tolle, lege; Tolle, lege*, Take vp and read, take vp and read the Scriptures, (for vnto them was the direction) it was said vnto *S. Augustine* by a supernaturall voyce. *Whosoever is in the Scriptures, beleuee me*, saith the same *S. Augustine*, *is high and diuine; there is verily truth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truly so tempered, that euery*

The highest personages haue ben calumniated.

His Maiesties constancie, notwithstanding calumination, for the surveye of the English translations.

The praise of the holy Scriptures.

συνδοξασαν. 1. King. 12. 4.

C. Cesar. Pitararch.

Constantine.

Aurel. Victor. Theodosius.

Zosimus.

Iustinian.

Numb 12. 14. Eccles. 1. 9.

Acts 7. 51.

Αυτοξ, και μαρτυρεσθαι μαρτυροσ μαρτυρεσ.

Suidas. ἄνεμος ἵτι: ἀνεμωσθησθαι καὶ ἀνεμωσθησθαι ἄνεμος ἀνεμωσθησθαι.

1 Sam 2. 30. Euseb. lib. 10 cap. 8.

Euseb. lib. 10 cap. 8.

S. August. conf. lib. 8. cap. 12.

S. August. de vitul. credendi cap. 6.

# The Translators

S. Hieronym. ad  
Demetriad.  
S. Cyrill. 7<sup>o</sup>. con-  
tra Iulianum.

Tertul. aduers.  
Hermo.  
Tertul de car-  
ne Christi.  
Iulian. apocryph.  
apoc. 42. 2. 2.  
S. Basil. epist.  
118. 2. 2.  
Iulian. apocryph.  
apoc. 42. 2. 2.

Επισημωσι ο βασι-  
λειος, και νεσσαν-  
δουρος, και παθι-  
κουρος, και ελα-  
ου, &c.  
An olive bow  
wrapped a-  
bout with  
wooll, where-  
vpon did hang  
figs, & bread,  
and honie in a  
pot, & oyle.

σενου λαριου.  
S. Basil. in  
Frat. primani.

1. Cor. 14.

Clem. Alex. 1<sup>o</sup>.  
Strom.  
S. Hieronym.  
Damaso.  
Michael. Theo-  
philii fl.  
2. Tom. Contil.  
ex edit. Petri  
Crab.  
Cicero 5<sup>o</sup>. de fi-  
nibus.

every one may draw from thence that which is sufficient for him, if hee come to draw with a devout and pious minde, as true Religion requireth. Thus S. Augustine. And S. Hierome: *Ana scripturas, & amabit te sapientia &c.* Loue the Scriptures, and wisdome will loue thee. And S. Cyrill against Iulian; *Euen boyes that are bred up in the Scriptures, become most religious, &c.* But what mention wee three or foure vses of the Scripture, whereas whatsoever is to be beleued or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? *I adore the fulnesse of the Scripture*, saith Tertullian against Hermogenes. And againe, to Apelles an Heretike of the like stampe, he saith; *I doe not admit that which thou bringest in* (or concludest) *of thine owne* (head or store, *de tuo*) without Scripture. So Saint Iustin Martyr before him; *Wee must know by all means*, saith hee, *that it is not lawfull* (or possible) *to learne* (any thing) *of God or of right pietie, saue onely out of the Prophets, who teach us by diuine inspiration.* So Saint Basil after Tertullian, *It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in* (vpon the head of them, *επισημωσειν*) *any of those things that are not written.* Wee omit to cite to the same effect, S. Cyrill B. of Hierusalem in his 4. *Cataches.* Saint Hierome against Heluidius, Saint Augustine in his 3. booke against the letters of Petilian, and in very many other places of his workes. Also we forbear to descend to latter Fathers, because wee will not wearie the reader. The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of curiositie, if we be not content with them? Men talke much of *εισημωσιων*, how many sweete and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for foode in it; of *Panaces* the herbe, that it was good for all diseases; of *Catholicon* the drudge, that it is in stead of all purges; of *Vulcans* armour, that it was an armour of prooffe against all thrusts, and all blowes, &c. Well, that which they falsly or vainely attributed to these things for bodily good, wee may iustly and with full measure ascribe vnto the Scripture, for spirituall. It is not onely an armour, but also a whole armorie of weapons, both offensive, and defensive; whereby wee may saue our selues and put the enimie to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meate, and the leaues for medicine. It is not a pot of *Manna*, or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a shewre of heauenly bread sufficient for a whole host, be it neuer so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome foode, against fenowed traditions; a Physi-ons-shop (Saint Basil calleth it) of preseruatues against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasure of most costly iewels, against beggarly rudiments; Finally a fontaine of most pure water springing vp vnto euerlasting life. And what maruaile? The originall thereof being from heauen, not from earth; the author being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophtets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, vprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of saluation, &c. the effects, light of vnderstanding, stablenesse of perswasion, repentance from dead workes, newnesse of life, holinesse, peace, ioy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heauenly nature, fruition of an inheritance immortall, vndefiled, and that neuer shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.

But how shall men meditate in that, which they cannot vnderstand? How shall they vnderstand that which is kept close in an vnkownen tongue? as it is written, *Except I knowe the power of the voyce, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me.* The Apostle excepteth no tongue; not Hebrew the ancientest, not Greeke the most copious, not Latine the finest. Nature taught a naturall man to confesse, that all of vs in those tongues which wee doe not vnderstand, are plainly deafe; wee may turne the deafe eare vnto them. The *Scythian* counted the *Athenian*, whom he did not vnderstand, barbarous: so the *Romane* did the *Syrian*, and the *Iew*, (euen S. Hierome himselfe calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of *Constantinople* calleth the *Latine* tongue, barbarous, though Pope *Nicolas* do storme at it: so the *Iewes* long before *Christ*, called all other nations, *Lognaxim*, which is little better then barbarous. Therefore as one complaineth, that alwayes in the Senate of *Rome*, there was one or other that called for an interpreter: so lest the Church be driuen to the like exigent, it is necessary to haue translations in a readinesse. Translation it is that openeth the window, to let in the light; that brea- keth the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place; that remooueth the couer of the well, that wee may come by the water, euen as

Translation  
necessarie.

Iacob

# To the Reader.

The translation of the old Testament out of the Hebrew into Greeke.

*Jacob* rolled away the stone from the mouth of the well, by which meanes the flockes of *Laban* were watered. Indecde without translation into the vulgar tongue, the vnlearned are but like children at *Laban's* well (which was deepe) without a bucket or some thing to draw with: or as that person mentioned by *Esay*, to whom when a sealed booke was deliuered, with this motion, *Reade this, I pray thee, hee was faine to make this answer, I cannot, for it is sealed.*

While God would be knowne onely in *Jacob*, and haue his Name great in *Israel*, and in none other place, while the dew lay on *Gilead's* fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same originall in *Hebrew* was sufficient. But when the fulnesse of time drew neere, that the Sunne of righteousness, the Sonne of God should come into the world, whom God ordeined to be a reconciliation through faith in his blood, not of the *Iew* onely, but also of the *Greeke*, yea, of all them that were scattered abroad; then loe, it pleased the Lord to stirre vp the spirit of a *Greeke* Prince ( *Greeke* for descent and language) euen of *Ptolome Philadelph King of Egypt*, to procure the translating of the Booke of God out of *Hebrew* into *Greeke*. This is the translation of the *Seuentie* Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as *Saint Iohn Baptist* did among the *Iewes* by vocall. For the *Grecians* being desirous of learning, were not wont to suffer bookes of worth to lye moulding in Kings Libraries, but had many of their seruants, ready scribes, to copie them out, and so they were dispersed and made common. Againe, the *Greeke* tongue was wellknown and made familiar to most inhabitants in *Asia*, by reason of the conquest that there the *Grecians* had made, as also by the Colonies, which thither they had sent. For the same causes also it was well vnderstood in many places of *Europe*, yea, and of *Affrike* too. Therefore the word of God being set foorth in *Greeke*, becommeth hereby like a candle set vpon a candlestick, which giueth light to all that are in the house, or like a proclamation sounded foorth in the market place, which most men presently take knowledge of; and therefore that language was fittest to containe the Scriptures, both for the first Preachers of the Gospel to appeale vnto for witness, and for the learners also of those times to make search and triall by. It is certaine, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had bene so sufficient for this worke as the Apostles or Apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselves to many exceptions and caullations, as though they made a Translation to serue their owne turne, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to bee some cause, why the Translation of the *Seuentie* was allowed to passe for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the *Iewes*. For not long after *Christ*, *Aquila* fell in hand with a new Translation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fift and a sixth edition, the Authours wherof were not knowne. These with the *Seuentie* made vp the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the Edition of the *Seuentie* went away with the credit, and therefore not onely was placed in the midst by *Origen* (for the worth and excellencie thereof aboue the rest, as *Epiphanius* gathereth) but also was vsed by the *Greeke* fathers for the ground and foundation of their Commentaries. Yea, *Epiphanius* aboue named doeth attribute so much vnto it, that he holdeth the Authours thereof not onely for Interpreters, but also for Prophets in some respect: and *Iustinian* the Emperour enioyning the *Iewes* his subjects to vse specially the Translation of the *Seuentie*, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the *Egyptians* are said of the Propheet to be men and not God, and their horses flesh and not spirit: so it is euident, (and *Saint Hierome* affirmeth as much) that the *Seuentie* were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through ouersight, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leaue them many times, when they left the *Hebrew*, and to deliuer the sence thereof according to the trueth of the word, as the spirit gaue them vterance. This may suffice touching the *Greeke* Translations of the old Testament.

There were also within a few hundreth yeeres after *CHRIST*, translations many into the *Latine* tongue: for this tongue also was very fit to conuey the Law and the Gospel by, because in those times very many Countreys of the West, yea of the South, East and North, spake or vnderstood *Latine*, being made Prouinces to the *Romanes*. But now the *Latine* Translations were too many to be all good, for they were infinite ( *Latini Interpretes nullo modo numerari possunt*, saith *S. Augustine*.) Againe they were not out of the *Hebrew* fountaine ( wee speake of the *Latine* Translations of the Old Testament) but out of the *Greeke* stream, therefore the *Greeke* being not altogether cleare, the *Latine* deriued

Gen. 29. 10.  
Ioh. 4. 11.  
Esay 29. 11.

See S. August.  
lib. 12. contra  
Faust. c. 32.

Epiphani. de  
mentur. & pon-  
deribus.

See S. August  
2<sup>o</sup>. de doctrin.  
Christian. c. 15<sup>o</sup>.  
Novell. diat. s.  
146.  
ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς  
Esa. 31. 1.  
S. Hieron. de  
optimo genero  
interpret.

S. Augustin. de  
doctr. Chri. lib.  
2. cap. 111.

Translation out of Hebrew and Greeke into Latine.

# The Translators

ued from it must needs be muddie. This moued *S. Hierome* a most learned father, and the best linguist without controuersie, of his age, or of any that went before him, to vndertake the translating of the Old Testament, out of the very fountaines themselves; which hee performed with that euidence of great learning, iudgement, industrie and faithfulness, that he hath for euer bound the Church vnto him, in a debt of speciall remembrance and thankfulness.

Now though the Church were thus furnished with *Greeke* and *Latine* Translations, euen before the faith of CHRIST was generally embraced in the Empire: (for the learned know that euen in *S. Hieroms* time, the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to haue the Scriptures in the Language which themselves vnderstood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might prouide for themselves) but also for the behoofe and edifying of the vnlearned which hungred and thirsted after Righteousnesse, and had soules to be saued as well as they, they prouided Translations into the vulgar for their Countrey men, insomuch that most nations vnder heauen did shortly after their conuersion, heare CHRIST speaking vnto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough wil serue the turne. First *S. Hierome* saith, *Mularum gentiu linguas Scriptura ante translata, docet falsa esse quæ addita sunt, &c. i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added (by Lucian or Hesy-chius) are false.* So *S. Hierome* in that place. The same *Hierome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seenty, sive linguæ boniniibus. i. for his countrey men of Dalma-tia.* Which words not only *Erasmus* doth vnderstand to purport, that *S. Hierome* translated the Scrip-ture into the *Dalmatian* tongue, but also *Sixtus Senensis*, and *Alphonsus à Castro* (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingeniously confesse as much. So, *S. Chrysostome* that liued in *S. Hieromes* time, giueth euidence with him: *The doctrine of S. Iohn* (saith he) *did not in such sort (as the Philosophers did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and haue learned to be (true) Philosophers, he meaneth Christians.* To this may be added *Theodorit*, as next vnto him, both for antiquitie, and for learning. His words be these, *Every Countrey that is vnder the Sunne, is full of these wordes (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scrip-tures in the Hebrew tongue) is turned not onely into the Language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation vseth.* So he. In like maner, *Vlpilas* is reported by *Paulus Diaconus* and *Isidor* (and before them by *Sozomen*) to haue translated the Scriptures into the *Gotthic* tongue: *Iohn Bishop of Siuil* by *Vasseus*, to haue turned them into *Arabicke*, about the yeere of our Lord 717: *Beda* by *Cistertiens*, to haue turned a great part of them into *Saxon*: *Efnard* by *Tribemius*, to haue abridged the French Psalter, as *Beda* had done the Hebrew, about the yeere 800: King *Alured* by the said *Cistertiens*, to haue turned the Psalter into *Saxon*: *Melbodius* by *Auentinus* (printed at *Ingolstad*) to haue turned the Scriptures into || *Sclauonian*: *Valdo*, Bishop of *Frising* by *Beatus Rhenanus*, to haue caused about that time, the Gospels to be translated into *Dutch*-rithme, yet extant in the Library of *Corbinian*: *Valdus*, by diuers to haue turned them himselfe, or to haue gotten them turned into *French*, about the yeere 1160: *Charles* the 5. of that name, surnamed *The wise*, to haue caused them to be turned into *French*, about 200. yeeres after *Valdus* his time, of which translation there be many copies yet extant, as witnesseth *Beroaldus*. Much about that time, euen in our King *Richard* the seconds dayes, *Iohn Treuisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seene with diuers translations as it is very probable, in that age. So the *Syrian* translation of the New Testament is in most learned mens Libraries, of *Widminstadius* his setting forth, and the Psalter in *Arabicke* is with many, of *Augustinus Nebiensis* setting fourth. So *Postel* affirmeth, that in his trauaile he saw the Gospels in the *Ethiopian* tongue: And *Ambrose Thesius* allegeth the Psalter of the *Indians*, which he testifieth to haue bene set forth by *Potken* in *Syrian* characters. So that, to haue the Scriptures in the mother-tongue is not a quaint conceit lately taken vp, either by the Lord *Cron-well* in *England*, or by the Lord *Radeuil* in *Polonie*, or by the Lord *Vngnadius* in the Emperours dominion, but hath bene thought vpon, and put in practise of old, euen from the first times of the con- uersion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, *As we haue heard, so we haue seene.*

Now the Church of *Rome* would seeme at the length to beare a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deser- uing to be called a gift, an vnprofitable gift: they must first get a Licence in writing before they may

The transla-  
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Scripture in-  
to the vulgar  
tongues.

The unwill-  
ingnes of our  
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Scriptures  
should be di-  
vye

*S. Hieronym.*  
*Marcell.*  
*Zosim.*  
2. King. 7-9

*S. Hieron. przf.*  
in 4. Evangel.

*S. Hieron. Sc-*  
*phronio.*

*Six. Sen. lib. 4.*  
*Alphon. à Ca-*  
*stro lib. 1. ca. 23.*  
*S. Chrysost. in*  
*Iohan. cap. 1.*  
*hom. 1.*

*Theodor. 5.*  
*Theoraput.*

*P. Diacon. li. 12.*  
*Isidor. in Chron.*  
*Gotth. Sozom. li.*  
*6. cap. 37.*  
*Vaseus in*  
*Chron Hispan.*

*Polydor. Virg.*  
*5. histor. Anglo-*  
*rum testatur i-*  
*dem de Aluredo*  
*nostro.*

*Ascutin. lib. 4.*  
\* *Circa annum*  
*900. B. Rhenan-*  
*rum Germanus.*  
*lib. 2.*

*Beroald.*

*Tibuan.*

*Paul. 48. 8.*

*Steph. Beroou*  
*2006 dno. 1000*  
*Sophocles.*



# To the Reader.

vulged in the  
mother  
tongue, &c.

use them, and to get that, they must approue themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowed with the leauen of their superstition. Howbeit, it seemed too much to *Clement the 8.* that there should be any Licence granted to haue them in the vulgar tongue, and therefore he ouerruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture, (*Lucifugæ Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not as it is set forth by their owne sworn men, no not with the Licence of their owne Bishops and Inquisitors. Yea, so vnwilling they are to communicate the Scriptures to the peoples vnderstanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deedes should be reprobud: neither is it the plaine dealing Merchant that is vnwilling to haue the waight, or the meteyard brought in place, but he that vseth deceit. But we will let them alone for this fault, and returne to translation.

Many mens mouths haue bene open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and aske what may be the reason, what the necessitie of the employment: Hath the Church bene deceiued, say they, all this while? Hath her sweet bread bene mingled with leauen, her siluer with drosse, her wine with water, her milke with lime? (*Lactæ gypsum malè miscetur*, saith *S. Ireney*.) We hoped that we had bene in the right way, that we had had the Oracles of God deliuered vnto vs, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread bene deliuered by the fathers of the Church, and the same proved to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certaine brethren. Also the aduersaries of *Iudab* and *Hierusalem*, like *Samballat* in *Nehemiah*, mocke, as we heare, both at the worke and workemen, saying; *What doe these weeke Iewes, &c. will they make the stones whole againe out of the heapes of dust which are burnt? although they build, yet if a foxe goe up, he shall euen breake downe their stony wall.* Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it obrudged to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) alwayes goe in jeopardy, for refusing to goe to heare it? Nay, if it must be translated into English, Catholicks are fittest to doe it. They haue learning, and they know when a thing is well, they can *manum de tabulâ*. Wee will answer them both briefly: and the former, being brethren, thus, with *S. Hierome*, *Dammamus veteres? Minimi, scè post priorum studia in domo Domini quod possumus laboramus.* That is, *Doe we condemne the ancient? In no case: but after the endeouers of them that were before vs, wee take the best paines we can in the house of God.* As if hee said, Being prouoked by the example of the learned that liued before my time, I haue thought it my dutie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme to haue laboured in them in vaine, and lest I should be thought to glory in men, (although ancient,) about that which was in them. Thus *S. Hierome* may be thought to speake.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traueled before vs in this kinde, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queene *Elizabeths* of euer-renowned memorie, that we acknowledge them to haue bene raised vp of God, for the building and furnishing of his Church, and that they deserue to be had of vs and of posteritie in euerlasting remembrance. The Iudgement of *Aristotle* is worthy and well known: *If Timotheus had not bene, we had not had much sweet musicke; but if Phrynis (Timotheus his master) had not bene, wee had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that breake the yce, and glue th onset vpon that which helpeth forward to the sauing of soules. Now what can bee more auailable thereto, then to deliuer Gods booke vnto Gods people in a tongue which they vnderstand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *Pholomee Philadelph* wrote to the Rabbins or masters of the Iewes, as witnesseth *Epiphanius*: and as *S. Augustine* saith; *A man had rather be with his dog then with a stranger (whose tongue is strange vnto him.)* Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building vpon their foundation that went before vs, and being holpen by their labours, doe endeouour to make that better which they left so good; no man, we are sure, hath cause to mislike vs; they, we perswade our selues, if they were alieue, would thanke vs. The vintage of *Abiezer*, that strake the stroake: yet the gleaning of grapes of *Epbraim* was not to be despised. See *Iudges 8. verse 2.* *Ioash* the king of *Israel* did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giuing ouer then. *Aquila*, of whom wee spake before, translated

See the obseruation. (set forth by *Clement*. his authority vpon the 4. rule of *Pius* the 4. his making in the Index, lib. prohib. pag. 15. ver. 5. *Tertul. de r. car. carniz.* Ioan 3. 20.

*S. Iren. 3. lib. cap. 19.*

*Neth. 4. 3.*

*S. Hieron. A. polog. aduers. Rufin.*

*Arist. 2. meta. phis. cap. 1.*

*S. Epiph. loco anti. citato. S. Augustin. lib. 19. de ciuit. Dei. 7.*

*Iudges 8. 2. 2 Kings 13. 18, 19.*

The speeches  
and reasons,  
both of our  
brethren,  
and of our Ad-  
uersaries a-  
gainst this  
worke.

A satisfaction  
to our bre-  
thren.

ted



# The Translators

S. Hieron. in  
Ezech. cap. 3.

Ierem. 23. 38.  
Tertul. ad Mar-  
tyr.  
S. Iulii villai-  
um vitrum,  
quanti pretiosi-  
simum Marger-  
itum: Hieron.  
ad Salutin.

Hieron.

James 3. 2.

Plutarchus  
Camilis.

Ezech 3. 12.

ted the Bible as carefully, and as skilfully as he could; and yet he thought good to goe ouer it againe, and then it got the credit with the Iewes, to be called *nara d'arpi Beav*, that is, accurately done, as Saint Hierome witnesseth. How many bookes of profane learning haue bene gone ouer againe and againe, by the same translators, by others? Of one and the same booke of *Aristotles* Ethikes, there are extant not so few as sixe or seuen seuerall translations. Now if this cost may be bestowed vpon the goord, which affordeth vs a little shade, and which to day flourisheth, but to morrow is cut downe; what may we bestow, nay what ought we not to bestow vpon the Vine, the fruite whereof maketh glad the conscience of man, and the stemme whereof abideth for euer? And this is the word of God, which we translate. *What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith Tertullian,) if a toy of glasse be of that reckoning with vs, how ought wee to value the true pearle? Therefore let no mans eye be euill, because his Maiesties is good; neither let any be grieued, that wee haue a Prince that seeketh the increase of the spirituall wealth of Israel (let *Sanballats* and *Tobiabs* doe so, which therefore doe beare their iust reproofe) but let vs rather blesse God from the ground of our heart, for working this religious care in him, to haue the translations of the Bible maturely considered of and examined. For by this meanes it cometh to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their autentike vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the originall, the same may be corrected, and the trutheth set in place. And what can the King command to be done, that will bring him more true honour then this? and wherein could they that haue bene set a worke, approue their dutie to the King, yea their obedience to God, and loue to his Saints more, then by yeelding their seruice, and all that is within them, for the furnishing of the worke? But besides all this, they were the principall motiues of it, and therefore ought least to quarrell it: for the very Historically trutheth is, that vpon the importunate petitions of the Puritanes, at his Maiesties comming to this Crowne, the Conference at Hampton Court hauing bene appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was iudged to be but a very poore and emptie shift; yet euen hereupon did his Maiestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gaue order for this Translation which is now presented vnto thee. Thus much to satisfie our scrupulous Brethren.

Now to the later we answer; that wee doe not deny, nay wee affirme and auow, that the very meaneest translation of the Bible in English, set fourth by men of our profession (for wee haue seene none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings Speech which hee vttered in Parliament, being translated into *French, Dutch, Italian* and *Latine*, is still the Kings Speech, though it be not interpreted by euery Translator with the like grace, nor peraduenture so fitly for phrase, nor so expresly for sence, euery where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis, &c.* A man may be counted a vertuous man, though hee haue made many slips in his life, (els, there were none vertuous, for in many things we offend all) also a comely man and louely, though hee haue some warts vpon his hand, yea, not onely freackles vpon his face, but also skarres. No cause therefore why the word translated should be denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting fourth of it. For what euer was perfect vnder the Sunne, where Apostles or Apostolike men, that is, men indued with an extraordinary measure of Gods spirit, and priuiledged with the priuiledge of infallibilitie, had not their hand? The Romanistes therefore in refusing to heare, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sence and meaning, as well as mans wekenesse would enable, it did expresse. Judge by an example or two. *Plutarch* writeth, that after that *Rome* had bene burnt by the *Galles*, they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly and conuenient; was *Catiline* therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Exrab*, and the prophesie of *Haggai* it may be gathered, that the Temple built by *Zerubbabel* after the returne from *Babylon*, was by no meanes to be compared to the former built by *Solomon* (for they that remembered the former, wept when they considered the later) notwithstanding, might this later either haue bene abhorred and forsaken by the *Iewes*, or prophaned by the *Greekes*? The like wee are to thinke of Translations. The translation of the *Seuentie* disseneth from the Originall in many places, neither doeth it come neere it, for perspicuitie, grauitie, maiestie; yet which of the Apostles did condemne

An alt'were to the imputations of our aduersaries.

## To the Reader.

it? Condemne it? Nay, they vsed it, (as it is apparent, and as Saint *Hierome* and most learned men doe confesse) which they would not haue done, nor by their example of vsing it, so grace and commend it to the Church, if it had bene vnworthy the appellation and name of the word of God. And whereas they vrge for their second defence of their vilifying and abusing of the *English Bibles*, or some pieces thereof, which they meete with, for that heretikes (forsooth) were the Authours of the translations, (heretikes they call vs by the same right that they call themselues Catholikes, both being wrong) wee marueile what diuinitie taught them so. Wee are sure *Tertullian* was of another minde: *Ex personis probamus fidem, an ex fide personas?* Doe we trie mens faith by their persons? We should trie their persons by their faith. Also *S. Augustine* was of an other minde: for he lighting vpon certaine rules made by *Tychonius* a *Donatist*, for the better vnderstanding of the word, was not ashamed to make vse of them, yea, to insert them into his owne booke, with giuing commendation to them so farre fourth as they were worthy to be commended, as is to be seene in *S. Augustines* third booke *De doctrinâ Christianâ*. To be short, *Origen*, and the whole Church of God for certain hundred yeeres, were of an other minde: for they were so farre from treading vnder foote, (much more from burning) the Translation of *Aquila* a *Proselite*, that is, one that had turned *Iew*; of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile heretikes, that they ioyned them together with the *Hebrew* Originall, and the Translation of the *Seuentie* (as hath bene before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the vnlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third caull and obiection of theirs against vs, for altering and amending our Translations so oft; wherein truly they deale hardly, and strangely wee vs. For to whom euer was it imputed for a fault (by such as were wise) to goe ouer that which hee had done, and to amend it where he saw cause? Saint *Augustine* was not afraide to exhort *S. Hierome* to a *Pallodia* or recantation; the same *S. Augustine* was not ashamed to retractate, we might say reuoke, many things that had passed him, and doth euen glory that he seeth his infirmities. If we will be sonnes of the Truth, we must consider what it speaketh, and trample vpon our owne credit, yea, and vpon other mens too, if either be any way a hinderance to it. This to the cause: then to the persons we say, that of all men they ought to bee most silent in this case. For what varieties haue they, and what alterations haue they made, not onely of their Seruice bookes, Portesses and Breuiaries, but also of their *Latine* Translation? The Seruice booke supposed to be made by *S. Ambrose* (*Officium Ambrosianum*) was a great while in speciall vse and request: but Pope *Hadrian* calling a Council with the ayde of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the Seruice-booke of Saint *Gregorie* vniuersally to be vsed. Well, *Officium Gregorianum* gets by this meanes to be in credit, but doeth it continue without change or altering? No, the very *Romane* Seruice was of two fashions, the New fashion, and the Old, (the one vsed in one Church, the other in another) as is to be seene in *Pamelius* a *Romanist*, his Preface, before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Riuc*, that about the yeere of our Lord, 1277. Pope *Nicolas* the third remoued out of the Churches of *Rome*, the more ancient bookes (of Seruice) and brought into vse the Missals of the Friers *Minorites*, and commaunded them to be obserued there; insomuch that about an hundred yeeres after, when the aboue named *Radulphus* happened to be at *Rome*, he found all the bookes to be new, (of the new stampe.) Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himselfe confesseth, that euery Bishopricke almost had a peculiar kind of seruice, most vnlike to that which others had: which moued him to abolish all other Breuiaries, though neuer so ancient, and priuiledged and published by Bishops in their Diocesses, and to establish and ratifie that onely which was of his owne setting fourth, in the yeere 1568. Now, when the father of their Church, who gladly would heale the soare of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and iarring; we hope the children haue no great cause to vaunt of their vniformitie. But the difference that appeareth betwene our Translations, and our often correcting of them, is the thing that wee are specially charged with; let vs see therefore whether they themselues bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw stones at vs: *O laudem maior parcas insane minori*: they that are lesse sound themselues, ought not to obiect infirmities to others. If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vices* found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peraduenture, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* Translation of the New Testament, so much different from the vulgar, by his Apostolike Letter & Bull; that the same *Leo* exhorted *Pagnin* to translate the whole

Bible,

*Tertul. de praescrip. contra heresi.*

*S. August. 3. de doctr. Christ. cap. 30.*

*S. Aug. Epist. 9. S. Aug. lib. Retractat. Video interdum vitia mea. S. Aug. Epist. 8.*

*Durand. lib. 5. cap. 2.*

*Horat.*

*Galat. 4. 16.*

*Sixtus Senens.*

# The Translators

Heb. 7. 11.  
& 8. 7.

Sixtus 5. prefat.  
Jes. Biblijs.

Nazianzen. etc.  
Idem in Apo-  
loget.

S. Aug. lib. 11.  
Confess. cap. 7.

S. August. 3. de  
doctr. c. 3. &c.  
S. Hieron. ad  
Sunian &  
Fretel.  
S. Hieron. ad  
Lucianum. Dist.  
9. ut veterana.

Bible, and bare whatsoever charges was necessary for the worke? Surely, as the Apostle reasoneth to the *Hebrewes*, that if the former Law and Testament had bene sufficient, there had bene no need of the latter: so we may say, that if the olde vulgar had bene at all points allowable, to small purpose had labour and charges bene vndergone, about framing of a new. If they say, it was one Popes priuate opinion, and that he consulted onely himselfe; then wee are able to goe further with them, and to a-uerre, that more of their chiefe men of all sorts, euen their owne Trent-champions *Paiva & Vega*, and their owne Inquisitors, *Hieronimus ab Oleastro*, and their owne Bishop *Isidorus Clarus*, and their owne Cardinall *Thomas à Vio Caietan*, doe either make new Translations themselues, or follow new ones of other mens making, or note the vulgar Interpretor for halting; none of them feare to dissent from him, nor yet to except against him. And call they this an vniforme tenour of text and iudgement about the text, so many of their Worthies disclaiming the now receiued conceit? Nay, we wil yet come neerer the quicke: doth not their *Paris*-edition differ from the *Louaine*, and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certaine Catholikes ( he meaneth certaine of his owne side ) were in such an humor of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they thought of no such matter, did striue what he could, out of so vncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, &c? Nay further, did not the same *Sixtus* ordaine by an inuioable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the olde and new Testament, which the Council of *Trent* would haue to be authentick, is the same without controuersie which he then set forth, being diligently corrected and printed in the Printing-house of *Vatican*? Thus *Sixtus* in his Preface before his Bible. And yet *Clement* the eight his immediate successour, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them waightie and materiall) and yet this must be authentike by all meanes. What is to haue the faith of our glorious Lord *IESVS CHRIST* with Yea and Nay, if this be not? Againe, what is sweet harmonic and consent, if this be? Therefore, as *Demetrius of Corinth* aduised a great King, before he talked of the dissensions among the *Grecians*, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were at deadly fuidie with him) so all the while that our aduersaries doe make so many and so various editions themselues, and doe iarre so much about the worth and authoritie of them, they can with no show of equitie challenge vs for changing and correcting.

But it is high time to leaue them, and to shew in briefe what wee proposed to our selues, and what course we held in this our perusall and suruay of the Bible. Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke:) but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeauour, that our marke. To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise. Againe, they came or were thought to come to the worke, not *exercendi causâ* (as one saith) but *exercitatis*, that is, learned, not to learne: For the chiefe ouerseer and ἐργολάβης vnder his Maiestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdom, which thing also *Nazianzen* taught so long agoe, that it is a preposterous order to teach first and to learne after, yea that τὸ ἐν μὲν κερτοίαν μάθαιναι to learne and practise together, is neither commendable for the workeman, nor safe for the worke. Therefore such were thought vpon, as could say modestly with *Saint Hierome*, *Et Hebræum Sermonem ex parte didicimus, & in Latino pene ab ipsis incunabulis &c. detriti sumus. Both we haue learned the Hebrew tongue in part, and in the Latine wee haue bene exercised almost from our verie cradle.* *S. Hierome* maketh no mention of the *Greeke* tongue, wherein yet hee did excell, because hee translated not the old Testament out of *Greeke*, but out of *Hebreue*. And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpnesse of wit, or deepnesse of iudgement, as it were in an arme of flesh? At no hand. They trusted in him that hath the key of *Dauid*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that *S. Augustine* did; *O let thy Scriptures be my pure delight, let me not be deceiued in them, neither let me deceiue by them.* In this confidence, and with this deuotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you aske what they had before them, truly it was the *Hebrew* text of the Olde Testament, the *Greeke* of the New. These are the two golden pipes, or rather conduits, where-through the oliue branches emtie themselves into the golde. *Saint Augustine* calleth them precedent, or original tongues; *Saint Hierome*, fountains. The same *Saint Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, That as the credit of the olde Bookes ( he meaneth of the Old Testament ) is to bee tryed by

The purpose of the Translators, with their number, furniture, care &c.

the

# To the Reader.

the *Hebrew* Volumes, so of the *New* by the *Greeke* tongue, he meaneth by the original *Greeke*. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures wee say in those tongues, wee set before vs to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles. Neither did we run ouer the worke with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in 72. dayes; neither were we barred or hindered from going ouer it againe, hauing once done it, like *S. Hierome*, if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not haue leaue to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpe, as it is written of *Origen*, that hee was the first in a manner, that put his hand to write Commentaries vpon the Scriptures, and therefore no marueile, if he ouershot himselfe many times. None of these things: the worke hath not bene huddled vp in 72. dayes, but hath cost the workemen, as light as it seemeth, the paines of twice seuen times seuentie two dayes and more: matters of such weight and consequence are to be speeded with maturitie: for in a businesse of moment a man feareth not the blame of conuenient slacknesse. Neither did wee thinke much to consult the Translators or Commentators, *Chaldee*, *Hebrew*, *Syrian*, *Greeke*, or *Latine*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdain to reuise that which we had done, and to bring backe to the anuill that which we had hammered: but hauing and vsing as great helpe as were needfull, and fearing no reproch for slownesse, nor coueting praise for expedition, wee haue at the length, through the good hand of the Lord vpon vs, brought the worke to that passe that you see.

Some peraduenture would haue no varietie of sences to be set in the margine, test the authoritie of the Scriptures for deciding of controuersies by that shew of vncertaintie, should somewhat be shaken. But we hold their iudgmēt not to be so sound in this point. For though, *whatsoeuer things are necessary are manifest*, as *S. Chrysostome* saith, and as *S. Augustine*, *In those things that are plainly set downe in the Scriptures, all such matters are found that concerne Faith, hope, and Charitie*. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their eueri-where-plainnesse, partly also to stirre vp our deuotion to craue the assistance of Gods spirit by prayer, and lastly, that we might be forward to seeke ayd of our brethren by conference, and neuerscorne those that be not in all respects so complete as they should be, being to seeke in many things our selues, it hath pleased God in his diuine providence, heere and there to scatter wordes and sentences of that difficultie and doubtfulnesse, not in doctrinall points that concerne saluation, (for in such it hath bene vouched that be not in the Scriptures are plaine) but in matters of lesse moment, that fearfulnesse would better beseeme vs then confidence, and if we will resolve, to resolve vpon modestie with *S. Augustine*, (though not in this same case altogether, yet vpon the same ground) *Melius est dubitare de occultis, quam litigare de incertis*, it is better to make doubt of those things which are secret, then to striue about those things that are vncertaine. There be many words in the Scriptures, which be neuer found there but once, (hauing neither brother nor neighbour, as the *Hebrewes* speake) so that we cannot be holpen by conference of places. Againe, there be many rare names of certaine birds, beastes and precious stones, &c. concerning which the *Hebrewes* themselues are so diuided among themselues for iudgement, that they may seeme to haue defined this or that, rather because they would say something, thē because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*. Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize vpon this or that peremptorily? For as it is a fault of incredulitie, to doubt of those things that are euident: soto determine of such things as the Spirit of God hath left (euen in the iudgment of the iudicious) questionable, can be no lesse then presumption. Therefore as *S. Augustine* saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diuersitie of signification and sense in the margine, where the text is not cleare, must needs doe good, yea, is necessary, as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeh, that any varietie of readings of their vulgar edition, should be put in the margine, (which though it be not altogether the same thing to that we haue in hand, yet it looketh that way) but we thinke he hath not all of his owne side his fauourers, for this conceit. They that are wise, had rather haue their iudgements at libertie in differences of readings, then to be captiuated to one, when it may be the other. If they were sure that their hie Priest had all lawes shut vp in his brest, as *Paul* the second bragged, and that he were as free from error by speciall priuiledge, as the Dictators of *Rome* were made by law inuiolable, it were an other matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and haue bene a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proueth, not as much as he claimeth, they grant and embrace.

Reasons mo-  
ting vs to set  
diuersitie of  
sences in the  
margin, where  
there is great  
probability for  
each.

*Isophr. Antip.*  
lib. 15.  
*S. Hieron. ad*  
*Pomian. bro*  
*libr. aduers. Iu-*  
*uianian*  
*μπαυρόνεου.*

*ἄλλοτε γὰρ ἐκεῖνο*  
*ἠπαύειν αὐτοῦ*  
*ἠδὲν ἔμενε.*  
*Sophoc. in Es-*  
*lect.*

*ἠδὲνα τὰ ἀπο-*  
*κείνη ἀπό.*  
*S. Chrysost. in 2.*  
*Thim. cap. 2.*  
*S. Aug. 2. de*  
*doctr. Christ.*  
*cap. 9.*

*S. August. lib. 8.*  
*de Genei. ad L-*  
*ter. cap. 5.*  
*ἔνα δὲ τρεῖς ἕν.*

*S. Aug. 2. de*  
*doctr. Christian.*  
*cap. 14.*

*Sixtus 5. pref.*  
*Bibliae.*

*Plat. in Pan-*  
*lo seconds.*

*ἡ ποικιλία τῆς*  
*ἡρώδης ὡς*  
*ἐκείνη ἐστίν.*

# The Translators

An other thing we thinke good to admonish thee of (gentle Reader) that wee haue not tyed our selues to an vniformitie of phrasing, or to an identitie of words, as some peraduenture would wish that we had done, because they obserue, that some learned men some where, haue bene as exact as they could that way. Truly, that we might not varie from the sense of that which we had translated before, if the word signified the same thing in both places (for there bee some wordes that bee not of the same sense euery where) we were especially carefull, and made a conscience, according to our duetic. But, that we should expresse the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greeke* word once by *Purpose*, neuer to call it *Intent*; if one where *Journeying*, neuer *Traueiling*; if one where *Thinke*, neuer *Suppose*; if one where *Paine*, neuer *Acke*; if one where *Joy*, neuer *Gladnesse*, &c. Thus to minse the matter, wee thought to saour more of curiositie then wisdome, and that rather it would breed scorne in the Atheist, then bring profite to the godly Reader. For is the kingdome of God become words or syllables? why should wee be in bondage to them if we may be free, vse one precisely when we may vse another no lesse fit, as commodiously? A godly Father in the Primitiue time shewed himselfe greatly moued, that one of newfangledes called *κράββατον σκήμους*, though the difference be litle or none; and another reporteth, that he was much abused for turning *Cucurbita* (to which reading the people had bene vsed) into *Hedera*. Now if this happen in better times, and vpon so small occasions, we might iustly feare hard censure, if generally wee should make verball and vnecessary changings. We might also be charged (by scoffers) with some vnequall dealing towards a great number of good English wordes. For as it is written of a certaine great Philosopher, that he should say, that those logs were happie that were made images to be worshipped; for their fellows, as good as they, lay for blockes behinde the fire: so if wee should say, as it were, vnto certaine words, Stand vp higher, haue a place in the Bible alwayes, and to others of like qualitie, Get ye hence, be banished for euer, we might be taxed peraduenture with *S. James* his words, namely, *To be partiall in our selues and iudges of euill thoughts*. Adde hereunto, that nicenesse in wordes was alwayes counted the next step to trifling, and so was to bee curious about names too: also that we cannot follow a better patterne for elocution then God himselfe; therefore hee vsing diuers words, in his holy writ, and indifferently for one thing in nature: we if we will not be superstitious, may vse the same libertie in our English versions out of *Hebrew* & *Greeke*, for that copie or store that he hath giuen vs. Lastly, we haue on the one side auoided the scrupulositie of the Puritanes, who leaue the olde Ecclesiasticall words, and betake them to other, as when they put *washing* for *Baptisme*, and *Congregation* in stead of *Church*: as also on the other side we haue shunned the obscuritie of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocauts*, *Prapuce*, *Pasche*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may bee kept from being vnderstood. But we desire that the Scripture may speake like it selfe, as in the language of *Canaan*, that it may be vnderstood euen of the very vulgar.

Many other things we might giue thee warning of (gentle Reader) if wee had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or thinke. Hee remoueth the scales from our eyes, the vaille from our hearts, opening our wits that wee may vnderstand his word, enlarging our hearts, yea correcting our affections, that we may loue it aboue gold and siluer, yea that we may loue it to the end. Ye are brought vnto fountaines of liuing water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Iewes. Others haue laboured, and you may enter into their labours; O receive not so great things in vaine, O despise not so great saluation! Be not like swine to treade vnder foote so precious things; neither yet like dogs to teare and abuse holy things. Say not to our Sauour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* sell your birthright for a messe of potage. If light be come into the world, loue not darkenesse more then light; if foode, if clothing be offered, goe not naked, sturue not your selues. Remember the aduise of *Nazianzense*, *It is a grieuous thing (or dangerous) to neglect a great faire, and to seeke to make markets afterwards*: also the encouragement of *S. Chrysostome*, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*, *They that despise Gods will insulting them, shall feele Gods will to taking vengeance of them*. It is a fearefull thing to fall into the hands of the liuing God; but a blessed thing it is, and will bring vs to euerlasting blessednes in the end, when God speaketh vnto vs, to hearken; when he setteth his word before vs, to reade it; when hee stretcheth out his hand and calleth, to answer, Here am I; here we are to doe thy will, O God. The Lord worke a care and conscience in vs to know him and serue him, that we may be acknowledged of him at the appearing of our Lord Iesus Christ, to whom with the holy Ghost, be all prayse and thankesgiuing. Amen.

Reasons inducing vs not to stand curiously vpon any identitie of phrasing.

ωελθημα.

Abed.  
Nireph, Colist.  
Iob. 8. cap. 42.  
S. Hieron. in 4.  
Iosep. Ste S.  
Aug. epist. 10.

λεπτολογια.  
αελολογια.  
ρισουσαδαιουθε.  
ουδουθε.  
Sic Euseb. in  
παροισαν li. 12.  
c. Platen.

Gen. 26. 15.  
Ierem. 2. 13.

Matth. 8. 34.  
Hebr. 12. 16.

Nazianz. περι  
αυ. βανν.  
δουλου πανουργου  
ποικιλοδουλειαν.  
καυτα προσημα  
κλειου επιβουλου.

S. August. ad  
artic. sibi falso  
obicit.  
Artic. 16.  
Heb. 10. 31.

S. Chrysost. in  
epist ad Rom.  
Cap. 14. orat.  
26. in q̄ta  
δουλικου σπου  
δου 3. in 1. 1. 1. 1.







THE  
FIRST BOOKE

OF MOSES,

called GENESIS.

CHAP. I.

1 The creation of Heauen and Earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitfull, 14 of the Sunne, Moone, and Starres, 20 of fish and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.



**I**N the beginning God created the Heauen, and the Earth.

2 And the earth was without forme, and voyd, and darkenesse *was* vpon the face of the deepe: and the Spirit of God moued vpon the face of the waters.

3 And God said, \* Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God diuided † the light from the darkenesse.

5 And God called the light, Day, and the darkenesse he called Night: † and the euening and the morning were the first day.

6 ¶ And God said, \* Let there be a † firmament in the midst of the waters: and let it diuide the waters from the waters.

7 And God made the firmament; and diuided the waters, which *were* vnder the firmament, from the waters, which *were* aboue the firmament: and it was so.

8 And God called the \* firmament, Heauen: and the euening and the morning were the second day.

9 ¶ And God said, \* Let the waters vnder the heauen be gathered together vnto one place, and let the dry land appeare: and it was so.

10 And God called the drie land, Earth, and the gathering together of the waters called hee, Seas: and God saw that *it was* good.

11 And God said, Let the Earth bring forth † grasse, the herbe yeelding seed, and the fruit tree, yeelding fruit after his kinde, whose seed *is* in it selfe, vpon the earth: and it was so.

12 And the earth brought forth grasse, and herbe yeelding seed after his kinde, and the tree yeelding fruit, whose seed *was* in it selfe, after his kinde: and God saw that *it was* good.

13 And the euening and the morning were the third day.

14 ¶ And God said, Let there bee \* lights in the firmament of the heauen, to diuide † the day from the night: and let them be for signes and for seasons, and for dayes and yeeres.

15 And let them be for lights in the firmament of the heauen, to giue light vpon the earth: and it was so.

16 And God made two great lights: the greater light † to rule the day, and the lesser light to rule the night: *he made* the starres also.

17 And God set them in the firmament of the heauen, to giue light vpon the earth:

18 And to \* rule ouer the day, and ouer

\* Ier. 51. 15.

\* Psal. 33. 7. and 136. 5. Iob. 38. 8.

† Hebr. tender grasse.

\* Deu. 4. 19 psal. 136. 7. † Hebr. betwene the day and betwene the night.

† Hebr. for the rule of the day, &c.

\* Ier. 31. 35

\* Psal. 33. 6. and 136. 5. acts. 14. 16. and 17. 24. hebr. 11. 3.

\* 2. Cor. 4. 6.

† Hebr. betwene the light and betwene the darkenesse. † Hebr. and the euening was, and the morning was &c.

\* Psal. 136. 5. Ier. 10. 12 and 51. 16. † Hebr. Expansion.

ouer the night, and to diuide the light from the darknesse: and God saw that it was good

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

20 And God said, \*Let the waters bring forth abundantly the || mouing creature that hath † life, and foule that may flie aboute the earth in the † open firmament of heauen.

21 And God created great whales, and euery liuing creature that moueth, which the waters brought forth abundantly after their kinde, and euery winged foule after his kinde: and God saw that it was good.

22 And God blessed them, saying, \*Be fruitfull, and multiply, and fill the waters in the Seas, and let foule multiply in the earth.

23 And the euening and the morning were the fift day.

24 ¶ And God said, Let the earth bring forth the liuing creature after his kinde, cattell, and creeping thing, and beast of the earth after his kinde: and it was so.

25 And God made the beast of the earth after his kinde, and cattell after their kinde, and euery thing that creepeth vpon the earth, after his kinde: and God saw that it was good.

26 ¶ And God said, \* Let vs make man in our Image, after our likeness: and let them haue dominion ouer the fish of the sea, and ouer the foule of the aire, and ouer the cattell, and ouer all the earth, and ouer euery creeping thing that creepeth vpon the earth.

27 So God created man in his owne Image, in the Image of God created hee him; \*male and female created hee them.

28 And God blessed them, and God said vnto them, \*Be fruitfull, and multiply, and replenish the earth, and subdue it, and haue dominion ouer the fish of the sea, and ouer the foule of the aire, and ouer euery liuing thing that † moueth vpon the earth.

29 ¶ And God said, Behold, I haue giuen you euery herbe † bearing seede, which is vpon the face of all the earth, and euery tree, in the which is the fruit of a tree yeelding seed, \*to you it shall be for meat:

30 And to euery beast of the earth, and to euery foule of the aire. and to euery thing that creepeth vpon the earth,

wherein there is † life, I haue giuen euery greene herbe for meat: and it was so.

31 And \*God saw euery thing that hee had made: and behold, it was very good. And the euening and the morning were the sixth day.

CHAP. II.

1 The first Sabbath. 4 The maner of the creation 8 The planting of the garden of Eden, 10 and the riuier thereof. 17 The tree of knowledge onely forbidden. 19. 20 The naming of the creatures. 21 The making of woman, and institution of Mariage.



Hus the heauens and the earth were finished, and all the hoste of them.

2 \*And on the seuenth day God ended his worke, which hee had made: And he rested on the seuenth day from all his worke, which he had made.

3 And God blessed the seuenth day, and sanctified it: because that in it he had rested from all his worke, which God † created and made.

4 ¶ These are the generations of the heauens, & of the earth, when they were created; in the day that the LORD God made the earth, and the heauens,

5 And euery plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the LORD God had not caused it to raine vpon the earth, and there was not a man to till the ground.

6 || But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man † \* of the dust of the ground, & breathed into his nostrils the breath of life; and \*man became a liuing soule.

8 ¶ And the LORD God planted a garden Eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow euery tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and euill.

10 And a riuier went out of Eden to water the garden, and from thence it was parted, and became into foure heads.

11 The name of the first is \* Pison: that is it which compasseth the whole land of Hauilah, where there is gold.

12 And

† Heb. a liuing soule. \* Eccius. 39 16.

\* Exod. 20. 11. and 31. 17. deut. 5. 14. hebr. 4. 1.

† Heb. created to make.

† Or, a mist which went vp from &c.

† Heb. dust of the ground. \* 1. Cor. 15 47. \* 1. Corin. 15. 45.

\* Eccius. 24. 29.

\* 4. Esdr. 6. 47. † Or, creeping. † Heb. soule. † Heb. face of the firmament of heauen.

\* Chap. 8. 17. and 9. 1.

\* Chap. 5. 1. and 9. 6. 1. corin. 11. 7. ephes. 4. 14. col. 3. 10.

\* Matth. 19 4. wisd. 2. 23.

\* Chap. 9. 1.

† Heb. creeping.

† Hebr. seed.

\* Chap. 9. 3.

12 And the gold of that land is good : There is Bdellium and the Onix stone.

† Heb. Cush.

13 And the name of the second riuer is Gihon: the same is it that compasseth the whole land of † Ethiopia.

¶ Or, Eastward to Assyria.

14 And the name of the third riuer is Hiddekel: that is it which goeth || toward the East of Assyria: and the fourth riuer is Euphrates.

¶ Or, Adam.

15 And the LORD God tooke || the man, and put him into the garden of Eden, to dresse it, and to keepe it.

16 And the LORD God commanded the man, saying, Of euery tree of the garden thou mayest † freely eate.

† Hebr. eating thou shalt eate.

17 But of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt † surely die.

† Hebr. dying thou shalt die.

18 ¶ And the LORD God said, It is not good that the man should be alone: I will make him \* an helpe † meet for him.

\* Eccius. 17. 5.  
† Hebr. as before him.

19 And out of y ground the LORD God formed euery beast of the field, and euery foule of the aire, and brought them vnto Adam, to see what he would call them: and whatsoever Adam called euery liuing creature, that was the name thereof.

¶ Or, the man.

20 And Adam † gaue names to all cattell, and to the foule of the aire, and to euery beast of the field: but for Adam there was not found an helpe meete for him.

† Hebr. called.

21 And the LORD God caused a deepe sleepe to fall vpon Adam, and hee slept; and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the LORD God had taken from man, † made hee a woman, & brought her vnto the man.

† Hebr. builded.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: shee shall be called woman, because shee was \* taken out of man.

\* 1. Corin. 11. 9.  
\* Matt. 19. 5. mar. 10. 7. 1. corin. 6. 16. ephie. 5. 31.

24 \* Therefore shall a man leaue his father and his mother, and shall cleaue vnto his wife: and they shall be one flesh.

25 And they were both naked, the man & his wife, and were not ashamed.

CHAP. III.

1 The serpent deceiueth Eue. 6 Mans shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised Seed. 16 The punishment of Mankind. 21 Their first clothing. 22 Their casting out of Paradise.

**N**ow the serpent was more subtil then any beast of the field, which the LORD God had made, and he said vnto the woman, † Yea, hath God said, Ye shall not eate of euery tree of the garden?

† Heb. Yea, because, &c.

2 And the woman said vnto the serpent, Wee may eate of the fruite of the trees of the garden:

3 But of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it, lest ye die.

4 And the Serpent said vnto the woman, Ye shall not \* surely die.

\* 2. Cor. 11. 2. 1. tim. 2. 14.

5 For God doeth know, that in the day ye eate thereof, then your eyes shall be opened: and yee shall be as Gods, knowing good and euill.

6 And when the woman saw, that the tree was good for food, and that it was † pleasant to the eyes, and a tree to be desired to make one wise, shee tooke of the fruit thereof, \* and did eate, and gaue also vnto her husband with her, and hee did eate.

† Heb. a desire.

\* Eccius. 25. 26. 1. tim. 2. 14.

7 And the eyes of them both were opened, & they knew that they were naked, and they sewed figge leaues together, and made themselues || aprons.

¶ Or, things to gird about.

8 And they heard the voyce of the LORD God, walking in the garden in the † coole of the day: and Adam and his wife hid themselues from the presence of the LORD God, amongst the trees of the garden.

† Heb. wind.

9 And the LORD God called vnto Adam, and said vnto him, Where art thou?

10 And he said, I heard thy voyce in the garden: and I was afraid, because I was naked, and I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eate?

12 And the man said, The woman whom thou gauest to be with mee, shee gaue me of the tree, and I did eate.

13 And the LORD God said vnto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eate.

14 And the LORD God said vnto the Serpent, Because thou hast done this, thou art cursed about all cattel, and about euery beast of the field: vpon thy belly shalt thou goe, and dust shalt thou eate,

eate, all the dayes of thy life.

15 And I will put enmitie betweene thee and the woman, and betweene thy seed and herseed: it shal bruise thy head, and thou shalt bruise his heele.

16 Unto the woman he said, I will greatly multiply thy sorowe and thy conception. In sorow thou shalt bring forth children: and thy desire *shall be* || to thy husband, and hee shall \*rule ouer thee.

17 And vnto Adam he said, Because thou hast hearkened vnto the voyce of thy wife, and hast eaten of the tree, of which I commaunded thee, saying, Thou shalt not eate of it: cursed *is* the ground for thy sake: in sorow shalt thou eate of it all the dayes of thy life.

18 Thornes also and thistles shall it bring forth to thee: and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne vnto the ground: for out of it wast thou taken, for dust thou *art*, and vnto dust shalt thou returne.

20 And Adam called his wiues name † Eue, because she was the mother of all liuing.

21 Unto Adam also, and to his wife, did the LORD God make coates of skines, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good & euill. And now lest hee put forth his hand, and take also of the tree of life, and eate and liue for euer:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence hee was taken.

24 So he droue out the man: and hee placed at the East of the garden of Eden, Cherubims, and a flaming sword, which turned euery way, to keepe the way of the tree of life.

### CHAP. IIII.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 9 The curse of Cain. 17 Enoch the first citie. 19 Lamech and his two wiues. 25 The birth of Seth, 26 and Enos.

**A**

nd Adam knew Eue his wife, and shee conceived, and bare Cain, and said, I haue gotten a man from the LORD.

2 And she againe bare his brother

† Abel, and Abel was a † keeper of sheep, but Cain was a tiller of the ground.

3 And † in processe of time it came to passe, that Cain brought of the fruites of the ground, an offering vnto the LORD.

4 And Abel, he also brought of the firstlings of his † flocke, and of the fat thereof: and the LORD had \* respect vnto Abel, and to his offering.

5 But vnto Cain, and to his offering he had not respect: and Cain was very wroth, and his countenance fell.

6 And the LORD said vnto Cain, Why art thou wroth? And why is thy countenance fallen?

7 If thou doe well, shalt thou not || be accepted? and if thou doest not well, sinne lieth at the doore: And || vnto thee *shall be* his desire, and thou shalt rule ouer him.

8 And Cain talked with Abel his brother: and it came to passe \* when they were in the field, that Cain rose vp against Abel his brother, and slew him.

9 ¶ And the LORD said vnto Cain, Where *is* Abel thy brother? And hee said, I know not: Am I my brothers keeper?

10 And he said, What hast thou done? the voyce of thy brothers † blood cryeth vnto me, from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yeeld vnto thee her strength: A fugitiue and a vagabond shalt thou be in the earth.

13 And Cain said vnto the LORD, || My punishment *is* greater, then I can beare.

14 Behold, thou hast driuen me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitiue, and a vagabond in the earth: and it shall come to passe, *that* euery one that findeth me, shall slay me.

15 And the LORD said vnto him, Therefore whosoever slayeth Cain, vengeance shalbe taken on him seuen fold. And the LORD set a marke vpon Cain, lest any finding him, should kill him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the East of Eden.

17 And Cain knew his wife, and shee concei-

† Heb. Hebel.  
† Heb. a feeder.  
† Heb. at the end of dayes.

† Heb. sheep, or goates.  
\* Heb. 11. 4

|| Or, haue the excellencie?  
|| Or, subject vnto thee.

\* Wis. 10. 3  
math. 23.  
35. 1. Iohn  
3. 12. iude  
11.

† Heb. bloods

|| Or, my iniquitie is greater, then that it may be forgiven.

† Or, subject to thy husband.  
\* 1. Corin. 14. 34.

† Heb. cause to bud.

† Heb. Chavah.



† Heb. Chanoch.

conceiued and bare † Enoch, and hee builded a City, and called the name of the City, after the name of his sonne, Enoch.

18 And vnto Enoch was borne Irad: And Irad begate Mehuiael, and Mehuiael begate Methusael, and Methusael begate † Lamech.

† Heb. Lemech.

19 ¶ And Lamech tooke vnto him two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as haue cattell.

21 And his brothers name was Jubal: hee was the father of all such as handle the harpe and organ.

† Heb. wheter.

22 And Zillah, she also bare Tubal-Cain, an † instructor of euery artificer in brasse and iron: and the sister of Tubal-Cain was Naamah.

23 And Lamech sayd vnto his wiues, Adah and Zillah, Heare my voyce, yee wiues of Lamech, hearken vnto my speech: for || I haue slaine a man to my wounding, and a yong man to my || hurt.

† Or, I would slay a man in my wound, &c.

† Or, in my hurt.

24 If Cain shall bee auenged seuen fold, truly Lamech seuentie and seuen folde.

25 ¶ And Adam knew his wife againe, and she bare a sonne, & called his name † Seth: For God, said she, hath appointed mee another seed in stead of Abel, whom Cain slew.

† Heb. Sheth.

26 And to Seth, to him also there was borne a sonne, and he called his name † Enos: then began men to || call vpon the Name of the LORD.

† Heb. Enosh.

† Or, to call themselves by the Name of the Lord.

CHAP. V.

1 The genealogie, age, and death of the Patriarchs from Adam vnto Noah. 24 The godlinesse and translation of Enoch.

\* 1. Chron. 1. 1.

**A** His is the \* booke of the generations of Adam: In the day that God created man, in the likenes of God made he him.

\* Wisd. 9. 93.

2 \* Male and female created hee them, and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam liued an hundred and thirtie yeeres, and begate a sonne in his owne likenesse, after his image; and called his name Seth.

\* 1. Chron. 1. 1. &c.

4 \* And the dayes of Adam, after he

had begotten Seth, were eight hundred yeeres: and he begate sonnes and daughters.

5 And all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he died.

6 And Seth liued an hundred and fīue yeeres: and begate † Enos.

† Heb. Enosh.

7 And Seth liued, after he begate Enos, eight hundred and seuen yeeres, and begate sonnes and daughters.

8 And all the dayes of Seth, were nine hundred and twelue yeeres, and he died.

9 ¶ And Enos liued ninetic yeeres, and begate † Cainan.

† Heb. Kanan.

10 And Enos liued after hee begate Cainan, eight hundred and fīteene yeeres, and begate sonnes & daughters.

11 And all the dayes of Enos were nine hundred & fīue yer; and he died.

12 ¶ And Cainan liued seuentie yeeres, and begate † Mahalaleel.

† Greeke, Maleleel.

13 And Cainan liued after he begate Mahalaleel, eight hundred and fourtie yeeres, & begate sonnes and daughters.

14 And al the dayes of Cainan were nine hundred & ten yer; and he died.

15 ¶ And Mahalaleel liued sixtie and fīue yeeres, and begat † Jared.

† Heb. Iered.

16 And Mahalaleel liued after he begate Jared, eight hundred and thirtie yeeres, and begate sonnes & daughters.

17 And all the dayes of Mahalaleel, were eight hundred ninetic and fīue yeeres, and he died.

18 ¶ And Jared liued an hundred sixtie and two yeeres, & he begat Enoch.

19 And Jared liued after he begate Enoch, eight hundred yer; and begate sonnes and daughters.

20 And all the dayes of Jared were nine hundred sixtie and two yeeres, and he died.

21 ¶ And Enoch liued sixtie and fīue yeeres, and begate || Methuselah.

† Gr. Methusala.

22 And Enoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 And all the dayes of Enoch, were three hundred sixtie and fīue yeeres.

24 And \* Enoch walked with God: and he was not; for God tooke him.

\* Ecclus. 44. 16. heb. 11. 5.

25 And Methuselah liued an hundred eightie and seuen yeeres, and begat Lamech.

26 And Methuselah liued, after hee begate † Lamech, seuen hundred, eightie and

† Heb. Lemech.



and two yeeres, and begate sonnes and daughters.

27 And all the dayes of Methufelah were nine hundred, sixtie and nine yeeres, and he died.

28 ¶ And Lamech liued an hundred eightie and two yeeres: and begate a sonne.

29 And he called his name || Noah, saying; This *same* shall comfort vs, concerning our worke and toyle of our hands, because of the ground, which the LORD hath cursed.

30 And Lamech liued, after hee begate Noah, fwe hundred ninetie and fwe yeeres, and begate sonnes and daughters.

31 And all the dayes of Lamech were seuen hundred seuentie and seuen yeeres, and he died.

32 And Noah was fwe hundred yeeres olde: and Noah begate Sem, Ham, and Japheth.

#### CHAP. VI.

1 The wickednesse of the world, which prouoked Gods wrath, and caused the Flood. 8 Noah findeth grace. 13 The order, forme, and end of the Arke.



And it came to passe, when men began to multiply on the face of the earth, and daughters were borne vnto them:

2 That the sonnes of God saw the daughters of men, that they were faire, and they took them wiues, of all which they chose.

3 And the LORD said, My Spirit shall not alwayes striue with man; for that hee also *is* flesh: yet his dayes shalbe an hundred and twenty yeeres.

4 There were Giants in the earth in those daies: and also after that, when the sonnes of God came in vnto the daughters of men, & they bare *children* to them; the same became mightie men, which *were* of old, men of renowme.

5 ¶ And God saw, that the wickednes of man was great in the earth, and || *that* euery imagination of the thoughts of his \* heart was onely euill † continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I haue created,

from the face of the earth: † both man and beast, and the creeping thing, and the foules of the aire: for it repenteth me that I haue made them.

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

9 ¶ These *are* the generations of Noah: \* Noah was a iust man, and || perfect in his generations, and Noah walked with God.

10 And Noah begate three sonnes: Sem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

12 And God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, The end of all flesh is come before mee; for the earth is filled with violence through them; and behold, I will destroy them || with the earth.

14 ¶ Make thee an Arke of Gopher-wood: † rooms shalt thou make in the arke, and shalt pitch it within and without with pitch.

15 And this is the *fashion*, which thou shalt make it of: the length of the arke *shalbe* three hundred cubits, the breadth of it fifty cubits, and the height of it thirtie cubits.

16 A window shalt thou make to the arke, and in a cubite shalt thou finish it aboue; and the doore of the arke shalt thou set in the side thereof: With lower, second, and third stories shalt thou make it.

17 And behold, I, euen I doe bring a flood of waters vpon the earth, to destroy all flesh, wherein is the breath of life from vnder heauen, and euery thing that is in the earth shall die.

18 But with thee wil I establish my Couenant: and thou shalt come into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing of all flesh, two of euery *sort* shalt thou bring into the Arke, to keepe *them* aliuie with thee: they shall be male and female.

20 Of fowles after their kinde, and of cattel after their kinde: of euery creeping thing of the earth after his kinde, two of euery *sort* shall come vnto thee, to keepe *them* aliuie.

21 And take thou vnto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food,

† Hebr. from man vnto beast.

\* Ecclus. 44  
17. 2. pet.  
2. 5.  
¶ Or, vp-right.

¶ Or, from the earth.

† Heb. nests.

¶ Gr. Noe.

¶ Or, the whole imagination. The Hebr. word signifieth not onely the imagination, but also the purpose and desire.  
\* Chap. 8.  
21. mat. 15. 19.  
† Hebr. euery day.

for

\* Heb. 11.  
7.

for thee, and for them.  
22 \* Thus did Noah; according to  
all that God commanded him, so did he.

### C H A P. VII.

1 Noah, with his familie, and the liuing crea-  
tures, enter into the Arke. 17 The begin-  
ning, increase, and continuance of the Flood.

\* 2. Pet. 2. 5.

**A**

nd the \* LORD saide  
vnto Noah, Come thou  
and all thy house into the  
Arke: for thee haue I  
seene righteous before me,  
in this generation.

† Hebr. seuen  
seuens.

2 Of every cleane beast thou shalt  
take to thee † by seuens, the male and  
his female: and of beastes that are not  
cleane, by two, the male and his female.

3 Of fowles also of the aire, by  
seuens, the male & the female; to keepe  
seed aliuie vpon the face of all the earth.

4 For yet seuen dayes, and I will  
cause it to raine vpon the earth, fortie  
dayes, and forty nights: and euery li-  
uing substance that I haue made, will  
I † destroy, fro off the face of the earth.

† Hebr. blot  
out.

5 And Noah did according vnto all  
that the LORD commanded him.

6 And Noah was sixe hundred  
yeeres old, when the flood of waters  
was vpon the earth.

7 ¶ And Noah went in, and his  
sonnes, and his wife, and his sonnes  
wiues with him, into the Arke, because  
of the waters of the Flood.

8 Of cleane beasts, & of beastes that  
are not cleane, & of fowles, and of eu-  
ery thing that creepeth vpon the earth,

9 There went in two and two vn-  
to Noah into the Arke, the male & the  
female, as God had commanded Noah.

† Or, on the  
seuenth day.

10 And it came to passe † after seuen  
dayes, that the waters of the Flood  
were vpon the earth.

11 ¶ In the sixe hundredth yeere of  
Noahs life, in the second moneth, the se-  
uenteenth day of the moneth, the same  
day, were al the fountaines of the great  
deepe broken vp, and the † windowes of  
heauen were opened.

† Or, flood-  
gates.

12 And the raine was vpon the  
earth, fortie dayes, and fortie nights.

13 In the selfe same day entred No-  
ah, and Sem, and Ham, and Japheth,  
the sonnes of Noah, and Noahs wife,  
and the three wiues of his sonnes with  
them, into the Arke,

14 They, and euery beast after his

kinde, & all the cattell after their kinde:  
and euery creeping thing that creepeth  
vpon the earth after his kinde, and eu-  
ery foule after his kinde, euery birde of e-  
uery † sort.

† Hebr. wing.

15 And they went in vnto Noah in-  
to the Arke, two and two of all flesh,  
wherein is the breath of life.

16 And they that went in, went in  
male and female of all flesh, as God had  
commaunded him: and the LORD  
shut him in.

17 And the Flood was fortie dayes  
vpon the earth, and the waters increas-  
ed, and bare vp the Arke, and it was  
lift vp about the earth.

18 And the waters preuailed, and  
were increased greatly vpon the earth:  
and the Arke went vpon the face of the  
waters.

19 And the waters preuailed exceed-  
ingly vpon the earth, and all the high  
hills, that were vnder the whole heauen,  
were couered.

20 Fifteene cubits vpward, did the  
waters preuaile; and the mountaines  
were couered.

21 \* And all flesh died, that mooued  
vpon the earth, both of fowle, & of cat-  
tell, and of beast, and of euery creeping  
thing that creepeth vpon the earth,  
and euery man.

\* Wisd. 10.  
4.

22 All in whose nosethrils was the  
† breath of life, of all that was in the  
dry land, died.

† Hebr. the  
breath of the  
spirit of life.

23 And euery liuing substance was  
destroyed, which was vpon the face of  
the ground, both man and cattell, and  
the creeping things, and the foule of the  
heauen; and they were destroyed from  
the earth: and \* Noah onely remained  
aliue, and they that were with him in  
the Arke.

\* Wisd. 10.  
4. 2. pet. 2. 5

24 And the waters preuailed vpon  
the earth, an hundred and fifty dayes.

### C H A P. VIII.

1 The waters asswage. 4 The Arke resteth on  
Ararat. 7 The rauen and the doue. 15 Noah,  
being commaunded, 18 goeth forth of the  
Arke. 20 He buildeth an Altar, and offer-  
eth sacrifice, 21 which God accepteth, and  
promiseth to curse the earth no more.

**A**

nd God remembered No-  
ah, and euery liuing thing,  
and all the cattell that was  
with him in the Arke:  
and God made a winde  
to



# A P O C R Y P H A.

## ¶ I. E S D R A S.

### CHAP. I.

1 Iosias his charge to the Priests and Leuites. 7 A great Passeouer is kept. 32 His death is much lamented: 34 His Successours. 53 The Temple, Citie, and people are destroyed. 56 The rest are caried vnto Babylon.



And Iosias helde the \*Feast of the Passeouer in Ierusalem vnto his Lord, and offered the Passeouer the fourteenth day of the first moneth:

2 Hauing set the Priests according to their daily courses, being arayed in long garments, in the Temple of the Lord.

3 And hee spake vnto the Leuites the holy ministers of Israel, that they should hallow themselues vnto the Lord, to set the holy Arke of the Lord, in the house that king Solomon the sonne of Dauid had built:

4 And said, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and minister vnto his people Israel, and prepare you after your families and kinreds.

5 According as Dauid the king of Israel prescribed, & according to the magnificence of Solomon his sonne: & standing in the Temple according to the seuerall dignitie of the families of you the Leuites, who minister in the presence of your brethren the children of Israel.

6 Offer the Passeouer in order, and make ready the sacrifices for your brethren, and keepe the Passeouer according to the commaundement of the

Lord, which was giuen vnto Moyses.

7 And vnto the people that was found there, Iosias gauē thirtie thousand lambes, and kids, and three thousand calues: these things were giuen of the kings allowance, according as hee promised to the people, to the Priestes, and to the Leuites.

8 And Helkias, Zacharias, and ||Sielus the gouernours of the Temple, gauē to the Priests for the Passeouer, two thousand and sixe hundred sheepe, and three hundreth calues.

9 And Iechonias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Ioram captaines ouer thousands, gauē to the Leuites for the Passeouer fise thousand sheepe, and ||seuen hundreth calues.

10 And when these things were done, the Priests and Leuites hauing the vnleauened bread, stood in very comely order according to the kinreds,

11 And according to the seuerall dignities of the fathers, before the people, to offer to the Lord, as it is written in the booke of Moyses: † And thus did they in the morning.

12 And they rosted the Passeouer with fire, as appertaineth: as for the sacrifices, they sodde them in brasse pots, and pannes ||with a good sauour.

13 And set them before all the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vntill night: and the Leuites prepared for themselues, and the Priests their brethren the sonnes of Aaron.

15 The holy Singers also, the sonnes of Asaph, were in their order, according to

1 Or, Iehiel.

1 Fise hundred calues, 2. chro. 35. 9.

† 2. Chron. 35. 12. And so of the bullockes.

1 With good speed, or willingly, 2. chron. 35. 13.

\* 2. King. 23. 22. 2. chro. 35. 1.

\* 2. Chron. 35. 15. of Dauid and Asaph.  
\* 2. Chro. 35. 15. the kings seer.

to the appointment of \*Dauid, to wit, Asaph, Zacharias, and Ieduthun, who was \*of the kings retinue.

16 Moreouer the porters were at e-uery gate : it was not lawfull for any to goe from his ordinary seruice : for their brethren the Leuites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of king Iosias.

19 So the children of Israel which were present, held the Passeouer at that time, and the feast of sweet bread seuen dayes.

20 And such a Passeouer was not kept in Israel since the time of the Prophet Samuel.

21 Yea all the kings of Israel held not such a Passeouer as Iosias, and the Priests and the Leuites, & the Iewes held with all Israel that were found dwelling at Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

23 And the workes of Iosias were vpright before his Lord with an heart full of godlinesse.

24 As for the things that came to passe in his time, they were written in former times, concerning those that sinned, and ||did wickedly against the Lord about all people and kingdomes, and how they grieved him ||exceedingly, so that the words of the Lord rose vp against Israel.

25 \*Now after all these acts of Iosias, it came to passe that Pharao the king of Egypt came to raise warre at Carchamis vpon Euphrates and Iosias went out against him.

26 But the king of Egypt sent to him saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent out from the Lord God against thee : for my warre is vpon Euphrates, and now the Lord is with mee, yea the Lord is with mee hastening me forward : Depart from me and be not against the Lord.

28 Howbeit Iosias did not turne backe his chariot from him, but vnder-tooke to fight with him, not regarding the words of the Prophet Ieremie,

spoken by the mouth of the Lord :

29 But ioyned battell with him in the plaine of Magiddo, and the princes came against king Iosias.

30 Then said the king vnto his seruants, carry me away out of the battell for I am very weake : and immediately his seruants tooke him away out of the battell.

31 Then gate he vp vpon his second chariot, and being brought backe to Ierusalem, dyed, and was buried in his fathers sepulchre.

32 And in all Iury they mourned for Iosias, yea Ieremie the Prophet lamented for Iosias, and the cheefe men with the women made lamentation for him vnto this day : and this was giuen out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the booke of the stories of the kings of Iudah, and euery one of the acts that Iosias did, and his glory, and his vnderstanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the bookes of the Kings of Israel and Iudea.

34 \*And the people tooke Ioachaz the sonne of Iosias, and made him king in stead of Iosias his father, when hee was twentie and three yeeres old.

35 And he reigned in Iudea and in Ierusalem three moneths : and then the King of Egypt deposed him from reigning in Ierusalem.

36 And he set a taxe vpon the land of an hundreth talents of siluer, and one talent of gold.

37 The king of Egypt also made king Ioacim his brother king of Iudea and Ierusalem.

38 And hee bound Ioacim and the nobles : but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Fiue and twentie yeere old was Ioacim †when he was made king in the land of Iudea and Ierusalem, and he did euill before the Lord.

40 Wherefore against him Nabuchodonosor the King of Babylon came vp, and bound him with a chaine of brasse, and carried him vnto Babylon.

41 Nabuchodonosor also tooke of the holy vessels of the Lord, and carried them away, and set them in his owne temple at Babylon.

\* 2. King. 23. 30. 2. Chron. 36. 1.

† 2. Chro. 36. 45. Ie-hoiakim, or Ehiakim.

† Or, were ungodly.

† Or, sensibly.

\* 2. Chron. 35. 20.

42 But those things that are recorded of him, and of his vncleannes, and impietie, are written in the Chronicles of the kings.

43 And Ioacim his sonne reigned in his stead: he was made king being eighteene yeeres old,

44 And reigned but three moneths and ten dayes in Ierusalem, and did euill before the Lord.

45 So after a yere Nabuchodonosor sent, and caused him to be brought into Babylon with y<sup>e</sup> holy vessels of y<sup>e</sup> Lord,

46 And made Zedechias king of Iudea and Ierusalem, when he was one and twentie yeeres old, and he reigned eleuen yeeres :

47 And he did euill also in the sight of the Lord, & cared not for the words that were spoken vnto him, by the Prophet Ieremie from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to sweare by the Name of the Lord, he forswore himselfe, and rebelled, and hardening his necke, and his heart, hee transgressed the lawes of the Lord God of Israel.

49 The gouernours also of the people and of the priests did many things against the lawes, and passed all the pollutions of all nations, and defiled the Temple of the Lord which was sanctified in Ierusalem.

50 Neuerthelesse, the God of their fathers sent by his messenger to call them backe, because he spared them and his tabernacle also :

51 But they had his messengers in derision, and looke when the Lorde spake vnto them, they made a sport of his prophets,

52 So farre forth that he being wroth with his people for their great vngodlinesse, commanded the kings of the Caldees to come vp against them.

53 Who slew their yong men with the sword, yea euen within the compasse of their holy Temple, & spared neither yong man nor maid, old man nor child among them, for hee deliuered all into their hands.

54 And they tooke all the holy vessels of the Lord, both great and small, with the vessels of the Ark of God, and the kings treasures, and caried them away into Babylon.

55 As for the house of the Lord they burnt it, brake downe the walles of Ierusalem, set fire vpon her towres.

56 And as for her glorious things, they neuer ceased til they had consumed and brought them all to nought, and the people that were not slaine with the sword, he caried vnto Babylon :

57 Who became seruants to him and his children, till the Persians reigned, to fulfill the \*word of the Lord spoken by the mouth of Ieremie :

58 Vntill the land had enoyed her Sabbaths, the whole time of her desolation shal she ||rest, vntill the full terme of seuentie yeeres.

\* Ier. 25. 11 and 29. 10.

Or, Keepe Sabbath.

## CHAP. II.

1 Cyrus is moued by God to build the Temple, 5 And giueth leaue to the Iewes to returne & contribute to it. 11 He deliuereth againe the vessels which had bin taken thence. 25 Artaxerxes forbiddeth the Iewes to build any more.

**T**N the first yeere of Cyrus king of the Persians, that the worde of the Lorde might bee accomplished, that hee had promised by the mouth of Ieremie :

\* 2. Chron. 36. 22. 22ra 1. 1. &c.

2 The Lord raised vp the spirit of Cyrus the king of the Persians, and he made proclamation thorow all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Ierusalem in Iurie.

5 If therefore there bee any of you that are of his people, let the Lord, euen his Lord be with him, and let him goe vp to Ierusalem that is in Iudea, and build the house of the Lord of Israel : for ||he is the Lord that dwelleth in Ierusalem.

Or, this.

6 Whosoeuer then dwell in the places about, let them helpe him, those I say that are his neighbours, with gold and with siluer,

7 With gifts, with horses, and with cattell, and other things, which haue bene set forth by vowe, for the Temple of the Lord at Ierusalem.

8 ¶ Then the chiefe of the families of Iudea, and of the tribes of Benjamin stood vp : the priests also and the Leuites, and all they whose minde the Lord had moued to goe vp, and to build an house for the Lord at Ierusalem,

9 And they that dwelt round about them,



† Hebr. substance, Ezr. 1. 6.

them, and helped them in all things with siluer and gold, with † horses and cattell, and with very free gifts of a great number whose mindes were stirred vp thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had caried away from Ierusalem, and had set vp in his temple of idoles.

11 Now when Cyrus king of the Persians had brought them forth, hee deliuered them to Mithridates his treasurer :

12 And by him they were deliuered to † Sanabassar y gouernour of Iudea.

13 And this was the number of them, a thousand golden cuppes, and a thousand of siluer, † censers of siluer twentie nine, vials of gold thirtie, and of siluer † two thousand foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold, and of siluer which were caried away, were † five thousand, foure hundred, threescore and nine.

15 These were brought back by Sanabassar, together with them of the captiuitie, from Babylon to Ierusalem.

16 \*But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and † Rathumus, and Beeltethmus, and † Semellius the Secretarie, with others that were in commission with them, dwelling in Samaria and other places, wrote vnto him against them that dwelt in Iudea and Ierusalem, these letters following.

17 To King Artaxerxes our lord, Thy seruants Rathumus the story writer, and Semellius the scribe, and the rest of their counsell, and the Iudges that are in Coelosyria and Phenice.

18 Be it now known to the lord the king, that the Iewes that are come vp from you to vs, being come into Ierusalem (that rebellious and wicked citie,) doe build the market places, and re-paire the walles of it, and doe lay the foundation of the Temple.

19 Now if this citie, and the walles thereof be made vp againe, they will not onely refuse to giue tribute, but also rebell against kings.

20 And forasmuch as the things pertaining to the Temple, are now in hand, we thinke it meete not to neglect such a matter,

21 But to speake vnto our lord the

king, to the intent that if it be thy pleasure, it may be sought out in the bookes of thy fathers :

22 And thou shalt finde in the Chronicles, what is written concerning these things, and shalt vnderstand that that citie was rebellious, troubling both kings and cities :

23 And that the Iewes were rebellious, and raised alwayes warres therein, for the which cause euen this citie was made desolate.

24 Wherefore now wee doe declare vnto thee, (O lord the king) that if this citie bee built againe, and the walles thereof set vp anew, thou shalt from henceforth haue no passage into Coelosyria and Phenice.

25 Then the King wrote backe againe to Rathumus the storie-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria, and Phenice, after this maner.

26 I haue read the Epistle which ye haue sent vnto mee : therefore I commanded to make diligent search, and it hath bene found, that that city was from the beginning practising against Kings.

27 And the men therein were giuen to rebellion, and warre, and that mightie Kings and fierce were in Ierusalem, who reigned and exacted tributes in Coelosyria and Phenice.

28 Now therefore I haue commanded to hinder those men from building the citie, and heed to be taken that there be no more done in it,

29 And that those wicked workers proceed no further to the annoyance of Kings.

30 Then king Artaxerxes his letters being read, Rathumus and Semellius the scribe, and the rest that were in commission with them, remoouing in hast towards Ierusalem with a troupe of horsemen, and a multitude of people in battell aray, began to hinder the builders, and the building of the Temple in Ierusalem ceased vntill the second yeere of the reigne of Darius King of the Persians.

### CHAP. III.

4 Three strue to excell each other in wisepaches. 9 They referre themselves to the iudgement of the King. 18 The first declareth the strength of Wine.

Now

† Shash-bazar. Greek. the first part of the word is corruptly ioyned to the word going before, Ezra 1. 8.  
† Hebr. knisues, Ezra 1. 9.  
† Ezra. 1. 10. but foure hundred and ten.  
† Ezra. 1. 11. but five thousand foure hundred.

\* Ezra 4. 6.

† Bahumus and the name which followeth, is but an epithete to the former, Ezra 4. 9.  
† Shimschai, Ezra 4. 8.

9 Or. a great number of souldiers.

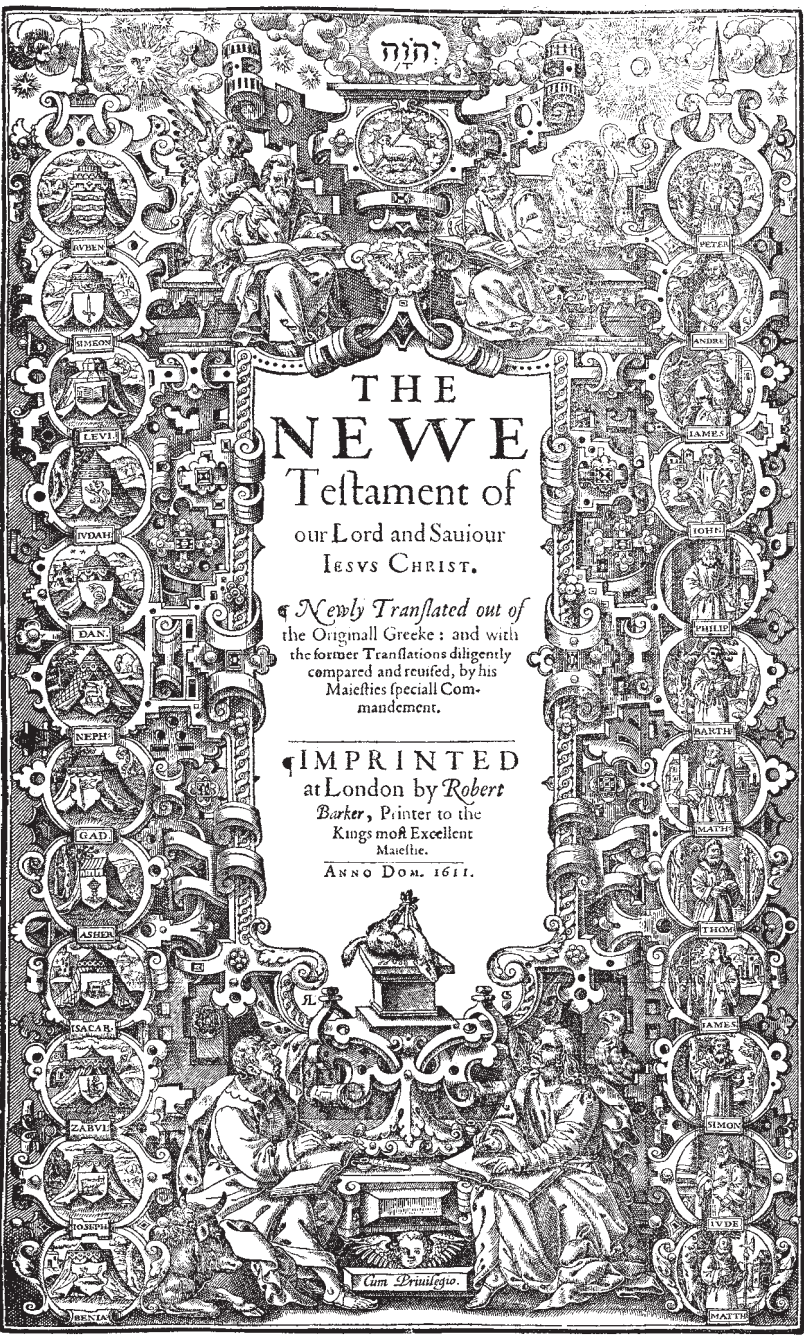
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THE  
NEWE  
Testament of  
our Lord and Sauour  
IESVS CHRIST.

*Newly Translated out of  
the Originall Greeke: and with  
the former Translations diligently  
compared and reuised, by his  
Majesties speciall Com-  
mandement.*

IMPRINTED  
at London by *Robert  
Barker*, Printer to the  
Kings most Excellent  
Majestie.  
ANNO DOM. 1611.

Cum Privilegio.





THE  
GOSPEL ACCORDING  
to S. Matthew.

C H A P. I.

1 The genealogie of Christ from Abraham to Ioseph. 18 Hee was conceived by the holy Ghost, and borne of the Virgin Mary when she was espoused to Ioseph. 19 The Angel satisfieth the misdeeming thoughts of Ioseph, and interpreteth the names of Christ.



HE booke of the \*generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

2 \* Abraham begate Isaac, and

\* Isaac begate Iacob, and \* Iacob begate Iudas and his brethren.

3 And \* Iudas begate Phares and Zara of Thamar, and \* Phares begate Esrom, and Esrom begate Aram.

4 And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon.

5 And Salmon begat Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Iesse.

6 And \* Iesse begate Dauid the King, & \* Dauid the King begat Solomon of her *that had bin* the wife of Vrias.

7 And \* Solomon begat Roboam, and Roboam begate Abia, and Abia begate Asa.

8 And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias.

9 And Ozias begat Ioatham, and Ioatham begate Achas, and Achas begate Ezekias.

10 And \* Ezekias begate Manasses,

and Manasses begate Amon, and Amon begate Iosias.

11 And || Iosias begate Iechonias and his brethren, about the time they were caried away to Babylon.

12 And after they were brought to Babylon, \* Iechonias begat Salathiel, and Salathiel begate Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begate Eliakim, and Eliakim begate Azor.

14 And Azor begat Sadoc, & Sadoc begate Achim, and Achim begate Eliud.

15 And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ.

17 So all the generations from Abraham to Dauid, are fourteen generations: and from Dauid vntill the carrying away into Babylon, are foureteene generations: and from the carrying away into Babylon vnto Christ, are fourteen generations.

18 ¶ Now the \*birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away priuily.

20 But while hee thought on these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost.

21 And

*Some read, Iosias begate Iakim, and Iakim begate Iechonias.*

\* 1. Chro. 3. 16, 17.

\* Luke 1. 27.

\* Luke 3. 23.

\* Gen. 21. 3.

\* Gene. 25. 26.

\* Gen. 29. 35.

\* Gen. 38. 27.

\* 1. Chro. 2. 5.

ruth. 4. 18.

18.

\* 1. Sam. 16. 1. and 17. 12.

\* 2. Sam. 12. 24.

\* 1. Chro. 3. 10.

10.

\* 2. King. 20. 21. 1.

chro. 3. 13.



\* Luk. 1. 31.

21 And she shall bring forth a sonne, \* and thou shalt call his Name Iesus : for hee shall saue his people from their sinnes.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

\* Esai. 7. 14.

23 \* Behold, a Virgin shall be with childe, and shall bring forth a sonne, and || they shall call his name Emmanuel, which being interpreted, is, God with vs.)

\* Or, his name shall be called.

24 Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, & tooke vnto him his wife:

25 And knewe her not, till shee had brought forth her first borne sonne, and he called his name Iesus.

## CHAP. II.

1 The Wise men out of the East, are directed to Christ by a Starre. 11 They worship him, and offer their presents. 14 Ioseph fleeth into Egypt, with Iesus and his mother. 16 Herod slayeth the children: 20 Himselfe dyeth. 23 Christ is brought backe againe into Galilee to Nazareth.

\* Luk. 2. 6.

**N**ow when \* Iesus was borne in Bethlehem of Iudaea, in the dayes of Herod the king, behold, there came Wise men from the East to Hierusalem,

2 Saying, Where is he that is borne King of the Iewes? for we haue seene his Starre in the East, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Hierusalem with him.

4 And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne.

5 And they said vnto him, In Bethlehem of Iudaea: For thus it is written by the Prophet;

\* Mic. 5. 2. iohn 7. 41.

6 \* And thou Bethlehem *in* the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come a Governour, that shall || rule my people Israel.

\* Or, feede.

7 Then Herod, when he had priuily called the Wise men, enquired of them diligently what time the Starre appeared:

8 And he sent them to Bethlehem, and said, Goe, and search diligently for the yong child, and when ye haue found

him, bring me word againe, that I may come and worship him also.

9 When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer where the yong childe was.

10 When they saw the Starre, they reioyced with exceeding great ioy.

11 ¶ And when they were come into the house, they saw the yong child with Mary his mother, and fell downe, and worshipped him: and when they had opened their treasures, they || presented vnto him gifts, gold, and frankincense, and myrrhe.

\* Or, offered.

12 And being warned of God in a dreame, that they should not returne to Herode, they departed into their owne countrey another way.

13 And when they were departed, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise and take the yong childe, and his mother, and flee into Egypt, and bee thou there vntill I bring thee word: for Herode will seeke the yong childe, to destroy him.

14 When he arose, he tooke the yong childe and his mother by night, and departed into Egypt:

15 And was there vntill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, \* Out of Egypt haue I called my sonne.

\* Ose. 11. 1.

16 ¶ Then Herode, when hee saw that hee was mocked of the Wise men, was exceeding wroth, and sent forth, and slewe all the children that were in Bethlehem, and in all the coasts thereof, from two yeeres olde and vnder, according to the time, which he had diligently enquired of the Wise men.

17 Then was fulfilled that which was spoken by \* Ieremie the Prophet, saying,

\* Ier. 31. 15.

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: for they are dead which sought the yong childes life.

21 And

21 And he arose, and tooke the yong childe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in the roome of his father Herod, hee was afraid to goe thither: notwithstanding, beeing warned of God in a dreame, he turned aside into the parts of Galilee:

23 And hee came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shalbe called a Nazarene.

CHAP. III.

1 Iohn preacheth: his office: life, and Baptisme. 7 He reprehendeth the Pharises, 13 and baptizeth Christ in Iordane.

\* Marke 1. 4. Iuke 3. 2.

**I**N those daies came \* Iohn the Baptist, preaching in the wilderness of Iudea, 2 And saying, Repent yee: for the kingdome of heauen is at hand.

\* Essay 40. 3. marke 1. 3.

3 For this is he that was spoken of by the Prophet Esaias, saying, \* The voyce of one crying in the wildernes, Prepare ye the way of the Lord, make his paths straight.

4 And the same Iohn had his raiment of camels haire, and a leatherne girdle about his loynes, and his meate was locusts and wilde hony.

5 Then went out to him Hierusalem, and all Iudea, and all the region round about Iordane,

6 And were baptized of him in Iordane, confessing their sinnes.

\* 1. Cha. 12. 34.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his Baptisme, he said vnto them, \* O generation of vipers, who hath warned you to flee from the wrath to come?

¶ Or, answerable to amendment of life.

8 Bring forth therefore fruits ¶ meet for repentance.

\* Iohn 18. 39.

9 And thinke not to say within your selues, \* Wee haue Abraham to our father: For I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

\* Chap. 7. 19.

10 And now also the axe is layd vnto the root of the trees: \* Therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

\* Mark. 1. 8. Iohn 1. 26. Iuke 3. 16.

11 I indeed baptize you with water vnto repentance: but he that commeth after mee, is mightier then I, whose shooes I am not worthy to beare, hee

shall baptize you with the holy Ghost, and with fire.

12 Whose fanne is in his hand, and he will throughly purge his floore, and gather his wheat into the garner: but wil burne vp the chaffe with vnquenchable fire.

\* Mark. 1. 9. Iuke 3. 21.

13 ¶ \* Then commeth Iesus from Galilee to Iordane, vnto Iohn, to be baptized of him:

14 But Iohn forbade him, saying, I haue need to be baptized of thee, and comest thou to me?

15 And Iesus answering, said vnto him, Suffer it to be so now: for thus it becommeth vs to fulfill all righteousness. Then he suffered him.

16 And Iesus, when hee was baptized, went vp straightway out of the water: and loe, the heauens were opened vnto him, and he saw the Spirit of God descending like a doue, and lighting vpon him.

17 And loe, a voice from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

CHAP. IIIII.

1 Christ fasteth, and is tempted. 11 The Angels minister vnto him. 13 Hee dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 Iames, and Iohn: 23 and healeth all the diseased.

**W**hen was \* Iesus led vp of the Spirit into the wilderness, to be tempted of the deuill.

\* Marke 1. 12. Iuke 4. 1.

2 And when hee had fasted forty dayes and forty nights, hee was afterward an hungred.

3 And when the tempter came to him, hee said, If thou be the sonne of God, command that these stones bee made bread.

4 But he answered, and said, It is written, \* Man shall not liue by bread alone, but by euery word that proceedeth out of the mouth of God.

\* Deut. 8. 3.

5 Then the deuill taketh him vp into the holy Citie, and setteth him on a pinnacle of the Temple,

6 And saith vnto him, If thou bee the Sonne of God, cast thy selfe downe: For it is written, \* He shall giue his Angels charge concerning thee, & in their handes they shall beare thee vp, lest at any time thou dash thy foote against a stone.

\* Psal. 91. 11.



\* Deu. 6. 16 7 Iesus said vnto him, It is written againe, \* Thou shalt not tempt the Lord thy God.

8 Againe the Deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them :

9 And saith vnto him, All these things will I giue thee, if thou wilt fall downe and worship me.

10 Then saith Iesus vnto him, Get thee hence, Satan : for it is written, \* Thou shalt worship the Lord thy God, and him onely shalt thou serue.

\* Deu. 6. 13 and 10. 20.

11 Then the deuill leaueh him, and behold, Angels came and ministred vnto him.

\* Mar. 1. 14. luke 4. 14. iohn 4. 43. † Or, deitured vp.

12 ¶ \* Now when Iesus had heard that Iohn was cast into prison, he departed into Galilee.

13 And leauing Nazareth, he came and dwelt in Capernaum, which is vpon the Sea coast, in the borders of Zabulon and Nephthali :

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

\* Esal. 9. 1.

15 \* The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Iordane, Galilee of the Gentiles :

16 The people which sate in darkenesse, saw great light : and to them which sate in the region and shadow of death, light is sprung vp.

\* Mar. 1. 14

17 ¶ \* From that time Iesus began to preach, and to say, Repent, for the kingdome of heauen is at hand.

\* Mar. 1. 16.

18 ¶ \* And Iesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers)

19 And he saith vnto them, Follow mee : and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship with Zebedee their father, mending their nets : and he called them.

22 And they immediatly left the shippe and their father, and followed him.

23 ¶ And Iesus went about all Galilee, teaching in their Synagogues,

and preaching the Gospel of the kingdome, and healing all maner of sicknesse, and all maner of disease among the people.

24 And his fame went thorowout all Syria : and they brought vnto him all sicke people that were taken with diuerse diseases and torments, and those which were possessed with deuils, and those which were lunaticke, and those that had the palsie, and he healed them.

25 And there followed him great great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iudea, and from beyond Iordane.

C H A P. V.

Christ beginneth his Sermon in the Mount :

3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the cite on an hill, 15 the candle : 17 that he came to fulfill the Law : 21 what it is to kill, 27 to commit adulterie, 33 to swear : 38 Exhorteth to suffer wrong, 44 to loue euen our enemies, 38 and to labour after perfectnesse.



And seeing the multitudes, he went vp into a mountaine : and when he was set, his disciples came vnto him.

2 And he opened his mouth, and taught them, saying,

3 \* Blessed are the poore in spirit : for theirs is the kingdome of heauen.

\* Luk. 6. 20.

4 Blessed are they that mourne : for they shall be comforted.

5 \* Blessed are the meeke : for they shall inherit the earth.

\* Psa. 37. 11

6 Blessed are they which doe hunger and thirst after righteousnesse : \* for they shall be filled.

\* Esa. 65. 13

7 Blessed are the mercifull : for they shall obtaine mercie.

8 \* Blessed are the pure in heart : for they shall see God.

\* Psa. 24. 4.

9 Blessed are the peacemakers : for they shall bee called the children of God.

10 \* Blessed are they which are persecuted for righteousnesse sake : for theirs is the kingdome of heauen.

\* 1. Pet. 3. 14

11 Blessed are ye, when men shall reuile you, and persecute you, and shal say all manner of \* euill against you † falsly for my sake.

\* 1. Pet. 4. 14. † Gr. lying.

12 Reioyce, and be exceeding glad : for great is your reward in heauen : For so persecuted they the Prophets which were before you.

13 ¶ Yee are the salt of the earth : \*But if the salt haue lost his sauour, wherewith shall it bee salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Yee are the light of the world. A cite that is set on an hill, cannot be hid.

15 Neither doe men ||light a candle, and put it vnder a \*bushell : but on a candlestick, and it giueth light vnto all that are in the house.

16 Let your light so shine before men, \* that they may see your good workes, and glorifie your father which is in heauen.

17 ¶ Thinke not that I am come to destroy the lawe or the Prophets. I am not come to destroy, but to fulfill.

18 For verily I say vnto you, \*Till heauen and earth passe, one iote or one title, shall in no wise passe from the law, till all be fulfilled.

19 \*Whosoever therfore shall breake one of these least commaundements, and shall teach men so, he shall be called the least in the kingdome of heauen : but whosoever shall doe, and teach *them*, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, That except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisees, yee shall in no case enter into the kingdome of heauen.

21 ¶ Yee haue heard, that it was saide || by them of old time, \*Thou shalt not kill : and, Whosoever shall kill, shalbe in danger of the iudgement.

22 But I say vnto you, that whosoever is angry with his brother without a cause, shall be in danger of the Iudgement : and whosoever shall say to his brother, Racha, shall be in danger of the counsell : but whosoever shall say, *Thou foole*, shalbe in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberst that thy brother hath ought against thee :

24 Leaue there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 \*Agree with thine aduersarie

quickly, whiles thou art in the way with him : least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison.

26 Verily I say vnto thee, thou shalt by no meanes come out thence, till thou hast payd the vttermost farthing.

27 ¶ Yee haue heard that it was said by them of old time, \*Thou shalt not commit adulterie.

28 But I say vnto you, That whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 \*And if thy right eie ||offend thee, plucke it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath beene said, \*Whosoever shall put away his wife, let him giue her a writing of diuorcement.

32 But I say vnto you, that whosoever shall put away his wife, sauing for the cause of fornication, causeth her to commit adultery : and whosoever shall marie her that is diuorced, committeth adulterie.

33 ¶ Againe, yee haue heard that it hath beene said by them of old time, \*Thou shalt not forswear thy selfe, but shalt performe vnto the Lord thine othes.

34 But I say vnto you, Swear not at all, neither by heauen, for it is Gods throne :

35 Nor by the earth, for it is his footstool : neither by Hierusalem, for it is the cite of the great king.

36 Neither shalt thou swear by thy head, because thou canst not make one haire white or blacke.

37 \*But let your communication bee Yea, yea: Nay, nay: For whatsoever is more then these, commeth of euill.

38 ¶ Yee haue heard that it hath beene said, \*An eie for an eie, and a tooth for a tooth.

39 But I say vnto you, \*that yee resist not euill : but whosoever shall smite thee on thy right cheek, turne to him the other also.

\* Marke 9. 50. luke. 14 34.

¶ The word in the original, signifieth a measure consisting about a pint lesse then a pecke.

\* Marke 4. 21. luke 8. 16. and 11. 33.

\* 1. Pet. 2. 12.

\* Luke 16. 17.

\* James 2. 10.

¶ Or, to them \* Exod. 20. 13. deut. 5. 17.

\* Luke 12. 58.

\* Exod. 20. 14.

\* Chap. 18. 8. marke 9. 47.

¶ Or, doe cause thee to offend.

\* Deut. 24. 1. luke 16. 18. 1. cor. 7. 10.

\* Exod. 20. 7. leuit. 19. 12. deut. 5. 11.

\* Iam. 5. 12.

\* Exod. 21. 24. leuit. 24. 20. deut. 19. 21.

\* Luke 6. 29. rom. 12. 17. 1. cor. 6. 7.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.

41 And whosoever shall compell thee to goe a mile, goe with him twaine.

42 Giue to him that asketh thee : and \* from him that would borrow of thee, turne not thou away.

43 ¶ Yee haue heard, that it hath bene said, \* Thou shalt loue thy neighbour, and hate thine enemy :

44 But I say vnto you, \* Loue your enemies, blesse them that curse you, doe good to them that hate you, and \* pray for them which despitefully vse you, and persecute you :

45 That yee may be the children of your father which is in heauen : for he maketh his sunne to rise on the euill and on the good, and sendeth raine on the iust, and on the vniust.

46 \* For if yee loue them which loue you, what reward haue yee? Doe not euen the Publicanes the same?

47 And if yee salute your brethren only, what do you more *then others*? Doe not euen the Publicanes so?

48 Be yee therefore perfect, euen as your father, which is in heauen, is perfect.

#### CHAP. VI.

1 Christ continueth his Sermon in the Mount, speaking of almes, 5 prayer, 14 forgiuing our brethren, 16 fasting, 19 where our treasure is to be layed vp, 24 of seruing God, and Mammon, 25 Exhorteth not to bee carefull for worldly things: 33 but to seeke Gods kingdom.



Ake heed that yee doe not your almes before men, to bee seene of them : otherwise yee haue no reward ¶ of your father which is in heauen.

2 Therefore, \* when thou doest thine almes, ¶ doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the streetes, that they may haue glory of men. Verily, I say vnto you, they haue their reward.

3 But when thou doest almes, let not thy left hand know, what thy right doeth :

4 That thine almes may be in secret : And thy father which seeth in secret, himselfe shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are : for

they loue to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verily I say vnto you, they haue their reward.

6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.

7 But when yee pray, vse not vaine \* repetitions, as the heathen doe. For they thinke that they shall be heard for their much speaking.

8 Be not yee therefore like vnto them : For your father knoweth what things yee haue neede of, before yee aske him.

9 After this maner therefore pray yee : \* Our father which art in heauen, hallowed be thy name.

10 Thy kingdom come. Thy will be done, in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our debts, as we forgiue our debtors.

13 And lead vs not into temptation, but deliuer vs from euill : For thine is the kingdom, and the power, and the glory, for euer, Amen.

14 \* For, if yee forgiue men their trespasses, your heavenly father will also forgiue you.

15 But, if yee forgiue not men their trespasses, neither will your father forgiue your trespasses.

16 ¶ Moreouer, when yee fast, be not as the Hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare vnto men to fast : Verily I say vnto you, they haue their reward.

17 But thou, when thou fastest, a-noint thine head, and wash thy face :

18 That thou appeare not vnto men to fast, but vnto thy father which is in secret : and thy father which seeth in secret, shall reward thee openly.

19 ¶ Lay not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake thorow, and steale.

20 \* But lay vp for your selues treasures in heauen, where neither moth nor rust doth corrupt, & where theeues doe not breake thorow, nor steale.

21 For where your treasure is, there will your heart be also.

22 \* The light of the body is the eye: for

\* Ecclus. 7. 16.

\* Luke 11. 2

\* Marke 11. 25.

\* Luke 12. 33. 1. tim. 6. 19.

\* Luke 11. 34.

If

\* Deut. 15. 6.

\* Leuit. 19. 18.

\* Luke 6. 27.

\* Luke 23. 34. acts 7. 60.

\* Luke 6. 32.

¶ Or, with.

\* Rom. 12. 8

¶ Or, cause not a trumpet to be sounded.

If therefore thine eye be single, thy whole body shalbe full of light.

23 But if thine eye be euill, thy whole body shall be full of darknesse. If therefore the light that is in thee be darknesse, how great is that darknesse?

24 ¶ \*No man can serue two masters: for either he will hate the one and loue the other, or else hee will holde to the one, and despise the other. Ye cannot serue God and Mammon.

25 Therefore I say vnto you, \*Take no thought for your life, what yee shall eate, or what ye shall drinke, nor yet for your body, what yee shall put on: Is not the life more then meate? and the body then raiment?

26 Behold the foules of the aire: for they sow not, neither do they reape, nor gather into barnes, yet your heauenly father feedeth them. Are yee not much better then they?

27 Which of you by taking thought, can adde one cubite vnto his stature?

28 And why take ye thought for raiment? Consider the lillies of the field, how they grow: they toile not, neither doe they spinne.

29 And yet I say vnto you, that euen Solomon in all his glory, was not a-rayed like one of these.

30 Wherefore, if God so clothe the grasse of the field, which to day is, and to morrow is cast into the ouen: shall he not much more clothe you, O yee of little faith?

31 Therefore take no thought, saying, What shall we eate? or, what shall we drinke? or wherewithall shall wee be clothed?

32 (For after all these things doe the Gentiles seeke :) for your heauenly father knoweth that ye haue neede of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe added vnto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient vnto the day is the euill thereof.

### CHAP. VII.

1 Christ ending his Sermon in the Mount, reprooueth rash iudgement, 6 Forbiddeth to cast holy things to dogges, 7 Exhorteth to prayer, 13 To enter in at the strait gate, 15 To beware of false prophets, 21 Not to be hearers, but doers of the word: 24 like

houses builded on a rocke, 26 And not on the sand.



Vdge \*not, that ye be not iudged.

2 For with what iudgement ye iudge, yee shall be iudged: \*and with what measure ye mete, it shall be measured to you againe.

3 \*And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye?

4 Or how wilt thou say to thy brother, Let mee pull out the mote out of thine eye, and beholde, a beame is in thine owne eye?

5 Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Giue not that which is holy vnto the dogs, neither cast ye your pearles before swine: lest they trample them vnder their feete, and turne againe and rent you.

7 ¶ \*Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.

8 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 Or what man is there of you, whom if his sonne aske bread, will hee giue him a stone?

10 Or if he aske a fish, will hee giue him a serpent?

11 If ye then being euill, know how to giue good giftes vnto your children, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 Therefore all things \*whatsoever ye would that men should doe to you, doe ye euen so to them: for this is the Law and the Prophets.

13 ¶ \*Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat:

14 ¶ Because strait is the gate, and narrow is the way which leadeth vnto life, and few there be that finde it.

15 ¶ Beware of false prophets which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Yee shall knowe them by their fruits: \* Doe men gather grapes of thornes, or figges of thistles?

17 Euen

\* Luke 16. 13.

\* Luke 12. 22. psal. 55. 29. 1. pet. 5. 7.

\* Luk. 6. 37. rom. 2. 1.

\* Mar. 4. 24. luke 6. 38.

\* Luk. 6. 41.

\* Chap. 21. 22. marke 11. 24. luke 11. 6. iohn 16. 24. ian. 1. 6.

\* Luk. 6. 31.

\* Luk. 13. 24.

1 Or, how.

\* Luk. 6. 43.